

# B I B L E,

*John* THAT IS, *Robinson*

The holy Scriptures contained

*John* in the Olde and Newe Testament, *Embrev*

TRANSLATED ACCORDING

*Robinson* to the Ebrew and Greeke, and conferred with the  
best translations in diuers languages.

With most profitable Annotations vpon all the hard  
places, and other things of great importance.

FEARE YE NOT STAND STILL, AND

*Robinson* behold the saluation of the Lord, which hee will  
shew to you this day, Exod. 14. 13.

But the Lord deliuereth him



THE LORD SHALL FIGHT FOR YOU,  
therefore hold you your peace, Exod. 14. 14.

IMPRINTED AT LOND

by the Deputies of Christopher Barker, Print  
the Queenes most excellent Maestie.

1599.

*Cum privilegio.*

*Dear Reader*

*John Robinson*

GENESIS, CHAP. XXII.  
*Abraham Offering up his Son Isaac.*



*To the Right Hon<sup>ble</sup> the  
 Plate is most humbly Dedicated  
 and humble Servant.*



*Lady Frances Seymour  
 by her Ladyships obedient  
 Laurence Clarke.*



**B**esides the manifold and continual ben' his which Almighty God bestowed vpon vs, to wit, corp' all are  
 usual, we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace & vn-  
 speakeable mercies, in that it hath pleased him to call vs vnto this marvellous light of his Gospel, & mercifully  
 to regard vs after to horrible backsliding and falling away from Christ to Antichrist, from light to darkenes,  
 from the liuing God to dumme and dead idoles, and that after to cruell murder of Gods Saints, as alas, hath  
 bene among vs, we are not altogether cast off, as were the Israelites, and many others for the like, or not lo-  
 manett wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the  
 intent, therefore that we may not be vnmindfull of these great mercies, but seeke by all meanes (according to our que-  
 re) to be thankfull for the same, it behoueth vs so to walke in his feare & loue, that all the dayes of our life we may procure the glory of  
 his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the word of God, (which is  
 the light to our paths, the key of the kingdome of heauen, our comfort in affliction, our shield & sword against Satan, the schooll  
 of all wisdom, the glasse wherein we may behold Gods face, the testimonie of his fauour, & the only foode and nourishment  
 of our soules) we thought that we could bestow our labours and studie in nothing which could be more acceptable to God and  
 comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that  
 diuers heretofore haue inducured to achieve, yet considering the infancie of those times, and imperfect knowledge of the  
 tongues, in respect of this ripe age and cleare light which God hath nowe reuealed, the translations required greatly to be  
 perused and reformed. Not that we vendicate any thing to our selues about the least of our brethren (for God knoweth  
 with what feare and trembling we haue bene for the space of two yeeres and more day and night occupied herein) but  
 being earnestly desired, and by diuers, whose learning and godlines we reuerence, exhorted, and also encouraged by the ready  
 willes of such, whose hearts God likewise touched, not to spare any charge for the furtherance of such a benefit and fauour  
 of God toward his Church (though the time then was most dangerous, and the persecution sharpe and furious) wee submit-  
 ted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto  
 vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues, wee  
 vnderooke this great and wonderfull worke (with all reuerence, as in the presence of God, as intreating the word of God,  
 whereunto we thinke our selues vn sufficient) which now God according to his diuine providence and mercie hath blessed  
 to a most prosperous end. And this we may with good conscience protest, that we haue in euery point and word, ac-  
 cording to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendered the text, and in  
 places most sincerely expounded the same. For God is our witnes, that wee haue by all meanes endeouored to set  
 puritie of the worde and right sense of the holy Ghost, for edifying of the brethren in faith and charitie.

Now as we haue chiefly observed the sence, and laboured alwayes to restore it to all integrity: so haue wee most re-  
 ly kept the propriety of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke to  
 rather constrained them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their language to spe-  
 the Gentiles did. And for this and other causes we haue in many places retained the Ebrewe phrase, notwithstanding that  
 may seeme somewhat hard in their eares that are not well practised, and also delight in the sweete founding phrases of the  
 Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust censure, (for  
 some translations reade after one sort, and some after another, whereas all may seeme to good purpose and edification, we haue  
 in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, Tygris,  
 and proper for our language with this marke ¶. Again, whereas the Ebrewe speech seemed hardly to agree with ours, we  
 haue noted it in the margin after this sort ¶, vnting that which was more intelligible. And albeit that many of the Ebre-  
 names be altered from the old text, and restored to the true writing and first originall, whereof they haue their signification, & Sc.  
 in the usual names little is changed for feare of troubling the simple readers. Moreover, whereas the necessity of the sence  
 required any thing to be added (for such is the grace and propriety of the Ebrewe and Greeke tongues, that it cannot  
 either by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well practised therein  
 haue put in the text with another kinde of letter, that it may easily be discerned from the common letter. As touch-  
 the verses, we haue followed the Ebrewe examples, which haue so euen from the beginning distinguished e of  
 as it is most profitable for memorie, so doth it agree with the best translations, and is most easie  
 best Concordances, and also by the quotations which we haue diligently herein perused and set forth  
 the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for  
 chapters with the number of the verse are added, that by all meanes the reader might be holpen. For  
 we haue set ouer the head of euery page some notable word or sentence which may greatly further a well  
 or the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures  
 sects, and heresies grow dayly for lacke of the true knowledge thereof, and how many are discouraged  
 because they cannot attaine to the true and simple meaning of the same, we haue also inducured both by the  
 of the best commentaries, and also by the conference with the godly and learned brethren, to giue briefe  
 vpon all the hard places, as well for the vnderstanding of such words as are obscure, and for the declaration of the  
 the application of the same, as may most appertain to Gods glory and the edification of his Church. Furthermore  
 certaine places in the bookes of Moses, of the Kings, and Ezekiel seemed so darke, that by no description they could  
 easie to the simple reader, we haue so set them forth with figures and notes for the full declaration the reof, that they  
 R. nor by iudgement, being holpen by the annotations noted by the letters a, b, c, &c. attain thereto, yet by the  
 5. and, as it were by the eye, may sufficiently knowe the true meaning, of all such places, whereunto also we haue  
 certaine Mapes of Cosmographie which necessarily serue for the perfect vnderstanding and memorie of diuers places  
 tryes, partly described, and partly by occasion touched, both in the old and new Testament.  
 6. y, that nothing might lack which might be bought by labours for the increase of knowledge and furtherance of Gods  
 ere are adioyned two most profitable Tables, the one serving for the interpretation of the Ebrewe names: and the other  
 ing all the chiefe principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is  
 7. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle  
 estimable treasure may not be offered in vaine, but as sent from God to the people of God, for the increase of his kingdome,  
 comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would  
 8. receive the word of God, earnestly studie it, and in all your life practise it, that ye may now appeare in deed to be the  
 9. God, not walking any more according to this world, but in the fruites of the Spirit, that God in vs may be fully  
 10. through Christ Iesus our Lord, who liueth and reigneth for euer, Amen.

# Of the incomparable treasure of the holy Scriptures, with a prayer for the true yfe of the same. *Am Robson*

*Am Robson*  
 Esai. 12. 3. & 49. 10.  
 Rev. 2. 1. 6. and 22.  
 17.  
 Ierem 33. 15.  
 Psal. 119. 160.  
 Rev. 2. 7. and 22. 2.  
 Psal. 119. 142. 144.  
 Iohn 6. 35.

Luke 2. 10.

Ephes. 6. 16.

Matth. 7. 6.

2. Pet. 2. 22.

Matth. 6. 22.

Psal. 119. 27-73.

Iude 20.

Psal. 119. 11.

Ieshus 1. 8.

Psal. 1. 1. 2.

Psal. 94. 12-13.

**H**ere is the spring where waters flowe,  
 to quench our heate of sinne :  
 Here is the tree where trueth doth grow,  
 to leade our liues therein :  
 Here is the iudge that stints the strife,  
 when mens deuices faile :  
 Here is the bread that feedes the life,  
 that death cannot assaile.  
 The tidings of saluation deare,  
 comes to our eares from hence :  
 The fortresse of our faith is here,  
 and shielde of our defence.  
 Then be not like the hogge that hath  
 a pearle at his desire,  
 And takes more pleasure in the trough  
 and wallowing in the mire :  
 Reade not this booke in any case,  
 but with a single eye :  
 Reade not but first desire Gods grace,  
 to vnderstand thereby.  
 Pray still in faith with this respect,  
 to fructifie therein,  
 That knowledge may bring this effect,  
 to mortifie thy sinne.  
 Then happy thou in all thy life,  
 what so to thee befallles,  
 Yea, double happie shalt thou be,  
 when God by death thee calles.

**O** Gracious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy word, assist vs with thy spirit, that it may be written in our hearts to our euerlasting comfort, to reform vs, to renew vs according to thine owne Image, to build vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heauenly vertues. Graunt thou, O heauenly Father, for Iesus Christes sake, Amen.



# How to take profite in reading of the holy Scriptures.

1. Earnestly and vsually pray vnto God that hee will vouchsafe to
  - Teach the way of his statutes.
  - Giue vnderstanding.
  - Direct in the path of his commandements.
  - At the least twise euery day this exercise be kept.
2. Diligently keepe such order of reading the Scriptures and prayers, as may stand with his calling and state of life: So that
  - The time once appointed herevnto after a good entrie, be no otherwise employed.
  - Superstition be annoyded.
  - At one other time that be done, which is left vndone at any time.
  - Teach, that we may learne trueth.
  - Improoue, that we may be kept from errour.
  - Correct, that we may be driuen from vice.
  - Instruct, that we may be fered in the way of well doing.
  - Comfort, that in trouble we may be confirmed in patient hope.
3. Vnderstand to what ende and purpose the Scriptures serue, which were writen, to
  - Faith in one God
    - Father.
    - Sonne.
    - Holy Ghost.
  - The state of mankind by
    - 1 Creation,
    - 2 fall and sinne:
    - 3 regeneration in Christ,
  - The Church and the gouernement thereof,
    - Before Christ.
    - Since Christ.
4. Remember that Scriptures concerne matter concerning
  - Religion and the right worshipping of God, as
    - The word of God written in the Testament
      - Before Christ.
      - Since Christ.
    - Sacraments
      - Before Christ.
      - Since Christ.
    - The end and generall iudgement of the
      - Good.
      - Wicked.
  - Common wealthes and gouernement of people, by
    - Magistrates
      - Good.
      - Euill.
    - Peace and warre.
    - Prosperitie and plagues.
    - Subiectes
      - Quiet.
      - Disordred.
  - Families and things that belong to household, in which are
    - Husbands, Wiues, Parents, Children, Masters, Seruants.
    - Godly blessed
    - Vngodly plagued.
  - The priuate doings of euery man in
    - Wisdom and follie.
    - Love and hatred.
    - Sobernesse and incontinencie.
    - Mirth and sorrow.
    - Speech and silence.
    - Pride and humilitie.
    - Couetousnesse and liberalitie.
  - The common life of all men, as
    - Riches, pouertie, Nobilitie.
    - Fanetie.
    - Labour and idlenesse.
5. Refuse all sense of Scripture contrary to the
  - Articles of Christian faith, contained in the common Creede.
  - First and second table of Gods commandements.
6. Marke and consider the
  - 1. Coherence of the text, how it hangeth together.
  - 2. Course of times and ages, with such things as belong vnto them.
  - 3. Maner of speech proper to the Scriptures.
  - 4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one, is made easie in an other.
7. Take opportunitie to
  - Reade interpreters, if hee be able.
  - Conferre with such as can open the Scriptures, Acts 8. vers. 30 31 &c.
  - Heare preaching, and to prooue by the Scriptures that which is taught, Acts 17. vers. 11.

OF

Deut. xi. 7 19.

Luke 9. v. 62.

Esa. 29. v. 36.

Ephes. 5. v. 16.

2. Tim. 3. vers 16, and 17.

Rom. 15. v. 44

Euphras

Tygris.

of the See.

1. Ebr. things to give about them to life their privacy  
the of  
Or, which  
agrees, fumes  
made, dieth  
made, adde  
and  
of ma  
t sinne the  
were accused  
to the Elect  
Christ they are  
renoued, and se  
to their wealth  
The third day  
of Jul. 13. 9  
the light  
with 2

# The names and order of all the Bookes of the Olde

and New Testament, with the number of their Chapters.

|                         |     |                     |    |
|-------------------------|-----|---------------------|----|
| Genesis hath Chapters   | 50  | Prouerbes Chapters  | 31 |
| Exodus                  | 40  | Ecclesiastes        | 12 |
| Leuiticus               | 27  | The song of Salomon | 8  |
| Numbers                 | 36  | Isaiah              | 66 |
| Deuteronomio            | 34  | Ieremiah            | 52 |
| Iofua                   | 24  | Lamentations        | 5  |
| Iudges                  | 21  | Ezekiel             | 48 |
| Ruth                    | 4   | Daniel              | 12 |
| 1. Samuel               | 31  | Hofea               | 14 |
| 2. Samuel               | 24  | Ioel                | 3  |
| 1. Kings                | 22  | Amos                | 9  |
| 2. Kings                | 25  | Obadiah             | 1  |
| 1. Chronicles           | 29  | Ionah               | 4  |
| 2. Chronicles           | 36  | Micah               | 7  |
| The prayer of Manasseh, |     | Nahum               | 5  |
| Apocripha.              |     | Habakkuk            | 3  |
| Ezra                    | 10  | Zephaniah           | 3  |
| Nehemiah                | 13  | Haggai              | 2  |
| Ester                   | 10  | Zechariah           | 14 |
| Iob                     | 42  | Malachi             | 4  |
| Pfalmes                 | 150 |                     |    |

## The bookes called Apocripha.

|                    |    |                                 |    |
|--------------------|----|---------------------------------|----|
| 1. Esdras          | 9  | Baruch with the Epistle of      |    |
| 2. Esdras          | 16 | Ieremiah                        | 6  |
| Tobit              | 14 | The song of the three children. |    |
| Iudeth             | 16 | The storie of Susanna.          |    |
| The rest of Esther | 6  | The idole Bel and the Dragon.   |    |
| Wisdom             | 19 | 1. Maccabees                    | 16 |
| Ecclesiasticus     | 51 | 2. Maccabees                    | 15 |

## The bookes of the New Testament.

|                    |    |                  |    |                |    |
|--------------------|----|------------------|----|----------------|----|
| Mattheu            | 28 | Ephesians        | 6  | The Epistle of |    |
| Marke              | 16 | Philippians      | 4  | Iames          | 5  |
| Luke               | 24 | Colossians       | 4  | 1. Peter       | 5  |
| Iohn               | 21 | 1. Thessalonians | 5  | 2. Peter       | 3  |
| The Actes          | 28 | 2. Thessalonians | 3  | 1. Iohn        | 5  |
| The Epistle to the |    | 1. Timotheus     | 6  | 2. Iohn        | 1  |
| Romanes            | 16 | 2. Timotheus     | 4  | 3. Iohn        | 1  |
| 1. Corinthians     | 16 | Titus            | 3  | Iude           | 1  |
| 2. Corinthians     | 13 | Philemon         | 1  | Reuelation.    | 22 |
| Galatians          | 6  | To the Hebrewes  | 13 | The            |    |



# THE FIRST BOOKE OF MOSES, CALLED GENESIS.

## THE ARGUMENT.

**M**oses in effect declareth three things, which are in this booke chiefly to be considered: First, that the world, and all things therein, were created by God, and that man being placed in this great Tabernacle of the world to behold Gods wonderfull workes, and to praise his Name for the infinite graces, wherewith hee had endued him, fell willingly from God through disobedience, vnto yet for his vnrne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom hee should overcome Satan, death and hell. Secondly, that the wicked vniuersall of Gods most excellent benefits, remained still in their wickednesse, and so falling most horribly from sinne to sinne, prouoked God (vnto who by his preachers called them continually to repentance) at length to destroy the vhole world. Thirdly, hee assurth vs by the examples of Abraham, Isaac, Iacob, and the rest of the Patriarkes, that his mercies neuer faile them, vnto whom hee chuseth to be his Church, and to profess his Name in earth, but in all their afflictions and persecutions hee euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preservation and successe thereof might be enely attributed to God. Moses sheweth by the examples of Kain, Ismael, Esau, and others, which were vnable in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word; that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisdom might be confounded, and the Name of God euermore praised.

## CHAP. I.

<sup>a</sup> God created the heauen and the earth. <sup>3</sup> The light and the darkenesse. <sup>8</sup> The firmament. <sup>9</sup> Hee spaweth the water from the earth. <sup>16</sup> Hee createth the sunne, the moone, and the starrs. <sup>21</sup> Hee createth the fish, wilde, lastie. <sup>26</sup> Hee createth man, and giueth him rule ouer all creatures. <sup>29</sup> And prouideth nourishment for man and beast.



**I**N the beginning \* God created the heauen and the earth.

2 And the earth was <sup>b</sup> without forme and void, <sup>c</sup> & darkenesse was vpon the deepe, and the Spirit of God moued vpon <sup>d</sup> the waters.

3 Then God said, \* Let there be light: And there was <sup>e</sup> light.

4 And God saw the light that it was good, and God separated <sup>f</sup> the light from the darkenes.

5 And God called the Light, Day, and the darkenesse he called Night. <sup>g</sup> So the euening and the morning were the first day.

6 ¶ Again God said, \* Let there be a firmament in the mids of the waters, and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were <sup>h</sup> vnder the firmament, from the waters which were <sup>i</sup> aboue the firmament: and it was so.

8. And God called the firmament, <sup>j</sup> Heauen. So the euening and the morning were the second day.

9 ¶ God said againe, \* Let the waters vnder

the heauen be gathered into one place, and let the dry land appeare: and it was so.

10 And God called the dry land, Earth, and hee called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, <sup>k</sup> Let the earth bud forth the bud of the herbe, that feedeth seed, the fruitfull tree, which beareth fruit according to his kinde, which hath his seede in it selfe vpon the earth: and it was so.

12 And the earth brought forth the bud of the herbe, that feedeth seed according to kind, also the tree that beareth fruit, wherof his seed in it selfe according to his kind: and e of <sup>l</sup> saw that it was good.

13 ¶ So the euening and the morning were the third day.

14 ¶ And God said, \* Let there be <sup>m</sup> lights in the firmament of the heauen, to separate the day from the night, and let them be for <sup>n</sup> signes, and for seasons, and for dayes, and yeeres.

15 And let them be for lightes in the firmament of the heauen to giue light vpon the earth: and it was so.

16 God then made two great <sup>o</sup> lights: the greater light to rule the day, and the lesse light to rule the night: he made also the starrs.

17 And God set them in the firmament of the heauen, to shine vpon the earth.

18 And to rule in the day, and in the night, and to separate the light from the darkenesse: and God saw that it was good.

19 ¶ So the euening and the morning were the fourth day.

20 Afterward God said, Let the waters bring

forth

<sup>a</sup> First of all, and before that any creature was, God made heauen and earth of nothing, wild. 11. 14.

<sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

\* This word  
fech the begin-  
and generation:  
the creature.

<sup>h</sup> Euphea.

<sup>h</sup> Tygris.

<sup>h</sup> life of the  
See.

<sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

<sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup>

fourth in abundance every creeping thing that hath life: and let the fowle flic vpon the earth in the open firmament of the heauen.

21 Then God created the great whales, and every thing liuing and moving, which the waters brought forth in abundance according to their kinde, and every feathered foule according to his kind: and God saw that it was good.

22 Then God blessed them, saying, Bring forth fruit and multiplie, and fill the waters in the seas, and let the foule multiplie in the earth.

23 So the euening and the morning were the fifth day.

24 Moreover God said, Let the earth bring forth the liuing thing according to his kind, cattell, and that which creepeth, and the beast of the earth according to his kind, and it was so.

25 And God made the beast of the earth according to his kind, and the cattell according to his kinde, and every creeping thing of the earth according to his kind: and God saw that it was good.

26 Furthermore God said, ¶ Let vs make man in our image according to our likenesse, and let them rule ouer the fish of the sea, and ouer the fowle of the heauen, and ouer the beasts, and ouer all the earth, and ouer every thing that creepeth and mooueth on the earth.

27 Thus God created the man in his image; in the image of God created he him: he created them male and female.

28 And God blessed them, and God said to them, ¶ Bring forth fruit, and multiply, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the fowle of the heauen, and ouer every beast that mooueth vpon the earth.

29 And God said, Behold, I haue giuen vnto you every herbe bearing feed, which is vpon all the earth, and every tree, wherein is the fruite of a tree bearing feede. \* that shall be to you for meate.

30 Likewise to every beast of the earth, and to every fowle of the heauen, and to every thing that mooueth vpon the earth, which hath life in it, every greene herbe shall be for meat, and it was so.

31 And God saw all that hee had made, and loe, it was very good. ¶ So the euening and the morning were the sixth day.

#### CHAP. II.

1 God resteth the seventh day, and sanctifieth it. 25 Hee setteth man to his garden. 22 Hee creeth the woman. 24 Marriage is ordained.

Thus the heauens and the earth were finished, and all the hoste of them.

2 For in the seventh day God ended his worke which hee had made, \* and the seventh day hee blessed from all his worke, which hee had made.

3 So God blessed the seventh day, and sanctified it, because that in it hee had rested from all his worke, which God created and made.

4 ¶ These are the generations of the heauens, and of the earth, when they were created, in the day, that the Lord God made the earth and the heauens.

5 And every plant of the fielde, before it

ende of his works and Gods goodnesse toward him. ¶ Or, the original and beginning. ¶ Or, beg, at chap. 21, 12.

was in the earth, and every herbe of the field, before it grew, for the Lord God had not caused it to raine vpon the earth, neither was there a man to till the ground.

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lord God also made the man of the dust of the ground, and breathed in his face breath of life, \* and the man was a liuing foule.

8 And the Lord God planted a garden Eastward in Eden, and there hee put the man whom hee had made.

9 For out of the ground made the Lord God to grow every tree pleasant to the sight, and good for meate: the tree of life also in the mids of the garden, and the tree of knowledge of good and of euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is \* Pishon: the same compasseth the whole land of Hauilah, where is gold.

12 And the gold of that land is good: there is ¶ Beluim, and the Onyx stone.

13 And the name of the second riuer is Gihon: the same compasseth the whole land of ¶ Cush:

14 And the name of the third riuer is ¶ Hiddekel: this goeth toward the East side of ¶ Assur: and the fourth riuer is ¶ Parah.

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might dreffe it, and keepe it.

16 And the Lord God commanded the man, saying, ¶ Thou shalt eate freely of every tree of the garden.

17 But of the tree of knowledge of good and euill, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt die the death.

18 Also the Lord God said, It is not good that the man should be himselfe alone: I will make him an helpe to meet for him.

19 So the Lord God formed of the earth every beast of the field, and every fowle of the heauen, and brought them vnto the man to see how he would call them: for howeouer the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the fowle of the heauen, and to every beast of the field: but for Adam found hee not an helper meet for him.

21 ¶ Therefore the Lord God caused an heauie sleepe to fall vpon the man, and he slept: and he tooke one of his ribs, and closed vp the flesh in stead thereof.

22 And the rib which the Lord God had taken from the man, † made hee a woman, and brought her to the man.

23 Then the man said, \* This now is bone of my bones, and flesh of my flesh. Shee shall call ¶ I woman, because she was taken out of the man.

24 \* Therefore shall man leaue his father and his mother, and shall cleaue to his wife, and they shall be one flesh.

25 And they were both naked, the man and his wife; and they were not ashamed.

\* Mat. 19, 5. mar. 10, 7. 1. cor. 6, 16. 1. pet. 5, 3. 1. p. so that marriage is a great mystery of vs toward our wiues then otherwise we are bound to cleave to our parents. 9 For before sinne entered, all things were honest and comely,

and God onely opened the heauens and shewed them the secret of his might and raie according to his good pleasure.

¶ Or, formed. ¶ Hee dwelt with

thee. so that man was made to be in the intent that man should not grieve

in the excellencie of his own nature.

\* 1. Cor. 15, 45. ¶ The name of a place,

as some thinke in Mesopotamia most pleasant and abundant in all things.

¶ Which was a signe of the life continued of God.

¶ That is, of miserable experience, which came by disobeying God.

¶ Eder, 1. 2, 2, 2. ¶ Which is a country joyning to Persia

Eastward, and denominated toward the west.

¶ Or, prodigious stones or pearls. ¶ Phine

is the name of a tree.

¶ Or, Ethiopia.

¶ Or, Tyre.

¶ Or, Egypt.

¶ Or, Euphrates.

¶ God would not hee man idle, though as yet there was no need to labour.

¶ So that man might know there was a foueigne Lord,

to whom he owed obedience.

¶ Or, created them.

¶ Or, cast.

¶ Or, made.

¶ By this denunti

ation hee meant the separation of man from God, who is our life and chiefe felicity.

¶ And also that disobedience is the cause thereof.

¶ Or, 1. 2, 2, 2. ¶ Or, 1. 2, 2, 2.

¶ Or, 1. 2, 2, 2. ¶ Or, 1. 2, 2, 2.

¶ Or, 1. 2, 2, 2. ¶ Or, 1. 2, 2, 2.

¶ Or, 1. 2, 2, 2. ¶ Or, 1. 2, 2, 2.

¶ Or, 1. 2, 2, 2. ¶ Or, 1. 2, 2, 2.

¶ Or, 1. 2, 2, 2. ¶ Or, 1. 2, 2, 2.

¶ Or, 1. 2, 2, 2. ¶ Or, 1. 2, 2, 2.

THE



# THE SITUATION OF THE GARDEN OF EDEN.

Because mention is made in the tenth verse of this Chapter, of the river that watered the garden, we must note that Euphrates and Tygra, called in Hebrew, Perath and Hiddekel, were called by one river where they joined together, & they had seven heads: that is, two at their springs, and two where they fell into the Persian Sea. In this country and most plentiful land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulness and abundance thereof. And whereas it is said that Babel compasseth the land of Hamulah, it is meant of Tygris, which is the country, as it is passed by divers places was called by sundry names, as some time Diglata, in other places Pastygis, and of some Phasin or Pishon. Likewise Euphrates toward the country of Gush or Eithopis, or Arabia, was called Gibon. So that Tygris and Euphrates, (which were our two rivers, and some time when they join'd together, were called after one name) were according to divers places called by diverse names, so that they might seeme to have beene fower, divers rivers.



Armenia the obedience

he children of the land of Edy, which to degenerate that came parents.

The fall of Euphrates: The fall of Tygris.

The goulfe of the Persian Sea.

## CHAP. III.

The woman seduced by the serpent, & entised her husband to sinne. 8 Thy bet's for from God. 14 They there are punished, 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

\* Wisd. 2. 24. a As Satan can change himselfe into an Angel of light, so did hee shew the wisdom of the serpent to deceive man. b God suffered Satan to make the serpent his instrument, and to speake in him. c In doubting of Gods intentions wee yeilded to Satan. \* 2. Cor. 11. 3. d This is Satans evillest subtiltie, to cause vs not to feare Gods threats.

**N**OW the serpent was more subtil than any beast of the feld, which the Lord God had made: and hee said to the woman, Yea, hath God indeed said, yee shall not eate of every tree of the garden? 2 And the woman sayd vnto the serpent, We eate of the fruite of the trees of the garden. 3 But of the fruite of the tree which is in the mids of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, least ye die. 4 Then the serpent said to the woman, Ye shall not die at all. 5 But God doth know that when ye shall eate thereof, your eyes shall be opened, and ye shall be as gods, & knowing good and euill. 6 So the woman (seeing that the tree was good for meate, & that it was pleasant to the eyes, and a tree to be desired, to get knowledge) took of the fruit thereof, and did eat, and gaue also to her husband with her, and he did eat. 7 Then the eyes of both were opened, and they knew that they were naked, and they

sawed the figge tree leaues together, and made themselves breeches. 8 Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. 9 But the Lord God called to the man, and sayd vnto him, Where art thou? 10 Who said, I heard thy voyce in the garden and was afraid: because I was naked, therefore I hid my selfe. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? 12 Then the man said, The woman which thou hast gaue to be with mee, she gaue mee of the tree, and I did eate. 13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eate. 14 Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattell, and above every beast of the feld: vpon thy belly shalt thou goe, and dust shalt thou eate all the dayes of thy life. 15 Hee cursed the serpen of Adam and his wife, because hee wrought them to repentance, but hee hath not the serpent, because hee would shew him no mercy, as a vile and contemptible beast. Isa. 65. 25.

1. Ekr. things to give about them to hide their priuities. 2. Or, which h. The figge, science death, de-prefence. 3. His hypocritie appeared in this, hee, and the end of his nakednesse, which was the transgression of Gods commandment. 4. His wickednesse and lacke of true repentance appeared in this that hee burdened God with his fault, because hee had giuen him a wife. 5. In the curse of the serpent, hee is made to see inueterate by accusing the serpent.

16 ¶ Vnto the woman hee said, I will greatly increase thy <sup>¶</sup> forewres, and thy conceptions. In forow shalt thou bring forth children, and thy desire *shalbe subiect* to thine husband, and hee shall <sup>¶</sup> rule ouer thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voyce of thy wife, and hast eaten of *¶* y tree (whereof I commanded thee, saying, Thou shalt not eat of it) *scursed is the earth* for thy sake: in forow shalt thou eate of it all the dayes of thy life.

18 ¶ Thornes also and thistles shall it bring forth to thee, and thou shalt eat the herbe of the field.

19 In the sweat of thy face shalt thou eat bread till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wiues name Habel, because she was the mother of all lining.)

21 Vnto Adam also and to his wife did the Lord God *make coates of skinned*, and clothed them.

22 ¶ And the Lord God said, Beholde, the man is become as one of vs, to know good and euill. And now leaſt he put forth his hand, and y take also of the tree of life, and eat, and liue for euer.

23 Therefore the Lord God sent him forth from the garden of Eden, to till the earth, whence he was taken.

24 Thus he cast out man, and at the East side of the garden of Eden he set the Cherubims, and the blade of a sword shakē, to keepe the way of the tree of life.

# CHAP. IV.

1 The generation of mankind. 3 Kain and Habel offer sacrifices. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearful reuenge. 26 True religion is restored.

Afterward the man knew Henah his wife which <sup>¶</sup> conceived and bare Kain, and said, I have obtained a man <sup>¶</sup> by the Lord.

2 And againe she brought forth his brother Habel, and Habel was a keeper of sheepe, and Kain was a tiller of the ground.

3 ¶ And in proceſſe of time it came to passe, that Kain brought an <sup>¶</sup> oblation vnto the Lord of the fruit of the ground.

4 And Habel also himselfe brought of the first fruits of his sheepe, and of the fat of them, and the Lord had respect vnto <sup>¶</sup> Habel, and to his offering.

5 But vnto Kain and to his offering he had no regard: wherefore Kain was exceeding wroth and his countenance fell downe.

6 Then the Lord said vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe well, shalt thou not be <sup>¶</sup> accepted: and if thou doest not well, sinne lieth at the

doore: also vnto thee his <sup>¶</sup> desire *shalbe subiect*, and thou shalt rule ouer him.

8 ¶ Then Kain spake vnto Habel his brother. And <sup>¶</sup> when they were in the field, Kain rose vp against Habel his brother, and slew him.

9 Then the Lord said vnto Kain, Where is Habel thy brother? Who answered, I cannot tell. <sup>¶</sup> Am I my brothers keeper?

10 Again he said, What hast thou done? the <sup>¶</sup> voyce of thy brothers blood crieth vnto mee: from the earth.

11 Now therefore thou art cursed <sup>¶</sup> from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not henceforth yeeld vnto thee her strength: <sup>¶</sup> it shall be a vagabond, and a runnagate shalt thou be in the earth.

13 Then Kain said to the Lord, <sup>¶</sup> My punishment is greater then I can beare.

14 Beholde, thou hast cast mee out this day from <sup>¶</sup> the earth, and from thy face shall I be hid, and shall be a vagabond, and a runnagate in the earth, and wholoener findeth me shall slay mee.

15 Then the Lord said vnto him, Doubtlesse wholoener slayeth Kain, hee shall be a <sup>¶</sup> punished seuen fold. And the Lord set a <sup>¶</sup> marke vpon Kain, leaſt any man finding him, should kill him.

16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the East side of Eden.

17 Kain also knew his wife, which conceived and bare Henoch: and he built a <sup>¶</sup> citie, & called the name of the citie by the name of his sonne, Henoch.

18 And to Henoch was borne Irad, and Irad begate Methuſai, and Methuſai begate Methuſahel, and Methuſahel begate Lamech.

19 ¶ And Lamech tooke to him <sup>¶</sup> two wiues: the name of the one <sup>¶</sup> was Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the <sup>¶</sup> father of such as dwell in the tents, and of such as haue cattell.

21 And his brothers name <sup>¶</sup> was Tubal, who was the father of all that play on the harpe and <sup>¶</sup> organs.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of braſſe and of yron: and the sister of Tubal-kain <sup>¶</sup> was Naamah.

23 Then Lamech sayde vnto his wiues, Adah and Zillah, Heare my voyce, yee wiues of Lamech, hearken vnto my speech: <sup>¶</sup> for I would slay a man in my wound, & a yong man in mine hurt.

24 If Kain shall be enreged seuen fold, truly Lamech <sup>¶</sup> *scuenie times seuen fold*.

25 ¶ And Adam knew his wife againe, and she bare a sonne, and shee called his name Sheth: for God, <sup>¶</sup> said she, hath appointed me another seed for Habel, because Kain slew him.

26 And to the same Sheth also there was borne a sonne, and hee called his name Enosh. Then began men to <sup>¶</sup> call vpon the Name of the Lord.

¶ Hee mocked at Gods difference in Kain, seeing as though God to punish him, and yet giue him licence to murdereth others. God began to moue the hearts of the godly to restore religion, which wicked had bene suppressed.

¶ Sinne shall still torment thy conscience.

¶ The dignity of the first borne is giuen to Kain our brother.

¶ Heb. 10. 3. matt. 23. 35. 1. Iohn. 3. 17. Iud. 11.

¶ This is the name of the repro- bation where they are reprobated of their hypocrite, men to neglect God and despight him.

¶ God reuengeth the wrongs of his Saints, though he none complaine: for the iniquitie it selfe crieth for vengeance.

¶ The earth shall be a witness against thee, which mercifully receiued that blood which thou most cruelly sheddest.

¶ I thou shalt neuer haue rest: for thine heart shall be in continuall feare and care.

¶ Hee blesseth God as a cuell iudge, because hee did giue him so simply.

¶ Oray, sinne is greater then can be pardoned.

¶ Elr. From off the face of.

¶ Not for the loue sake but to min- ish, but to suppreſſe murder.

¶ Which was some visible signe of Gods iudge- ment, that others should feare thereby.

¶ Thinking thereby to be fine, and to haue less occasion to feare Gods iudgements against him.

¶ The lawfull institution of mar- riage, which is, that two should be one flesh, was first strung in the house of Kain by La- mech.

¶ Or, first inuente.

¶ Or, flutes, and pipes.

¶ His wiues seeing that all men hated him for his cruelty, were afraid, therefore he braggeth that there is none so inuie that were able to resist, although hee were already wounded.

¶ He would suffer more in these dayes: God began a long time by.



## CHAP. V.

• The genealogie. 5 The age and death of Adam. 6 His sunſhip vnto Noah and his children. 10 Henoch was taken away.

**T** His is the booke of the generations of Adam. In the day that God created Adam, in the likenesse of God made he him.

2 Male and female created he them, and blessed them, and called their name Adam in the day that they were created.

3 ¶ Now Adam liued an hundred and thirtie yeeres, and begate a childe in his owne likenesse after his image, and called his name Sheth.

4 ¶ And the dayes of Adam, after he had begotten Sheth, were eight hundred yeeres, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundred and thirtie yeeres, and he died.

6 And a Sheth liued an hundred and fife yeeres, and begate Enoh.

7 And Sheth liued after he begate Enoh, eight hundred and feuen yeeres, and begat sonnes and daughters.

8 So all the dayes of Sheth were nine hundred and twelue yeeres: and he died.

9 ¶ Also Enoh liued ninetie yeeres, and begate Kenan.

10 And Enoh liued, after hee begate Kenan, eight hundred and fiftene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enoh were nine hundred and fife yeeres: and he died.

12 ¶ Likewise Kenan liued seuentie yeeres, and begate Mahaleel.

13 And Kenan liued, after hee begate Mahaleel, eight hundred and fourtie yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeeres: and he died.

15 ¶ Mahaleel also liued sixtie and fife yeeres, and begate Iered.

16 Also Mahaleel liued, after he begate Iered, eight hundred and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahaleel were eight hundred ninetie and fife yeeres: and he died.

18 ¶ And Iered liued an hundred sixtie and two yeeres, and begate Henoch.

19 Then Iered liued, after he begate Henoch, eight hundred yeeres, and begate sonnes and daughters.

20 So all the dayes of Iered were nine hundred sixtie and two yeeres: and he died.

21 ¶ Also Henoch liued sixtie and fife yeeres, and begate Methuselah.

22 And Henoch walked with God, after he begate Methuselah, three hundred yeeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three hundred sixtie and fife yeeres.

24 And Henoch walked with God, and he was no more ſeene: for God tooke him away.

25 Methuselah also liued an hundred eightie and feuen yeeres, and begate Lamech.

26 And Methuselah liued, after hee begate Lamech, feuen hundred eightie and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methuselah were nine hundred sixtie and nine yeeres, and hee died.

28 ¶ Then Lamech liued an hundred eightie

and two yeeres, and begate a sonne,

29 And called his name, Noah, ſaying, This ſame ſhall comfort vs concerning our worke and ſorow of our hands, as touching the earth, which the Lord hath curſed.

30 And Lamech liued, after he begate Noah, fife hundred ninetie and fife yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were ſenen hundred feuentie and ſeuen yeeres: and he died.

32 And Noah was hie hundred yeere olde. And Noah begate Shem, Ham, and Iapheth.

## CHAP. VI.

13 God threatneth to bring the flood. 14 Man is altogether corrupt. 15 God reſpecteth that he made him. 16 Noah and his are preferred in the Arke, which he was commanded to make.

**S**O when men began to be multiplied vpon the earth, and there were daughters borne vnto them.

2 Then the sonnes of God ſaw the daughters of men that they were faire, and they tooke them wiues of all that they liked.

3 Therefore the Lord ſayd, My ſpirit ſhall not alway ſtrine with man, becauſe hee is but fleſh, and his dayes ſhall be an hundred and twenty yeeres.

4 There were ¶ giants in the earth in thoſe dayes: yea, and after that the ſonnes of God came vnto the daughters of men, and they had borne them children, theſe were mighty men, which in old time were men of renowne.

5 ¶ When the Lord ſaw that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continually.

6 Then it repented the Lord, that hee had made man in the earth, and hee was ſory in his heart.

7 Therefore the Lord ſayd, I will deſtroy from the earth the man, whom I haue created, from man to beaſt, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah found grace in the eyes of the Lord.

9 ¶ Theſe are ¶ the generations of Noah: Noah was a iuſt and vpright man in his time: and Noah walked with God.

10 And Noah begat three ſonnes, Shem, Ham, and Iapheth.

11 The earth alſo was corrupt before God: for the earth was filled with cruelty.

12 Then God looked vpon the earth, and behold, it was corrupt: for all fleſh had corrupted his way vpon the earth.

13 And God ſayd vnto Noah, ¶ An end of all fleſh is come before me: for the earth is filled with ¶ cruelty: I through them: and behold, I will deſtroy them with the earth.

14 ¶ Make thee an Arke of ¶ pine trees: thou ſhalt make ¶ cabins in the Arke, and ſhalt pitch it within and without with pitch.

15 And ¶ thou ſhalt thou make it: The length of the Arke ſhall be three hundred cubites, the breadth of it fiftie cubites, and the height of it

h Lamech hau-  
ſed to the pro-  
miſe, Chap. 1. 14  
and deliued to the  
deliuerer  
which ſhould be  
ſent, and yet ſaw  
but a figure there-  
of, he alio ſpake  
this by the ſpirit  
of prophetic, be-  
cauſe Noah deliue-  
d him out of the Church  
and preferred it  
by his obedience.

a The children of  
the godly, which  
began to de-gene-  
rate.

b Thoſe that came  
of wicked parents,  
as of Cain.

c Howling con-  
ſcience to their  
beaſtie and to  
worldly conſide-  
rations, then to  
their maners and  
godlineſſe.

d Or, had beſeſed  
a becauſe man  
could not be  
wonne by Gods  
lenitie and long  
ſuſtenance where-  
by he ſtroue to  
outcome him, he  
would no longer  
ſtay his veni-  
ſance.

e Which terme  
God gaue man to  
repeate before he  
would deſtroy the  
earth, 1 Pet 3. 20.

f Or, ſonnes.

g Which viſuſed  
as hee ſeeth out  
theſes, and did de-  
generate from  
their ſimplicity,  
wherein their fa-  
thers liued.

\* Chap 8. 1. 1. 1.

h Every day  
God doth as  
mer repent, but he  
ſpake after our  
capacitie, becauſe  
he did deſtroy  
him, and in that  
it would him to be  
his creature.

i God deſcribeth  
how much he de-  
teſteth ſinne, ſee-  
ing the puniſh-  
ment thereof ex-  
tended to the  
vniuerſe.

k Or, was cre-  
ated vnto him.

l Or, ſiſter.

m Meaning, that all were giuen to the contempt of God, and  
preſumption of their neighbours. ¶ Or, I will diſtroy mankind. ¶ Or, ſuppreſſion  
and miſgiving. ¶ Or, from the face of the ſun. ¶ Or, together. ¶ Or, aſſiſt.

n Or, ſiſter.

o Or, ſiſter.

p Or, ſiſter.

q Or, ſiſter.

r Or, ſiſter.

s Or, ſiſter.

t Or, ſiſter.

u Or, ſiſter.

v Or, ſiſter.

w Or, ſiſter.

x Or, ſiſter.

Or, whenſo-  
euer hee ſpake.

Reads hap. 1. 2. 3.

By ſignifying them  
both one name, he  
noteth the ¶ ſe-  
parable conuoluntie  
of man and wife.

c ¶ Alſo well concei-  
ning his creation,  
as his corruption.

\* 1 Chron. 1. 1.

¶ Hee proceeth  
Adam generation  
by them which  
came of Sheth, to  
ſhew which is the  
true Church, and  
alſo what care  
God had ouer the  
ſame from the be-  
ginning, in that he  
continued in it  
his graces toward  
it by a continually  
ſucceſſion.

e The chiefe cauſe  
of long life in the  
firſt age, was the  
multiplication of  
mankind, that  
according to Gods  
commandment at  
the beginning, the  
world might be  
increaſed with  
people, which  
might vniuerſally  
praiſe him.

f ¶ Thar is, he led  
an vpright and  
godly life.

g ¶ Thar is, he led  
an vpright and  
godly life.

h ¶ Thar is, he led  
an vpright and  
godly life.

i ¶ Thar is, he led  
an vpright and  
godly life.

k ¶ Thar is, he led  
an vpright and  
godly life.

l ¶ Thar is, he led  
an vpright and  
godly life.

m ¶ Thar is, he led  
an vpright and  
godly life.

n ¶ Thar is, he led  
an vpright and  
godly life.

o ¶ Thar is, he led  
an vpright and  
godly life.

p ¶ Thar is, he led  
an vpright and  
godly life.

q ¶ Thar is, he led  
an vpright and  
godly life.

r ¶ Thar is, he led  
an vpright and  
godly life.

s ¶ Thar is, he led  
an vpright and  
godly life.

t ¶ Thar is, he led  
an vpright and  
godly life.

u ¶ Thar is, he led  
an vpright and  
godly life.

v ¶ Thar is, he led  
an vpright and  
godly life.

w ¶ Thar is, he led  
an vpright and  
godly life.

x ¶ Thar is, he led  
an vpright and  
godly life.

y ¶ Thar is, he led  
an vpright and  
godly life.

z ¶ Thar is, he led  
an vpright and  
godly life.

aa ¶ Thar is, he led  
an vpright and  
godly life.

ab ¶ Thar is, he led  
an vpright and  
godly life.

ac ¶ Thar is, he led  
an vpright and  
godly life.

ad ¶ Thar is, he led  
an vpright and  
godly life.

thirthe cubits.  
16 A win<sup>dw</sup> shalt thou make in the Arke, and in a cubite shalt thou finish it above, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the l<sup>ow</sup>, second, and third<sup>roome</sup>.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

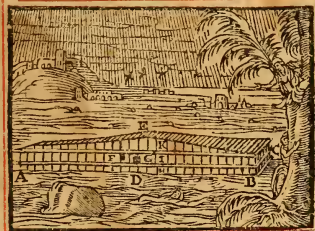
18 But with thee will I establish my cove<sup>nant</sup>, and thou shalt go into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wives with thee.

19 And of every living thing of all flesh two of every sort shalt thou cause to come into the Arke, to keepe them aliv<sup>e</sup> with thee: they shall be male and female.

20 Of the foules after their kinde, and of the cattell after their kind, and of every creeping thing of the earth after his kinde, two of every sort shall come vnto thee, that thou mayest keepe them aliv<sup>e</sup>.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meat for thee and for them.

22 \* Noah therefore did according vnto all that God commanded him: *euen* so did he.



A B The length  
C The breadth  
D E The height  
F The window  
G The door  
H I K The three brights

#### CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

And the Lord said vnto Noah, Enter thou and all thine house into the Arke: for thee have I scene <sup>a</sup> righteous before me in this <sup>b</sup> age.

2 Of every <sup>c</sup> cleane beast thou shalt take to thee by sevens, the male and his female: but of vnclane beasts by couples, the male and his female.

3 Of the foules also of the heauen by sevens, male and female, to keepe feede aliv<sup>e</sup> vpon the whole earth.

4 For seven dayes hence will I cause it raine vpon the earth fourtie dayes, and fourtie nights, and all the fubstance that I haue made, will I destroy from off the earth.

5 \* Noah therefore did according to all that the Lord commanded him.

6 And Noah was sixe hundred yeeres olde, when the flood of waters was vpon the earth.

7 So Noah entred and his sonnes, and his wife, and his sonnes wives with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the vnclane beasts, and of the foules, and of all that creepeth vpon the earth,

9 There came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seven dayes, the waters of the flood were vpon the earth.

11 In the sixe hundredth yeere of Noahs life, in the 4 second month, the seventeenth day of the month, in the same day were all the <sup>a</sup> fountaines of the great deepe broken vp, and the windowes of heauen were opened.

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the selfe fift day entred Noah with Shem, and Ham, and Iapheth, his sonnes of Noah, and Noahs wife, and the three wives of his sonnes with them into the Arke.

14 They and every beast after his kinde, and all cattel after their kinde, and every thing that creepeth and mooveth vpon the earth after his kinde, and every foule after his kinde, *euen* every bird of enery feather.

15 For they came to Noah into the Arke, two and two, of all flesh wherein is the breath of life.

16 And they entering in, came male and female of all flesh, as God had commanded him: and the Lord <sup>b</sup> shut him in.

17 Then the flood was forty dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp above the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters <sup>c</sup> preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were covered.

20 Fifteene cubits vpward did the waters preuaile, when the mountaines were covered.

21 \* Then all flesh perished that mooued vpon the earth, both foule and cattell and beast, and every thing that creepeth and mooveth vpon the earth, and every man.

22 Every thing in whose nostrils is the spirit of life did breathe, whatsoever they were in the dry land, they died.

23 So hee destroyed every thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundredth and thirtie dayes.

#### CHAP. VIII.

1 The flood ceaseth. 20 Noahs family cometh forth of the Arke with him. 22 The first fruits to the Lord. 23 God vnto Noah that all things should continue in their first order.

Now God <sup>a</sup> remembered Noah and <sup>b</sup> every beast, and all the cattell that was with him in the Arke: therefore God made a wind to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe and the windowes of heauen were stopped, and the raine from heauen was restrained.

3 And the waters returned from about the earth, going and returning: and after the end of the hundredth and fiftieth day the waters abated.

4 And in the <sup>c</sup> Tenth month, in the seventeenth day of the month, the Arke <sup>d</sup> rested vpon the mountaines of <sup>e</sup> Ararat.

11

e God vnto Noah, that he did before to Adam, when he gave them names. Chap. 2. 19. d Which was about the beginning of May, when all things did moost flourish. e Be the water in the earth did overflow, and all the clouds poured downe.

f Every thing that God would haue to be cleared on earth, came into the Arke to Noah. g So that Gods elect power descended him against the rage of the night waters. h Or, shut it upon him. i Ebr. raised vpon might.

\* Wile 10. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

h That is, God.

i Learn what it is to obey God only, and to forsake the multitude. 1. Pet. 3. 20.

a Not that God forgot him, his or any time, but when he desired him, and then he did every thing he remembered. b If God remembered every creature, what ought to be the assurance of his children? c Which contained part of September, and part of October. d Or, stayed. e Or, dwelt.



Which was the  
mouth of De-  
cember.

¶ Elev. at the end of  
fourth day.

¶ The raven is  
sent forth and  
returneth.  
¶ He fetcheth the  
dove.

¶ It is like that  
the raven did see  
to and fro, setting  
on the Arke, but  
came not into it,  
as the dove that  
was taken in.

¶ Or, till.  
¶ Which was a  
signe that the wa-  
ters were much  
diminished: for  
the olives grow  
upon the high  
mountaine.  
¶ Called in Hebrew  
Aub, containing  
part of March and  
part of April.

¶ A Noah declared  
his abstinence, in  
that he would not  
depart out of the  
Arke without  
Gods expresse  
commandement,  
as he did not enter  
in without the  
fame: the Arke  
being a figure of the  
Church, wherein  
nothing must be  
done without the  
word of God.

¶ Chap. 3. 22. and  
9. 1.  
¶ For sacrifices  
which were as  
an exercise of  
their faith, whereby  
they vied to give  
thanks to God for  
his benefits.

¶ Or, a sweet favour.  
¶ That is, thereby  
he bewitch him-  
selfe, appeased his  
anger to rest.

¶ Chap. 6. 5. mat.  
13. 12.  
¶ The order of na-  
ture destroyed by  
the flood, is re-  
stored by Gods  
promise.

¶ A God increased  
them with fruit,  
and declared ven-  
ues them his con-  
sent as touching  
the replenishing of  
the earth.

5 And the waters were going and decreasing  
vntill the 4 tenth month: in the tenth month,  
and in the first day of the month, were the tops  
of the mountaine fenece.

6 ¶ So ¶ after fourtie dayes, Noah opened  
the window of the Arke which he had made,  
7 And sent forth a ¶ rauen, which went out,  
going forth and returning, vntill the waters were  
dried vp vpon the earth.

8 Again he sent a ¶ dove from him, that hee  
might see if the waters were diminished from off  
the earth,

9 But the dove found no rest for the sole of  
her foot: therefore she returned vnto him into  
the Arke (for the waters were vpon the whole  
earth) and he put forth his hand, and received  
her, and tooke her to him into the Arke.

10 And he abode yet other feuen dayes, and  
again he sent forth the dove out of the Arke,

11 And the dove came to him in the evening,  
and lo in her ¶ mouth was an olive leafe that  
she had pluckt: whereby Noah knew that the  
waters were abated from off the earth.

12 Notwithstanding, he waited yet other feuen  
dayes, and sent forth the dove, which returned  
not againe vnto him any more.

13 ¶ And in the six hundred and one yeere,  
in the first day of the 8 first month, the waters  
were dried vp from off the earth: and Noah re-  
moued the covering of the Arke, and looked, and  
behold, the vpper part of the ground was drie.

14 And in the second month, in the feuen and  
twentieth day of the month, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 ¶ Go forth of the Arke, thou, and thy wife,  
and thy sonnes, and thy sonnes wiues with thee.

17 Bring forth with thee every beast that is  
with thee, of all flesh, both foule and cattell, and  
every thing that creepeth and moueth vpon the  
earth, that they may breede abundantly in the  
earth: \* and bring forth fruit and increase vpon  
the earth.

18 So Noah came forth, and his sonnes, and  
his wife, and his sonnes wiues with him.

19 Every beast, & every creeping thing, and  
every foule, all that moueth vpon the earth,  
after their kindes, went out of the Arke.

20 ¶ Then Noah built an altar to the Lord,  
and tooke of every cleane beast, and of every  
cleane foule, and offered burnt offerings vpon  
the altar.

21 And the Lord smelled a ¶ fauour of rest,  
and the Lord said in his heart, I will henceforth  
curse the ground no more for mans cause: for  
the imagination of mans heart is euill, euen from  
his youth: neither will I fruite any more all  
things liuing: as I have done.

22 Hereafter I feed time and harvest, and cold  
and heat, and summer and winter, and day and  
night shall not cease, so long as the earth remain-  
eth.

#### CHAP. I X.

¶ The confirmation of the lig<sup>t</sup> ¶ A Mans unbelief and all crea-  
tures. ¶ Permission of murder. ¶ The power of the sword.  
¶ The rainbow is the signe of Gods promise. ¶ Noah is  
drunken, and much of his sonne is drunken. ¶ The  
age and death of Noah.

¶ A God increased them with fruit, and declared ven-  
ues them his consent as touching the replenishing of  
the earth.

\* Chap. 2. 28. and 8. 17.

2 Also the b<sup>e</sup> feare of you, and the dread of  
you shall be vpon every beast of the earth, and vpon  
every foule of the heauen, vpon all that moueth  
on the earth, and vpon all the fishes of the  
sea: into your hand are they deliuered.

3 Euerie thing that moueth and liueth, shall  
be meat for you: as the ¶ greene herbe, haue I  
giuen you all things.

4 ¶ A But flesh with the life thereof, I require,  
with the blood thereof, shall ye not eat.

5 ¶ For surely I will require your blood,  
wherewith your liues are: at the hands of euery  
beast will I require it: and at the hands of man,  
euen at the hands of a mans ¶ brother will I re-  
quire the life of man.

6 Who fo<sup>r</sup> ¶ sheddeth mans blood, I by man  
shall his blood be shed: \* for in the ¶ image of  
God hath he made man.

7 But bring ye forth fruit and multiply: grow  
plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sonnes  
with him, saying,

9 Beholde, I, euen I establish my ¶ covenent  
with you, and with your ¶ seed after you.

10 And with euery liuing creature that is with  
you, with the foule, with the cattell, and with  
every beast of the earth with you, from all that  
goe out of the Arke, vnto euery beast of the earth.

11 ¶ And my covenent will I establish with  
you, that from henceforth all flesh shall not  
be rooted out by the waters of the flood, nei-  
ther shall there be a flood to destroy the earth  
any more.

12 Then God said, This is the token of the  
covenent which I make betweene mee and you,  
and betweene euery liuing thing that is with  
you vnto perpetual generations,

13 I haue set my ¶ bowe in the cloude, and it  
shall be for a signe of the covenent betweene mee  
and the earth.

14 And when ¶ I shall couer the earth with a  
cloud, and the bowe shall be seene in the cloud.

15 Then will I remember my ¶ covenent which  
is betweene mee and you, and betweene euery li-  
ving thing in all flesh, and there shall be no more  
waters of a flood to destroy all flesh.

16 Therefore the bow shall be in the cloude  
that I may see it, and remember the euermaking  
covenent betweene God and euery liuing thing,  
in all flesh that is vpon the earth.

17 God said yet to Noah, ¶ This is the signe  
of the covenent, which I haue established be-  
tweene mee and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going forth of  
the Arke, were Shem and Ham and Iapheth. And  
Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of  
them was the whole earth overspread.

20 ¶ Noah also began to be an husbandman,  
and planted a vineyard.

21 And hee drunken of the wine, and was  
drunken, and was vncovered in the middes of  
his rent.

22 And when Ham the father of Canaan  
saw the nakednesse of his father, 9 hee tolde his  
two brethren without.

23 Then tooke Shem and Iapheth a garment,  
and put it vpon both their shoulders, and went  
backward, and covered the nakednesse of their  
father.

¶ Of whom came the Canaanites that wicked nation, who  
God: ¶ In desision and contempt of his father.

By the verme  
of this commande-  
ment bearing rage  
not so much a  
paine as they  
would, yea, and  
make it due to his  
deceit.

By this remis-  
sion man may  
with a good con-  
science vie the  
clemencie of God  
for his necessity.

\* Chap. 1. 19  
¶ Leviticus 17. 10  
¶ That is, liuing  
creatures, and the  
flesh of beasts  
that are strangled:  
and hereby all  
cruelty is for-  
bidden.

¶ That is, I will  
renewe vengeance  
for your blood.  
¶ Or, neighbour.  
¶ Mat. 26. 51.  
¶ Mat. 13. 10.  
¶ Not only by the  
magistrate, but  
of times God  
will vnto  
man to kill  
another.

\* Chap. 1. 17.  
¶ Therefore to  
kill man is to de-  
face Gods image,  
and so inuery is  
not only done  
to man, but also  
to God.

¶ To assure you  
that the world  
shall be no more  
destroyed by  
a flood.

¶ The children  
which are not yet  
born, are com-  
prehended in  
Gods covenent  
made with their  
fathers.

¶ Hereby we see  
that signes or fa-  
gements com-  
e to be separte  
from the word.

\* Genesis 4. 11, 12  
¶ When men shall  
see my bowe in  
the heauen, they  
shall know that I  
have not forgot-  
ten my covenent  
with them.

¶ God death re-  
peat this the of-  
fer, to confirme  
Noahs faith so  
much the more.  
¶ This declareth  
what was the ve-  
ue of Gods bles-  
sing, when hee  
said, Increase and  
bring forth, Chap.

¶ Or, Noahs legi-  
slation.  
¶ This is fer-  
tile and con-  
fess to  
be a thing  
due to his  
seed, which  
were also called of  
father.

as a prophēt  
the of God  
against all them  
that honour not  
their parents: for  
Ham and his po-  
steritie were de-  
curſed.  
¶ That is, a most  
vile ſlute.  
¶ Or, to wit.  
¶ Or, to wit.  
¶ He declar-  
eth that the Gentiles,  
which came of Ia-  
pheth, and were  
ſeparated from the  
church, ſhould be  
ſoyred to the fame  
by the perſuaſion  
of Gods Spirit, and  
preaching of the  
Goſpel.

¶ Theſe generati-  
ons are here re-  
ceiued, partly to  
deſcribe the mani-  
feſt increaſe in ſo  
ſmall a time, and  
also to ſet forth  
their great forget-  
tineſſe of Gods  
grace towards  
their fathers.  
¶ Of Madai and  
Iauan came the  
Medes and  
Greekes.

¶ The Iewes fo  
call all countreys  
which are ſepa-  
rated from them by  
ſea, as Grecia, Ita-  
lie, &c. which were  
giuen to the chil-  
dren of Iapheth,  
of whom came  
the Gentiles.  
¶ Of Cuſh and  
Mizraim came the  
Ethiopiſians and  
Egyptians.  
¶ Meaning, a cruel  
oppreſſor and  
tyrant.

¶ This ſpoken  
unto a proſper-  
ous and haue  
both of God and  
man: for he paſ-  
ſed not to commit  
crueltye even in  
Gods preſence.  
¶ For there was  
iniquitie in the  
ſpoken, called alſo  
Babel.  
¶ Or, the ſpoken  
of the ſite.  
¶ Of Lud came  
the Lydians.  
¶ Or, the Cuppa-  
nians.

¶ In his flocke the  
church was pre-  
ſerued, their ore  
Moſes leaueſt off  
ſpeaking of Ia-  
pheth and Ham,  
and inuereſt of  
Shem mat at  
Babel.

father with their faces backward: ſo they ſawe  
not their fathers nakedneſſe.

24 Then Noah awoke from his wine, and  
knew what his yonger ſonne had done vnto  
him.

25 And ſaid, ¶ Curſed be Canaan: a ſeruant  
of ſervants ſhall he be vnto his brethren.

26 He ſaid moreover, Bleſſed be the Lord God  
of Shem, and let Canaan be his ſeruant.

27 God ¶ perſwade Iapheth, that hee may  
dwell in the tents of Shem, and let Canaan be  
his ſeruant.

28 ¶ And Noah liued after the flood three  
hundred and ſiftie yeeres.

29 So all the dayes of Noah were nine hun-  
dred and ſiftie yeeres: and he died.

# C H A P. X.

¶ The increaſe of mankind by Noah and his ſonnes. 10 The be-  
ginning of ciuile, countreys and nations.

NOW theſe are the generations of the ſonnes  
of Noah, Shem, Ham, and Iapheth: vnto  
whom ſonnes were borne after the flood.

2 The ſonnes of Iapheth were Gomer, and  
Magog, and Madai, and Iauan, and Tubal,  
and Methuſand Tiras.

3 And the ſonnes of Gomer, Aſhkenaz, and  
Riphath, and Togarmah.

4 Alſo the ſonnes of Iauan, Eliſhah and Tar-  
ſhiſh, Kitim, and Dodanim.

5 Of theſe were the cyles of the Gentiles di-  
uided in their lands, euery man after his tongue,  
and after their families in their nations.

6 Moreover, the ſonnes of Ham were Cuſh,  
and Mizraim, and Put, and Canaan.

7 And the ſonnes of Cuſh, Seba, and Haui-  
lah, and Sabtah, and Raamah, and Sabtecha: alſo  
the ſonnes of Raamah were Sheba and Dedan.

8 And Cuſh begate Nimrod, who began to  
be a mighty in the earth.

9 He was a mighty hunter before the Lord.  
Wherefore it is ſaid, ¶ As Nimrod the mighty  
hunter before the Lord.

10 And the beginning of his kingdome was  
Babel and Erech, and Accad, and Calneh, in  
the land of Shinar.

11 Out of that land came Aſhur, and builded  
Nineueh and the citie Rehoboth, and Calah:

12 Reſen alſo betweene Nineueh and Calah:  
this is a great citie.

13 And Mizraim begate Ludim and Ana-  
nim, and Lehabim, and Naphtumim.

14 Pathruſim alſo, and Caſluhim (out of whom  
came the Philiftines) and ¶ Caphortims.

15 Alſo Canaan begate Zidon his firſt borne,  
and Heth,

16 And Iebuſi, and Emori, and Girgaſhi,

17 And Heui, and Arki, and Sini,

18 And Aruati, and Zemarie, and Hamathi:  
and afterward were the families of the Cana-  
nites ſpread abroad.

19 Then the border of the Canaanites was  
from Zidon, as thou commeſt to Gerar vntill Az-  
zah, and as thou goeſt vnto Sodom and Gomo-  
rah, and Admah, and Zeboiim, euen vnto Laſha.

20 Theſe are the ſonnes of Ham according to  
their families, according to their tongues in  
their countreys, and in their nations.

21 ¶ Vnto Shem alſo the father of all the

ſonnes of Eber, and elder brother of Iapheth  
were children borne.

22 ¶ The ſonnes of Shem were Elam and Af-  
ſur, and Arpachſhad, and Lud, and Aram.

23 And the ſonnes of Aram, Vz, and Hul, and  
Gether, and Maſh.

24 Alſo Arpachſhad begate Shelah, and She-  
lah begate Eber.

25 Vnto Eber alſo were borne two ſonnes:  
the name of the one was Peleg: for in his dayes  
was the earth diuided: and his brothers name  
was Joktan.

26 Then Joktan begate Almodad, and She-  
leph, and Hazarmaueth and Ierah,

27 And Hadoram, and Vzai, and Diklah,

28 And Obal, and Abimeel, and Sheba,

29 And Ophir, and Hauilah, and Iobab: all  
theſe were the ſonnes of Joktan.

30 And their dwelling was from Meſha, as  
thou goeſt vp to Sephar, a mount of the Eaſt.

31 Theſe are the ſonnes of Shem, according to  
their families, according to their tongues in  
their countreys and nations.

32 Theſe are the families of the ſonnes of No-  
ah, after their generations among their people:  
¶ Out of theſe were the nations diuided in the  
earth after the flood.

# C H A P. XI.

¶ The building of Babel was the cauſe of the conſuſion of tongues.  
10 The age and generation of Shem vnto Abram. 31 Aua-  
re departure from Vr to ſeek his father Terah, Sarai and Lot. 32 The  
age and death of Terah.

T HEN the whole earth was of one language  
and one ſpeech.

2 And as they went from the Eaſt, they  
found a plaine in the land of Shinar, and there  
they abode.

3 And they ſaid one to another, Come, let vs  
make bricke and burne it in the fire, ſo they had  
bricke for ſtone, and ſlime had they in ſtead of  
morter.

4 Alſo they ſaid, Goe to, let vs build vs a  
citie and a tower, whoſe top may reach vnto the  
heauen, that wee may get vs a name, leaſt wee be  
ſcattered vpon the whole earth.

5 But the Lord ¶ came downe, to ſee the  
citie and tower which the ſonnes of men build-  
ed.

6 And the Lord ſaid, ¶ Behold, the people are  
one, and they all haue one language, and this  
they begin to doe, neither can they now be ſtop-  
ped from whatſoeuer they haue imagined to doe.

7 Come on, ¶ let vs goe downe, and there  
confound their language, that euery one perceiue  
not anothers ſpeech.

8 So the Lord ſcattered them from thence  
vpon all the earth, and they left off to build the  
citie.

9 Therefore the name of it was called ¶ Babel,  
becauſe the Lord did there confound the  
language of all the earth: from thence then did  
the Lord ſcatter them vpon all the earth.

10 ¶ Theſe are the generations of Shem:  
Shem was an hundred yeere olde, and begate Ar-  
pachſhad two yeere after the flood:

neſſe and certaintie of the puniſhment. ¶ By this great  
plague of the conſu-  
ſion of tongues appeareth Gods horrible iudgement againſt  
their pride and vaine  
glory. ¶ Or, conſuſion. ¶ 1. Chron. 1. 27. ¶ He cometh  
to the genealogie  
of Shem, to come to the hiſtorie of Abram, wherein the  
Church of God is deſcrib-  
ed, which is Moſes g[e]n[e]rall purpoſe.

k Of whom came  
the Ebreues or  
Iewes.  
¶ 1. Chron. 1. 17.

¶ This definition  
came by the di-  
uerſitie of langua-  
ges, as appeareth,  
Chap. 11. 9.

¶ Or, of theſe came  
diuerſa nations.

¶ Verſe 10. 9.

¶ In the yeere  
hundred and thirty  
after the flood.  
¶ To wit, Nimrod  
and his company.  
¶ That is, from  
Armenia where  
the Arke layed  
¶ Which was ſa-  
uored and called  
Caldea.

¶ They were  
moued with pride  
and ambition,  
thinking to pre-  
ſerue their owne  
honour to Gods  
honour.

¶ Meaning, that  
he declared by  
effect, that hee  
knew their wicked  
enterpriſe:  
For Gods power  
is euerywhere,  
and doth neither  
aſcend nor de-  
ſcend.

¶ God ſpeaketh  
this in deſcription,  
becauſe of their  
foolliſh perſuaſion  
and enterpriſe.  
¶ He ſpeaketh as  
though he took  
counſell with his  
owne wiſedome  
and power: to wit,  
with the Sonne  
and holy Ghoſt:

ſignifying the great  
plague of the con-  
fuſion of tongues  
againſt their pride  
and vaine  
glory.



c The world shall  
recover by thy  
feede, which is  
CHRIST, the bles-  
sing which they  
lost in Adam.  
d Meaning, as  
well servants as

e He wandred to  
and fro in the land  
before he could  
finde a feeling  
place : thus God  
exerciseth the faith  
of his children.

¶ Or, *ok growe.*  
f Which was a  
small and rebel-  
lious nation, by  
whom God kept  
his in continuall  
exercise.

It was noty-  
nough for him to  
worship God in  
his heart, but it  
was expedient to  
declare by out-  
ward profession  
his faith before

men, who could  
altar was a signe.  
h Because of the  
troubles that he  
had among that  
wicked people.  
i And to seined

the true God, and  
renounced all  
idolatry.  
Thus the chil-  
dren of God may  
looke for no rest  
in this world, but

This was a new  
 triall of Abrams  
 faith : whereby  
 we see that the ende  
 of one affliction

is the beginning  
of another.  
By this we  
learne not to vse  
vnlawfull meanes  
nor to put others  
in danger to loue

our felues, reade  
verse 10. albeis it  
may appeare that  
Abram teared not  
so much death. as  
that if he should  
die without it

ould not have  
aken place: whe  
in appeared a  
weake faith.  
Eke, that my son  
may live,  
To be his wife

o The Lord took  
the defence of  
poore stranger a  
gain: a mightie  
king: and as he  
is carefull  
ouer his, so did he

Present State,  
tion or goods.

1

1

1

1

1

1

1

1

1

1

1

## CHAPTER XIII

2 Abram departeth out of Egypt. 4 Hic collecto upon the  
Name of the Lord. 31 Let departeth from him. 32 The

18

yeeres. b In app  
faith and obedien

+

12. The promise made to Abram is renewed. 13. Abram buildeth an altar to the Lord.

**T**hen Abram went vp from Egypt, and his wife and all that he had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in silver and in gold.

3 And he went on his journey from the South toward Beth-el, to the place where his tent had beene at the beginning, betwene Beth-el and Hai.

4 Vnto the place of the \* altar, which he had made there at the first: And there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell and tents.

6 So that the land could not \* beare them, that they might dwell together: for their \* substance was great, so that they could not dwell together.

7 Also there was debate betwene the herdmen of Abrams cattell, and the herdmen of Lots cattell, (and the Canaanites and the Perizzites dwelled at that time in the land.)

8 Then sayd Abram vnto Lot, Let there be no strife, I pray thee, betwene thee and me, neither betwene mine herdmen and thine herdmen: for we be bretheren.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

10 So when Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where (for before the Lord destroyed Sodom and Gomorah, it was as the garden of the Lord like the land of Egypt, as thou goest vnto Zoar.)

11 Then Lot chose vnto him all the plaine of Iorden, and tooke his journey from the East: and they departed the one from the other.

12 Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen vnto Sodom.

13 Now the men of Sodom were wicked and exceeding sinners against the Lord.

14 ¶ Then the Lord sayd vnto Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

15 For all the land which thou seest, will I giue vnto thee, and to thy seede for euer.

16 And I will make thy seede as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbered.

17 Arise, walke thorow the land, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remoued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

CHAP. XIII.

12. In the returne of Sodom Lot is taken prisoner. 16. Abram deliuereth him. 18. Melchizedek, commits to mete him. 23. Abram would not be enriched by the king of Sodom.

**A**nd in the dayes of Amraphel king of Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tidal king of the \* nations.

2 These men made warre with Bara king of Sodom, and with Birsa king of Gomorah, Shi-

na king of Admah, and Shemeber king of Zebolim, and the King of Bela, which is Zoar.

3 All these \* ioyned together in the vale of Siddim, which is the salt sea.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the \* Rephaims in Apheroth Karnaim, and the Zuzims in Ham, and the Emims in \* Shauah Kiriathaim.

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wilderness.

7 And they returned and came to En-mispat, which is Kadesh, and \* smote all the country of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zebolim, and the king of Bela, which is Zoar: and they ioynd battell with them in the vale of Siddim.

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, & Arioch king of Ellasar: foure kings against fue.

10 Now the vale of Siddim was full of slime pits, and the kings of Sodom and Gomorah fled, and fell there: and the residue fled to the mountaine.

11 And they tooke all the substance of Sodom and Gomorah, and all their vitales, & went their way.

12 They tooke Lot also Abrams brothers sonne, and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Ethcol, and brother of Aner, which were \* confederate with Abram.

14 When Abram heard that his brother was taken, he brought forth of them that were borne and brought vp in his house, three hundred and eightene, and pursued them vnto Dan.

15 Then hee and his seruants diued themselves against them by night, and smote them, and pursued them vnto Hobah, which is on the left side of \* Damascus.

16 And he recovered all the substance, and also brought againe his brother Lot, & his goods, and the women also and the people.

17 ¶ After that he returned from the slaughter of Chedor-laomer & of the kings that were with him, came the King of Sodom forth to meete him in the valley of Shauah, which is the \* Kings dale.

18 And \* Melchizedek King of Shalem brought forth bread and wine: and he was a Priest of the most high God.

19 Therefore he blessed him, saying, Blessed art thou, Abram, of God most high, Possessor of heauen and earth,

20 And blessed be the most high God, which hath deliuered thine enemies into thine hand. \* And Abram gaue him tithes of all.

21 Then the king of Sodom sayd to Abram, Giue me the \* persons, and take the goods to thy selfe.

22 And Abram sayd to the king of Sodom, I have

c Ambition is the chief cause of warres among Princes.  
|| Or, of the labourd fields.  
d Called also the dead sea, or the lake Asphaltite, neere vnto Sodom and Gomorah.  
|| Or, Genes.  
|| Or, plaine.

|| Or, destroyed.

e And afterward was overwhelmed with water, and lo was called the salt sea.  
|| Or, were discomfited.

f The godly are plagued many times with the wicked: therefore their company is dangerous.

g God moued them to ioyne with Abram, and preiue with him from their idolatrie and superstitions.  
|| Or, armed.

h Bar. Damascus.

\* Genes. 18, c. 8.

\* Hebr. 7. 1.

h For Abram and his soldiers religion, and not to offer sacrifice.

i In that Melchizedek fed Abram,

he declared himselfe to represent

a king, and in that he ble. ed him, the

hie Priest.

\* Hebr. 7. 8.

\* Bar. Iudaea.

|| Or, I thing more.

a Rite great riches gotten in Egypt, hindered him not to follow his vocation.

b He called the place by that name which was after giuen vnto it, Chap. 28. 19, 7.

c This incommen- dity came by the riches, which broke friendship and as it were the bound of nature.

\* Chap. 26. 7.

d Who seeing chert contention, might blaspheme God and destroy them.

e He cutteth off the occasion of contention: therefore

we will combat, hebram reingeth his own right to buy peace.

f Which was in Eden, Chap. 2. 10.

g This was done by Gods promi-

se, that onely hee might dwell in the land of Canaan.

h Lot chusing to the land of Canaan, hee might dwell in the land of Canaan.

i Lot chusing to the land of Canaan, hee might dwell in the land of Canaan.

j The Lord comforted him, for he should have taken the land of Canaan.

k The Lord comforted him, for he should have taken the land of Canaan.

l Meaning, a long time, and the coming of Christ, as Ezech. 33. 14, and 15, 17.

m Principally this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heirs of the true land of Canaan.

n That is, of Babylon: by kings here, meaning, them that were governors of cities.

o Of a people gathered out of diuers countries.



† Elr. If I take  
from thee a third,  
I will take 1 Sam.  
14. 44.  
† He would not  
that his liberality  
should be harmful  
to others.

haue lift vp mine hand vnto the Lord the most  
high God possessor of heauen and earth.

23 † That I will not take of all that is thine,  
so much as a third or shooe latchet, least thou  
shouldst say, I haue made Abram rich,

24 † Saue onely that, which the young men  
haue eaten, and the parts of the men which went  
with me, Aner, Eshcol, and Mamre: let them take  
their parts.

CHAP. XV.

1 The Lord's Abrams desire and reward. 6 His is testified  
faith. 12 The promise and deliverance out of Egypt is declared.  
18 The land of Canaan is promised for the fourth time.

AFTER these things, the ¶ word of the Lord  
came vnto Abram in a \* vision, saying, Feare  
not Abram, I am thy buckler, and thine exceeding  
\* great reward.

2 And Abram sayd, O Lord God, what  
wilt thou giue me, seeing I goe childlesse, and  
the steward of mine house is this Eliezer of Da-  
mascus?

3 Again Abram sayd, Behold, to me thou hast  
giuen no seed: wherefore loe, a seruant of mine  
house shall be mine heire.

4 Then behold, the word of the Lord came  
vnto him, saying, This man shall not be thine  
heire, but one that shall come out of thine owne  
bowels, he shall be thine heire.

5 Moreover he brought him forth and sayd,  
\* Look vpon now vnto heauen, and tell the starres  
if thou be able to number them: and he sayd vnto  
him, So shall thy seed be.

6 And Abram \* beleened the Lord, and hee  
counted that to him for righteousnesse.

7 Again he sayd vnto him, I am the Lord,  
that brought thee out of \* Ur, of the Chaldees, to  
giue thee this land to inherit it.

8 And he sayd, O Lord God, ¶ Whereby shall  
I know that I shall inherit it?

9 Then he sayd vnto him, Take me an heifer  
of three yeeres old, and a shee goat of three yeeres  
olde, and a ram of three yeeres olde, a turtle doue  
also, and a pigeon.

10 So he tooke all these vnto him, and \* diuid-  
ed them in the middes, and layd euery piece oue  
against another: but the birds diuided he not.

11 Then foules fell on the carcases, and Abram  
drowne them away.

12 And when the sunne went downe, there  
fell an heauy sleepe vpon Abram: and loe, † a ve-  
ry fearefull darkenesse fell vpon him.

13 Then he sayd to Abram, \* Know for a sure-  
ty, that thy seed shall be a stranger in a land that  
is not theirs, \* 4 foure hundred yeeres, and will  
serue them; and they intreat their euill.

14 Notwithstanding, the nation whom they  
shall serue, will I iudge: and after ward shall they  
come out with great substance.

15 But thou shalt goe vnto thy fathers in peace,  
and shalt be buried in a good age.

16 And in the 4 fourth generation they shall  
come hither againe: for the \* wickednesse of the  
Amorites is not yet full.

17 Also when the sunne went downe, there  
was a darknes: and behold, a smoking furnace, and  
a firebrand, which went betwene those pieces.

18 \* In that same day the Lord made a cove-  
nant with Abram, saying, Vnto thy seed haue I  
giuen this land: \* from the river of Egypt vnto  
the great river † Euphrates,

19 The Kenites, and the Kenezites: and the  
Kadmonites,

20 And the Hittites, and the Perizzites, and  
the Rephaims,

21 The Amorites also, and the Canaanites,  
and the Girgathites, and the Iebusites.

CHAP. XVI.

1 Sarai being barren giueth Hagar to Abram. 6 Which conceiveth  
and disspitteth her dame: 16 And being ill handled, fleeth. 7 The  
Angel comforteth her. 11, 12 The name and manner of her  
sonne. 13 Shee calleth vpon the Lord, to requite her sinners true.

NOW Sarai Abrams wife bare him no chil-  
dren, and she had a maid an Egyptian, Hagar  
by name.

2 And Sarai sayd vnto Abram, Behold now,  
the Lord hath \* restrained me from childbearing,  
I pray thee go in vnto my maid: ¶ it may be that  
I shall † receive a child by her. And Abram obeyed  
the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her  
maid the Egyptian, after Abram had dwelled ten  
yeeres in the land of Canaan, and gaue her to her  
husband Abram for his wife,

4 ¶ And he went in vnto Hagar, and she con-  
ceiued: and when she saw that she had conceived,  
her dame was \* despised in her eyes.

5 Then Sarai sayd to Abram, † Thon dost  
me wrong, I haue giuen my maid vnto thy bosom,  
and these teeth that hee hath conceived, and I am  
despised in her eyes: the Lord iudge betwene me  
and thee.

6 Then Abram sayd to Sarai, Behold, thy maid  
is in thine ¶ hand: do with her as it pleaseth thee.  
Then Sarai dealt roughly with her: wherefore she  
fled from her.

7 ¶ The Angel of the Lord found her  
beside a fountaine in the way of Shur.

8 And hee sayd, Hagar Sarai maid, whence  
comest thou? and whither wilt thou goe? And  
she sayd, I flee from my dame Sarai.

9 Then the Angel of the Lord sayd to her,  
\* Returne to thy dame, and humble thy selfe vn-  
der her hands.

10 Again the Angel of the Lord sayd vnto  
her, I will so greatly increase thy seed, that it shall  
not be numbered for multitude.

11 Also the Angel of the Lord sayd vnto her,  
See, thou art with child, and shalt beare a sonne,  
and shalt call his name Ishmael: for the Lord hath  
heard thy tribulation.

12 And he shall be a ¶ wilde man: his hand  
shall be against euery man, and euery mans hand  
against him, \* and he shall dwell in the presence  
of all his brethren.

13 Then he called the name of the Lord that  
spake vnto her, Thou God lookest on me: for the  
sayd, \* 8 Haue I not also here looked after him that  
seeth me?

14 \* Wherefore the Well was called, † Beer-  
lahai-roi: loe, it is betwene Kadesh and Bered.

15 ¶ And Hagar bare Abram a sonne, and A-  
bram called his sonnes name which Hagar bare,  
Ishmael.

16 And Abram was fourescore and fixe yeeres  
old, when Hagar bare him Ishmael.

CHAP. XVII.

1 He is charged to conferre him in the promise.  
2 He is the first time, transcribed. 12 Circum-  
cised.

¶ Or, the Lord speak  
to Abram.  
\* Num. 12. 9.  
\* Psal. 16. 6.

21 If feare was not  
only leaue he should  
not haue children,  
but lest the promise  
of the blessed seed  
should not be ac-  
complished in him  
\* Rom. 4. 18.  
\* Rom. 4. 3.  
gal. 3. 6.  
James 2. 28.

\* Chap. 12. 28.  
¶ This is a par-  
ticular motion of  
Gods Spirit, which  
is not lawful for  
all to follow, in  
asking signes: but  
was permitted to  
some by a pecu-  
liar motion, as to  
Gideon and Est-  
hah.

c This was the  
olde enquire in  
making conuinc-  
tions, Jerem. 5. 13,  
to the which God  
added these condi-  
tions, that A-  
brams posteritie  
should be as stone  
in place, but af-  
ter they should  
be aspeared to-  
gether: also these  
should be asil-  
led, but yet deli-  
uered.

† Elr. A feare of  
great darkness, &c.  
\* Gen. 7. 6.

\* Exod. 12. 40.  
c Counting from  
the birth of Ishak  
to their departure  
out of Egypt:

which declareth  
that God will suffer  
due to be asil-  
led in this world.

¶ Or, after foure  
hundred yeeres.

c Though God  
suffer the wicked  
for a time, yet his  
vengeance falleth  
vpon them, when  
the measure of  
their wickednesse  
is full.

\* Chap. 13. 7, and  
23. 3, 5, and 24. 4.  
dent. 4. 5.

\* 1. King. 1. 21.  
\* ch. on. 9. 16.

† Elr. Perib.

a It seemeth that  
he had helped to  
Gods promise,  
which could not  
be accomplished  
without it.

b S. e. faith, in  
binding Gods pow-  
er to the common  
order of nature, as  
though God could  
not giue her chil-  
dren in her old age.

¶ Or, grandchild.

† Elr. he build  
by her.

c This punishment  
declareth what  
they gaine that at-  
tempt any thing a-  
gainst the word  
of God.

† Elr. vnto iustice  
is vpon her.

¶ Or, power.

d which was  
chivis, as appea-  
ring verse 11, and  
chap. 18. 17.

e God reiecteth  
none state of  
people in their  
miserie, but len-  
deth them comfort.

¶ Or, first and cru-  
ell, or, as a wild be-  
ast.

\* Chap. 25. 18.

† This is, the lib-  
meries shall be  
a penitent people  
by themselves, and  
not a portion of  
another people.

g Shee relea-  
set her owne dulne-  
ss, and acknow-  
ledgeth Gods grie-  
ues, who was pacif-  
ed with her every  
where.

\* Chap. 24. 64.

¶ Or, the well of  
living, and living  
me.

upon Ishmael. 15 Sarah is named Sarah. 18 Abraham prays for Ishmael. 19 Ishmael is promised. 23 Abraham and his house are circumcised.

18 Abraham prays for Ishmael. 19 Ishmael is promised. 23 Abraham and his house are circumcised.

twelve princes shall hee beget, and I will make a great nation of him.

¶ Or, Almighty. Chap. 5. 22. ¶ Or, without offence.

¶ Not onely according to the flesh, but also a farre greater multitude by faith Rom. 4. 17. ¶ The changing of his name is a feele to confirme Gods promise vnto him. ¶ Rom. 4. 17. ¶ Chap. 13. 16.

¶ Circumcision is called the covenant, because it signifieth the covenant, which phrase is common to all Sacraments.

¶ After 7. 8. a thing which part is circumcised, so shew that all that is begotten of man is corrupt, and must be mortified. ¶ Rom. 4. 11.

¶ All the women were not circumcised, yet were they partakers of Gods promise: for vnder the mankind all was consecrated, and here is declared, that whoeuer conuerteth the signe, despiseth also the promise. ¶ Or, dame, or princesse.

¶ Which proceeded of a sudden joy, and not of iniquitie. ¶ Chap. 18. 10. and 21. 2.

¶ The everlasting Covenant is made with the children of the Spirit: and with the children of the flesh is made the temporal promise, so was promised to Ishmael. ¶ Elys. greatly. ¶ Elys.

When Abram was ninety yeere old and nine, the Lord appeared to Abram, and sayd vnto him, I am God // sufficient, \* walke before me, and be thou vpright.

2 And I will make my covenant betweene me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold, I *make* my covenant with thee, and thou shalt be *a* father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be *b* Abraham: \* for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitfull, and will make nacious of thee, yea, Kings shall proceed of thee.

7 Moreover, I will establish my covenant betweene mee and thee, and thy feede after thee in their generations, for an \* everlasting covenant, to be God vnto thee, and to thy feed after thee.

8 And I will giue thee and thy feed after thee the land, wherein thou art a stranger, *even* all the land of Canaan, for an everlasting possession, and I will be their God.

9 ¶ Again God sayd vnto Abraham, Thou also shalt keepe my covenant, thou, and thy feede after thee in their generations.

10 \* This is my covenant which ye shall keepe betweene mee and you, and thy feed after thee, \* Let euery man childe among you be circumcised:

11 That is, yee shall circumcise the *d* foreskin of your flesh, and it shall be \* a signe of the covenant betweene me and you.

12 And euery man childe of eight dayes olde among you, shall be circumcised in your generations, *atwell* he that is borne in *thine* house, as he that is bought with money of any stranger, which is not of thy feed.

13 He that is borne in thine house, and he that is bought with thy money, must needs be circumcised: so my covenant shall be in your flesh for an everlasting covenant.

14 But the vncircumcised \* man childe, in whole flesh the foreskin is not circumcised, *even* that person shall be cut off from his people, *because* he hath broken my covenant.

15 ¶ Afterward God sayd vnto Abraham, Sarai thy wife shall thou not call Sarai, but // Sarah *saale* hee name.

16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, and thee shall be the *mother* of nations: Kings also of people shall come of her.

17 Then Abraham fell vpon his face, and laughed, and sayd in his heart, Shall a childe be borne vnto him, that is an hundred yeere old? and shall Sarai that is ninetie yeere olde, beare?

18 And Abraham sayd vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God sayd, ¶ Sarah thy wife shall beare thee a sonne indeed, and thou shalt call his name Ishak: and I will establish my covenant with him for an everlasting covenant, and with his feed after him.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will make him fruitfull, and will multiply him \* exceedingly:

21 But my covenant will I establish with Ishak, which Sarah shall beare vnto thee, the next \* yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne, and all that were borne in his house, and all that was bought with his money, *that is*, euery man childe among the men of Abrahams house, and hee circumcised the foreskin of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yeeres olde and nine // when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere olde, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house *both* borne in his house, and bought with money of the stranger, were circumcised with him.

## CHAP. XVIII.

2 Abraham receiveth three Angels into his house. 10 Ishak is promised againe. 12 Sarah laugheth. 18 Christe promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prays for them.

¶ Again the Lord \* appeared vnto him in the // plain of Mamre, as hee sat in his tent doore about the heate of the day.

2 And hee lift vp his eyes, and looked: and loe, three \* men stood by him, and when he saw them, hee ran: to meete them from the tent doore, and bowed himselfe to the ground.

3 And he sayd, *b* Lord, if I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.

4 Let a little water, I pray you, be brought, and wash your feede, and rest your felous vnder the tree.

5 And I will bring a morfell of bread, that you may comfort your hearts, afterward yee shall goe your wayes: for therefore are ye a come to your seruant. And they sayd, Doe *eu*en as thou hast sayd.

6 Then Abraham made haste into the tent vnto Sarah, and sayd, Make ready at once three measures of fine meale, knead it, and make cakes vpon the hearth.

7 And Abraham ran to the sheafs, and tooke a tender and good calfe, and gaue it to the seruant, whoe halfed to make it ready.

8 And heeooke butter and milke, and the calfe, which he had prepared, and set before them, and stoode himselfe by them vnder the tree: and they did eate.

9 ¶ Then they sayd vnto him, Where is Sarah thy wife? And hee answered, Behold, *shee* is in the tent.

10 And he sayd, \* I will certainly come againe vnto thee according to the time of life: and loe, Sarah thy wife shall haue a sonne: and Sarah heard in the tent doore, which was behind him.

11 (Now Abraham and Sarah were olde and stricken in age, and it ceased to be with Sarah after the manner of women.)

12 Therefore Sarah \* laughed within her selfe, saying,

\* Chap. 21. 2.

¶ They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as teachers to their families, that from the heist to the lowen they may obey the will of God.

\* Heb. 13. 2. ¶ Or, shee gaue.

¶ These, three Angels in mans shape.

¶ Speaking to one of them, in whom appeared to be most mature, for he thought they had bin men. ¶ For men vied because of the great heat to goe bare footed in those partes. ¶ As sent of God, that I should doe my dutie to you.

¶ Elys. Seim.

¶ For as God gaue them bodies for a time, so gaue hee them the faculties thereof, to walke, to eate, and drinke, and such like.

\* Chap. 17. 19. 21. 2. Rom. 9. 9.

¶ This is, about the time when the shall be alive, or when the childe shall come into this life.

¶ For Sarah rather had respect to the order of name, then beleueed the promise of God.



1 Pet. 2. 6.

saying, After I am waxed old, \* and my lord also, shall I haue lust?

13 And the Lord sayd vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a childe, which am old?

14 (Shall any thing be \* hard to the Lord? at the time appointed will I returne vnto thee, euen according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for shee was afraid. And he sayd, † It is not so: for thou hast laughed.

16 ¶ Afterward, the men did rise vp from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the Lord sayd, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shall be in deed a great and a mighty nation, and \* all the nations of the earth shall be blessed in him?

19 For I know him † that he will commaund his sonnes and his household after him, that they keepe the way of the Lord to doe righteousness and iudgement, that the Lord may bring vpon Abraham, that he hath spoken vnto him.

20 Then the Lord sayd, Because the crye of Sodom and Gomorrah is great, and because their sinne is exceeding grieuous,

21 I will \* goe downe now, and see whether they haue done altogether according to that I cry, which is come vnto me: and if not, that I may know.

22 And the men turned thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and said, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the city, wilt thou destroy and not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be euen as the wicked, be it farre from thee. Shall not the Iudge of all the world † doe right?

26 And the Lord answered, If I shall finde in Sodom \* fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayd, Behold now, I haue begun to speake vnto my Lord, and I am \* but dust and ashes.

28 If there shall lacke fye of fiftie righteous, wilt thou destroy all the city for fye? And hee sayd, if I finde there fye and fourtie, I will not destroy it.

29 And he yet spake to him againe, and sayd, What if there shall be found fourtie there? Then he answered, I will not doe it for fourties sake.

30 Again he sayd, Let not my Lord now be angry that I speake, What if thury be found there? Then he sayd, I will not doe it, if I finde thirtie there.

31 Moreouer he sayd, Behold now, I haue begun to speake vnto my Lord, what if twentie be found there? And he answered, I will not destroy it for twentys sake.

32 Then he sayd, Let not my Lord be now angry, and I will speake but this \* once, What if ten be found there? And he answered, I will not destroy it for tens sake.

33 ¶ And the Lord went his way, when hee had left communing with Abraham, and Abraham returned vnto his place.

## C H A P. XIX.

3 Lot receiued two Angels into his house. 4 The fiftie lusts of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lot's wife is made a pillar of salt. 33 Lots daughter lieth with his father, of whom come Moab and Ammon.

And in the euening there came two \* Angels to Sodom: and Lot sat at the gate of Sodom, and Lot saw them, and rose vp to meete them, and he bowed himselfe with his face to the ground.

2 And he sayd, See my lords, I pray you turne in now into your seruants house, and tarie all night, and \* walke your feete, and yee shall rise vp early and goe your wayes. Who sayd, Nay, but we will abide in the streete all night.

3 Then \* he praied vpon them earnestly, and they turned in to him, and came to his house, and hee made them a feast, and did bake vneleavened bread, and they \* did eate.

4 But before they went to bed, the men of the city, euen the men of Sodom compassed the house round about, from the yong euen to the old, \* all the people from all quarters.

5 Who crying vnto Lot sayd to him, Where are the men, which came to thee this night? bring them out vnto vs, that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not so wickedly.

8 Behold now, I haue two \* daughters, which haue not known man: them will I bring out now vnto you, and doe to them as seemeth you good: onely vnto these men doe nothing: for therefore are they come vnder the shadow of my rooffe.

9 Then they sayd, Away hence: and they sayd, Hee is come alone as a stranger, and shall bee iudge and rule: wee will now deale worse with thee then with them. So they praied fore vpon Lot \* himselfe, and came to breake the doore.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the doore.

11 \* Then they smote the men that were at the doore of the house, with blindnes, both small and great, so that they were wearie in † seeking the doore.

12 ¶ Then the men sayd vnto Lot, Whom hast thou yet here? either sonne in law, or thy sonnes or thy daughters, or whatsoever thou hast in the citie, bring it out of this place.

13 For \* we will destroy this place, because the \* crye of them is great before the Lord, and the Lord hath sent vs to destroy it.

14 Then Lot went out and spake vnto his sonnes in law, which † married his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the city, but hee seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters † which are here, lest thou be destroyed in the punishment of the city.

16 And as he \* prolonged the time, \* the men caught both him and his wife, and his two daughters

a Wherein we see Gods prouident care in preventing him: albeit he recealeth not himselfe to all alike: for Lot had but two Angels, and Abraham thre. \* Chap. 18. 4.

b That is, he praied them so intently,

c Not for that they had neede, but because the time was not yet come that they would reuerence themselves. d Nothing is more dangerous then to dwell where sinne reigneth: for it corrupteth all.

e He desireth praye in descending his guests, but he is to be blamed in seeking vnto himselfe, if that I should presume them from all iniury.

\* 1 Pet. 2. 7

\* Wilt thou be?

† Elv. finding.

\* This pronouneth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour.

† Chap. 18. 10. Or should marrie.

† Elv. with me found.

h The mercy of God thre to one: none mans fauour in following Gods calling.

\* Wilt thou be?

† Wilt thou be?

Or. hid.

\* Gen. 8. 6.

\* Elv. Re.

h Iehonah, the sheweb which we call Lot; fiftieth that this Angel was Christ for this word is only applied to God.

\* Chap. 12. 3. and 22. 18.

i He sheweth that fathers ought both to know Gods iudgements, and to declare them to their children.

k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduise.

l For our finnes: for vengeance, though none as made vs.

† Elv. doe iudge.

m In God declareth that his iudgements were done with great mercy, forasmuch as all were so corrupt,

that not only fiftie but ten righteous men could not be found there, and also that the wicked are spared for the righteous sakes.

n Heikey wee learne, that the meeter we approach vnto God, the more doeth our miserable estate appeare, and the more are wee humbled.

o If God refused not the prayer for the wicked Sodomites, euen to the for request, how much more will he graunt the prayers of the godly for the afflicted.

† Elv. with me found.

h The mercy of God thre to one: none mans fauour in following Gods calling.

\* Wilt thou be?

† Wilt thou be?

† Wilt thou be?

† Wilt thou be?

ters by the hands (The Lord being mercifull vnto him) and they brought him forth, and let him without the citie.

17 ¶ And when they had brought him out, the Angel sayd, Escape for thy life: I looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, least thou be destroyed.

18 And Lot sayd vnto them, Not so, I pray thee, my Lord.

19 B-hold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed vnto me in sauing my life: and I cannot escape in the mountaine, least some euill take me, and I die.

20 See now this citie hereby to flee vnto, which is a little one: Oh let me escape thither: it is not a little one, and my soule shall liue?

21 Then he sayd vnto him, Behold, I haue receiued thy request also concerning this thing, that I will not ouerthrow this city, for the which thou hast spoken.

22 Haite thee, saue thee there: for I can doe nothing till thou be come thither. Therefore the name of the citie was called Zoar.

23 ¶ The funne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lord<sup>a</sup> rained vpon Sodom and vpon Gomorah, brimstone and fire from the Lord out of heauen.

25 And ouerthrew those cities, and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behind him looked backe, and she became a pillar of salt.

27 ¶ And Abraham rising vp early in the morning went to the place, where he had stood before the Lord.

28 And looking toward Sodom and Gomorah, and toward all the land of the plaine, behold, hee saw the smoke of the land mounting vp as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middes of the destruction, when hee ouerthrew the cities wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for he feared to tarie in Zoar, but dwelt in a caue, hee and his two daughters.

31 And the elder sayd vnto the younger, Our father is olde, and there is not a man in the earth to come in vnto vs after the manner of all the earth.

32 Come, wee will make our father drink wine, and lie with him, that we may preferre seed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceived not, neither when she lay downe, neither when she rose vp.

34 And on the morrow the elder sayd to the younger, Behold, yesternight lay I with my father: let vs make him drinke wine this night also, and goe thou and lie with him, that we may preferre seede of our father.

35 So they made their father drinke wine that night also, and the younger arose, and lay with him: but he perceived it not, when she lay downe, neither when she rose vp.

36 Thus were both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the Moabites vnto this day.

38 And the younger bare a sonne also, and she called his name Ben-ammi: the same is the father of the Ammonites vnto this day.

## CHAP. XX.

<sup>a</sup> Abraham dwellth as a stranger in the land of Gerar. <sup>b</sup> Abimelech taketh away his wife. <sup>c</sup> God reprooueth the king. <sup>d</sup> The king Abraham. <sup>e</sup> Sarah is referred with great gifts. <sup>f</sup> Abraham prayeth, and the king and his archbail.

AFTERWARD Abraham departed thence toward the South countrey, and dwelled betweene Cadeth and Shur, and sojourned in Gerar.

2 And Abraham sayd of Sarah his wife, She is my liker, Then Abimelech king of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and sayd to him, Behold, thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he sayd, Lord, wilt thou slay euery righteous nation?

5 Said not he vnto me, She is my sister? yea, and her selfe sayd, He is my brother: with an vpright minde, and innocent handes haue I done this.

6 And God sayd vnto him by a dreame, I know that thou diddest this euery with an vpright minde, and I kept thee also that thou shouldst not sinne against me: therefore suffered I thee not to touch her.

7 Now then deliuer the man his wife againe; for he is a Prophet, and he shall pray for thee, that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all the things that vnto them, and the men were fore afraid.

9 Afterward Abimelech called Abraham, and sayd vnto him, What hast thou done vnto vs, and what haue I offended thee, that thou hast brought on me, and on my kingdome this greaue? thou hast done things vnto me that ought not to be done.

10 So Abimelech sayd vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely thy feare of God is not in this place, and they will slay me for my wifes sake.

12 Yet in very dede she is my sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused me to wander out of my fathers house, I sayd then to her, This is thy kindnesse that thou shalt heare vnto me in all places where we come, \* Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and heeues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech sayd, Behold, my land is before thee, dwell where it pleaseth thee.

16 Likewise

<sup>a</sup> Thus God permitted him to fall most horribly in the solitary mountaine, whom the wickedness of Sodom could nor overcome. <sup>b</sup> Who as they were borne in most horrible incest, so were they and their posteritie vile & wicked.

<sup>c</sup> That is, sonne of my people: signifying that they rather reioiced in their sin, then repented for the same.

<sup>d</sup> A which was toward Egypt. <sup>e</sup> Abimelech had now twice fallen into this fault: such is mans frailtie. <sup>f</sup> So greatly God detesteth the breach of marriage. <sup>g</sup> The Infidels confessed that God would not punish but for iust occasion: therefore, whensoever hee punisheth, the occasion is iust. <sup>h</sup> As one falling by ignorance, and not doing euill of purpose.

<sup>i</sup> Not asking to doe any man harme.

<sup>k</sup> God by his holy Spirit reuereith them that offend by ignorance, that they fall not into greater incontinencie.

<sup>l</sup> That is, one, to whom God reneweth himselfe familiarly.

<sup>m</sup> For the prayer of the godly is of force towards God.

<sup>n</sup> Flor. in their care.

<sup>o</sup> The wickedness of the King bringeth Gods wrath vpon the whole realme.

<sup>p</sup> Hee heareth that no honesty can be hoped for, where the feare of God is not. <sup>q</sup> By sister, hee meant his cousin germane, and by daughter, Abrahams niece, Chap. 12. 10. for to the Hebrewes wife the wordes.

<sup>r</sup> Chap. 12. 13.

<sup>s</sup> Or, it is thy garment.

<sup>a</sup> He willed him to flee from Gods indignement, and not to be fory to depart from that rich countrey, and full of vaine pleasures.

<sup>b</sup> Though it be little, yet it is great enough to saue my life: wherein hee offendeth in chusing another place when the Angel had appointed him. <sup>c</sup> Bur, thy face. <sup>d</sup> Because Gods commendement was to destroy the city, and to saue Lot.

<sup>e</sup> Which before was called Belah, Chap. 14. 1.

<sup>f</sup> Deut. 29. 23. Isa. 13. 19. Jer. 50. 40. Ezech. 16. 49. Hef. 1. 18. Amos. 4. 11. Luke 17. 34. Iud. 7. 2.

<sup>g</sup> As touching the body only: and this is a notable monument of Gods vengeance to all them that passed that way.

<sup>h</sup> Having before felt Gods mercy, he durst not provoke him againe by continuing among the wicked. <sup>i</sup> Meaning, in the countrey, which the Lord had now destroyed. <sup>j</sup> For except he had bene overcome with wine, he would neuer haue done that abominable acte.

<sup>k</sup> Ebr. keepe silence.



n Such an head, to  
with whom thou  
mayest be prefer-  
red from all d. n-  
gers.  
o God caused this  
heaven King to  
reprouce her be-  
cause the discem-  
bled, seeing that  
God had giuen her  
an husband as her  
vaile and defence.  
p Had taken away  
from them the gift  
of concealing.

16 Likewise to Sarah hee said, Behold, I have giuen thy brother a thousand pieces of silver: behold, he is the vaile of thine eyes to all that are with thee, and to all others: and she was thus reproofed.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech and his wife, and his women seruants: and they bare children.

18 For the Lord ¶ had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXI.

1 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The angel comforteth Hagar. 21 The covenant betwene Abimelech and Abraham. 33 Abraham called vpon the Lord.

NOW the Lord visited Sarah, as hee had said, and did vnto her \* according as he had promised.

2 For \* Sarah conceived, and bare Abraham a sonne in his 8<sup>th</sup> old age, at the same season that God told him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dayes old, \* as God had commanded him.

5 So Abraham was an hundredth yeere olde, when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made mee to reioyce: all that heare, will reioyce with mee.

7 Againe shee said, b Who would haue said to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his old age.

8 Then the child grew and was weaned: and Abraham made a great feast that same day that Izhak was weaned.

9 ¶ And Sarah sawe the sonne of Hagar the Egyptian (which she had borne vnto Abraham) \* mocking.

10 Wherefore shee said vnto Abraham, \* Cast out this bondwoman and her sonne: for the sonne of this bondwoman shall not be heire with my sonne Izhak.

11 And this thing was very grieuous in Abrahams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be grieuous in thy sight for the child, and for thy bondwoman: in all that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy seede be called.

13 As for the sonne of the bondwoman, I will make him \* a nation also, because he is thy seed.

14 So Abraham arose vpearly in the morning and tooke bread, and a bottell of water, and gaue it vnto Hagar putting it on her shoulder, and the child also, and sent her away: who departing, wandered in the wilderness of Beer-sheba.

15 And when the water of the bottell was spent, shee cast the child vnder a certaine tree.

16 Then shee went and faced her ouer against him a farre off about a bow shoot: for shee sayd, I will not see the death of the child. And shee laye downe ouer against him, and lift vp her voyce, and wept.

17 Then God \* heard the voyce of the child, and the Angel of God called to Hagar from heauen, and said vnto her, What aileth thee, Hagar?

fear not, for God hath heard the voyce of the child where he is.

18 Arise, take vp the child, and holde him in thine hand: for I will make of him a great people.

19 And God \* opened her eyes, and shee saw a well of water: so shee went and filled the bottell with water, and gaue the boy drinke.

20 So God was with the child, and he grew and dwelt in the wilderness, and was an archer.

21 And he dwelt in the wilderness of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at the same time Abimelech and Phichol his chiefe captain spake vnto Abraham, saying, God \* is with thee in all that thou doest.

23 Now therefore I sweare vnto mee here by God, that thou wilt not hurt mee, nor my children, nor my childrens children: thou shalt deale with me, and with the countrey, where thou hast bene a stranger, according vnto the kindees that I haue shewed thee.

24 Then Abraham sayd, I will \* (sweare).

25 And Abraham rebuked Abimelech for a well of water, which Abimelech seruants had violently taken away.

26 And Abimelech sayd, I know not who hath done this thing: also thou toldest me not, neither heard I of it but this day.

27 Then Abrahamooke sheepe and beeues, and gaue them vnto Abimelech: and they two made a covenant.

28 And Abraham set seven lambs of the flocke by themselves.

29 Then Abimelech sayd vnto Abraham, What meane these seven lambs, which thou hast set by thyselfes?

30 And he answered, Because thou shalt receive of mine hand these seven lambs, that it may be a witness vnto me, that I haue digged this well.

31 Wherefore the place is called \* Beer-sheba, because there they both sware.

32 This made they a covenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistines.

33 ¶ And Abraham planted a groue in Beer-sheba, and called there on the Name of the Lord, the euerslasting God.

34 And Abraham was a stranger in the Philistines land a long season.

C P A P. XXII.

1, 2 The faith of Abraham is proued in offering his sonne Izhak. 8 Izhak is borne of Christ. 20 The generation of Izhak. Abrahams brother of Ishmael cometh to Izhak.

AND after these things God did \* prouoe Abraham, and sayd vnto him, Abraham. Who answered, I here am I.

2 And he sayd, Take now thine onely sonne Izhak whom thou louest, and get thee vnto the land of \* Moriah, and offer him there for a burnt offering vpon one of the mountaines, which I will shew thee.

3 Then Abraham rose vp early in the morning, and saddled his asse, and tooke two of his seruants with him, and Izhak his sonne, and cloued wood for the burnt offering, and rose vp and went to the place, which God had told him.

seeing hee was commanded to offer vp him in whom God had all deuotions of the world,

h Except God open our eyes, we can neither see, nor vnderstand the means which are before vs.  
i As touching outward things God caused him to prosper.  
k Or, I shall in the law, and was as before.

l Elie. shall suffe with me, or his.

m So that it is a lawfull thing to take an othe in matters of importance, for to witness the truth, and to assure others of our honesty.  
n Wicked feruants doe many evils knowne to their masters.

o Or, well of the waters of life, meaning lambs. m Thus we see that the godly, as reaching outward things may make peace with the wicked that know not the true God. n That is, he was clipped God in all points of true Religion.

p Heb. 12. 17.

q Heb. 12. 17.

r Which signifies the leaue of God, in the which place he was honoured: and Solomon afterward built the Temple. s i. e. in food. the chiefe point of his tenacity, promised to bless.

\* Chap. 17. 19. and 18. 10.  
\* Math. 2. after 7. 8. Galat. 4. 7. b. i. e. 1. 1. 1. 2. Therefore the miracle was greater.

\* Chap. 17. 12.

b Shee accuseth her selfe of ingratitude, that shee did not beleue the Angel.

a He derided Gods promise made to Izhak, which the Apostle calleth perdition: Gal. 4. 19. \* Galat. 4. 39.

d The promised seede shalbe counted from Izhak, and not from Ishmael. Rom. 9. 7. Heb. 11. 12.

e The Ithmaelites shall come of him. f True faith renouneceh all natural affections to obey Gods commandment.

g For his promise sake made to Abraham, and not because the child had discretion and iudgement to pray.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place as afore off,

5 And sayd vnto his seruants, Abide yon here with the asle: for I and the child will goe yonder and worship, and e come againe vnto you.

6 Then Abraham tooke the wood of the burnt offering, and laid it vpon Izhak his sonne, and hee tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and sayd, My father, And hee answered, Here am I, my sonne. And hee said, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will a provide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and conched the wood, and e bound Izhak his sonne, \* and laid him on the altar vpon the wood.

10 And Abraham stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And hee answered, Here am I.

12 Then he sayd, Lay not thine hand vpon the child, neither doe any thing vnto him: for now I know that thou fearest God, seeing for my sake ¶ thou hast not spared thine ¶ only sonne,

13 And Abraham lifting vp his eyes, looked and behold, there was a ram behinde him caught by the hornes in a bush: then Abraham went and tooke the ram, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place ¶ Iehouah Iireh: as it is sayd this day, In the mount will the Lord ¶ be seene.

15 ¶ And the Angel of the Lord cried vnto Abraham from heauen the second time,

16 And sayd, ¶ By my selfe haue I sworne (saith the Lord) because thou hast done this thing, and hast not spared thine only sonne,

17 Therefore will I surely bleste thee, and will greatly increase thy seede, as the starrs of the heauen, and as the sand which is vpon the sea shore, and thy seede shall possess ¶ the gate of his enemies.

18 ¶ And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one told Abraham, saying, Behold Milcah, the hath also borne children vnto thy brother Nahor:

21 To uoir, vtz his eldest sonne, and Buz his brother, and Kemuel the father of ¶ Aram.

22 And Chedel, and Hazo, and Pildash, and Iddlah, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor, Abrahams brother.

24 And his concubine called Reumah, shee bare also Tebah, and Gahan, and Thahash, and Maachah.

## CHAP. XXIII.

1 Abraham lamenteth the death of Sarah. 4 He buyeth a field to bury her, of the Hittites. 15 The equite of Abraham. 19 Sarah is buried in Machpelah.

W Hen Sarah was an hundredth twentie and seven yeere olde († so long liued shee.)

2 Then Sarah died in Kirith-arba: the same is Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham rose vp from the fight of his corps, and talked with the ¶ Hittites, saying,

4 I am a stranger, and a forreiner among you: giue me a possession of buriall with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince of God among vs: in the chieft of our sepulchres burie thy dead: none of vs shall forbid thee his sepulchre, but thou maist burie thy dead therein.

7 Then Abraham stood vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be ¶ to your minde, that I shall burie my dead out of my sight, heare me, and intreat for me to Ephron the sonne of Zohar,

9 That he would giue me the caue ¶ of Machpelah, which he hath in the end of his field, that he would giue it me for as much ¶ money as it is worth, for a possession to bury in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that ¶ went in at the gates of his citie, saying,

11 No, my lord, heare me: the field giue I thee and the caue that therein is, I giue it thee: ¶ euen in the presence of the sonnes of my people giue I it thee to bury thy dead.

12 Then Abraham bowed himselfe before the people of the land,

13 And spake vnto Ephron in the audience of the people of the country, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto mee: the land is worth foure hundred shekels of siluer: what is that betwene mee and thee? bury therefore thy dead,

16 So Abraham hearkened vnto Ephron, and Abraham weighed to Ephron the siluer, which hee had named, in the audience of the Hittites, ¶ euen foure hundred siluer shekels of current money among marchants.

17 ¶ So the field of Ephron which was in Machpelah, and ouer against Mamre, ¶ euen the field and the caue that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure

18 Vnto Abraham for a possession, in the sight of the Hittites, ¶ euen of all that ¶ went in at the gates of his citie.

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field, and the caue that is therein, was made sure vnto Abraham for a possession of buriall ¶ by the Hittites.

## CHAP. XXIII.

1 Abraham chastiseth his servant to forsake to take a wife for Izhak in his owne kinde. 12 The seruants prayeth to God.

† Ebr. the years of the life of Sarah.

a That is, when he had mourned: so the godly may mourne, if they passe not measure; and the natural affection is commendable.

† Ebr. sonnes of Hebr.

b That is, godly or excellent: for the Hebrews so speake of all things that are noble, because all excellencie cometh of God.

† Ebr. in your face.

¶ Or, double price because of the mixture therein.

† Ebr. in full price.

c Meaning, all the citizens and inhabitants.

d To shew that he had them in good estimation and reuerence.

e The common shekel is about 20 pence, so them 400 shekels amount to 23 pound 8 shillings and 8 pence after 5 shilling sterling the ounce.

¶ Or, citizens.

f That is, all the people confirmed the sale.

e He doubted not, but God would accomplish his promise, though he should forsake his sonne.

d The onely way to overcome all tribulation, is to rest vpon Gods promise.

e For it is like that his father had declared to him Gods commandment, whereunto he shewed himselfe obedient.

\* Lament. 2. 21.

I That is, by thy own obedience thou hast declared thy faith.

¶ Or, and kept not with Izhak thine only sonne from me.

† Ebr. thy sonne, thy only sonne.

¶ Or, the Lord will for or provide.

g The name is changed, to shew that God doeth both fee and provide seed for his, and also eminently is seene, and felt in time convenient.

¶ Ebr. 105. 9.

¶ Ebr. 4. 13.

h Signifying, that there is no greater then he.

¶ Or, 6. 11.

¶ Chap. 12. 3.

¶ Ebr. 4. 22.

¶ Gen. 3. 6.

¶ Or, of the Syrians.

g Concubine is oftentimes taken in the good part for those women which were infamous to the Wives.



33 His fidelitie toward his master. 50 The friends of Rebekah commit the matter to God. 58 They aske his consent, and shew agreeeth.

**N**ow Abraham was old, & a striken ingeerles, &c the Lord had blessed Abraham in all things. 2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had. 3 Put now thine hand vnder my thigh,

3 And I will make thee & swear by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of y<sup>e</sup> Canaanites among whom I dwell:

4 But thou shalt go vnto my c<sup>o</sup>untry, and to my kinred, & take a wife vnto my sonne Izhak.

5 And the seruant sayd to him, What if the woman will not come with mee to this land? shall I bring thy son again vnto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne d<sup>i</sup>thier againe.

7 ¶ The Lord God of heauen, who took me from my fathers house, and from the land where I was borne, and that spake vnto mee, and that swore vnto me, saying, \* Vnto thy feede will I giue this land, he shall feeke his Angel before thee, and thou shalt take a wife vnto my sonne fro thence.

8 Neuerthelesse if the woman will not follow thee, then shalt thou be & discharged of this mine oathe: onely bring not my sonne thither againe.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and swore to him for this matter.

10 ¶ So the seruant tooke tenne camels of the camels of his master, and departed: (for he had all his masters goodes in his hand:) and so hee arofe, and went to \* Aram Naharaim, vnto the c<sup>i</sup>tie of Nahor.

11 And he made his camels to lye down without the c<sup>i</sup>tie by a wel of water, at euentide about the time that the women come out to draw water.

12 And he said, O Lord God of my master Abraham, I beseech thee, & send me good speed this day, and shew mercy vnto my master Abraham.

13 Lo, I stand by the wel of water whiles the mens daughters of this c<sup>i</sup>tie come out to drawe water.

14 ¶ Grant therefore that the maid, to whom I say: Bowe downe thy pitcher, I pray thee, that I may drinke: (if shee say, Drinke, and I will giue thee camels drinke also: maybe shee that thou hast ordained for thy seruant Izhak, and thereby shalt I know that thou hast shewed mercie on my master.

15 ¶ And now yer he had left speaking, behold, a Rebekah came out, the daughter of Bethuel, sonne of Milcah the wife of Nahor Abrahams brother, and her Pitcher vpon her shoulder.

16 (And the maid was verie faire to looke vpon, a virgine and vnkknown of man) and shew<sup>e</sup> went downe to the well, and filled her pitcher and came vp.

17 Then the seruant ranne to meete her, and saide, Let me drinke, I pray thee, a litle water of thy pitcher.

18 And she said, Drinke & sit: and shee hastened, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when shee had giuen him drinke, shee said, I will drawe water for thy camels also vntill

they & have drunke inough.

20 And shee poured out her pitcher into the trough speedily, and ranne againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondered at her, and helde his peace, to knowe whether the Lorde had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golden & a beilment of y<sup>e</sup> halfe a shekell weight, and two bracelets for her hands, of ten shekels weight of golde:

23 And he said, whole daughter art thou? tell me, I pray thee, Is there roume in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel y<sup>e</sup> son of Milcah whom the bare vnto Nahor.

25 Moreover she said vnto him, We haue litter also & prouend<sup>r</sup> ynough, & roume to lodge in.

26 And the man bowed himselfe and worshipped the Lord,

27 And said, Blessed be the Lorde God of my master Abraham, which hath not withdrawne his mercie & and his truth from my master: for when I was in the way, the Lord brought me to my masters brethrens house.

28 And the maide ranne and tolde them of her mothers house according to these wordes.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well,

30 For when he had seene the earrings and the bracelets in his sisters hands, and when hee heard the wordes of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and loe, hee flood by the camels at the well.

31 And he saide, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house, & roume for the camels?

32 ¶ Then the man came into the house, and hee vnshod the camels and brought litter and prouender for the camels, and aid water to wash his feete, and the mens feete that were with him.

33 Afterward the meate was set before him: but hee sayde, I will not eate, vntill I haue sayde my message. And hee said: Speake oh.

34 Then hee said, I am Abrahams seruant,

35 And the Lord hath & blessed my master wonderfully, that hee is become great: for hee hath giuen him sheep, and beeces, and siluer, and golde, and men seruants, and maide seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when shee was olde, and vnto him hath hee giuen all that hee hath.

37 Now my master made me swear, saying, Thou shalt not take a wife to my sonne of the daughters of y<sup>e</sup> Canaanites in whole land I dwell:

38 But thou shalt go vnto my fathers house and to my kinred, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 Who answered mee, The Lord, before whom I walke, will fend his Angell with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.

41 Then shalt thou be discharged of mine oathe, when thou comest to my kinred: and if they giue thee not one, thou shalt be free from mine oathe.

42 So I came this day to the well, and said, O Lord,

† Elee Elee made the order of drinke.

\* Or, saying. k God permitted many things both in appeal & other things which are now forbid: specially when they appertaine not to our mortification. l The golden shekel is here meant, and not that of silver.

m Hee bestoweth not his good fortune (as doe the wicked) but acknowledge that God hath dealt mercifully with his mercie in keeping promise.

n For hee waited on Gods hand, who had now heard his prayer. o To wit, Laban. p The gentle entertainment of strangers vsed among the godly fathers.

q The fidelitie that seruants owe to their masters, callest them to preface their masters businesse so their owne necessity. r To beseech, signifyeth here to enrich, or encrease with substance, as the text in y<sup>e</sup> same verse declareth. s The Canaanites were accursed, and therefore the godly could not ioyne with them in marriage. t Meaning among his kindred, as verse 40.

u Which by mine authority I caused thee to make.

† Elee. come into drinke.

\* Clap. 47. 29. b This ceremony declared the seruants obedience towards his master, & the masters power ouer the seruant. b This is the oath that an owner may be required in a lawfull cause.

c Hee would not shat his sonne should marrie out of the godly family: for the inconveniences that come by marrying with the vngodly, are set forth in sundry places of the Scriptures. d Least hee should lose the inheritance promised.

† Chap. 12. 7. & 13. 15. and 15. 18 and 16. 4. † Elee. inuocate.

\* Or Mesopotamia. q Syria of the two Rodes: to wit, of Tyria and Ephraim. c That is, to Charan.

† Elee. to home this day. f Hee groundeth his prayer vpon Gods promise made to his master.

\* Or, cause mee to meete.

g The seruants moved by Gods spirit desired to be assisted by a signe, whether God prospered his iourney or no.

h God giueth good & neede to all things: that are vnderaken for the glory of his name, and according to his word.

i Here is declared that God euer heareth the prayers of his, and granteth their requests.

\* Elee. my lord.

Lord, the God of my matter Abraham, if thou now prosper my journey which I goe.

43 Behold, \* I stand by the wel of water when a virgine cometh forth to drawe water, and I say to her, Give me, I pray thee, a litle water of thy pitcher to drinke,

44 And thee say to me, Drinke thou, and I will also drawe for thy camels, let her be the wife, which the Lord hath prepared for thy matters sonne.

45 And before I had made an end of speaking in mine heart, beholde, Rebekah came forth and her pitcher on her shoulder, and shee went downe to the well, and drew water. Then I said vnto her, Give me drinke, I pray thee.

46 And she made haste, and tooke downe her pitcher from her shoulder, and said, Drinke, and I will giue thy camels drinke also. So I dranke, and she gave the camels drinke also.

47 Then I asked her, and said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abilement vpon her face, and the bracelets vpon her hands:

48 ¶ And I bowed downe and worshipped the Lord, and blessed the Lord God of my matter Abraham, which had brought me the right way to take my matters brothers daughter vnto his son.

49 Now therefore, if ye will deale mercifully and truly with my matter, tell me: and it not, tell me, that I may turne me to the right hand or to the left.

50 Then answered Laban and Bethuel, and said, ¶ This thing is proceeded of the Lord: wee cannot therefore say vnto thee, neither euill nor good,

51 Beholde, Rebekah is before thee, take her and goe, for she may be thy matters sonnes wife, euen as the Lord hath said.

52 And when Abrahams seruant heard their wordes, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke forth iewels of silver, and iewels of golde, and raiment, and gave to Rebekah: also vnto her brother and to her mother he gave gifts.

54 Afterward they did eate & drinke, both he, and the men that were with him, and taried all night, and when they rose vp in the morning, he said, ¶ Let me depart vnto my matter.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least ten dayes: then shall she goe.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my journey: send me away, that I may goe to my matter.

57 Then they said, We will call the maide, and aske her consent.

58 And they called Rebekah, and sayd vnto her: Wilt thou goe with this man? And shee answered, I will goe.

59 So they let Rebekah their sister goe, and her nurse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and sayde vnto her, Thou art our sister, growe into thousand thousands, and thy seedes possesse the gate of his enemies.

¶ Then Rebekah arose, and her meyses, and

rode vpon the camels, and followed the man, and the seruant tooke Rebekah and departed.

62 Now Izbak came from the way of Beer-lahai-roi, (for he dwelt in the South country.)

63 And Izbak went out to pray in the field toward the evening: who lift vp her eyes and looked, and beheld, the camels came.

64 Also Rebekah lift vp her eyes, and when she saw Izbak, she lighted downe from the camel.

65 (For shee had said to the seruant, Who is yonder man, that cometh in the field to meete vs; and the seruant had said, It is my matter) So she tooke Izbak and covered her.

66 And the seruant tolde Izbak all things that he had done.

67 Afterward Izbak brought her into the tent, of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loved her: So Izbak was comforted after his mothers death.

## CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children.

5 Abraham giueth all his goods to Izbak, & his sister. 12 The genealogie of Ishmael. 23 The birth of Izbak and Esau.

NOW Abraham had taken a him another wife

called Keturah,

2 Which bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan, begate Sheba, and Dedan:

4 And the sonnes of Dedan were Ashurim, and Letusim, and Leummim.

5 Also the sonnes of Midian were Ephah, and Epher, and Hanoch, and Abida, and Eldah, all these were the sonnes of Keturah.

6 ¶ And Abraham gaue all his goods to Izbak.

6 But vnto the sonnes of the concubines, which Abraham had, Abraham gaue gifts, and sent them away from Izbak his sonne (while hee yet liued) Eastward in the East countrie.

7 And this is the age of Abrahams life, which hee liued, an hundredth xxiij and five yeeres.

8 Then Abraham yielded the spirite, and died in a good age, an olde man, and of great yeeres, and was gathered to his people.

9 And his sonnes Izbak and Ishmael buried him in the cave of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Mamre.

10 Which field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izbak his sonne, \* and Izbak dwelt by Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaide bare vnto Abraham.

13 And these are the names of the sonnes of Ishmael, name by name, according to their kindreds: the eldest sonne of Ishmael was Nebaioth, then Kedar, and Abdeel, and Mibsam.

14 And Midiam, and Dumah, and Massa.

15 Hagar, & Tema, Ietur, Naphtali, & Kedemah,

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundredth thirty and seven yeeres, and hee yielded vp the spirite, and died, and was gathered vnto his people.)

\* Chap. 16. 24. and 35. 11.

\* This was the excuse of the goodly fathers, to meditate Gods promises,

and to pay for the accomplishment thereof. This came was that the spirit was

brought to her husband, he heard being conered, in token of humanness and cha-

ritie. ¶ Or, had life mourning for his mother.

a While Sarah was yet alive.

\* 1 Chron. 1. 32.

\* Ebr. all these be his.

b For by the verue of Gods word hee had not onely Izbak, but begate many more.

c Reside Chap. 22. 24.

d To auoide the diffinition that els might haue come because of the heritage.

e Hee by the ancient signified that man by death perished not wholly, but as the foules of the godly liued after in perpetuall ioy to the foules of the wicked in perpetuall paine.

\* Chap. 23. 16.

\* Chap. 16. 14. and 24. 61.

\* 1 Chron. 1. 29.

\* Ebr. first borne.

f Which dwelt among the Arabians, and were separate from the blessed seedes.

Or, more.  
\* Verse 13.

\* Or, shewd.

x Signifying that this flower was not spoken by the mouth, but only medicine in his heart.

y He liueth what is our dietie, when we haue receiued any benefite of the Lord.

z Ebr. to the way of truth.

a If you will freely and faithfully giue your daughter to my matters sonne.

a That is, that I may prouide effluuie.

b So sonne as they perceive that it is Gods ordinance they yeelde.

+ Or, a thy commendment.

+ Or, Orkiah.

\* Verse 58. & 39.

\* Ebr. dayes, or ten.

c This sheweth that parents haue not authoritie to marrie their children without consent of the parties.

+ Ebr. for mouth.

d That is, hee it be victorious ouer his enemies: which being is fully accomplished in Iesus Christ.





k To signifie that hee would forme none other God, but the God of his father Abraham.

25 Then he built an<sup>k</sup> altar there, and called vpon the Name of the Lord, and there spred his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzah one of his friends, and Pichol the capitaine of his armie.

27 To whome Izhak said, wherefore come ye to me, seeing ye hate me and haue put mee away from you?

28 Who answered, Wee sawe certainly that the Lorde was with thee, and wee thought thus. Let there be now an oathe betweene vs, euen betweene vs and thee, and let vs make a conenant with thee.

29 ¶ If thou shalt do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, & sent thee away in peace: thou now, the blessed of the Lord, do this.

30 Then he made them a feast, and they did eate and drinke,

31 And they rose vp betimes in the mornings, and sware one to another: then Izhak let them go, and they departed from him in peace.

32 And that same day Izhaks seruants came and told him of a well, which they had digged, & said vnto him, We haue found water.

33 So he called it \* Shibah: therefore the name of the citie is called \* Beer-sheba vnto this day.

34 ¶ Now when Esau was fourtie yeere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Basemath the daughter of Elonau Hittite also.

35 And they \* were† a griefe of minde to Izhak and to Rebekah.

# CHAP. XXVII.

s Iakob getteth the blessing from Esau by his mothers counsel. 39 Esau by weeping mouerth his father to buy him. 41 Esau hateth Iakob and threatneth his death.

43 Rebekah sendeth Iakob away.

And when Izhak was olde, and his eyes were dimme (so that he could not see) hee called Esau his eldest sonne, and saide vnto him, My sonne. And he answered him, I am here.

2 Then he said, Behold, I am now olde, and know not the day of my death.

3 Wherefore now, I pray thee take thine instruments, thy quiner and thy bowe, and get thee to the field, that thou mayest take mee some venison.

4 Then make mee sauourie meate, such as I loue, and bring it me that I may eate, and that my soule may blesthe thee, before I die.

5 (Now Rebekah heard, when Izhak spake to Esau his sonne) and Esau went in to the field to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iakob her sonne, saying, Beholde, I haue heard thy father talking with Esau thy brother, saying,

7 Bring mee venison, and make mee sauourie meate, that I may eate and blesthe thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voyce in that which I command thee.

9 ¶ Get thee now to the flocke, and bring mee thence two good kids of the goates, that I may make pleasant meate of them for thy father, such as he loueth.

10 Then thou shalt bring it to thy father, and hee shall eate, to the intent that he may blesthe thee

before his death.

11 But Iakob saide to Rebekah his mother, Beholde, Esau my brother is rough, and I am smooth.

12 My father may possibly feelee me, and I shall seeme to him to be a \* mocker: so shall I bring a curse vpon me, and not a blessing.

13 But his mother said vnto him, \* ¶ Vpon me be thy curse, my sonne: onely heare my voyce, and go and bring me them.

14 So he went and fet them, and brought them to his mother: & his mother made pleasant meat, such as his father loued.

15 And Rebekah tooke faire clothes of her elder sonne Esau, which were in her house, and clothed Iakob her younger sonne:

16 And she couered his hands and the smooth of his necke with the skinned of the kiddes of the goates.

17 Afterward she put the pleasant meate and bread, which she had prepared, in the hand of her sonne Iakob.

18 ¶ And when he came to his father, he said, My father. Who answered, I am heere: who art thou, my sonne?

19 And Iakob saide to his father, a I am Esau thy first borne, I haue done as thou badest me, arise, I pray thee: sit vp and eate of my venison, that thy soule may blesthe me.

20 Then Izhak said vnto his sonne, How hast thou founde it so quickly my sonne? Who said, Because the Lord thy God brought it to mine hand.

21 Againe saide Izhak vnto Iakob, Come neere now, that I may feelee thee, my sonne, whether thou be that my sonne Esau, or not.

22 Then Iakob came neere to Izhak his father, and he felt him, & sayd, The voice is Iakhaks voyce, but the hands are the hands of Esau.

23 (For he knew him not, because his handes were rough as his brother Esaus handes: wherefore he blest him.)

24 Againe hee sayd, Art thou that my sonne Esau? Who answered, Yea.

25 Then said he, Bring it me hither, and I will eate of my sonnes venison, that my soule may blesthe thee. And he brought it to him, and he ate: also hee brought him wine, and hee dranke.

26 Afterward his father Izhak sayd vnto him, Come neere now, and kisse mee, my sonne.

27 And hee came neere and kissed him. Then he smelled the fauour of his garments and blest him, and sayd, Behold, the smell of my sonne is as if smell of a field, which the Lord hath blest.

28 ¶ God giue thee therefore of the dewe of heauen, and of the farnesse of the earth, and plenty of wheate and wine.

29 Let people be thy seruants, and nations bow vnto thee: be Lord ouer thy brethren, and let thy mothers childre honour thee: cursed be he that curseth thee, and blest be he y blesteth thee.

30 ¶ And when Izhak had made an ende of blessing Iakob, and Iakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from hunting.

31 And hee also prepared sauourie meate, and brought it to his father, and sayd vnto his father, Let my father arise, and eat of his sonnes venison, that thy soule may blesthe me.

Esr. Before hee  
Ier.  
\* Or, as though I  
would desire  
him  
\* Or, I will take  
the danger on me.  
The alliance of  
God: decree made  
her bold.

d Although Iza-  
kob was assured of  
this blessing by  
faith: yet hee did  
enill to feele it by  
lies, and the more  
because hee abused  
Gods name there-  
vnto.

e This declared  
that he suspected  
some thing, yet  
God would not  
haue his decree  
altered.  
† Ebr. I am.

\* Ebr. Al: so:

l The Ebrewe; in  
swearing beginne  
commonly with  
If, and vnderstand  
the sent, that is,  
that God shall  
punish him that  
breaketh the oath:  
here the wicked  
saw that they are  
strid lest that  
come to them  
which they would  
do to other.

\* Or, Oath.  
† Or, the word of  
the Oath.

\* Chap. 27. 46.  
† Or, in falsehood and  
vnto him.

† Ebr. Lo, I.

† Ebr. hunt.

n The canall af-  
fection, which hee  
bare to his sonne,  
made him forget  
that which God  
spake to his wife.  
Chap. 25. 23.

D This subtiltie is  
blame worthe, be-  
cause he should  
haue carried till  
God had perfor-  
med his promise.



*In perſecting his error, by appointing his heir againſt Gods ſentence pronounced before.*  
Or, ſufficiently.

*In the Chap. 25. hee was to call, becauſe hee held his brother by the heele, as though he would overthrow him: and therefore he is heere called an overthrower, or deceiver.*  
H For Iſhak did this as he was the miniſter and Prophet of God.  
Or, I am alſo (thy ſonne).  
\* Hebr. 12. 17.

*I Becauſe thine enemies ſhall be round about thee.*  
K Which was fulfilled in his poſteritie the Idumeans: who were ſubditiſes for a time to Iſrael, and after came to ſubvert it.  
\* Oſad. 1. 10.  
l Hypocrites onely abſtine from doing euill for feare of men.  
m He hath good hope to recover his birthright by killing thee.

*N For the wicked ſonne will kill the godly: and the plague of God will afterward light on the wicked ſonne.*  
\* Chap. 35. 5.  
o Which were Eſaus wines.  
p Heerby thee perſwaded Iſhak to agree to Iaakobs departing.

*a This ſecond bleſſing was to confirme Iaakobs faith, leaſt he ſhould thinke that his father had giuen it without Gods ration.*

32 But his father Izhak ſayde vnto him, Who art thou? And he answered, I am thy ſonne, *even thy firſt borne Eſau.*

33 Then Izhak was ſtricken with a marvellous great feare, and ſayd, Who and where is hee that hunted veniſon, and brought it mee, and I haue eate of al before thou cameſt? and I haue bleſſed him, therefore he ſhalbe bleſſed.

34 When Eſau heard the wordes of his father, he cryed out with a great crye and bitter, out of meaſure, and ſayd vnto his father, Bleſſe me, *even me alſo, my father.*

35 Who answered, Thy brother came with ſubtiltie, and hath taken away thy bleſſing.

36 Then hee ſayde, Was hee not iuſtly called ſo Iaakob? for hee hath deceiued mee theſe two times: he tooke my birthright, and loe, now hath he taken my bleſſing. Alſo he ſayd, Haſt thou not reſerued a bleſſing for me?

37 Then Izhak answered, and ſayd vnto Eſau, Beholde, I haue made him<sup>a</sup> thy lorde, and all his brethren haue I made his ſeruaunts: alſo with wheat and wine haue I furniſhed him, & vnto thee now what ſhall I doe, my ſonne?

38 Then Eſau ſayde vnto his father, Haſt thou but one bleſſing, my father? bleſſe mee, *|| even me alſo, my father: and Eſau liſted vp his voyce, and wept.*

39 Then Izhak his father answered, and ſayd vnto him, Beholde, the faneſſelle of the earth ſhal be thy dwelling place, and *thou ſhalt haue of the dewe of heauen from above.*

40 And by thy ſword ſhalt thou liue, and ſhalt be thy brothers k ſeruant. But it ſhall come to paſſe, when thou ſhalt get the maſterie, that thou ſhalt breake his yoke from thy necke.

41 ¶ Therefore Eſau hated Iaakob, becauſe of the bleſſing, wherewith his father bleſſed him. And Eſau thought in his minde, \* The dayes of mourning for my father will come ſhortly, <sup>1</sup> then I will ſlay my brother Iaakob.

42 And it was tolde to Rebekah of the wordes of Eſau her elder ſonne, and theſe ſent and called Iaakob her younger ſonne, and ſayd vnto him, Beholde, thy brother Eſau<sup>m</sup> is comforted againſt thee, *meaning to kill thee:*

43 Now therefore my ſonne, heare my voyce: ariſe, & flee thou to Haran to my brother Laban,

44 And tary with him a while vntill thy brothers fierceneſſe be ſwaged.

45 And till thy brothers wrath turne away from thee, and hee forget the things, which thou haſt done to him: then will I ſende and take thee from thence: why ſhoulde I be<sup>a</sup> deprived of you both in one day?

46 Alſo Rebekah ſaid to Izhak, \* I am weary of my life, for the<sup>o</sup> daughters of Herh. If Iaakob take a wife of the daughters of Heh like theſe of the daughters of the land, *p* what aualeeth it mee to liue?

## CHAP. XXVIII.

<sup>a</sup> Izhak ſent Iſhak to take a wife of the Canaanites. <sup>b</sup> Eſau ſent Iaakob a wife of the daughters of Iſmael againſt his fathers will. <sup>12</sup> Iaakob is the way to Haran ſeeh a ladder reaching to heauen. <sup>14</sup> Chriſt is promiſed.

**T**hen Izhak called Iaakob and \* bleſſed him, and charged him, and ſaide vnto him, take not a wife of the daughters of Canaan,

2 Ariſe, \* get thee to \* Padan Aram to the houſe of Bethuel thy mothers father, and thence take the a wife of the daughters of Laban thy mothers brother.

3 And God al || ſufficient bleſſe thee, and make thee to increaſe, and multiplie thee, that thou mayeſt be a multitude of people.

4 And giue thee the bleſſing of Abraham, *even to thee and to thy ſeede with thee, that thou mayeſt inherite the land (wherin thou art a ſtranger), which God gaue vnto Abraham.*

5 Thus Izhak ſent forth Iaakob, and he went to Padan Aram vnto Laban ſonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Eſaus mother.

6 ¶ When Eſau ſawe that Izhak had bleſſed Iaakob, and ſent him to Padan Aram, to ſet him a wife thence, and giuen him a charge when hee bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan.

7 And that Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Alſo Eſau ſeing that the daughters of Canaan diſpleaſed Izhak his father.

9 Then went Eſau to Iſmael, and tooke <sup>¶</sup> vnto the wines *which he had*, Mahalah the daughter of Iſmael Abrahams ſonne, the ſiſter of Nabioth, to be his wife.

10 ¶ Now Iaakob departed from Beer ſheba, and went to Haran.

11 And he came vnto a certaine place, and tarried there all night becauſe the funne was down, and tooke of the ſtones of the place, and laid vnder his head and ſlept in the ſame place.

12 Then he dreamed, and behold, there ſtood a ladder vpon the earth, and the top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 ¶ And behold, the Lord ſtood about it, and ſaid, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou ſleepeſt, <sup>¶</sup> will I giue thee and thy ſeede.

14 And thy ſeede ſhall bee as the diſt of the earth, and thou ſhalt ſpread abroad \* to the Weſt, and to the Eaſt, and to the North, and to the South, and in thee and in thy ſeede ſhall all the \* families of the earth be bleſſed.<sup>1</sup>

15 And lo, I am with thee, and will keepe thee whitherſoeuer thou goeſt, and will bring thee againe into this land: for I will not forſake thee vntill I haue performed that, that I haue promiſed thee.

16 ¶ Then Iaakob awoke out of his ſleepe and ſaid, Surely the Lord is in this place, and I was not aware.

17 And he was <sup>f</sup> afraid, and ſaid, How ſcarefull is this place! this is none other but the houſe of God, and this is the gate of heauen.

18 Then Iaakob roſe vp early in the morning, and rooke the ſtone that he had laid vnder his head, and ſet it vp as \* a pillar, and powdered oyle vpon the top of it.

19 And hee called the name of that place || Beth-el: notwithstanding the name of the citie was at the firſt called Luz.

20 Then Iaakob vowed a vow, ſaying, If <sup>h</sup> God will be with me, and will keepe me in this iourney which I goe, and will giue mee bread to eate, and cloathes to put on:

\* Hoſ. 12. 12.  
\* Chap. 24. 10.

Or, almightie.

<sup>b</sup> The godly fathers were part in mind continually that they were but ſtrangers in this world: to the intent they ſhould lift vp their eyes to the heauen, where they ſhould haue a ſure dwelling.

<sup>c</sup> Or, beſide his wife.  
<sup>d</sup> Thinking hee to haue reſeaſed himſelfe to his father, but all in vain: for hee take not away the ſcale of the euill.

<sup>e</sup> Chriſt is the ladder whereby God and man are ioyned together, & by whom the Angels miniſter vnto vs: al graces by him are giuen vnto vs, and we by him aſcend into heauen.  
\* Chap. 35. 1. & 18. 15. & 22. 18. & 26. 4.

<sup>f</sup> He ſele the force of this promiſe onely by faith: for all his life time hee was but a ſtranger in this land.

<sup>g</sup> Deut. 12. 20. & 19. 14.  
\* Chap. 12. 3. & 18. 15. & 22. 18. & 26. 4.

<sup>h</sup> Hee was couched with a godly feare and reuerence.  
<sup>i</sup> To be a ſteward of the vilon ſerued vnto him.  
\* Chap. 31. 13.

<sup>k</sup> Or, houſe of Gods. Hee builded not God vnder this condition, but acknowledged his ſinfullneſſe, & promiſed to be thankfull.

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.

22 And this stone, which I have set vp as a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 *Isaaks cometh to Laban and serueth seven yeres for Rahel.*  
23 *Leah brought to him beeing blind of Rahel.* 27 *He serueth seven yeres more for Rahel.* 32 *Leah conceiueth and beareth seven sonnes.*

Then Isaac a lift vp his feete and came into the East country.

2 And as he looked about, behold, there was a well in the field, and lo, three flockes of sheepe lay thereby (for at that well were the flocks watered) and there was a great stone vpon the wells mouth.

3 And thither were all the flockes gathered, and they rolled the stone from the wells mouth, and watered the sheepe, and put the stone againe vpon the wells mouth in his place.

4 And Isaac faide vnto them, My brethren, whence bee yee? And they answered, Wee are of Haran.

5 Then he said vnto them, Know yee Laban the sonne of Nahor? Who said, We know him.

6 Againe he said vnto them, Is he in good health? And they answered, He is in good health, and behold, his daughter Rahel commeth with the sheepe.

7 Then he said, Lo, it is yet his day, neither is it time that the cattell should bee gathered together: water ye the sheepe and go feede them.

8 But they said, Wee may not, vntill all the flockes be brought together, and till men roll the stone from the wells mouth, that we may water the sheepe.

9 While he talked with them, Rahel also came with her fathes sheepe for the kept them.

10 And as soone as Isaac sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Isaac neere, & rolled the stone from the wells mouth, and watered the flocke of Laban his mothers brother.

11 And Isaac kissed Rahel, and lift vp his voyce and wept.

12 For Isaac tolde Rahel, that bee was her fathes brother, and that bee was Rebekahs sonne, then she ranne and told her father.

13 And when Laban heard tell of Isaacks his sisters sonne, he came to meete him, and embraced him, and kissed him, and brought him to his house: and he tolde Laban all these things.

14 To whom Laban said, Well, thou art my fhone and my flesh, and hee abode with him the space of a month.

15 ¶ For Laban said vnto Isaac, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what shall be thy wages?

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was fender eyed, but Rahel was beautifull and faire.

18 And Isaac loued Rahel, and said, I will serue thee seue yeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man; abide with mee.

20 And Isaac serued seuen yeres for Rahel, and they seemed vnto him but a few days, because he loued her.

21 ¶ Then Isaac said to Laban, Giue me my wife, for I may go in to her, for my terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But when the evening was come, he took e Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his maid Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? did not I serue thee for Rahel? Wherefore hast thou beguiled me?

26 And Laban answered, It is not the manner of this place, to giue the yonger before the elder.

27 Fulfill seuen yeres for her, and we will also giue thee this for the seruice, which thou hast serue me yet seuen yeres more.

28 Then Isaac bid so, and fulfilled her seuen yeres, for he gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daughter, Bilhah his maide to be her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeres more.

31 ¶ When the Lord saw y Leah was despayred, he made her fruitful: but Rahel was barren.

32 And Leah conceived and bare a sonne, and she called his name Reuben: for the said, Because the Lord hath looked vpon my tribulation, now therefore mine husband will loue me.

33 And she conceived againe and bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore giuen mee this sonne also, and she called his name Simeon.

34 And she conceived againe and bare a sonne, and said, Now at this time will my husband keepe mee company, because I haue borne him three sonnes: therefore was his name called Levi.

35 Moreover she conceived againe and bare a sonne, saying, Now will I praise the Lord: therefore she called his name Iudah, and left bearing.

CHAP. XXX.

1 *Isaac and Leah bring best herres, give their maides vnto their husband, and they beare him children.* 2 *Isaac giueth manna to Rahel that Isaaks might liue with her.* 3 *Laban is enuied for Isaaks sake.* 4 *Isaaks is made wealthy.*

And when Rahel saw that she bare Isaac no children, Rahel enuied her sister, & said vnto Isaac, Giue me children, or els I die.

2 Then Isaaks answer was kindled against Rahel, and he said, Am I Gods steed, which hath withholden from thee the fruit of the wombe?

3 And she said, Behold my maide Bilhah, go in to her, and she shall beare vpon my knees, and I shall haue children also by her.

4 Then she gaue him Bilhah her maide to wife, and Isaac went in to her.

5 So Bilhah conceived and bare Isaac a son.

6 Then said Rahel, God hath giuen sentence on my file, and hath also heard my voyce, & hath giuen me a son: therefore called she his name Dan.

7 And Bilhah Rahels maide conceived againe, and bare Isaac the second sonne.

8 Then Rahel said, With excellent wrest-

g Meaning, after that the yeres were accomplished. *¶ Eir. ny dg. 2 in full.*

h The cause why Isaac was dejected was, that in old time the wife was come ad with a veile, when she was brought to her husband in figure of chastity and blamefullnesse.

i He esteemed more the promise that he had of Isaaks fewe re, then either his promise or the mane of the country, though he alleged cause for his exilde.

† Eir. opened her wombe.

k This declereth that oft times they which are despised of men, are favoured of God. *¶ Herby speake, that we had recourse to told in her affliction.* *¶ m For children are a great ease of manfull loue betwene man and wife.*

¶ Co. confesse.

¶ Ma. 12.

† Eir. food from bearing.

a It is onely Gods that make barren and fruitfull, and therefore I am not in fault. *¶ b I will receive her children on my lap, as though they were mine owne.*

† Eir. I shall be builded.

† Eir. writings of God.

c The auogency of mans nature suppresseth in that the conueneit her fier, after the hath recused this benent of God so beate children.

a That is, hee went forth on his iourney.

b Eir. to the land of the children of the East.

c Thus hee was dis- tressed by the onely prouidence of God, who brought him also to Labans house.

d It seemeth that in those dayes the custom was to call euen strangers, brethren.

e Or, he is in peace: by the which word the bretherne signify all profaneite.

¶ On. 10. 11.

a That is, the cause why he departed from his fathers house, and what he saw in the way.

b That is, of my blood and kindred.

¶ On. 10. 11.



lings have I wrestled with my sister, & have gotten the upper hand : and she called his name, Naphthali.

9 And when Leah saw that the had left bearing, she tooke Zilpah her mayde, and gave her Iakob to wife.

10 And Zilpah Leahs maid bare Iakob a sonne.

11 Then said Leah, A company commeth : and she called his name, Gad.

12 Again Zilpah Leahs maid bare Iakob another sonne.

13 Then sayd Leah, Ah, blessed am I, for the daughters will bless me, and thee called his name Asher.

14 ¶ Now Reuben went in the dayes of the wheate harvest, and found mandrakes in the field, and brought them vnto his mother Leah. Then sayd Rahel to Leah, Give me, I pray thee, of thy finnes mandrakes.

15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my finnes mandrakes also? Then sayd Rahel, Therefore he shall sleepe with thee this night for thy finnes mandrakes.

16 And Iakob came from the field in the evening, and Leah went out to meete him, and sayd, Come in to me for I haue thought and paid for thee with my finnes mandrakes : and he slept with her that night.

17 And God heard Leah and shee conceived, and bare vnto Iakob the fifth sonne.

18 Then said Leah, God hath giuen me my reward, because I gave my ffaire to my husband, and she called his name Issachar.

19 After, Leah conceived againe, and bare Iakob the sixth sonne.

20 Then Leah said, God hath endowed me with a good dowrie : now will mine husband dwell with me, because I haue borne him fixe sonnes : and she called his name Zebulun.

21 After that, she bare a daughter, and she called her name Dinah.

22 ¶ And God remembered Rahel, and God heard her, and opened her wombe.

23 So she conceived and bare a sonne, and sayd, God hath taken away my rebuke.

24 And she called his name Ioseph, saying, The Lord will giue me yet another sonne.

25 ¶ And assoone as Rahel had borne Ioseph, Iakob said to Laban, Send me away that I may goe vnto my place and to my country.

26 Giue me my wiues and my children, for whom I haue serued thee, and let me go : for thou knowest what seruise I haue done thee.

27 To whom Laban answered, If I haue now found fauour in thy sight, I haue perceived that the Lord hath blessed me for thy sake.

28 Also he said, Appoint vnto me thy wages, and I will giue it thee.

29 But he said vnto him, Thou knowest what seruise I haue done thee, and in what taking thy cattell hath bene ¶ vnder me.

30 For the little, that thou haddest before I came, is increased into a multitude : and the Lord hath blessed thee t by my coming : but now when shall I trauell for mine owne house also?

31 Then he said, What shall I giue thee? And Iakob answered, Thou shalt giue me nothing at all : if thou wilt doe this thing for mee, I will re-  
turne, feed, and keepe thy sheepe.

32 I will passe through all thy flocks this day, and I separate from them all the sheepe with little spots and great spots, and all blacke lambes among the sheepe, and the great spotted, and little spotted among the goates : and it shall be my wages.

33 So shall my righte conscience answere for me hereafter, when it shall come for my reward before thy face, and every one that hath not little or great spots among the goates, and blacke among the sheepe, the same shall be ¶ theft with me.

34 Then Laban sayd, Goe to, would God it might be according to thy saying.

35 Therefore ¶ he tooke out the same day the hee goates that were partie coloured and with great spots, and all the three goates with little and great spots, and all that had white in them, and all the blacke among the sheepe, and put them in the keeping of his sonnes.

36 And hee let three dayes iourney betweene himselfe and Iakob. And Iakob kept the rest of Labans sheepe.

37 ¶ Then Iakob tooke rods of Greene poplar, and of haffell, and of the chestrut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then hee put the rods, which he had pilled, in the gutters and watering troughes, when the sheepe came to drinke, before the sheepe : (for they were in heate, when they came to drinke.)

39 And the sheepe ¶ were in heate before the rods, and afterward brought forth yong of parti-colour, and with small and great spots.

40 And Iakob parted these lambes, and turned the faces of the flocke towards those lambes partie coloured, and all manner of blacke, among the sheepe of Laban : so he put his owne flocke by themselves, and put them not with Labans flocke.

41 And in euery ramming time of the stronger sheepe, Iakob laied the rods before the eyes of the sheepe in the gutters, that they might conceive before the rods.

42 But when the sheepe were feeble, hee put them not in : and so the feebler were Labans, and the stronger Iakobs.

43 So the man increased exceedingly, and had many flocks, and maid seruants, and men seruants, and camels, and asses.

CHAP. XXXI.

2 Labans children murmure against Iakob. 3 God commandeth him to returne to his country. 13. 14 The use of God for Iakob. 19 Rahel striketh her fathers side. 23 Laban followeth Iakob. 24 The seruants betweene Laban and Iakob.

NOW he heard the words of Labans sonnes, saying, Iakob hath taken away all that was our fathers, and of our fathers godds hath hee gotten all this honour.

2 Also Iakob beheld the countenance of Laban, that it was not towards him as in times past :

3 And the Lord had said vnto Iakob, Turne againe into the land of thy fathers, and to thy kindred, and I will be with thee.

4 Therefore Iakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then said he vnto them, I see your fathers countenance, that it is not towards mee : as it was wont, and the Lord of my father hath bene with me.

6 And yee know that I haue serued your father with all my might.

¶ Or, speake hand ¶ Or, vid.

¶ Thus which shall hereafter be thus spotted.

¶ God shall testifie for my righte conscience dealing by reward, my labour.

¶ Or, I cannot be left.

¶ Or, Laban.

¶ Or, red or brown.

I Iakob herein vnto do not deceiver for it was Gods commandment in the next Chap. ver. 23 and 24.

¶ Or, iniquities.

¶ Or, iniquities.

¶ Or, iniquities.

¶ As they which tooke the ramme about September and brought forth about March : so the feeble in March, and lambd in September.

¶ Or, made her fruitful.

¶ Because fruitfulnes came of Gods blessing, who said I will be with thee, and multiply, barrennesse was counted as a curse.

¶ The children were in words that which the fathers dissembled in heart for the countenance.

¶ Thus think that whatsoeuer they cannot touch, is plucke from them.

¶ Elr, and loe, me he with him, as yesterday, and yet yesterday.

¶ Elr, as yesterday and before yesterday.

¶ The God whom my father worshipped.

¶ That is, God doeth twice me with a multitude of children : for Iakob doeth exceed this name Gad, Chap. 49. 19.

¶ Which is a kind of herbe whole rooteth hath a certaine likenesse of the figure of a man.

¶ Elr, saying I haue bought.

¶ In field of acknowledging her fault, the boyleth as if God had rewarded her therefore.

¶ Or, made her fruitful.

¶ Because fruitfulnes came of Gods blessing, who said I will be with thee, and multiply, barrennesse was counted as a curse.

¶ Or, tried by experience.

¶ Or, with me.

¶ Elr, as my foot. The order of nature requirith that euery one provide for his owne family.

|| Or, many  
things.

|| This declareth  
the thing,  
which Laakob did  
before, why by  
Gods comma-  
ndment, and not  
through deceit.  
|| Or, callst.

|| This Angel was  
Christ, which ap-  
peared to Laakob  
in Beth-el, and  
thereby appeared  
hee had taught his  
wife, the sense of  
God for he cal-  
leth, as though  
they knew this  
thing.

|| For they we e  
gotten to Laakob in  
recognition of his  
service, which  
was a kind of  
salle.

|| For to the word  
hath signified, be-  
cause Laakob cal-  
leth them gods,  
vers. 30.

|| Or, we are  
gratified from La-  
ban.

|| Or, Exultation.

|| Or, kiss Laakob  
and friends.  
|| Or, signed with  
him.

|| Elv. from good to  
evil.

|| Or, carried away  
by force.

|| His power is in  
weakness.  
|| For we are ido-  
lers, and the co-  
venant would not  
acknowledge the  
God of Laakob for  
his God.

7 But your father hath deceived me, & changed my wages. ¶ ten times: but God suffered him not to hurt me.

8 If he thus said, The spotted shall be thy wages, then all the sheepe bare spots: and if he said thus, The partie coloured shalbe thy reward, then bare all the sheepe partie coloured.

9 Thus hath God taken away your fathers substance, and given it me.

10 ¶ For in tammung time I lifted vp mine eyes & saw in a dreame, and behold, the hee goates leaped vpon the shee goates, that were parti coloured with little and great spots spotted.

11 And the Angell of God sayd to mee in a dreame, Laakob. And I answered, Lo, I am here.

12 And he said, Lift vp now thine eyes, and see all the hee goates leaping vpon the shee goates that are parti-coloured, spotted with little & great spots: for I haue seene all y Laban doth vnto thee.

13 ¶ I am the God of Beth-el, where thou anointedst the pillar, where thou vowedst a vow vnto me. Now arise, get thee out of this countrey and returne vnto the land where thou wast borne.

14 Then answered Rahel and Leah, and saide vnto him, Haue we any more portion and inheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours and our childrens: now then whatsoever God hath said vnto so doe it.

17 ¶ Then Laakob rose vp, and set his sonnes and his wives vpon camels.

18 And he carried away all his flocks, and all his substance which he had gotten, to vnto, his riches, which hee had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to there his sheepe, then Rahel stole her fathers idols.

20 Thus Laakob ¶ stole away the heart of Laban the Aramite: for he told him not that he fled.

21 So fled he with all that he had, and he rose vp, and passed the ¶ riuier, and set his face toward mount Gilead.

22 And the third day after was it told Laban, that Laakob fled.

23 Then he tooke his ¶ brethren with him & followed after him seven dayes journey, and ¶ ouerooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, & said vnto him, Take heed that thou speake not to Laakob ¶ ought faue good.

25 ¶ Then Laban ouerooke Laakob, and Laakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban sayd to Laakob, What hast thou done? ¶ thou hast euen stolen away mine heart and carried away my daughters as though they had bene taken captiues with the sword.

27 Wherefore diddest thou flie so secretly and sleale away from me, and diddest not tell me, that I might haue sent thee forth with riour and with songs, with timbrell and with harpe?

28 But thou hast not suffered me to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

29 I am not able to do you cuill: but the ¶ God of your father spake vnto me yesternight, saying,

Take heed that thou speake not to Laakob ought faue good.

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stolen my gods?

31 Then Laakob answered, and said to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.

32 But with whom thou findest thy gods, ¶ let him not lue. Search thou before our brethren what I haue of thine, and take it to thee, (but Laakob wilt not that Rahel had stolen them.)

33 Then came Laban into Laakobs tent, and into Leahs tent, and into the two maids tents, but found them not. So he went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idols, and put them in the camels ¶ litter, and sat downe vpon them) and Laban searched all the tent, but found them not.

35 Then said she to her father, ¶ My Lord, be not angry that I cannot rife vp before thee: for the custome of women is vpon me: so hee searched, but found not the idols.

36 ¶ Then Laakob was wroth, and chode with Laban: Laakob also answered and sayd to Laban, What haue I trespassed? what haue I offended, that thou hast persecuted after me?

37 Seeing thou hast leached all my stuffe, what hast thou found of all thine household stuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.

38 This twentie yeeres I haue bene with thee: thine ewes & thy goats haue not least thy yong, and the rammes of thy floske haue I not eaten.

39 ¶ Whatsoever was torn of beasts, I brought it not vnto thee, but made it good my selfe: ¶ of mine hand diddest thou require it, where it stolen by day, or stolen by night.

40 I was in the day consumed with heate, and with frost in the night, and my ¶ sleepe departed from mine eyes.

41 Thus haue I bene twentie yeeres in thine house, and serued thee threeteene yeeres for thine two daughters, and fixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Excepte the God of my father, the God of Abraham, and the ¶ feare of Izhak had bene with me, surely thou haddest sent me away now empty: but God beheld my tribulation, and the labour of mine hands, and rebuked thee yesternight.

43 Then Laban answered, and said vnto Laakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

44 Now therefore ¶ come and let vs make a couenant, I and thou, which may bee a winnelle betweene me and thee.

45 Then tooke Laakob a stone, and set it vp at a pillar:

46 And Laakob saide vnto his brethren, Gather stones: for they brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it ¶ Iegar-Jahadutha, and Laakob called it ¶ Gilead.

48 For Laban sayd, This heape is winnesse betweene me and thee this day: therefore hee called the

|| Or, let him  
find.

|| Or, strent, ¶  
saddle.

|| Elv. let not  
anger be in the  
eyes of my Lord.

|| Or, come hither.

|| Elv. the torn  
or taken by prey.  
¶ Exod. 22.12.

|| Or, I suppose.

|| Thus is, the God  
whom Izhak did  
feare, and  
reuerence.

|| His conscience  
reproued him of  
his misbehaviour  
toward Laakob,  
and therefore  
monied him to  
seeke peace.

|| Or, the heape  
of witness.  
|| The onenamed  
the place in the  
Syrian tongue,  
and the other in  
the Hebrew  
tongue.





a That if the one part were ſlaied, the other might eſcape.

b By this picture he partly did reuerence to his brother, & partly prayed to God to mitigate Eſaus wrath.

c Iakob & his familie are the image of the Church vnder the yoke of tyrant, which for feare are brought to ſubjection.

d In that that his brother embraced him for loſing, contrary to his expectation, he accepted it as a plaine ſigne of Gods preſence.

e By gift.

f By turned in meary.

g Hee promiſed that which (as ſeemeth) his minde was not to perform.

h Or, ente.

i Or, Meſopotamia.

j Or, lumber, or money fo marked. k Hee calleth the ſigne, the thing which it ſignifieth, in token that God had mightily deliuered him.

l This example teacheth vs that too much liberty is not to be giuen to yem.

And as Iakob liſt vp his eyes, and looked, behold, Eſau came, and with him foure hundred men; and he divided the children to Leah, and to Rahel, and to the two maidens.

2 And he put the maidens, and their children formost, and Leah, and her children after, and Rahel and Ioseph hindmoſt.

3 So he went before them and bowed himselfe to the grounde ſeven times, vntill hee came neere to his brother.

4 Then Eſau ran to meete him, and embraced him, & fel on his neck, & kiſſed him, & they wept.

5 And he liſt vp his eyes, and ſaw the women, and the children, and ſaid, Who are theſe with thee? And he answered, They are the children whom God of his grace hath giuen thy ſeruant.

6 Then came the maidens neere, they and their children, and bowed themſelues.

7 Leah alſo with her children came neere and made obeyſance: and after Ioseph and Rahel drew neere, and did reuerence.

8 Then he ſaid, What meanest thou by al this dreſſe, which I ſee? Who answered, I haue ſent it, that I may finde fauour in the fight of my lord.

9 And Eſau ſaid, I haue enough, my brother: keepe that thou haſt to thy ſelfe.

10 But Iakob answered, Nay, I pray thee, if I haue founde grace now in thy ſight, then receiue my preſent at mine hand: for I haue ſeene thy face, as though I had ſeene the face of God, becauſe thou haſt accepted mee.

11 I pray thee take my bleſſing, that is brought thee: for God hath had mercy on mee, and therefore I haue all things: ſo hee compelled him, and he tooke it.

12 And he ſaide, Let vs take our iourney and goe, and I will go before thee.

13 Then he answered him, My lord knoweth, that the children are tender, and the ewes and kine with young vnder mine hand: and if they ſhould ouerdreine them one day, all the flocke wold dy.

14 Let now my lord go before his ſeruants and I will driue ſoftly, according to y<sup>e</sup> ſafe of the cattel, which is before mee, and as the children be able to endure, vntill I come to my lord vnto Seir.

15 Then Eſau ſaid, I will leaue then ſome of my folke with thee. And he answered, What needeſt this? let mee finde grace in the fight of my lord.

16 ¶ So Eſau returned, and went his way that ſame day vnto Seir.

17 And Iakob went forward toward Succoth, and built him an houſe, and made bootheſ for his cattell: therefore he called the name of the place ¶ Succoth.

18 Afterward, Iakob came ſafe to Shechem a citie, which is in the land of Canaan, when he came from ¶ Padan Aram, & pitched before y<sup>e</sup> city.

19 And there he bought a parcel of ground, where he pitched his tent, at the hande of the ſoimes of Hamor Shechems father, for an hundredth ¶ peices of money.

20 And he ſet vp there an altar, and called it, The mighty God of Iſrael.

# CHAP. XXXIII.

1 Dinah is raiſed. 2 Hamor of ſhechem marries her ſon. 3 The Shechemites are circumciſed at the requeſt of Iakobs ſonnes vnder perſuſion of Hamor. 25 The multitude is ſtrengthened.

Then Dinah the daughter of Leah, which he bare vnto Iakob, went out to ſee the daughters of that countrey.

2 Whome when Shechem the ſonne of Hamor the Hittite lord of that countrey ſawe, hee tooke her, and lay with her, and defiled her.

3 So his heart claued vnto Dinah the daughter of Iakob: and he loued the maide, and ſpake kindly to the maide.

4 Then ſaide Shechem to his father Hamor, ſaying, Get mee this maide to wife.

5 ¶ Now Iakob heard that he had defiled Dinah his daughter, and his ſonnes were with his cattell in the ſeld: therefore Iakob helde his peace, vntill they were come.

6 ¶ Then Hamor the father of Shechem went out vnto Iakob to commune with him.

7 And when the ſonnes of Iakob were come out of the ſeld and heard it, it greined the men, & they were very angry, becauſe he had wrought ¶ villeny in Iſrael, in that he had lien with Iakobs daughter: ¶ which thing ought not to be done.

8 And Hamor communed with them, ſaying, The ſoule of my ſonne: Hamor longeth for thy daughter, giue her him to wife, I pray you.

9 So make alliance with vs, giue your daughters vnto vs, and take our daughters vnto you.

10 And ye ſhall dwell with vs, and the lande ſhalbe before you, dwell, and do your buſineſſe in it, and haue your poſſeſſions therein.

11 Shechem alſo ſaide vnto her father and vnto her brethren, ¶ Let me finde fauour in your eyes, and I will giue whatſoener ye ſhall appoint mee.

12 ¶ Aſke of me abundantly both dowry, and gifts, and I will giue as ye appoint me, ſo that ye giue me the maide to wife.

13 Then the ſonnes of Iakob answered, Shechem and Hamor his father, talking deceitfully, becauſe he had defiled their ſiſter.

14 And they ſayd vnto them, ¶ We cannot do this thing, to giue our ſiſter to an vncircumciſed man: for that were a reprooſe vnto vs.

15 But in this wee will conſent vnto you, if ye will be as we are, that every man child among ye be circumciſed.

16 ¶ Then will we giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumciſed, the wil we take our daughter & depart.

18 ¶ Now their wordes pleaſed Hamor, and Shechem Hamors ſonne.

19 And the yong man deferred not to do the thing becauſe hee loued Iakobs daughter: he was alſo the ¶ moſt fey of all his fathers houſe.

20 ¶ Then Hamor and Shechem his Sonne went vnto the ¶ gate of their citie, and communed with the men of their citie, ſaying,

21 Theſe men are ¶ peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath rounne ynough for them) let vs take their daughters to wiues, & giue them our daughters.

22 ¶ Only herein will y<sup>e</sup> me conſent vnto vs for to dwell with vs, and to be one people, if al ¶ me childre amōg vs be circumciſed as they are circumciſed.

23 ¶ Shall not ¶ their flockes and their ſubſtance and all their cattel be ours? only let vs conſent herein vnto them and they will dwell with vs.

24 ¶ And vnto Hamor, and Shechem his ſonne hearkened, all that went out of the gate of his citie:

¶ Eſt buried her

¶ Eſt ſpoke to the heart of the maid.

b This promiſeth that the conſent of parents is requiſite in marriage, ſeeing the very infants did alſo obſcure it as a thing neceſſary.

¶ Or, ſollicit. ¶ Eſt, and ſhe did not be ſo done.

¶ Or, marriage.

¶ Or, arguēt by requeſt. ¶ Eſt, multiply greatly the dowry.

c They made the holy ordinance of God a meane to compaſſe their wicked purpoſe.

d As it is abominable for them that are baptiſed to ſoyne with Infidels.

e Their fault is the greater in that they make religion a cloke for their craft.

¶ Or, moſt honourable.

f For the people vied to aſſemble there, and iuſtice was alſo miniſtered.

g That many preſent to ſpeak for a publicke profite, when they onely ſpeake for their owne priuate gain and commoditie.

h Thus they lacke one kind of perſuaſion, which preſerue their owne commoditie beſore the common wealth.



tie: and all the men children were circumcised, even all that went out of the gate of his citie.

25 And on the third day (when they were fore) two of the sons of Iakob, Simeon and Leui, Dinahs brethren took either of them his sword & went into the citie boldly, and slew every male.

26 They slew also Hamor and Shechem his sonne with the fadge of the sword, and rooke Dinah out of Shechems house, and went their way.

27 Again, the other sonnes of Iakob came vpon the dead, and spoiled the citie, because they had defiled their sister.

28 They tooke their sheepe and their beestes, and their asses, and whatsoever was in the citie and in the fieldes.

29 Also they carried away captiue and spoiled all their goodes, and all their children and their wines, and all that was in the house.

30 Then Iakob said to Simeon and Leui, Ye haue troubled mee, and made me thinke among the inhabitants of the land, as if the Canaanites, as the Perizzites, and I being few in number, they shuld gather themselves together against me, and slay me, and so shall I, and my house be destroyed.

31 And they answered, Should hee abuse our sister as a whore?

### CHAP. XXXV.

*a* Iakob at Gods commandment goeth vp to Beth-el, builde an altar. *b* The reforming his household. *c* God maketh the enemies of Iakob aff. his. *d* Dinahs death. *e* The land of Canaan is promised him. *f* Reuben dyeth in labour. *g* Reuben lyeth with his Fathers concubine.

**T**hen God saide to Iakob, Arise, goe vp to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, \* when thou fleddest from Esau thy brother.

2 Then said Iakob vnto his household and to all that were with him, Put away the strange gods that are among you, and cleanse your selues, and change your garments:

3 For we will rife and goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gave vnto Iakob all the strange gods, which were in their hands, and all their carerings which were in their eares, and Iakob hid them vnder an oke, which was by Shechem.

5 Then they went on their journey, and the feare of God was vpon the cities that were round about them, so that they did not follow after the sonnes of Iakob.

6 So came Iakob to Luz, which is in the land of Canaan: (the same is Beth-el) hee and all the people that was with him.

7 And he build there an altar, and \* had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nurse dyed, and was buried beneath Beth-el vnder an oke: and hee called the name of it Allon Bachuth.

9 Again God appeared vnto Iakob, after he came to Padan Aram, and blessed him.

10 Moreover God said vnto him, Thy name is Iakob: thy name shalbe no more called Iakob, but \* Israell shall be thy name: and hee called his name Israell.

11 Again God said vnto him, I am God: all-

ufficient: growe, and multiply: a nation and a multitude of nations shall spring of thee, and kings shall come out of thy loynes.

12 Also I will giue thee the lande, which I gaue to Abraham and Izhak, vnto thee: and vnto thy feed: after thee wil I giue that land.

13 So God ascended from him in the place where hee had talked with him.

14 And Iakob set vp a pillar in the place where hee talked with him, a pillar of stone, and powred drinke offering thereon: also hee powred oyle thereon.

15 And Iakob called the name of that place where God spake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was about half a dayes iourney of ground to come to Ephrath, Rachel trauiled, and in trauielling, she was in perill.

17 And when she was in paines of her labour, the midwife sayd vnto her, Feare not, for thou shalt haue this sonne also.

18 Then as shee was about to yeeld, the ghost (for shee dyed) she called his name Ben-oni, but his father called him Benjamin.

19 Thus died Rachel and was buried in the way to Ephrath, which is Bethlehem.

20 And Iakob set a pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 ¶ Then Israell went forward, and pitched his tent beyond Migdal-eder.

22 Now, when Israell dwelt in y land, Reuben went, and lay with Bilhah his fathers concubine, & it came to Israels care. And Iakob had twelue sons.

23 The sonnes of Leah: Reuben Iakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issacher, and Zebulun.

24 The sonnes of Rachel: Ioseph and Benjamin.

25 And the sonnes of Bilhah Rahels maides: Dan and Naphtali.

26 And the sonnes of Zilpahs Leahs mayde: Gad and Asher. These are the sonnes of Iakob, which were borne him in Padan Aram.

27 ¶ Then Iakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundred and fourescore yeeres.

29 And Izhak gaue vp the ghost and died, and was gathered vnto his people, being old and full of dayes: & his sonnes Esau & Iakob buried him.

### CHAP. XXXVI.

*a* The wives of Esau. *b* Iakob and Esau are reb. *c* The genealogie of Esau. *d* The fading of malis.

**N**ow these are the generations of Esau, which is Edom.

2 Esau rooke his wives of his daughters of Canaan: Adah the daughter of Esau an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hittite.

3 And tooke Basemath Iismaels daughter sister of Nebaioth.

4 And \* Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Ieush, and Isalam, and Korah: these are the sonnes of Esau which were borne to him in the land of Canaan.

6 So Esau rooke his wives and his sonnes, and his daughters, and all the fowles of his house, & his stocks, and all his cattel, and all his substance, which he

For they were the chiefe of the company.

\* Chap. 49. 4.

The people are punished with their wicked practices.

¶ Euenments of his sword.

¶ Or, to be abler.

God is met at hand to incur his in their troubles.

\* Chap. 28. 12.

That by this outward act they should find their inward repentance.

For therein was some signe of imputation, as in tilters and Agnus dei.

Thus, notwithstanding the incommence that came before, God deliued Iakob.

\* Chap. 28. 19.

¶ Or, oke of immoderation.

\* Chap. 32. 28.

¶ Or, mightie.

As God is said to defend, when hee slewe some figure of his presence: so he is said to slend, when vision is ended.

The Ebrew word signified as much ground as one may go from bait to bait: which is taken here for halie a dayes iourney.

\* Chap. 49. 26.

The ancient fathers used this ceremony to certify their hope of the resurrection to come, which was not generally revealed.

This teacheth that the fathers were not chosen for their merits: but by Gods only mercies, whose election by these facts was not changed.

\* Chap. 4. 9. 4.

\* Chap. 23. 2.

This genealogie declareth that Esau was blessed temporally, and that his fathers blessing took place in worldly things.

¶ Besides these wives wherof is spoken Chap. 26. 4.

\* 2 Chron. 1. 2.

Herein appeareth Gods providence, which causeth the wicked to give place to the godly, that Iacob might enjoy Canaan according to Gods promise.  
\* Ioh. 1. 4. 4.  
\* Or, the Edomites.  
\* 1. Chron. 1. 35.

he had gotten in the land of Canaan, and went into another country from his brother Iacob.

7 For their riches were so great, that they could not dwell together, and the land, wherein they were strangers, could not receive them because of their flocks.

8 \* Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 \* So these are the generations of Esau father of ¶ Edom in mount Seir.

10 These are the names of Esaus sonnes: \* Eliphaz, the sonne of Adah, the wife of Esau, and Reuel the sonne of Bathemah, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Tumna was Concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 \* And these are the ¶ sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these be the sonnes of Bathemah Esaus wife.

14 And these were the sonnes of Aholibamah the daughter of Anah, ¶ daughter of Zibeon Esaus wife: for she bare vnto Esau, Iseulb, and Iaalam, and Korah.

15 ¶ These were ¶ a Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz.

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the ¶ sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esau sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the ¶ sonnes of Bathemah Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Iseulb, Duke Iaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

20 \* These are the sonnes of Seir the Horite, which inhabited the land before Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori and Heman, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: Both Aiah, and Anah: this was Anah that found mules in the wilderness, as he fed his father Zibeons asses.

25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Iehran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zauan, and Akan.

28 The sonnes of Dishan are these, Vz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah.

30 Duke Dishon, Duke Ezer, Duke Dishan: these be the Dukes of the Horites, after their Dukedoms in the land of Seir.

31 ¶ And these are the ¶ Kings that reigned

in the land of Edom, before there reigned any King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie was Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie was Auith.

36 When Hadad was dead, then Samlah of Marekiah reigned in his stead.

37 When Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie was Pau: and his wines name Mehetabel the daughter of Matred, the ¶ daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places and by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of ¶ Edom.

CHAP. XXXVII.

Ioseph receiveth his brethren. 5 Her dreams and is heard of his brethren. 28 They set him to the flintstones. 34 Iacob becometh Israhel.

I Aakob now dwell in the land, wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Iacob when Ioseph was seauenteene yeere old, he kept sheepe with his brethren, and the child was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues, And Ioseph brought vnto their father their enill ¶ saying.

3 Now Israel loued Ioseph more then all his sonnes, because he begate him in his old age and he made him a coare of many ¶ colturs.

4 So when his brethren saw that their father loued him more then all his brethren, the they hated him, & could not speake peaceably vnto him.

5 ¶ And Ioseph dreamed a dreame, and told his brethren, who hated him so much the more.

6 For he said vnto them, Heare, I pray you this dreame which I haue dreamed.

7 Behold now, we were binding sheaves in the middes of the field: and loe, my sheau arose and also stood vpright, and behold, your sheaves compassed round about, & did reuerence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they hated him so much the more, for his dreames, and for his wordes.

9 ¶ Again he dreamed another dreame, and told it his brethren, and saide, Behold, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen starres did reuerence to mee.

10 Then

h Which citie is by the river Enphrates.

Or, nere.

i Of Edom came the Idumeans.

a That is, the sort of such things as came to him and his family, as Chap. 5. 1.

Or, slander. b ¶ c complained of the euill wordes and injuries which they spake and did against him. Or, piece.

c God reucaled to him by a dreame what should come to passe.

d The more that God showed him selfe fauourable to him, the more doeth the malice of the wicked rage against them.

Or, nephewes.

Or, neres.

Or, the sonnes of Iacob. ¶ If Gods promise be so fine towards them which are not of his household, how much more will he performe the same to vs? Or, nephewes.

Or, nephewes.

\* 1. Chron. 1. 38. ¶ Before that Esau did these inhabite.

f Who not contented with those kindes of beastes, which God had created, found out the monstrous generation of mules betweene the Asses and the mare.

g The wicked rife vp fidelely to honour, and perish as quickly: but the subseruance of the children of God continueth euer. Psal. 102. 28.



e Note, piling the  
vision but seeking  
to appease his bre-  
thren.

\* Or, kept dili-  
gently.  
I seee know that  
God was author  
of the dream, but  
hee vnderstood  
not the meaning.

10 Then he tolde it vnto his father & to his bre-  
thren, and his father & rebuked him, and said vn-  
to him, What is this thy dreame, which thou hast  
dreamed? shall I, and thy mother, & thy brethren  
come in deede & fall on the ground before thee?

11 And his brethren enuied him, but his father  
\* noted the saying.

12 ¶ Then his brethren went to keepe their  
fathers sheepe in Shechem.

13 And Israel faide vnto Ioseph, Doe not thy  
brethren keepe in Shechem? come and I will fend  
thee to them.

14 And he answered him, I am here. Then he  
saide vnto him, Goe now, see whether it be well  
with thy brethren, and howe the flockes prosper,  
and bring me word againe: so he fent him from  
the vale of Hebron, and he came to Shechem,

15 ¶ Then a man found him: for loe, he was  
wandering in the field, and the man asked him,  
saying, what seekst thou?

16 And he answered, I seeke my brethren: tell  
me, I pray thee, where they keepe sheepe.

17 And the man said, they are departed hence:  
for I heard them say, Let vs goe vnto Dothan.  
Then went Ioseph after his brethren, and found  
them in Dothan.

18 And when they saw him afarre off, even  
before he came at them, they & conspired against  
him for to slay him.

19 For they saide one to another, Behold this  
\* dreamer commeth.

20 Come now therefore, and let vs slay him,  
and cast him into some pitte, and wee will say, A  
wicked beast heath deuoured him: then wee shall  
see, what will come of his dreames.

21 ¶ But when Reuben heard that, he deliue-  
red him out of their hands, and saide, ¶ Let vs  
not kill him.

22 Also Reuben saide vnto them, Shed not  
blood, but cast him into this pit that is in the wil-  
dernesie, and lay no hand vpon him. Thus he saide,  
that he might deliuer him out of their hand, & re-  
store him to his father.

23 Now when Ioseph was come vnto his  
brethren, they stript Ioseph out of his coate, his  
particoloured coate that was vpon him.

24 And they tooke him, and cast ¶ him into  
a pit, and the pit was empty, without water in it.  
25 Then they fate them downe to eate bread:  
and lift vp their eyes & looked, and behold, there  
came a company of Ishmaelites from Gilead, and  
their camels laden with spicerie, & \* balme, and  
myrrhe, & were going to cary it down into Egypt.

26 Then Iudah saide to his brethren, What  
auaileth it, if wee slay our brother, though wee  
keepe his blood secret?

27 Come and let vs sell him to the Ishmaelites,  
and let not our hands be vpon him: for he is our  
brother, and our flesh: and his brethren obeyed.

28 Then the Medians marchant men passed  
by, & they drew forth, & lift Ioseph out of ¶ pit,  
and sold Ioseph to the Ishmaelites for twenty  
pieces of silver: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit,  
and beheld, Ioseph was not in the pit: then hee  
rent his clothes,

30 And returned to his brethren, & said, The  
child is not yonder, and I, whither shall I goe?

31 And they took Iosephs coate, & killed a kid

of the goates, and dipped the coate in the blood.

32 So they sent that particoloured coate, &  
they brought it vnto their father, and sayd, This  
haue wee founde: see now, whether it be thy  
sonnes coate, or no.

33 Then he knew it, and sayd, It is my sonnes  
coate: a wicked beast hath \* deuoured him: Ioseph  
is surely torne in peeces.

34 And Iakob rent his cloathes, and put sack-  
cloth about his loynes, and sorrowed for his  
sonne a long season.

35 Then all his sonnes & his daughters arose vp  
to comfort him, but he would not be comforted,  
but said, Surely I wil go down into ¶ graue vnto  
my sonne mourning: to his father wept for him.

36 And the Medians folde him into Egypt  
vnto Potiphar 1 an Eunuch of Pharaohs and his  
\* cheife steward.

CHAP. XXXVIII.

2 The marriage of Iudah. 7. 9 The troppis of Er and Onan,  
and the vengeance of God that came thereupon. 18 Iudah  
lieth with his daughter in law Tamar. 22 Tamar is iudged to  
be burnt for adultery. 29, 30 The lieth of Pharez and Za-  
rah.

And at that time Iudah went downe from  
his brethren, and turned into a man of  
Hirah an Adullamite.

2 And Iudah sawe there the daughter of a  
man called \* Shuah a Canaanite: and hee tooke  
her to wife, and went into her.

3 So she conceived and bare a sonne, and hee  
called his name Er.

4 ¶ And she conceived againe & bare a sonne,  
and she called his name Onan.

5 Moreover she bare yet a sonne, whom she  
called Shelah: and Iudah was at Chezib when  
she bare him.

6 Then Iudah tooke a wife to Er his first  
borne sonne, whose name was Tamar.

7 ¶ Now Er ¶ first borne of Iudah was wicked in  
the sight of ¶ Lord: therefore ¶ Lord slew him.

8 Then Iudah said to Onan, Go in vnto thy  
brothers wife, and doe the office of a kinsman  
vnto her, and raise ¶ vp seede vnto thy brother.

9 And Onan knew that the seede should not  
be his: therefore when he went in vnto his bro-  
thers wife, hee spilled it on the ground, least hee  
should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord,  
which hee did: wherefore hee slew him also.

11 Then Iudah said to Tamar his daughter in  
law, 4 Remaine a widow in thy fathers house,  
till Shelah my sonne growe vp (for hee thought  
thus, Least hee die as well as his brethren.) So Ta-  
mar dwelt in her fathers house.

12 ¶ And in processe of time also the daugh-  
ter of Shuah Iudahs wife died. Then Iudah, when  
he ¶ had left mourning, went vp to his sheepe-  
shere to Timnah, hee, and his neighbour Hirah  
the Adullamite.

13 And it was told Tamar, saying, Behold,  
thy father in law goeth vp to Timnah, to sheere  
his sheepe.

14 Then she put her widowes garments off  
from her, and covered her with a vaille, and wrap-  
ped her selfe, and fare downe in \* Pethah-enam,  
which is by the way to Timnah, because she saw  
that Shelah was grown, and she was not giuen  
vnto him to wife.

15 When Iudah saw her, hee iudged her an  
where:

\* To wit, the  
messengers, which  
were sent.

\* Chap. 44. 28.  
\* Or, I will mourne  
for him as long as I  
live.

1 Which word  
doeth not alway  
signifie him that is  
gilded, but  
also him that is  
in some high  
dignitie.

Or, captain of  
the garde.

\* Moses defend-  
eth the genea-  
logie of Iudah,  
because the  
Messias should  
come of him.  
\* 1 Chron. 2. 3.  
b Which an an-  
tique writing was  
condemned of  
God.

\* Num. 26. 19.

\* Num. 26. 29.

c This order was  
for the prelema-  
tion of the Arche,  
that the child be-  
gotten by the se-  
cond brother,  
should have the  
name and inheri-  
tance of the first:  
which is in the  
new Testament  
abolished.

d For he could  
not marry in any  
other family so  
long as Iudah  
could remaine  
her in his.

\* 12. 18. as conser-  
ued.

\* Or, in the house  
of the fourtenth  
of 11, where was 1000  
1000.

g The holy Ghost  
counsaile not men-  
tally, as doe vaine  
wisdoms, which  
make vice vertue.

\* Or mister of  
deceit.

\* Chap. 44. 22.  
† Er, let vs not  
smile at his life.

h Their hypocricie  
appeareth in  
this that they  
feared man more  
then God: and  
thought it was  
not murder, if  
they died not his  
blood: or els  
had an excuse to  
couer their fault.

\* Or, to sin, to sin-  
ner, or to the  
law.

\* 12. 10. 13.  
p. 14. 105. 17.

i Moses writing  
according to the  
opinion of them  
which tooke the  
Midianites and  
Ishmaelites to be  
vnto one, doth  
here confound  
their names: as  
also appeareth  
verse 36. & Chap.  
39. 1. or els hee  
was first offered to  
the Midianites,  
but sold to the  
Ishmaelites.

whore: for she had couered her face.

16 And he turned to the way towards her, and said, Come, pray thee, let mee lie with thee: for he knewe not that she was his daughter in lawe.) And she answered, What wilt thou giue me for to lie with mee?

17 Then said he, I will fend thee a kid of the goates from the flocke, and she said, Well, if thou wilt giue mee a pledge, will thou fend it.

18 Then he said, What is the pledge that I shall giue thee? And she answered, Thy finger, and thy cloke and thy staffe that is in thine hand. So he gaue it her, and lay by her, and there was with child by him.

19 Then the rofe, and went and put her vaile from her and put on her widows rayment.

20 Afterward Iudah sent a kid of the goates by the hande of his tneighbour the Adullamite, for to recieue his pledge: from the womans hand: but he found her not.

21 Then asked he the men of the place, saying, Where is the whore, that sate in Enaim by y way here? And they answered, There was no whore here.

22 Hee came therefore to Iudah againe, and said, I can not find her, and also the men of the place said, There was no whore there.

23 Then Iudah said, Let her take it to her, least we be t g shamed: beholde, I sent this kid, and thou hast not found her.

24 ¶ Now after three months, one tolde Iudah, saying, Tamar thy daughter in law hath plaied the whore, and so, with playing the whore, she is great with child. Then Iudah said, Bring yee her forth and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man, vnto whom these things pertaine, am I with child: and sayd also, Look e I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Iudah knew them, and saide, Shee is more righteous then I: for she hath done it because I gaue her nor to Shelah my sonne. So hee lay with her: no more.

27 ¶ Now, when the time was come that she should be deliuered, beholde, there were twiunes in her wombe.

28 And when she was in trauell, the one put out his hand: and y midwife tooke & bound a red threed about his hand, saying, This is come out first.

29 But when he plucked his hand backe againe, loe, his brother came out, and the midwife saide, Howe halt thou bound the breach vpon thee? and his name was called Pharez.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

#### CHAP. XXXIX.

1 Joseph sold to Potiphar: a Gedysseth ben. 7 Potiphar wife tempted him. 12, 20 He is accused and cast in prison. 21 God b with him fauour.

N Ow Joseph was brought down into Egypt: and Potiphar an Eunuche of Pharaohs (and his chief steward an Egypti) bought him at y had of y Ishmaelites, which had brought him thither.

2 And the Lord was with Joseph, and hee was a man that prospered and was in the house of his master the Egyptian.

3 And his master saue that the Lord was with him, and that the Lord made all that hee

did to prosper in his hand.

4 So Joseph founde fauour in his sight, and serued him: and made him ruler of his house, and put all that he had in his hand.

5 And from that time that he had made him ruler ouer his house and ouer all that he had, the Lord blessed the Egyptians house for Josephs sake, and the blessing of the Lord was vpon all that he had in the house, and in the fildes.

6 Therefore he left all y he had in Josephs hand, and tooke account of nothing, that was with him, save only of y bea, which he did eate. And Joseph was a faire person, and well fauoured.

7 Nowe therefore after these thinges, his masters wife cast her eyes vpon Joseph, and said, Lye with mee.

8 But he refused and said to his masters wife, Beholde, my master knoweth not what hee hath in the house with mee, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me, but only thee, because thou art his wife, how then can I do this great wickednesse, and so sinne against Gods

10 And albeit the spake to Joseph day by day, yet he hearkened not vnto her, to lie with her, or to be in her company.

11 Then on a certaine day Joseph entred into the house to doe his businesse: and there was no man of the household in the house.

12 Therefore she caught him by his garment, saying, Sleepe with mee: but he left his garment in her hand and fled, and got him out.

13 Now when shee saue that hee had left his garment in her hand, and was fled out.

14 Shee called vnto the men of her house, and tolde them, saying, Beholde, he hath brought in an Ebrewe vnto vs: to mocke vs: who came in to mee for to haue slept with mee, but I cryed with a loud voyce.

15 And when hee heard that I lift vp my voyce and cryed, he left his garment with mee, and fled away, and got him out.

16 So she layde vp his garment by her, vntill her lord came home.

17 Then shee tolde him t according to these words, saying, The Ebrew seruant, which thou hast brought vnto vs, came into me, to mocke me.

18 But asone as I lift vp my voyce and cryed, he left his garment with mee, and fled out.

19 Then when his master heard the words of his wife, which shee tolde him, saying, After this manner did thy seruant to me, his anger was kindled.

20 And Josephs master tooke him and put him in t prison, in the place, where the kings prisoners lay bound: and there he was in prison.

21 ¶ But the Lord was with Joseph, and t shewed him mercy, and gor him fauour in the sight of the master of the prison.

22 And the keeper of the prison committed to Joseph hand all the prisoners that were in y prison, and whatsoever they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoever hee did the Lord made it to prosper.

#### CHAP. XL.

1 The interpretation of dreames is of God. 12, 19 Joseph re- poundeth the dreames of the two prisoners. 23 The interpreta- tion of the butler.

c Because Joseph was sold to Egypt, and so he was sold to Egypt. d The wicked blessed by the company of the godly.

e For he was afflicted: that all things should prosper well: there was hee and dranke and tooke no care. f In this word hee declareth the summe wherunto all her sheweth did sende.

g The fere of God pursued him: a h her continual tentations.

i Or, to doe vs wrong and shame. k This declareth that where incontinencie is, the count is toyed with a stream impudency and craft.

l Or, after this manner.

m In the prison. n His cruel treatment in the prison, may be gathered o. Psal. 105.

p Or, hee inclined mercy vnto him. q Or, loyd. k That is, nothing was done without his commandment.

e God had wonderfully blinded him that he could not knowe her by her talke.

\* Or, type of thine head.

f That his wickednes might not be knowne to others.

4 Ele, in contemplation. g Hee feared more then God.

h We see that the Law, which was written in mans heart, taught them that whosoeme should be punished with death: albeit no law, as yet was giuen. i That is, she ought rather to accuse me then I her. k For the horror of the sinne condemned him.

l Their hairens haue was signified by this monstrous birth. m Or the separation betweene me and thy brother. \* 1. Cor. 2. 4. Mat. 1. 23.

n Reade Chap. 27. 26.

o The fauour of God is the fountain of all profit.



**A**nd after these things, the butler of the King of Egypt and his baker offended their Lord the King of Egypt.

**2** And Pharaoh was angry against his two Officers, against the chiefe butler, and against the chiefe baker.

**3** Therefore he put them in ward in his chiefe stewards house, in the prison and place where Ioseph was bound.

**4** And the chiefe steward gaue Ioseph charge ouer them, and he serued them, and they continued a season in ward.

**5** And they both dreamed a dreame, eyther of them his dreame in one night, & echie one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bound in the prison.

**6** And when Ioseph came in vnto them in the morning, and looked vpon them, beholde, they were sad.

**7** And he asked Pharaohs officers, that were with him in his masters ward, saying, Wherefore t looke ye so sadly to day?

**8** Who answered him, Wee haue dreamed echie one a dreame, and there is none to interpret the same. Then Ioseph said vnto them, Are not interpretations of God? tell them me now.

**9** So the chiefe butler told his dreame to Ioseph, and said vnto him, In my dreame, beholde, a vine *was* before me,

**10** And in the vine *were* thre branches, and as it budded, her floure came forth: and the clusters of grapes waxed ripe.

**11** And I had Pharaohs cup in mine hande, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

**12** Then Ioseph said vnto him, This *is* the interpretation of it: *3* three branches are three daies.

**13** Within three daies shall Pharaoh lift vp thine head, and restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler.

**14** But haue mee in remembrance with thee, when thou art in good case, & shew mercy, I pray thee, vnto me, and make mention of me to Pharaoh, that thou maist bring me out of this house.

**15** For I was stolen away by theft out of *3* land of the Ebrewes, & here also haue I done nothing, wherefore they should put me t in the dungeon.

**16** And when the chiefe baker sawe that the interpretation was good, hee said vnto Ioseph, Also mee thought in my dreame that I had three white baskets on mine head.

**17** And in the vppermost basket there *was* of all maner baked meates for Pharaoh: and *3* birdes did eate them out of the basket vpon mine head.

**18** Then Ioseph answered, and said, *3* This is the interpretation thereof: The three baskets are three daies:

**19** Within three daies shall Pharaoh take thine head from thee, & shall hang thee on a tree, and the birdes shall eate thy flesh from off thee.

**20** And so the third day, *which was* Pharaohs birthday, hee made a feast vnto all his seruants: and hee lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

**21** And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand.

**22** But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

**23** Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLII.

*26 Pharaohs dreames are rewarded by Ioseph. 40 He is made ruler ouer all Egypt. 43 Iosephs name is changed. 50 He hath two sonnes, Manasseh and Ephraim.*

**A**nd t two yeeres after, Pharaoh also a dreame, and beholde, hee flood by a ruler,

**2** And loe, there came out of the riuer seven t goodly kine and fat-fleeced, and they fed in a t meadow:

**3** And loe, seven other kine came vp after them out of *3* riuer, emflaoured & leane fleeced, and flood by the other kine vpon t brink of *3* riuer.

**4** And the emflaoured did leane fletted kine did eate vp the seven wellfaoured and fatte kine, so Pharaoh awoke.

**5** Againe he slepe, and dreamed the t second time: and beholde, seven eares of corne grew vpon one stakke, ranke and goodly.

**6** And loe, seven thin eares, and blasted with the east wind, sprang vp after them.

**7** And the thinne eares deuoured the seven ranke and full eares, then Pharaoh awoke, and loe *it was* a dreame.

**8** Nowe when the morning came, his spirit was t troubled: therefore hee sent and called all the touchfayers of Egypt, and all the wise men thereof, and Pharaoh tolde them his dreames: but *2* none could interpret them to Pharaoh.

**9** Then spake the chiefe butler vnto Pharaoh, saying, I e call to minde my faults this day.

**10** Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, both me, and the chiefe baker.

**11** Then wee dreamed a dreame in one night, both I and he: wee dreamed each man according to the interpretation of his dreame.

**12** And there *was* with vs a young man, an Ebrew, seruient vnto the chiefe steward, whom when we told, he declared our dreames to vs, to euery one he declared according to his dreame.

**13** And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

**14** \* Then sent Pharaoh, and called t Ioseph and they brought him hastily out of prison, and hee shaned him, and changed his raiment, and came to Pharaoh.

**15** Then Pharaoh said to Ioseph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, *that when thou hearest a dreame, thou canst interpret it:*

**16** And Ioseph answered Pharaoh, saying, *3* Without me God shall t answer for the wealth of Pharaoh.

**17** And Pharaoh sayd vnto Ioseph: In my dreame, beholde, I flood by the banke of the riuer:

**18** And loe, there came vp out of the riuer t seven fat fleeced, and wellfaoured kine, and they fed in the meadow.

**19** Also loe, seven other kine came t after them pore and very t emflaoured kine, and leane-fleeced: I neuer sawe the like in all the land of Egypt, for emflaoured.

**20** And shee leane and emflaoured kine did

*† Else at the end of time, 3 years of dearth.*

*† This dreame was not to much for Pharaoh, as to be a meane to deliue Ioseph, and to provide for Gods Church.*

*† Or, fide to behold.*

*† Or, faggie star.*

*† All these meares God vouch to deliue his seruants, and to bring him into honour and authority.*

*† Cannot God raise vp such as shall inter piete such things?*

*† Hee was wnted by the spirit of God, that his interpretation was true.*

*† Hee confideth in the king, before hee spake of Ioseph.*

*† The wife of the world vnderstand not Gods secrets, but to his seruants his will is reuelled.*

*† Hee confideth in the king, before hee spake of Ioseph.*

*† Read Chap. 40. 55.*

*† Psal. 135. 40. If the wicked seek to the Prophets of God in their necessities, whom in their perspective they abhorre.*

*† As though hee would say, I will interpret thee dreame, it cometh of God, and not of me.*

*† Elv. answers pray.*

*† Elv. answer.*

*† Elv. answer.*

*† Elv. answer.*

*† Elv. answer.*

*† Elv. answer.*

*† Elv. answer.*

*† Elv. answer.*

*† Or, vnto the, the word signifyeth above, that were in high state, or them that were gilded.*

*† God worketh many wonderfull meares to deliue his.*

*† That is, enery dreame had his interpretation, as the thing afterward declared.*

*† Elv. mlti arguunt facta: t illi.*

*† Cannot God raise vp such as shall inter piete such things?*

*† Hee was wnted by the spirit of God, that his interpretation was true.*

*† Elv. shew.*

*† Hee refused not the meares to be deliue, which hee thought God had appointed.*

*† Or, the pte.*

*† That is made of white twigs, or as some reade, baskets full of holes.*

*† Hee sheweth that the ministers of God ought not to conuulse that, which God reueleth vnto them, which was an occasion to appoint his officers, and so to examine them which were in prison.*

ere vp the first feuen fat kine.

21 And when they t had eaten them vp : it could not be knownen that they had eaten them, but they were still as euil fauoured, as they were at the beginning: so did I awake.

22 Moreover I saw in my dreame, & behold, feuen eares sprang out of one stalk, ful & faire.

23 And loe feuen eares withered, thinne, and blasted with the East wind, sprang vp after them,

24 And the thinne eares deuoured the feuen good eares. Now I haue told the foothlayers, and none can declare it vnto mee.

25 ¶ Then Ioseph answered Pharaoh, h Both Pharaohs dreames are one. God hath shewed Pharaoh what he is about to doe.

26 The feuen good Kine are feuen yeeres, and the feuen good eares are feuen yeeres: this is one dreame.

27 Likewise the feuen thinne and euil fauoured kine, that came out after them, are feuen yeeres : and the feuen emptie eares blasted with the East wind, are feuen yeeres of famine.

28 This is the thing which I haue sayd vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Behold, there come feuen yeeres of great \* plentie in all the land of Egypt.

30 Again, there shall arise after them feuen yeeres of famine, so that all the plentie shall be forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shal the plentie \* be knownen in the land, by reason of this famine that shal come after, for it shalbe exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteneth to perform it.

33 Now therefore let Pharaoh provide for a man of vnderstanding and wisdom, and let him ouer the land of Egypt.

34 Let Pharaoh make and appoynt officers ouer the land, and take vp the fift part of the land of Egypt in the feuen plenteous yeeres.

35 Also let them gather all the fooode of these good yeeres that come, and lay vp corne vnder the hand of Pharaoh for fooode, in the cities, and let them keepe it.

36 So the fooode shall be for the prouision of the land, against the feuen yeeres of famine, which shalbe in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we find such a man as this, in whom is the Spirit of God?

39 Then Pharaoh saide to Ioseph, Forasmuch as God hath shewed thee all this, there is no man of vnderstanding, or wisdom like vnto thee.

40 \* Thou shalt be ouer mine house, and at thy t word shall all my people be armed, only in the kings throne will I be about thee.

41 Moreover Pharaoh said to Ioseph, Behold, I haue set thee ouer all the land of Egypt.

42 And Pharaoh tooke off his ring from his hand, and put it vpon Iosephs hand, and arrayed him in garments of fine linnen, and put a golden chaine about his necke.

43 So bee set him vpon the t best charer that

he had, saue one : and they cried before him, m Abrech, and placed him ouer all the lande of Egypt.

44 Again Pharaoh saide vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in the land of Egypt.

45 And Pharaoh called Iosephs name \* Zaphnath-paaneah : and he gaue him to wife Asenath the daughter of Poti-pherah \* Prince of On, then went Ioseph abroad in the land of Egypt.

46 ¶ And Ioseph was n thirty yeere old when he stode before Pharaoh King of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the feuen plenteous yeeres the earth t brought forth flore.

48 And he gathered vp all the fooode in the feuen plenteous yeeres, which were in the land of Egypt, and layde vp fooode in the cities: the fooode of the felde, that was round about euery citie, layd hee vp in the same.

49 So Ioseph gathered wheate, like vnto the fande of the sea in multitude out of measure, vntill hee left numbring: for it was without number.

50 Now vnto Ioseph were borne \* two sonnes (before the yeere of famine came) which Asenath the daughter of Poti-pherah prince of On bare vnto him.

51 And Ioseph called the name of the first borne Manasseh : for God, said he, hath made me forget all my labour & all my fathers household.

52 Also he called the name of the second, Ephraim : for God, said he, hath made me fruitful in the land of mine affliction.

53 ¶ So the feuen yeeres of the plentie that was in the land of Egypt were ended.

54 ¶ Then began the feuen yeeres of famine to come, according as Ioseph had sayd : and the famine was in all landes, but in all the land of Egypt was \* bread.

55 At the length all the land of Egypt was af-famished, and the people cried vnto Pharaoh for bread. And Pharaoh saide vnto all the Egyptians, Goe to Ioseph : what he saith to you, doe ye.

56 When the famine was vpon all the land, Ioseph opened all places, wherein the store was, and solde vnto the Egyptians : for the famine waxed fore in the land of Egypt.

57 And all the countries came to Egypt to buy corne of Ioseph, because the famine was fore in all landes.

CHAP. XLII.

3 Iosephs brethren came into Egypt to buy corne. 7 Hee knoweth them, and theyeth them. 12 Simon is put in prison. 34 The other goe to fetch Benjamin.

T Hen ¶ Iaakob sawe that there was \*fooode in Egypt, & Iaakob said vnto his sonnes, Why gaze ye one vpon an other ?

2 And he said, Behold, I haue heard that there is fooode in Egypt, \*Get you down thither, & buy vs fooode, that we may liue and not die.

3 ¶ So went Iosephs ten brethren downe to buy corne of the Egyptians.

4 But Benjamin Iosephs brother, would not Iaakob send with his brethren: for he said, Least death should t befall him.

5 And the sonnes of Israel came to buy fooode among them that came : for there was famine in the land of Canaan,

6 Now

m In signe of honour, which word some expound, tender father, or father of the king, or kneele downe. \* Or, the exponent of secrets. \* Or, pnt fr.

n His age is mentioned both to shew that his authority came of God, and also that he suffered imprisonment and exile twelve yeeres and moe. 1 Ebr. made for gathering.

\* Chap. 46. 20. art 48. 51

o Norwich standing that his fathers house was the true Church of God, and that the comping of the wicked and professie caused him to forget it. \* Ebr. acc. 18.

\* Or, foode.

\* Or, came to Egypt to Ioseph.

a This story sheweth plainly that all things are gouerned by Gods providence, for the profit of his Church. \* Or, corne. b As men desire of counsell. \* Acts 7. 12.

t Ebr. should mee e time.

† Ebr. murgan. 4. 14. 15. inward parts.

h Both his dreames send to one end.

\* Or, abundance and fertility.

\* Or, they shall remember to give the plentie.

i The office of a true Prophet, is not onely to shew the evils to come, but also the remedies for the same.

k None should be preferred to honour, that haue no gifts of God meete for the same.

\* Psal. 105. 21.

2. Mc. 2. 52.

Alte 7. 10.

† Ebr. mouth.

the people shall kinne if they obey thee in all things.

\* Or, his servant.

† Ebr. sword charer.



6 Now Ioseph was gouernour of the land who sold to all the people of the land : then Ioseph's brethren came, and bowed their face to the ground before him.

7 And when Ioseph sawe his brethren, hee knewe them, and e made himselfe strange toward them, and spake to them roughly, and sayd vnto them, Whence come ye ? Who answered, Out of the land of Canaan, to buy vitaille.

8 (Now Ioseph knew his brethren, but they knew not him.

9 And Ioseph remembered the dreames, which he dreamed of them) & he said vnto them, Ye are spies, and are come to see the weaknes of my land.

10 But they sayd vnto him, Nay, my lord, but to buy vitaille thy seruants are come.

11 Wee are all one mans sonnes : wee meane truly, and thy seruants are no spies.

12 But hee sayd vnto them, Nay, but ye are come to see the weaknes of the land.

13 And they said, Wee thy seruants are twelue brethren, the sonnes of one man in the land of Canaan: and behold, the yongest is this day with our father, and one it is not.

14 Againe Ioseph sayd vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby ye shall be proued: by the life of Pharaoh, ye shall not goe hence, except your yongest brother come hither.

16 Send one of you which may fet your brother, and ye shalbe kept in prison, that your words may be proued, whether there be trueth in you, or els by the life of Pharaoh ye are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph sayd vnto them the third day, This doe, and liue: for I feare God.

19 If ye be true men, let one of your brethren be bound in your prison house, and goe ye, carie foode for the famine of your houses:

20 \* But bring your yonger brother vnto me, that your words may be tried, and that yee dye not: and they did so.

21 \* And they said one to another, We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.

22 And Reuben answered them, saying, Warned I not you, saying, \* Sinne not against the child, and ye would not heare? and lo, his blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for he spake vnto them by an interpreter.)

24 Then he turned from them, and wept, and turned to them againe, and communed with them, and tooke Siméon from among them, and bound him before their eyes.

25 I So Ioseph commanded that they should fill their sakes with wheate, and put euery mans money againe in his sack, and giue them vitaille for the iourney: and thus did he vnto them.

26 And they, sayd their vitaille vpon their asses, and departed thence.

27 And as one of th opened his sacke for to giue his ass prouender in the Inne, he espyed his money: for lo, it was in his sakes mouth.

28 Then he sayd vnto his brethren, My money is restored: for lo, it is euen in my sacke. And

their heart it fayled them, and they were astonished, and sayd one to another, What is this, that God hath done vnto vs?

29 \* And they came vnto Iakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man who is lord of the land, spake roughly to vs, & put vs in prison as spies of the countrey.

31 And we sayd vnto him, We are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one it is not, and the yongest is this day with our father in the land of Canaan.

33 Then the lord of the countrey sayd vnto vs, Hereby shall I knowe if ye be true men: Leane one of your brethren with me, and take foode for the famine of your houses, and depart.

34 And bring your yongest brother vnto me, that I may knowe that yee are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

35 \* And as they emptied their sakes, beholde; euery mans bundel of money was in his sacke: and when they and their father saw the bundels of their money, they were afraid.

36 Then Iakob their father sayd to them, Ye haue robbed me of my children: Ioseph is not, and Siméon is not, and ye will take Benjamin: all these things he are against me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee: I will be sure: deliuer him to thine hand, and I will bring him to thee againe.

38 But he said, My sonne shall not goe downe with you: for his brother is dead, and he is lef alone: if death come vnto him by the way which ye go, then ye shall bring my gray head with sorrow vnto the graue.

# CHAP. XLIII.

1 Iakob suffreth Benjamin to depart with his children, as Siméon is deliuered out of prison. 30 Ioseph goeth aside and weepeth.

N Ow great a famine was in the land, 2 And when they had eaten vp the vitaille, which they had brought from Egypt, their father said vnto them, Turne againe, & buy vs a little foode.

3 And Iudah answered him, saying, The man charged vs by an oathe, saying, \* Neuer fee my face, except your brother be with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee foode.

5 But if thou wilt not send him, wee will not goe downe: for the man said vnto vs, \* Locke mee not in the face, except your brother be with you.

6 And Irael sayd, Wherefore deale ye so euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straiely of our selues & of our kined, saying, Is your father yet aliue? haue ye any brother? And we tolde him according to these words: can we know certainly if he would say, Bring your brother downe?

8 Then sayd Iudah to Irael his father, Send the boy with me, that wee may liue, and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will be suretie for him, of mine hand that thou require him. \* If I bring him not to thee, and set him before thee, \* then let me beare the

12 Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

12 Or, went out. 13 Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

12 Or, light upon me. 13 For they feared not to be touched with any one toward their brethren, which increased his sorrow: and partly as appeareth, he suspected them for Ioseph.

2 This was a great temptation to Iakob to suffer so great famine in that land where God had promised to blest him.

3 Chap. 42. 12

3 Chap. 42. 30

Or, of our estate and condition. 4 Ibr. to the mouth of these words: that is, that thing which he asked vs.

3 Chap. 44. 32

4 Ibr. I will giue to thee.

c This dissembling is more to beflowed, nor any particular factes of the fathers nor approved by Gods word.

\* Chap. 37. 5.

† Ibr. mak doff. or, filthered.

12 Or, is dead.

d The Egyptians which were idolaters, were to be feared by the kingdome, but God forbiddeth to be feared by any but him: yet Ioseph dwelling among the wicked, smelleth of their fortifications.

e And therefore am true and iust.

\* Chap. 35. 5.

f Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.

\* Chap. 37. 17.

g God will take vengeance vpon vs, and meane vs with our owne meane.

† Ibr. an interpreter between them. h Though hee sawed him selfe righteous, yet his brotherly affection remained.

the blame for ether.

10 For except wee had made this taryng, doubtlesse by this we had returned  $\S$  second time.

11 Then their father Israel said vnto them, *it must neede be so now, doe thus* : take of the best fruites of the land in your vessels, and bring the man a present, a litle rosen, and a litle hony,  $\S$  spices and myrrhe, nuttes, and almonds :

12 And take  $\S$  double money in your hand, and the money, that was brought againe in your sackes mouthes: carry it againe in your hand, least it were some oueright.

13 Take also your brother and arise, and goe againe to the man.

14 And  $\S$  God almightie giue you mercy in the sight of the man, that hee may deliuer you your other brother, and Benjamin : but I shall be robbed of my child, as I haue bene.

15 Thus the men tooke this present, and tooke twise for much money in their hand with Benjamin, and rose vp, and went downe to Egypt, and tooke before Ioseph.

16 And when Ioseph sawe Benjamin with them, he sayd  $\parallel$  to his steward, Bring these men home and kill meate, and make ready : for the men shall eate with me at noone.

17 And the men did as Ioseph bade, and brought the men vnto Iosephs house.

18 Now when the men were brought into Iosephs house, they were  $\S$  afraid, & sayd, Because of the money, that came in our sackes mouthes at the first time, are we brought, that hee may  $\S$  picke a quarell against vs, and  $\S$  lay some thing to our charge, and bring vs in bondage and our asies.

19 Therefore came they to Iosephs steward, and communed with him at the doore of  $\S$  house,

20 And said, Oh sir,  $\S$  we came indeed downe hither at the first time to buy foode,

21 And as we came to an Inne and opened our sackes, behold, euery mans money was in his sackes mouth, *even* our money in full weight, but we haue brought it in our hands.

22 Also other money haue we brought in our hands to buy foode, *but* we cannot tell, who put our money in our sackes.

23 And he said,  $\parallel$  Peace be vnto you, feare not:  $\S$  your God, and the God of your father hath giuen you that treasure in your sackes, I had your money : and he brought forth Simeon to them.

24 So the man led them into Iosephs house, and gaue them water to wash their feete, and gaue their asies provender.

25 And they made ready their present against Ioseph came at noone, (for they heard say, that they should eate bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, & bowed down to the ground before him.

27 And he asked them of *their*  $\S$  prosperitie, and sayd, Is your father the olde man, of whom ye tolde me, in good health : is he yet alive ?

28 Who answered, Thy seruant our father is in good health, he is yet alive : and they bowed downe, and made obsequie.

29 And he lifting vp his eyes, beheld his brother Benjamin, his  $\S$  mothers sonne, and sayd, Is this your yonger brother of whom ye tolde me ? And he said, God be mercifull vnto thee, my son.

30 And Ioseph made haste (for his affection was

inflamed toward his brother, and fought *where* to weepe) and entred into his chamber & wept there.

31 Afterward he washed his face, and came out, and refrained himselfe, and said, Set on  $\S$  meate.

32 And they prepared for him by himselfe, and for them by themselves, and for the Egyptians, which did eate with him, by themselves, because  $\S$  Egyptians might not eate bread with the Hebrews: for that was an  $\S$  abomination vnto the Egyptians.

33 So they late before him: the eldest according vnto his age, and the yongest according vnto his youth : & the men marvelled among themselves.

34 And they tooke meates from before him, and sent to them : but Beniamins meate was five times so much as any of theirs : and they dranke, and had of the best drinke with him.

# CHAP. XLIIII.

*vs Ioseph accepteth his brother of the first.* *33 Iudas offendeth himselfe to be sworne for Benjamin.*

A fterward he commanded his steward, saying,  $\parallel$  fill the mens sackes with foode, as much as they can carry, and put euery mans money in his sackes mouth.

2 And a put my cup, *I meane*, the silver cup, in the sackes mouth of the yongest, and his corn money. And he did according to the commandement that Ioseph gaue him.

3 And in the  $\S$  morning the men were sent away, they, and their asies.

4 And when they went out of the cite not farre off, Ioseph said to his steward, Vp, follow after the men : and when thou dost ouertake them, say vnto them, Wherefore haue ye rewarded euill for good ?

5 Is that not the cuppe, wherein my Lord drinketh ? and in the which he doeth diuine and prophetic : ye haue done euill in so doing.

6 And when hee ouertoke them, he sayd these wordes vnto them.

7 And they answered him, Wherefore sayst my lord such wordes ? God forbid that thy seruants should doe such a thing.

8 Behold, the money which we found in our sackes mouthes, we brought againe to thee out of the land of Canaan : how then should we steale out of thy lords house silver or golde ?

9 With whomsoever of thy seruants it be found, let him die, & we also will be my lords bondmen.

10 And he sayd, Now then let it be according vnto your wordes: he with whom it is found, shall be my seruant, and ye shall be blamelesse.

11 Then at once euery man tooke downe his sacke to  $\S$  ground, & euery one opened his sacke.

12 And he searched, and began at the eldest, and left at the yongest : and the cuppe was found in Beniamins sacke.

13 Then they rent their clothes, and laded euery man his asse, and went againe into the cite.

14 So Iudah and his brethren came to Iosephs house (for he was yet there) and they fell before him on the ground.

15 Then Ioseph said vnto them, What acte is this, which ye haue done ? know ye not that such a man as I, can diuine and prophetic ?

16 Then said Iudah, What shall we say vnto my lord, that shall we speake, and how can we iustifie our selues : a God hath found out the wickednes of thy seruants : beholde, wee are seruants to my lord, both we, and he, with whom the cup is found.

17 But

$\parallel$  Or, sweete fruites.

b When we are in necessitie or danger, God forbid: death not to vse all honest meanes to better our estate and condition.

c Our chiefe trust ought to be in God, and not in worldly meanes. d He speaketh these words not for much of delphie, as to make his sonnes more careful to bring up against their brother.

$\parallel$  Or, to the ruler of this house.

e So the iudgement of God preiudged their conscience.

f Ebr. made him selfe open vs.

g Ebr. cast him selfe open vs.

\* Chap. 42. 3.

$\parallel$  Or, you are well.

g Notwithstanding the recompence of Egypt, yet Ioseph taught his familie to leare God.

h Ebr. present.

i For they were once, we were borne of Rachel.

k Ebr. bewailed.

l Ebr. bread. m To signifie his dignitie.

n The nature of the superstitious is to condemne all other in respect of themselves. k Sometimes this word signifieth to be drunken, but here it is meane, that they had enough, and dranke of the best wine.

a We may not by this example vie any vaine will practices, seeing God hath commanded vs to walke in simplicity. b Ebr. the morning shone.

c Because the people thought he could diuine, he attributed to himselfe that knowledge : or else he feared that he was consulted with soothsayers for that which simulation is worthy to be reprobated.

l Ebr. innocent.

c To signifie how exactly the thing displeased them, and how fowly they were for it.

d If we fee no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.



17 But he answered, God forbid, that I should doe so, *but* the man, with whom the cuppe is founde, he shall be my seruant, and goe yee in peace vnto your father.

18 ¶ Then Judah drewe neere vnto him, and saide, O my Lord, let thy seruant now speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh.

19 My lord asked his seruants, saying, \* Haue ye a father, or a brother?

20 And wee answered my lord, Wee haue a father that is old, & a young † childe, *which he be- gate in his age*; & his brother is dead, & he alone is left of his mother, and his father loueth him.

21 Now thou faidest vnto thy seruants, Bring him vnto me, that I may † set mine eye vpon him.

22 And we answered my lord, The childe can not depart from his father: for if he leaue his father, his father would die.

23 Then faidest thou vnto thy seruants, \* Except your younger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Goe againe, buy vs a little fooode.

26 Then we answered, Wee cannot go downe, *but if our yongest brother † go with vs*, then will we goe downe: for we may not see the mans face, except our yongest brother be with vs.

27 Then thy seruant my father faide vnto vs, Ye know that my † wife bare me two † sonnes.

28 And the one went out from mee, and I faide, Of a furety he is torne in \* pieces, & I saw him not since.

29 Now ye take this also away from mee: if ye death take him, then s<sup>e</sup> ye shall bring my gray head in sorrow to the graue.

30 Now therefore, when I come to thy seruant my father, and the child be not with vs (seeing that his † life dependeth on the childes life.)

31 Then when he shall see that the childe is not come, he will die: so shall thy seruants bring the gray head of thy seruant our father with sorrow to the graue.

32 Doubtlesse thy seruant became furety for the childe to my father, and, \* If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let me thy seruant abide for the child, as a seruant to my lord, and let the childe go vp with his brethren.

34 For *h*ow can I go vp to my father: if the childe be not with me, vnlesse I would see the enill that shall come on my father.

#### CHAP. XLV.

1 Ioseph maketh himself known to his brethren. 2 Hee sheweth that all was done by Gods providence. 3 Pharaoh commandeth him to stay for his father. 4 Ioseph exhorteth his brethren to concord.

¶ Then Ioseph could not reframe himselfe before all that stood by him, but hee cryed, \* Haue forth every man from me. And there taried not one with him, while Ioseph vttered himselfe vnto his brethren.

2 And he wept, and cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Io-

seph: doeth my father yet liue? But his brethren could not answer him, for they were astonished at his preface.

4 Againe, Ioseph said to his brethren, Come nere, I pray you, to mee. And they came nere. And he saide, \* I am Ioseph your brother, whom ye fold into Egypt.

5 Now therefore le not<sup>s</sup> said, neither grieved with your felnes, that ye fold me hither: \* For God did send me before you for your preseruatiō.

6 For now two yeeres of famine haue bene through the land, and fūe yeares are behinde, wherein neither shall beare nor haue it.

7 Wherefore God sent me before you to preserve your posteritie in this land, and to saue you aſiue by a great deliuerance.

8 Now then you sent not mee hither, but God, who hath made me a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

9 Haile you & go vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwell in the land of Goshen, and shalt be nere me, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet remaine fūe yeeres of famine) least thou perish through pouerty, thou and thy household, and all that thou hast.

12 And behold, your eyes doe see, and the eyes of my brother Benjamin, that *a* my mouth speaketh to you.

13 Therefore tell my father of all mine honour in Egypt, and of all that ye haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Benjamin wept on his necke.

15 Moreover, hee kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the † tidings came to Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said to Ioseph, Say to thy brethren, This do ye, lade your beasts and depart, go to the land of Canaan.

18 And take your father, and your household, and come to me, & I wil giue you the † best of the land of Egypt. & ye shall eate of the † fat of y<sup>e</sup> land.

19 And I command thee, Thus doe ye, take your charets out of the land of Egypt for you and your children, and for your wiues, and bring your father and come.

20 Also I regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so; and Ioseph gaue them charets according to the commandement of Pharaoh: he gaue them vitale also for the iourney.

22 He gaue them all, none except, change of raiment: but vnto Benjamin he gaue three hundred pieces of silver, and fūe suites of raiment.

23 And vnto his father † likewise he sent ten hee asses laden with the best things of Egypt, and ten shee asses laden with wheate, and bread and meate for his father by the way.

24 So sent he his brethren away, and they departed:

e Pull in authority: or, nere vnto e king.  
\* Chap. 42. 13. 16

† Eie, little of his old age.

† Or, that I may see him.

\* Chap. 43. 3.

† Eie, be with vs.

† Rachel bare to Iacob, Ioseph and Benjamin.  
\* Chap. 37. 31.

e Ye shall cause me to die for sorrow.

† Eie, his soul: is bound to his soule.

\* Chap. 43. 9.

h Meaning, hee had rather remaine their prisoner, then to reuerne and see his father in heauines.

a Not that he was blamed of his kindred, but that he would count his brethren fault.

\* Ab. 7. 13.

b This example teacheth that wee must by all means comfort them, which are truly humbled and wounded for their sins.

\* Chap. 50. 20.

c Albeit God detesteth sinne, yet hee comforteth mans wickednesse to leaue to his glory.

d That is, that I speake in your owne language, and haue none interpreter.

† Eie, vnto vs.

e The most plentiful ground of the chiefe fruites and commodities.

† Eie, is not your eye (have you not seen).

g Or, so sent as much, to wit, silver as verse 22. and ten asses.

g Seeing he had remitted the fault done toward him, he would not that they should avenge one another.

h As one between hope and feare,

parted : and he sayd vnto them, & Fall not out by the way.  
25 ¶ Then they went vp from Egypt, & came vnto the land of Canaan, vnto Isaakob their father.  
26 And told him, saying, Ioseph is yet aliue, & he also is gouernour ouer all the land of Egypt, & Isaakob heart failed : for he beleened them not.  
27 And they told him all the words of Ioseph, which he had said vnto them : but when he saw the charrets, which Ioseph had sent to cary him, then the spirit of Isaakob their father renewed.  
28 And Isaak said, I haue enough : Ioseph my sonne is yet aliue : I will go & see him yet I die.

CHAP. XLVI.

2 God affirms Isaakob of his iourney into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answer to Pharaoh.

a Whereby he both signifieth that he worshipped the true God, and also that he kept in his heart the possession of that land from whence present necessity diuoe him.

Then Israell tooke his iourney with all that he had, and came to Beer-sheba, and a offered sacrifice vnto the God of his father Izhak.  
2 And God spake vnto Israell in a vision by night, saying, Isaakob, Isaakob. Who answered, I am here.  
3 Then hee sayd, I am God, the God of thy father, feare not to go downe into Egypt : for I will there make of thee a great nation.

b Conducing thee by my power.

c In thy posteritie, d Shall shut thine eyes when thou die : which appointed to him that was most deare, or chiefe of the kindred.

4 I will bring thee downe with thee into Egypt, and I will also bring thee vp againe, and Ioseph shall put his hand vpon thine eyes.  
5 Then Isaakob rose vp from Beer-sheba : and the sonnes of Israell caried Isaakob their father, and their children, and their wines in the charrets, which Pharaoh had sent to cary him.  
6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, both Isaakob and all his feede with him.

\* In Is. 24. 4. P. sal. 105. 23. I. 4. 5. 4.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his feede brought he with him into Egypt.  
8 ¶ And these are the names of the children of Israell, which came into Egypt, euen Isaakob and his sonnes : \* Reuben Isaakob's first borne.

\* Exod. 1. 2. 6. 26. Num. 26. 5. 1. Chr. 5. 1.

9 And the sonnes of Reuben : Hanoch, and Phallu, and Hezron, and Carmi.  
10 ¶ And the sonnes of \* Simeon, Iemmel, and Iamin, and Ohad, and Iachim, and Zohar, and Shuul the sonne of a Canaanitish woman.

\* Exod. 6. 15. 1. Chr. 4. 24.

11 ¶ Also the sonnes of \* Leui : Gershon, Kohath, and Merari.  
12 ¶ Also the sonnes of \* Iudah : Er, and Onan, and Shelah, and Pharez, and Zerah : (but Er and Onan died in the land of Canaan.) And the sonnes of Pharez were Hezron and Hamul.

\* 1. Chr. 2. 3. and 4. 21. Chr. 7. 38. 3.

13 ¶ Also the sonnes of \* Issachar : Tola, and Phnuah, and Iob, and Shimron.  
14 ¶ Also the sonnes of Zebulun : Sered, and Elon, and Ishheel.  
15 These be the sonnes of Leah, which shee bore vnto Isaakob in Padan Aram, with his daughter Dinah. All the ¶ foules of his sonnes and his daughters were thirtie and three.

¶ Or, persons.

16 Also the sonnes of Gad : Ziphion, and Hag-gi, Shuni, and Ezbon, Eti, and Arodi, and Areli.  
17 ¶ Also the sonnes of \* Acher : Iminah, and Ithuah, and Ithui, and Beriah, and Serah their sister. And the sonnes of Beriah : and Heber, Malchiel.  
18 These are the children of Zilpah, whom

Laban gaue to Leah his daughter : and these she bare vnto Isaakob, euen sixteene foules.

\* Chap. 45. 10.

19 ¶ The sonnes of Rachel Isaakob's wife were Ioseph, and Benjamin.  
20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh, and Ephraim, which ¶ A-fenath the daughter of Poti-pherah prince of On bare vnto him.

\* Chr. 7. 6. and 8. 1.

21 ¶ Also the sonnes of \* Benjamin : Belah, and Becher, and Ashbeel, and Gera, Naaman, Ehi, and Rohi, Muppin, and Huppin, and Ard.  
22 These are the sonnes of Rachel, which were borne vnto Isaakob, foureteeen foules in all.

23 ¶ Also the sonnes of Dan : Hushim.  
24 ¶ Also the sonnes of Naphtali : Iahzeel, and Guni, Iezer, and Shillel,  
25 These are the sonnes of Bilhah, which Laban gaue vnto Rachel his daughter, and these bare these to Isaakob, in all feuen foules.

\* Deut. 10. 22. 1. Chr. 7. 12.

26 All the ¶ foules, that came with Isaakob into Egypt, which came out of his ¶ loines (beside Isaakob's sonnes wives) were in the whole, thre-score and fixe foules,  
27 Also the sonnes of Ioseph, which were borne him in Egypt, were two foules : so that all the foules of the house of Isaakob, which came into Egypt, are seuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, to direct his way vnto Goshen, and they came into the land of Goshen.  
29 Then Ioseph made ready his charret, and went vp to Goshen to meet Israell his father, and presented himselfe vnto him, and fell on his necke and wept vpon his necke a good while.

¶ Or, to prepare him a place. 1. Chr. bound his charret.

30 And Israell said vnto Ioseph, Now let me die since I haue seene thy face, & y thou art yet aliue.  
31 Then Ioseph said to his brethren, and to his fathers house, I will go vp and shew Pharaoh, and tell him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me.

e He was not ashamed of his father, and kindred, though they were of base condition.

32 And the men are sheepherdes, and because they are sheepherdes, they haue brought their sheepe & their cattell, and all that they haue.  
33 And if Pharaoh call you, and aske you, What is your trade ?

34 Then ye shall say, Thy seruants are men occupied about cattell, from our childhood euen vnto this time, both we & our fathers : that ye may dwell in the land of Goshen : for every sheepper is an ¶ abomination vnto the Egyptians.

f God suffereth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

CHAP. XLVII.

7 Isaakob cometh before Pharaoh, and told him his age. 11 The land of Goshen is given him. 22 The idolatrous priests haue killing of the King. 28 Isaakob's age when he dieth.

Then Ioseph tolde Pharaoh, and said, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph took part of his brethren, euen a fife men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade ? And they answered Pharaoh, Thy seruants are sheepherdes, both we and our fathers.

4 They said moreover vnto Pharaoh, For to sojourn in the land we are come : for thy seruants haue no pasture for their sheep, for soe is ¶ famine in the land of Canaan. Now therefore, we pray thee,

a That the king might be assisted they were come, and see what manner of people they were.



thee, let thy seruants dwell in the land of Goshen.

7 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

8 The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: & if thou knowest that there be men of activitie among them, make them rulers over my cattell.

9 Ioseph also brought Iaakob his father, and set him before Pharaoh. And Iaakob <sup>†</sup>saluted Pharaoh.

8 Then Pharaoh said vnto Iaakob, <sup>†</sup>How olde art thou?

9 And Iaakob said vnto Pharaoh, The whole time of my <sup>†</sup>pilgrimage is an hundred and thirtie yeeres: few & euill haue the daies of my life been, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iaakob <sup>†</sup>tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

11 <sup>†</sup>And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, <sup>†</sup>even in the land of Ramesses, as Pharaoh had commanded.

12 <sup>†</sup>And Ioseph nourished his father, and his brethren, and all his fathers household with bread, <sup>†</sup>even to the young children.

13 <sup>†</sup>Now there was no bread in all the land: for the famine <sup>†</sup>was exceeding fore: so that the land of Egypt, and the land of Canaan were <sup>†</sup>famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the come which they bought, and Ioseph layd vp the money in Pharaohs house.

15 <sup>†</sup>So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayd, Giue vs bread: for why should we dye before thee? for our money is spent.

16 Then sayd Ioseph, Bring your cattell, and I will giue you for your cattell, if your money be spent.

17 So they brought their cattell vnto Ioseph, & Ioseph gaue them bread for the horses, & for the flockes of sheepe, and for the herdes of cattell, and for the asses: so he fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, & sayd vnto him, We will not hide from my lord, that since our money is spent, and my lord hath the herdes of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both we and our <sup>†</sup>land? buy vs & our land for bread, and we & our land will be bound to Pharaoh: therefore giue vs seede, that we may liue and not dye, and that the land goe not to waite.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground, because the famine was fore vpon them: so the land became Pharaohs.

21 And hee remoued the people vnto the cities, <sup>†</sup>from one side of Egypt enen to the other.

22 Onely the land of the Priests bought hee not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground,

23 Then Ioseph sayd vnto the people, Behold, I haue bought you this day, & your land for Pharaoh: loe, <sup>†</sup>herein seede for you: sowe therefore the ground.

24 And of the increase yee shall giue the fifth part vnto Pharaoh, and foure partes shalbe yours for the seede of the field, and for your meate, and for them of your householdes, and for your children to eate.

25 Then they answered, thou hast saved our liues: let vs finde grace in the sight of my lord, and we will be Pharaohs seruants.

26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fifth part, he except the land of the Priests only, which was not Pharaohs.

27 <sup>†</sup>And Israel dwelt in the land of Egypt in the countrey of Goshen: & they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover, Iaakob lived in the land of Egypt seuentene yeeres, so that the whole age of Iaakob <sup>†</sup>was an hundred fourtie & seuen yeeres.

29 Now when the time drew neere that Israel must die, he called his sonne Ioseph, and said vnto him, If I haue now found grace in thy sight, <sup>†</sup>put thine hand now vnder my thigh, and deale mercifully and truly with me: burie me not, I pray thee, in Egypt.

30 But when I shall sleepe with my fathers, thou shalt carie me out of Egypt, and burie me in their buriall. And hee answered, I will doe as thou hast sayd.

31 Then he sayd, Swear vnto mee. And hee swore vnto him. And Israel <sup>†</sup>worshipped towards the beds head.

# CHAP. XLVIII.

<sup>†</sup> Ioseph with his sonnes visiteth his sick father. 3. Iaakob receiveth Gods promise. 5. Heretofore Iosephs famine act is. 19. His prayer for the younger.

A Gainc after this, one sayd to Ioseph, Loe, thy father is sicke: then he tooke with him his two sonnes, Manasseh and Ephraim.

2 Also one tolde Iaakob, and said, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and sat vpon the bed.

3 Then Iaakob sayd vnto Ioseph, God <sup>†</sup>almightie appeared vnto me at <sup>†</sup>Luz in the land of Canaan, and blessed me.

4 And hee sayd vnto me, Behold, I will make thee fruitfull, and will multiply thee, and will make a great number of people of thee, and will giue this land vnto thy seede after thee for an euermouring possession.

5 And now say <sup>†</sup>two sonnes, Manasseh and Ephraim, which be borne vnto thee in the land of Egypt, before I come to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But thy lineage, which thou shalt be gotten after them, shalbe thine: they shall be called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Reuben <sup>†</sup>died vpon mine hand in the land of Canaan: by the way, where <sup>†</sup>was his house ad ioyntourney of ground to come to Ephraim: and I buried her there in the way to Ephraim: the same is Beth-Jehem.

8 Then Israel beheld Iosephs sonnes and sayd, Whose are these?

<sup>†</sup> Iosephs great modestie appeared in that he would enterpise nothing without the kings commandement.

<sup>†</sup> Elie. blessed.

<sup>†</sup> Elie. how many daies are the yeeres of thy life?

<sup>†</sup> Hebr. 21. 5. & 12.

<sup>†</sup> Elie. id. id.

<sup>†</sup> Which was a city in the countrey of Goshen, Exod. 1. 11.

<sup>†</sup> Some reade, that he fed them as liababes, because they could not provide for themselves against that famine. <sup>†</sup> Elie. brought an euerlasting. Or, without end.

<sup>†</sup> Wherein he both declareth his fidelity toward the King, and his minde free from covetousnes.

<sup>†</sup> For except the ground be tilled & sown, it perissheth, and is as it were dead.

<sup>†</sup> By this changing they signified that they had nothing of their owne, but received all of the kings liberality. <sup>†</sup> Elie. end of the border.

<sup>†</sup> Pharaoh is praising for idolatrous priests, shall be condemnation to all them which neglect the true ministration of Gods word.

<sup>†</sup> Chap. 24. 2. <sup>†</sup> As he by the promise that he died in the fifth of his fathers, teaching his children to hope for the promised land. <sup>†</sup> He receiveth that Ioseph had promised him, & setting himself vp upon his elbow, praised God, Reade 1. chro. 29. 10.

<sup>†</sup> Ioseph more esteemeth that his children should be received into Iaakobs family, which was the Church of God, then to enjoy the treasures of Egypt.

<sup>†</sup> Or, all sufficiency.

<sup>†</sup> Chap. 28. 13.

<sup>†</sup> Which is some in the carnall first vnto the coming of Christ, and in the spirittual for ever.

<sup>†</sup> Chap. 4. 2. 50.

<sup>†</sup> Chap. 25. 9. 6.

c The faithfull acknowledge all benedictions come of Gods free mercies.

9 And Ioseph sayd vnto his father, They are my sonnes, which God hath giuen mee here. Then he sayd, I pray thee bring them to me, that I may bleffe them :

10 (For the eyes of Israel were dim for age, so that he could not well see) Then he caused them to come to him, and he kissed them and embraced them.

11 And Israel sayd vnto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed me also thy face.

12 And Ioseph tooke them away from his knees, & did reuerence to downe to the grounde.

13 Then tooke Ioseph them both, Ephraim in his right hand toward Israels left hand, & Manasse in his left hand toward Israels right hand, so he brought them vnto him.

14 But Israel stretched out his right hand, and layde it on Ephraims head, which was yonger, and his left hand vpon Manasse head (directing his hands of purpose) for Manasse was the elder.

15 \* Also he blessed Ioseph, and sayd, The God, before whom my fathers, Abraham and Izhak did walke, the God, which hath fed mee all my life long, vnto this day, bleffe thee.

16 The Angel, which hath deliuered mee from all euill, bleffe the children, & let my name be named vpon them, and the name of my fathers Abraham and Izhak, that they may grow as fish vnto a multitude in the middles of the earth.

17 But when Ioseph saw that his father layd his right hand vpon the head of Ephraim, it displeased him, and he stayed his fathers hand to remove it from Ephraims head to Manasse head.

18 And Ioseph sayd vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and sayd, I know wel, my sonne, I know wel: he shalbe also a people, and he shalbe great likewise: but his yonger brother shalbe greater then he, and his seed shalbe full of nations.

20 So he blessed them that day, and sayd, In thee Israel shall bleffe, and say, God make thee as Ephraim and as Manasse, and hee for Ephraim bring Manasse.

21 Then Ioseph sayd vnto Ioseph, Beholde, I die, and God shalbe with you, and bring you againe vnto the land of thy fathers.

22 Moreover, I haue giuen vnto thee one portion about thy brethren, which I gat out of the hand of thy Amorite by my sword & by my bow.

<< C H A P. XLIX.

1 Iacob blefeth all his sonnes by name. 10 He telleth them what Christ shall come out of Judah, 20 He telleth them what his fathers, 33 He dyeth.

Then Iacob called his sonnes, and sayd, Gather your selues together, that I may tell you what shall come to you in the last dayes.

2 Gather your selues together, and heere, yee sonnes of Iacob, and hearken vnto Israel your father.

3 \* Reuben mine eldest sonne, thou art my first borne, & the beginning of my strength, the excellency of dignitie, & the excellency of power:

4 Thou wast light as water: thou shalt not be excellent, because thou wentest vp to thy fathers bed: if then diddest thou defile my bed, thy dignitie is gone.

5 Simeon and Levi, brethren in euill, & the instruments of crueltie are in their habitations.

6 Into their secret Ieremio my soule come: my glory be not thou ioyned with their assembly: for in their wrath they slew a man, and in their selfewill they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will diuide them in Iacob, and scatter them in Israel.

8 \* Thou Iudah, thy brethren shall praise thee: thine hand shalbe in the necke of thine enemies: thy fathers sonne shalt thoue downe vnto thee.

9 Iudah as a Lions whelp: shalt thoue come vp from the spoile, my sonne. He shall iye downe and couch a Lyon, and as a Lionesse: who shall stirre him vp?

10 Tell Scepter shall not depart from Iudah, nor a Lawgiuer from betweene his feete, vntill Shiloh come, & the people shalbe gathered vnto thee.

11 He shall binde his Asse foale vnto the vine, and his Asse colte vnto the best vine. Hee shall walke with his garment in wine, and his cloake in the blood of grapes.

12 His eyes shalbe red with wine, and his teeth white with milke.

13 \* Zebulun shall dwell by the sea side, and hee shalbe an haueu for shippes: and his border shalbe vnto Zidon.

14 \* Issachar shalbe a strong asse, couching downe betweene two burdens:

15 And hee shall fee that rest is good, and that the land is pleasant, & hee shall bow his shoulder to beare, and shall be subiect vnto tribute.

16 Dan I shall iudge his people as one of the tribes of Israel.

17 Dan shalbe a serpent by the way, an adder by the path, biting the horse heeles, so that his rider shall fall backward.

18 O Lord, I haue waited for thy saluation.

19 Gad, an hoste of men shall overcome him, but hee shall overcome at the head.

20 \* Concerning Asher, his bread shalbe fat, and hee shall giue pleasures for a king.

21 \* Naphtali shalbe a hinde let goe, giuing goodly wordes.

22 \* Ioseph shalbe a fruitful bough, euell a fruitful bough by the wild side: the tinnell boughs shall runne vpon the wall.

23 \* And the archers grieved him, and shotte against him, and hated him.

24 But his bowe abode strong, and the hands of his armes were strengthened, by the handes of the mightie God of Iacob, of whom was the feeder appointed, by the stone of Israel.

25 \* Euen by the God of thy father, who shall helpe thee, and by the almightie, who shall bleffe thee with heavenly blessings from aboue, with blessings of the deepe that lieth beneath, with blessings of the breastes, and of the wombe.

26 The blessings of thy father shalbe stronger then the blessings of mine elders: vnto the ende of the hilles of the world they shall bee on the head of Ioseph, and on the toppes of the head of him that was separated from his brethren.

27 \* Benjamin shall raine as a wolfe: in the morning hee shall denoure the praye, and at night hee shall diuide the spoyle.

28 \* All these are the twelue tribes of Israel, and thus their father spake vnto them, and blef-

Or, this simile in instruments of violence. Or, tongue, meaning that hee neither confected to them in word nor thought.

The Schemiemes Chap. 34. 26.

For Levi had no part, and Simeon was vnder Iudah.

Job. 19. 21. God gaue them the place of the Amalekites.

Chro. 4. 43. As was verified in David and Christ.

His enemies shall to feare him.

Or, Kingdom, which is Christ the Messias, the glorie of prosperitie, who shall call the Gentiles to saluation.

A countrey more abundant with vines and palmes is promised him.

Ebr. an asse of great bones.

His force shalbe great, but hee shall want courage to fight his enemies.

He shall have the honour of a tribe.

That is, full of subtilty.

Seeing the miseries that his posterity should fall into, hee burseth out in prayer to God to remedy it.

He shall abound in corne and pleasant fruites.

Concerning more by sayings wordes then by force.

Ebr. a son of an orafe.

Ebr. daughters.

As his brethren were his enemies, persecutors and others.

That is, God.

As much as he was more nece to the accomplishment of the promise, and it had more force then confirmed.

Neither in dignity, or when he was sold from his brethren.

d Gods iudgements to oftentimes contrary to mans, and hee ptefecteth that which man despiteth. Hebr. 11. 31.

e This Angel must be vnderstood of Christ, as Chap. 31. 13. & 32. 1. If let them be taken as my children.

g Ioseph faileth in binding Gods grace to the order of nature.

h In whom Gods graces should manifestly appeare.

i Which they had by faith in the promise. Whom by children whom God spared for my sake. Chap. 34. 23.

k When God shall bring you out of Egypt, and because that hee speaketh of the messias, hee nameth it the last dayes.

l Repentance in my youth. If thou hadst not lost thy birthright by vnto offence. Chap. 35. 21. Or, 31. 1. If I could do to be my end.



sed them: every one of them blessed hee with a  
several blessing.

29 And he charged them, and sayd vnto them,  
I am ready to be gathered vnto my people: \* burie  
me with my fathers in the caue, that is in the  
felde of Ephron the Hittite,

30 In the caue that is in the field of Machpelah,  
besides Mamre, in the land of Canaan: which  
caue Abraham bought with the felde of Ephron  
the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his  
wife: there they buried Izhak and Rebekah his  
wife: and there I buried Leah.

32 The purchase of the field and the caue that  
is therein, was bought of the children of Heth.

33 Thus Iakob made an end of giuing charge  
to his sons, and \* plucked his feete into y<sup>e</sup> bed, and  
gaue vp the ghost, and was gathered to his people.

CHAP. L.

23 Iakob is buried. 29 Ioseph forgiveth his brethren. 33 He  
seeth his childrens children. 35 He dyeth.

**T**hen Iakob fell vpon his fathers face, and wept  
vpon him, and kissed him,

2 And Ioseph commanded his seruants the  
a physicians to embalme his father, and the phy-  
sicians embalmed Israel.

3 So forty daies were accomplished (for so long  
did y<sup>e</sup> dayes of them that were embalmed last) and  
the Egyptians bewailed him b seventy dayes.

4 And when the dayes of his mourning were  
past, Ioseph spake to the house of Pharaoh, saying,  
If I haue now found fauour in your eyes, I speake,  
I pray you, in the eares of Pharaoh, and say,

5 My father made me \* swear, saying, Loe, I  
die, burie me in my graue, which I haue made  
in the land of Canaan, now therefore let me go, I  
pray thee, & bury my father, & I will come againe.

6 Then Pharaoh said, Go vp and bury thy fa-  
ther, as hee made thee to sweare.

7 ¶ So Ioseph went vp to bury his father, and  
with him went all the seruants of Pharaoh, both the  
elders of his house, and all the elders of the land  
of Egypt.

8 Likewise all the house of Ioseph, and his  
brethren, and his fathers house: onely their chil-  
dren, and their sheepe, and their cattell, left they  
in the land of Goshen.

9 And there went vp with him both charets  
and horsemen: and they were an exceeding great  
company.

10 And they came to y<sup>e</sup> Goren Atad, which is  
beyond Iorden, and there they made a great and  
exceeding frowl lamentation: and hee mourned for  
his father seuen dayes.

11 And when the Canaanites the inhabitants

of the land sawe the mourning in Goren Atad,  
they said, This is a great mourning vnto the E-  
gyptians: wherefore the name thereof was called  
y<sup>e</sup> Abel Mizraim, which is beyond Iorden.

12 So his sonnes did vnto him, according as  
hee had commanded them:

13 \* For his sonnes carried him into the land  
of Canaan, and buried him in the caue of the felde  
of Machpelah, which caue \* Abraham bought  
with the felde, to be a place to bury in, of Ephron  
the Hittite besides Mamre.

14 ¶ Then Ioseph returned into Egypt, hee and  
his brethren, and all that went vp with him to burie  
his father, after that hee had buried his father.

15 And when Iosephs brethren saw that their  
father was dead, they said, ¶ It may be that Ioseph  
will hate vs, and will pay vs againe all the euill  
which we did vnto him.

16 Therefore they sent vnto Ioseph, saying,  
Thy father commanded before his death, saying,

17 Thus shall ye say vnto Ioseph, Forgiue now  
I pray thee, the trespass of thy brethren, and their  
sinne: for they rewarded thee euill. ¶ And now, we  
pray thee, forgieue the trespass of the seruants of  
thy fathers: ¶ God. And Ioseph wept when ¶ they  
spake vnto him.

18 Also his brethren came vnto him, and fell  
downe before his face, and said, Behold, wee be  
thy seruants.

19 To whom Ioseph said, \* Feare not: for  
¶ I am not I vnder ¶ God:

20 When yee thought euill against mee, God  
disposed it to good, that he might bring to passe  
as it is this day, and saue much people aliae.

21 Feare not now therefore, I will nourish  
you, and your children: and hee comforted them,  
and spake k kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fa-  
thers house: and Ioseph liued an hundredth and  
tenne yeeres.

23 \* And Ioseph saw Ephraims children, euen  
vnto the third generation: also the sonnes of Ma-  
chir the sonne of Manasseh were brought vpon  
Iosephs knees.

24 And Ioseph said vnto his brethren, \* I am  
readie to die, and God will surely visite you, and  
bring you out of this land, vnto the land which  
hee sware vnto Abraham, vnto Izhak, and vnto  
Iakob.

25 And Ioseph tooke an oathe of the children of  
Israel, saying, ¶ \* God will surely visite you, and  
ye shall carrie my bones hence.

26 So Ioseph died, when hee was an hundredth  
and tenne yeeres olde: and they embalmed him,  
and put him in a chest in Egypt.

THE SECOND BOOKE OF  
MOSES, CALLED EXODVS.

THE ARGUMENT.

**A**fter that Iakob by Gods commandement Gen. 46. 3. had brought his familie into Egypt, where they remained  
for the space of foure hundredth yeeres, and of senuenty persons grevve to an infinite number, so that the King and  
the country gruged and entreuened both by tyrannye and cruell slavery to suppress them: the Lord according  
to his promise Gen. 15. 14. had compassion of his Church, and deliuered them but plagued their enemies in most strange  
and sundry sorts. And the more that the tyrannie of the wicked enraged against his Church, the more did his  
heauy iudgements increase against them, till Pharaoh and his army were drowned in the same Sea, v which geue  
an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget  
Gods vnderfull benefite: and albeit hee had giuen them the Passouer to be a signe & memoriall of the same, yet  
they

they fell to distrust, and tempted God with sundrie murmurings and grudgings against him: and his ministers sometime moved with ambition, sometime for lacke of drinke or meate to content their lusts, sometime by idollatry, or such like. Wherefore God visited them with sharpe rodde and plagues, that by his corrections they might seeke to him for remedy against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loveth them to the end, whom he hath once begun to love, he punished them not according to their deserts, but dealt with them in great mercies, and ever with new benefites laboured to overcome their malice: for he still governed them and gave them his word and Law, both concerning the manner of serving him, and also the forme of judgements and civill policy: to the intent that they should not serve God after their owne inventions, but according to that order, which his heavenly wisedome had appointed.

## CHAP. I.

1 The children of israhel that came into Egypt. 2 The newe lawes appointed them. 3 The promise of God to ward them. 4 The Kings commandment to the midwives. 5 The justice of the Egyptians are commanded to be cōfite into the river.

**N**OW these are the names of the children of israhel, which came into Egypt: every man & his household came thither with Isakob, 2 Reuben, Simeon, Levi, & Iudah, 3 1. Dan, Zebulun, and Benjamin, 4 Dan, and Naphtali, Gad, and Acher.

5 So all the 1 soules, that came out of the loines of Isakob, were 70: 6 Leuey soules: Ioseph was in Egypt already.

7 Now Ioseph died and all his brethren, and that whole generation.

8 And the 4 children of Israhel brought forth fruit, and increased in abundance, and were multiplied, and were exceeding mighty, so that the land was full of them.

9 Then there rose up a new King in Egypt, who knew not Ioseph.

10 And he said vnto his people, Behold, ye people of the children of Israhel are greater and mightier then wee.

11 Come, let vs worke wisely with them, leaſt they multiplie, and it come to passe, that if there be warre, they ioyne themselves also vnto our enemies, and fight against vs, and get them out of the land.

12 Therefore did they set taskmasters over them, to keepe them vnder with burdens: and they built the cities Pihom, and Rameses for the treasures of Pharaoh.

13 But the more they vexed them, the more they multiplied and grew: therefore they were more grieved against the children of Israhel.

14 Wherefore the Egyptians by cruelty casted the children of Israhel to serue.

15 Thus they made them weery of their liues, by sore labour in clay and in bricke, and in all worke in the field, with all manner of bondage, & which they laid vpon them most cruelly.

16 Moreover the King of Egypt commanded the midwives of the Ebrew women (of which the ones name was Shiphras, and the name of the other Puah.)

17 And said, When ye doe the office of a midwife to 2 women of the Ebrewes, & see them on their 1 stools, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

18 Nowwithstanding the midwives feared God, and did not as the King of Egypt commanded them, but preferred aliue the men children.

19 Then the King of Egypt called for the midwives, and said vnto them, Why haue yee done thus, & haue preferred aliue the men children?

20 And the midwives answered Pharaoh, Because the Ebrew 2 women are not as the women of Egypt: for they are lively, and are delivered yet the midwives come at them.

21 God therefore prospered the midwives, and the people multiplied, and were very mighty.

22 And because the midwives feared God, therefore he made them houses.

23 Then Pharaoh charged all his people, saying, Every man-child that is borne, cast ye into the river, but reſerue euery maid-child aliue.

## CHAP. II.

1 Moſes is borne and cōfite into the ſtream. 2 He is taken up of Pharaohs daughter and kept. 3 He killeth the Egyptian. 4 He ſleeth and marrieth a wiſe. 5 The Iſraelites cōfite into the Lord.

**T**HEN there went a man of the house of Levi, and tooke to wife a daughter of Levi.

2 And the woman conceived and bare a son: and when she saw that he was faire, she hid him three months.

3 But when she could no longer hide him, she tooke for him an arke made of reed, and daubed it with slime and with pitch, and laid the child therein, and put it among the bulrushes by the rivers brinke.

4 Now his sister stood afarte off, to wit what would come of him.

5 Then the daughter of Pharaoh came downe to wash her in the river, and her maidens walked by the rivers side: and when she saw the arke among the bulrushes, she sent her maid to fetch it.

6 Then she opened it, and saw it was a child, and behold, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I go and call vnto thee a nurse of the Ebrew women to nurse thee the child?

8 And Pharaohs daughter said to her, Go. So the maid went and called the 2 child's mother.

9 To whom Pharaohs daughter said, Take this child away, and nurse it for mee, and I will reward thee. Then the woman tooke the child, and nursed him.

10 Now the child grew, and the brought him vnto Pharaohs daughter, and he was as her sonne, and the called his name Moſes, because, said she, I drew him our of the water.

11 And in those dayes, when Moſes was 4 grown, he went forth vnto his brethren, and looked on their burdens: selfe he saw an Egyptian smiting an Ebrew one of his brethren.

12 And he looked round about, and when he saw no man, he slew the Egyptian, and hid him in the sand.

13 Again he came forth the second day, and beheld two Ebrewes stroue: and he said vnto him, that did the wrong, Wherefore smitest thou thy fellow?

Their disobedience herein was lawful, but their dissimbling null. That is, God increased the families of the Israelites by their means. When Tyrants are not penitent by their, they burst forth into open rage.

This Amram was called Amram, who married Jochebed, Chap. 6. 10. Name. 2. 6. 1. Chr. 13. 13. Act. 7. 20. Heb. 11. 23. Committing him to the providence of God, whom the could not keepe from the rage of the tyrant.

Moses counsel cannot hinder that which God hath determined shall come to passe.

That is, was forty years old, Act. 7. 23.

Ebr. thou and thou. Being assured that God had appointed him to deliver the Israelites, Act. 7. 25.

\* Gen. 4. 8. 2. Moſes describeth the wonderful order that God obſerue in performing his promiſe to Abraham, Gen. 15. 14.

Or, proſper. \* Gen. 26. 27. Deut. 10. 22.

\* Act. 7. 17. Or, did govern.

b Hee meaneth the countrie of Goshen, & ſee considered, nor how God had preferred Egypt for Iosephs sake.

d Into Canaan, and so we shall Iosephs comfite. Or, go up out of the land. Or, come and prosper.

e The more that God bleſſeth his, the more it doth the wicked enuie them.

f Ebr. whereunto they ſet their ſiſtles of them by croſes. f. 2. c. ſerme to haue bin the chief of the reſt. \* 1. 1. 1. 1. 1.

Or, ſet ſerme upon thy ſide, in ſtrouell.





peared vnto thee.

2 And the Lord sayd vnto him, What is that in thine hand? And he answered, A rod.

3 Then said he, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Again the Lord said vnto Moses, Put forth thine hand, and take it by the tail. Then he put forth his hand and caught it, and it was turned into a rod in his hand.

5 Doe this, that they may beleeeue, that the Lord God of their fathers, the God of Abraham, the God of Ishak, and the God of Iakob hath appeared vnto thee.

6 And the Lord said furthermore vnto him, Thrust now thine hand into thy boosome. And he thrust his hand into his boosome, and when hee tooke it out againe, behold, his hand was || leprous as snow.

7 Moreouer he said, Put thine hand into thy boosome againe. So hee put his hand into his boosome againe, and plucked it out of his boosome, and behold, it was turned againe as his other flesh.

8 So shall it be, if they will not beleeeue thee, neither obey || the voyce of the first signe, yet shall they beleeeue for the voice of the second signe.

9 But if they will not yet beleeeue these two signes, neither obey vnto thy voice, then shalt thou take of the water of the riuer, and powre it vpon the drie land: so the water which thou shalt take out of the riuer, shall be turned to blood vpon the drie land.

10 But Moses said vnto the Lord, Oh my Lord, I am not eloquent, neither at any time haue bene, nor yet since thou hast spoken vnto thy seruant: but I am slow of speech and slowe of tongue.

11 Then the Lord said vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blind? haue not I the Lord?

12 Therefore go now, and \* I will be with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the hand of him, whom thou shouldst send.

14 Then the Lord was very angry with Moses, and said, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake for thee, and hee cometh also forth to meete thee, and when he seeth thee, he will be glad in his heart.

15 Therefore thou shalt speake vnto him, and put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And hee shall be thy spokesman vnto the people: and hee shall be, *even* hee shall bee as thy mouth, and thou shalt be to him as \* God.

17 Moreouer thou shalt take this rod in thine hand, wherewith thou shalt doe miracles.

18 I Therefore Moses went and returned to Iethro his father in law, and said vnto him, I pray thee, let mee goe, and returne to my brethren, which are in Egypt, and see whether they be yet alieue. Then Iethro said to Moses, Go in peace.

19 (For the Lord had said vnto Moses in Midim, Go, returne to Egypt: for they are all dead which I went about to kill thee.)

20 Then Moses tooke his wife and his sonnes, and put them on an asse, and returned toward

the land of Egypt, and Moses tooke the <sup>h</sup> rod of God in his hand.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will harden his heart, and he shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, *even* my first borne.

23 Wherefore I say to thee, Let my sonne go, that he may serue me: if thou refuse to let him go, behold, I will slay thy sonne, *even* thy first borne.

24 And as he was by the way in the Iune, the Lord met him, and I would haue killed him,

25 Then Zipporah tooke a sharpe knife, and cut away the foreskinne of her sonne, and cast it at his feete, and said, Thou art indeed a bloodie husband vnto me.

26 So he departed fro him. Then she said, O bloody husband (because of the circumcision.)

27 Then the Lord said vnto Aaron, Go meet Moses in the wilderness. And hee went and met him in the Mount of God, and kissed him.

28 Then Moses told Aaron all the wordes of the Lord, who had sent him, and all the signes wherewith he had charged him.

29 So went Moses and Aaron, and gathered all the elders of the children of Israel.

30 And Aaron told all the wordes, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people.

31 And the people beleeeued, and when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

## CHAP. V.

*a* Moses and Aaron set their messages vnto Pharaoh, who oppressed the people of Israel more and more. *b* They cry out vpon Moses and Aaron therefore, and Moses complaineth vnto God.

Then afterward Moses and Aaron went and said to Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may celebrate a feast vnto me in the wilderness.

2 And Pharaoh said, Who is the Lord, that I should heare his voice, and let Israel goe? I know not the Lord, neither will I let Israel goe.

3 And they said, We worship the God of the Ebrewes: we pray thee, let vs goe three dayes journey in the desert, and sacrifice vnto the Lord our God, least he bring vpon vs the pestilence or sword.

4 Then said the King of Egypt vnto them, Moses and Aaron, why cause ye the people to cease from their works: get you to your burdens.

5 Pharaoh said furthermore, Behold, much people is now in the land, and yee make them leaue their burdens.

6 Therefore Pharaoh gaue commandement the same day vnto the taskmasters of the people, and to their officers, saying,

7 Ye shall giue the people no more strawe, to make bricke (it as in time past) but let them go and gather them straw themselves.

8 Notwithstanding lay vpon them the number of bricke, which they had made in time past, diminish nothing thereof: for they be idle, therefore they cry, saying, Let vs goe to offer sacrifice vnto our God,

h whereby he wrought the miracles.

i By receiving my spirit and deliuering him vnto Satan to increase his malice k Meaning, most deate vnto him,

l God punished him with sickness for neglecting his Sacrament. m In this case was extraordinary: let Moses was soile

feele, and God then required it. n Or, the Angels

Or, Herbs

o So that Moses had now experience of Gods promise that he should haue good successe.

a Faith overcome feare, and maketh men bold in their vocation.

b And offer sacrifice,

c Or, Gods will met vs.

d Ebr. Let vs meet vs with patience.

e As though yee would rebell,

f Which were of the tirallites, and had charge to see them doe their works.

g Ebr. yee say, and yee say.

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

c Or, white as snow.

d Or, the words confirmed by the first signe.

e Because these three signes should be sufficient witnesses to proue that Moses should deliuer Gods people.

f Ebr. from yesterday, and yet yesterday.

g Ebr. haue I made.

h Mat. 10. 19, and 22. 22.

i Or, ministris. That is, the Ministers of some other, that is more meete then I.

k Though we proteste God truly to anger, yet he will neuer reke it his.

l Thou shalt instruct him what to say.

m Chap. 9. 1. Meaning, as a wise counsellor and full of Godspirts.

n Or, kinfolles, and kindred.

o Ebr. broughtly found.

p Ebr. caused them to ride.



*a The more timely that ysaiah was, the more is Gods help.*  
*f Of Moles and Aaron.*

9 Lay more worke vpon the men, and caufe them to doe it, & let them not regard vaine words.

10 Then went the taskmasters of the people and their officers out, and tolde the people, saying, Thus saith Pharaoh, I will giue you no more strawe.

11 Goe your selues, get ye strawe where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble instead of strawe.

*† Elv. sh. worke of a day in his day.*

13 And the taskmasters hasted them, saying, Finishe your dayes worke † euery dayes taske, as ye did when ye had straw.

14 And the officers of the children of Israel, which Pharaohs taskmasters had set ouer them, were beaten, and demaunde, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past.

15 Then the officers of the children of Israel came and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no strawe giuen to thy seruants, and they say vnto vs, Make bricke: and loe: thy seruants are beaten, and i thy people is blamed.

*† Or, thy people is beaten.*  
*† Elv. idly, ye are idle.*

17 But he said, Ye are to much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

18 Goe therefore now and worke: for there shall no strawe be giuen you, yet shall ye deliuer the whole tale of bricke.

*† Or, he had said on them, which said.*

19 Then the officers of the children of Israel sawe themselves in an euill case, because it was sayd, Ye shall diminish nothing of your bricke, nor of euery dayes taske.

20 And they met Moles and Aaron, which stood in their way as they came out from Pharaoh.

21 To whom they said, The Lord looke vpon you and iudge: for ye haue made our sauour to stinke before Pharaoh and before his seruants, in that ye haue s put a sword in their hand to slay vs.

22 Wherefore Moles returned to the Lord, and said, Lord, why hast thou afflicted this people: wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy name, he hath vexed this people, and yet thou hast not deliuered thy people.

*\* Reade Gen. 34. 35*  
*† Is a grievous thing to the seruants of God to be accused of evil, specially at their brethren, when they doe at their duty requieth.*

CHAP. VI.

3 God vouchsafeth grace of visitation to the Israelites. 4 Moles speaketh to the Israelites, but they beleue him not. 5 Moles and Aaron are sent againe vnto Pharaoh.

Then the Lord sayd vnto Moles, Now shalt thou see, what I will doe vnto Pharaoh: for by a strong hand shall he let them goe, and euen † be constrained to drinke them out of his land.

*† Elv. in a strong hand.*

2 Moreover God spake vnto Moles, and said vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, and to Iacob by the Name of † Almighty God: but by my Name † Iehouah was I not known vnto them.

4 Furthermore as I made my Covenent with them to give them the land of Canaan, the land of their pilgrimage, where in they were strangers.

*a Or, all sufficient.*  
*† Whereby he signified that he will performe indeede that which he promised to their lawshers: for this he declareth that he is constant and will performe his promise.*

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembered my Covenent.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from

the burdens of the Egyptians, & will deliuer you out of their bond ge: and will redeeme you in a stretched out arme, and in great iudgements.

7 Also I will † take you for my people, and will be your God: then ye shall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I † sware that I would giue to Abraham, and to Izhak, and to Iacob, and I will giue it vnto you for a possession: I am the Lord.

9 \* So Moles told the children of Israel thus: but they hardened † not vnto Moles, for anguish of spirit and for cruell bondage.

10 Then the Lord spake vnto Moles, saying, 11 Go speake to Pharaoh King of Egypt, that he let the children of Israel goe out of his land.

12 But Moles spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of a vncircumcised lippe?

13 Then the Lord spake vnto Moles and vnto Aaron, and charged them to go to the children of Israel and to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

14 † These be the heads of their fathers houses: the \* sonnes of Reuben the first borne of Israel are Hanoch and Pallu, Hezron and Carmi: these are the families of Reuben.

15 \* Also the sonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zor, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 † \* These also are the names of the sonnes of Leui in their generations, Gersson and Kohath and Merari (So the yeeres of the life of Leui were an hundred thirty and seven yeeres.)

17 The sonnes of Gersson were Libnai and Shimi by their families.

18 \* And the sonnes of Kohath, Amram and Izhak, and Hebron, and Vzziel, (and Kohath liued an hundred thirty and three yeeres.)

19 Also † sonnes of Merari were Mahali & Musi: these are the families of Leui by their kindreds.

20 And Amram tooke Iochebed his fathers sister to his wife, and shee bare him Aaron and Moles (and Amram liued an hundred thirty and seven yeeres.)

21 † Also the sonnes of Izhari: Korah, and Nepheg, and Zechri.

22 And the sonnes of Vzziel: Michael, and Elzaphan, and Sitthri.

23 And Aaron tooke Elisheba daughter of Amminadab, sister of Nahshon to his wife, which bare him Nadab, and Abihun, Eleazar and Ithamar.

24 Also the sonnes of Korah: Affir, and Elkana, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him one of the daughters of Putiel to his wife, which bare him \* Phinehas: these are the principall fathers of the Leuites throughout their families.

26 These are Aaron and Moles to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their armies.

27 These are that Moles, and Aaron, which spake to Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt.

*Or, plague.*  
*a He much as touching the endowment, the dignity whereof they sold afterward by their rebellion: but as for election to life everlasting, it is immurable.*  
*† Elv. life vs. and.*  
*So hard a taske as to their disobedience vnder the crosse.*

*a Or, hebrons and vnto in speech: and by this word (vncircumcised) is signified the whole corruption of mans nature.*  
*† This genealogy of the whole of whom Moles and Aaron came.*  
*\* Gen. 46. 9.*  
*Numb. 26. 5.*  
*1. Chr. 5. 8.*  
*\* 1. Chr. 6. 24.*

*\* Numb. 3. 17. 1. Chr. 6. 1. & 23. 8.*

*† For he was 49 yeeres old when he came into Egypt, and died 21.*

*\* Numb. 26. 57. 1. Chr. 6. 1. & 23. 8.*

*\* Chap. 2. 2.*  
*Numb. 26. 59.*  
*† Which kind of marriage warlike in the law forbidden, Leuit. 18. 12.*  
*a Moles and his were brothers children, whose rebellion was punished.*  
*Numb. 16. 1.*  
*† Wha was a prince of Iuda, Numb. 1. 3.*

*\* Numb. 25. 10.*

*† For their families were to great, that they might be compared to armies.*

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the King of Egypt all that I say vnto thee.

30 Then Moses said before the Lord, Behold, I am of vncircumcised lips, and how shall Pharaoh heare mee?

CHAP. VII.

God hardeneth Pharaohs heart. 10 Moses and Aaron do the miracles of the serpent, and the blood: and Pharaohs foreriers do the like.

¶ Then the Lord said to Moses, Behold, I haue made thee ¶ Pharaohs God, and Aaron thy brother shall be thy Prophet.

2 Thou shalt speake all that I commaunded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to go out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles, & my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, euen my people, y children of Israel out of the land of Egypt, by great iudgements.

5 Then the Egyptians shall knowe that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaren did as the Lord commaunded them, euen so did they.

7 (Now Moses was fourefcore yeeres old, and Aaren fourefcore and three, when they spake vnto Pharaoh.)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lord had commaunded, and Aaron cast forth his rod before Pharaoh and before his seruants, & it was turned into a serpent.

11 Then Pharaoh also called for the wise men and foreriers: & those chambers all of Egypt did in like manner with their enchaniments.

12 For they cast downe euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkned not to them, as the Lord said.

14 ¶ The Lord then sayd vnto Moses, Pharaohs heart is ¶ obstinate, heereofusest he to let the people goe.

15 Go to Pharaoh in the morning, (loe, he will come forth vnto the water) and thou shalt stand and meere him by e the riuers brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Ebrewes hath sent me vnto thee, saying, Let my people goe that they may serue mee in the wilderness: and behold, hither thou wouldst not heare.

17 Thus saith the Lord, In this thou shalt knowe that am the Lord: behold, I will smite with the rodde that is in mine hand vpon the water that is in the riuer, & it shall be turned into blood,

18 And the fish that is in the riuer shall die, and the riuer shall stinke, and it shall ¶ grieue the Egyptians to drinke of the water of the riuer.

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their ponds, and ouer all pooles of their waters, and they shall be blood, and their shall be blood throughout the land of Egypt, both in vessels of wood, and of stone.

20 So Moses and Aaron did euen as the Lord commaunded: & he lift vp the rodde, and smote the water that was in the riuer in the fight of Pharaoh, and in the sight of his seruants: and ¶ all the water that was in the riuer, was turned into blood.

21 And the fish that was in the riuer dyed, and the riuer stank: so that the Egyptians could not drinke of the water of the riuer: and there was blood throughout the land of Egypt.

22 ¶ And the enchanter of Egypt did like-wise with their forceries: and the heart of Pharaoh was ¶ hardened: so that he did not hearken vnto them, as the Lord had sayd.

23 Then Pharaoh returned, and went againe into his house, ¶ neither did this yet enter into his heart.

24 All the Egyptians then digged rounde about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And thus ¶ continued fully seuen dayes after the Lord had smitten the riuer.

CHAP. VIII.

Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the foreriers wholsedge Gods power. 24 Egypt is plagued with noyame flies. 30 Moses prayeth Aare.

¶ Afterward the Lord said vnto Moses, Goe vnto Pharaoh, and tell him, Thus saith the Lord, Let my people go, that they may serue mee.

2 And if thou wilt not let them go, behold, I will smite all thy cuntry with a frogs:

3 And the riuer shall fill full of frogs, which shall goe vp and come into thine house, and into thy chamber, where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into the ouens, and ¶ into thy kneading troughtes.

4 Yea, the frogs shall climb vp vpon thee, and on thy people, and vpon all thy seruants.

5 Also the Lord said to Moses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the frogs came vp and couered the land of Egypt.

7 ¶ And the foreriers did likewise ¶ with their forceries, & brought frogs vp vpon ¶ the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, ¶ Pray ye vnto the Lord, that he may take away the frogs from me, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, ¶ Concerning mee, euen ¶ I command when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses.

¶ Or, they shall be weaty, and abhorre to drinke.

¶ The fifth plague.

\* Chap. 17. 5.

\* Psal. 78. 44.

¶ To signify that it was a true miracle, and that God plagued them in that, which was most necessary for the preservation of life.

\* Wild. 17. 7.

¶ In outward appearance, and shew that the foreriers saies were ended.

\* Ebr. was made strong.

¶ Ebr. he feruently heart at all these vnto.

¶ Or, seven dayes accomplished.

1 The disobedience both of Moses and of the people, sheweth that their delinquence came onely of Gods fre mercy.

¶ Or, a God to Pharaoh: ¶ I haue giuen thee power, and authoritie to speake in my name, & to execute my iudgements vpon him. ¶ Or, shall speake for thee before Pharaoh.

¶ To strengthen Moses faith, God promitteth againe to punish most sharply the oppresseur of his Church.

¶ Moses liued in affliction and banishment foure yeeres before he enjoyed his office to redeliner Gods people.

¶ Or, dragon.

¶ It seemeth that these were lannes and lambers: eade 2. Tim. 3. 8. so ene the wicked maliciously resist the truth of God.

¶ Or, heavy and dull.

¶ To wit, the waters milke.

¶ There is nothing to weake, the God can not come to ouercome the greatest power of man.

¶ Or, vpon thy dought, or into thine ambries.

¶ The second plague.

¶ But God, when God people dwell, was excepted.

\* Wild. 17. 7.

¶ Not lone, but feare cause the very Inhab: to seeke vnto God,

¶ Ebr. haue this honour on mee. ¶ Or, speake plainly vnto me.



† *Elc according to  
ely word.*

¶ *Or, laid vpon.*

‡ *In things of this  
life God oft times  
heareth the prayers  
of the iust for the  
vaguely.*

¶ *Or, made his  
heart heavy.*

¶ *The third plague.*

§ *God confounded  
their wisdom  
and sheweth in  
things most vile.  
§ They knew  
telegat that this was  
done by Gods pow-  
er and not by sor-  
cery. Luke 11, 20.*

¶ *Or, multitude  
of venomous beasts  
§ 12 proph 17, 20.*

¶ *Or, I will spea-  
rate.*

¶ *Or, land of Egypt.*

\* *Wid. 16, 9.  
¶ The fourth  
plague.*

¶ *For the Egyptian  
worshipped di-  
vers beasts, as the  
ose, the sheepe and  
such like, which the  
Israelites offered  
in sacrifice, which  
thing the Egyptian  
abhorred to see.  
¶ Chap 34, 18.*

ses, that they may remaine in the river onely.

10 Then he said, To morrow. And hee answered, Be it as thou hast said, that thou maiest know, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee, and from thine houses, and from thy seruants, and from thy people: cnelly they shall remaine in the river.

12 Then Moses and Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogs, which he had ¶ sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: So the frogs died in the houses, in the townes, and the fields.

14 And they gathered them together by heapes, and the land stank of them.

15 But when Pharaoh sawe that hee had reft giuen him, he ¶ hardened his heart, and hearkened not vnto them, as the Lord had said.

16 ¶ Again the Lord sayd vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to ¶ lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Now the enchanters assaied likewise with their enchantments to bring forth lice, but they could not. So the lice were vpon man and vpon beast.

19 Then said the enchanters vnto Pharaoh, This is the finger of God. But Pharaohs heart remained obdurate, and hee hearkened not vnto them, as the Lord had said.

20 ¶ Moreover the Lord said to Moses, Rise vp early in the morning, and stand before Pharaoh (lo, he will come forth vnto the water) and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 Els, if thou wilt not let my people goe, behold, I will send swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, will I cause to be ¶ wonderful in that day, so that no swarmes of flies shall be there, that thou maiest know that I am the Lord in the middes of the ¶ earth.

23 And I will make a deliuerance of my people from thy people: to morrow shall this miracle be.

24 And the Lord did so: ¶ for there came ¶ great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to do so: for then we should offer vnto the Lord our God that, which is an ¶ abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, & that they not stone vs?

27 Let vs go three dayes iourney in the desert, and sacrifice vnto the Lord our God: \* as he hath commanded vs,

28 And Pharaoh said, I will let you go, that ye may sacrifice vnto the Lord your God in the wilderness: but hee will not fare away, pray for mee.

29 And Moses said, Behold, I will go out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morrow: but let Pharaoh from henceforth ¶ deceiue no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh hardened his heart at this time also, and did not let the people goe.

## CHAP. IX.

1 The workes of bestes. 10 The plague of botches and sores. 2 The horrible kille, thunder, and lightning. 26 The Land of Goshen euer is occupied. 31 Pharaoh will not let his mi-  
nistris. 33 Moses prayeth for him. 35 Yet he is obdurate.

¶ Then the Lord said vnto Moses, Go to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still,

3 Behold, the hand of the Lord is vpon thy flocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cat-  
tel, and vpon the sheepe shall be a ¶ mightie great moraine.

4 And the Lord shall doe ¶ wonderfully betweene the bestes of Israel, and the bestes of Egypt: so that there shall nothing die at all, that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morrow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obdurate, and hee did not let the people goe.

8 ¶ And the Lord said to Moses and to Aaron, Take your handfull of ¶ ashes of the furnace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh,

9 And they shall bee turned to dust in all the land of Egypt, and it shall be as a scab breaking out into blisters vpon man, and vpon beast, thorowout all the land of Egypt.

10 Then they tooke ashes of the furnace, and stood before Pharaoh: and Moses sprinkled them toward ¶ heauen, & there came ¶ a scab breaking out into blisters vpon man, and vpon beast.

11 And the forercers could not stand before Moses, because of the scab: for the scab was vpon the enchanters and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and hee hearkened not vnto them: \* as the Lord had said vnto Moses.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, ¶ they may serue me.

¶ So the wicked  
perfect vnto  
Gods messengers  
how farr they  
shall goe.

¶ He could not  
judge his heart, but  
yet he charged him  
so doe this vaine-  
ly.

¶ Where God gi-  
ueth not faith, no  
miracles can pre-  
uaile.

¶ The fifth plague.

¶ He shall declare  
his heavenly iudg-  
ment against his  
enemies, and his fer-  
uor toward his  
children.

¶ Into the land of  
Goshen, where the  
Israelites dwelled.

¶ Or, imbercy.

¶ The sixth plague.

¶ Chap. 10, 1.

e So that thine  
owne confidence  
shall condemn  
thee of fignificande  
and iustice.

\* Rom. 9. 17.

¶ Or, for thee vp.

¶ Thus, that all  
the world may  
magnifie my power  
in ouercoming  
thee.

e Here wee see  
though Gods  
wrath be kindred,  
yet there is a cer-  
taine mercy toward  
euen to his ene-  
mies.

† Efr. for not his  
heart to.

¶ The word of the  
minifter is called  
the word of God.

¶ The feuenth  
plague.

† Efr. fire melted.

¶ Or, face was  
flooded.

¶ The wicked  
conferre their finnes  
to their condemna-  
tion, but they can-  
not beleeue to ob-  
taine remission.

† Efr. voyer of God.

\* Pfil. 2. 7.  
h Meaning, that  
when they haue  
their request, they  
are neuer the better,  
though they make  
many faire promi-  
fes, wherein wee see  
the practices of the  
wicked.

¶ Or, late serues.

14 For I will at this time fend my plagues  
vpon c thine heart, & vpon thy seruants, and vpon  
thy people, that thou mayest know that there is  
none like mee in all the earth.

15 For now I will stretch out mine hand, that  
I may smite thee and thy people with the pesti-  
lence: and thou shalt perish from the earth.

16 And indeed, \* for this cause haue I ap-  
pointed thee, to ¶ shew my power in thee, and to  
declare my a name throughout all the world.

17 Yet thou exaltest thy selfe against my peo-  
ple, and treatest them not goe.

18 Behold, to morrow this time I will cause  
to raine a mighty great haile, such as was not in  
Egypt: since the foundation thereof was laid vnto  
this time.

19 Send therefore nowe, and e gather the cat-  
tell, and all that thou hast in the field: for vpon  
all the men, and the beastes, which are found in  
the field, and not brought home, the haile shall  
fall vpon them, and they shall die.

20 Such then as feared the word of the Lord  
among the seruants of Pharaoh, made his seruants  
and his cattell flee into the houses.

21 But such as ¶ regarded not the word of the  
Lord, left his seruants, and his cattell in the field.

22 ¶ And the Lord said to Moses, Stretch forth  
thine hand toward heauen, that there may bee  
haile in all the land of Egypt, vpon man, and vpon  
beast, and vpon all the herbes of the field in the  
land of Egypt.

23 Then Moses stretched out his rod toward  
heauen, and the Lord sent thunder and ¶ haile, and  
lightning vpon the ground: and the Lord caused  
haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with  
the haile, so grievous, as there was none through-  
out all the land of Egypt, since ¶ it was a nation.

25 And the haile imoted throughout all the land  
of Egypt all that was in the field, both man and  
beast: also the haile smote all the trees of the field  
and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the  
children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses  
and Aaron, and said vnto them, I ¶ haue now fin-  
ned: the Lord is righteous, but I and my people  
are wicked.

28 Pray ye vnto the Lord (for it is enough)  
that there be no more ¶ mighty thunders, and  
haile, and I will let you goe, and ye shall tary no  
longer.

29 Then Moses said vnto him, Assoone as I  
am out of the cite, I will spread mine hands vnto  
the Lord, and the thunder shall cease, neither  
shall there be any more haile, that thou mayest  
know that \* the earth is the Lords.

30 As for thee and thy seruants, I know ¶ a-  
fore I pray, yee will feare before the face of the  
Lord God.

31 (And the flax, and the barley were smitten:  
for the barley was eared, and the flax was bolled.

32 But the wheate and the rie were not smit-  
ten, for they were ¶ hid in the ground.)

33 Then Moses went out of the cite from  
Pharaoh, and spread his hands to the Lord, and the  
thunder and the haile ceased, neither rained it  
vpon the earth.

34 And when Pharaoh sawe that the rayne

and the haile and the thunder were ceased, he fin-  
ned againe, and hardened his heart, both hee, and  
his seruants.

35 So the heart of Pharaoh was hardened: nei-  
ther would he let the children of Israel go, as the  
Lord had said ¶ by Moses.

# CHAP. X.

7 Pharaohs seruants counsaile him to let the Israelites depart.  
13 Grasshoppers infest the country. 16 Pharaohs confisfit  
his sonne. 22 Darknesse is sent.

A Gaine the Lord sayd vnto Moses, Goe to  
Pharaoh: for \* I haue hardened his heart, and  
the heart of his seruants, that I might worke these  
¶ my miracles in the midst of his realme.

2 And that thou mayest declare in the ¶ eares  
of thy sonne, and of thy sonnes sonne, what things  
I haue done in Egypt, and my miracles, which I  
haue done among them: that ye may know that  
I am the Lord.

3 Then came Moses and Aaron vnto Phara-  
oh, and they sayd vnto him, Thus saith the Lord  
God of the Ebrewe, How long wilt thou refuse  
to humble thy selfe before mee? Let my people  
goe, that they may serue mee.

4 But if thou refuse to let my people goe, be-  
hold, to morrow will I bring ¶ \* grasshoppers into  
thy coastes.

¶ And they shall couer the face of the earth,  
that a man cannot see the earth: and they shall  
eate the residue which remaineth vnto you, and  
hath escaped from the haile: and they shall eate  
all your trees that bud in the field.

6 And they shall fill thine houses, and all thy  
seruants houses, and the houses of all the Egyp-  
tians, as neither thy fathers, nor thy fathers fathers  
haue scene, since the time they were vpon the  
earth vnto this day. So he returned, and went out  
from Pharaoh.

7 Then Pharaohs seruants said vnto him, How  
long shall he beleeue ¶ offence vnto vs? let the men  
goe, that they may serue the Lord their God: wilt  
thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe  
vnto Pharaoh, and he said vnto them, Go, serue the  
Lord your God, but who are they that shall goe?

9 And Moses answered, We will go with our  
yong, and with our old, with our sonnes, and with  
our daughters, with our sheepe, and with our cat-  
tell will we goe: for we must celebrate a feast  
vnto the Lord.

10 And he said vnto them, Let a the Lord so  
be with you, as I will let you go, and your chil-  
dren: behold, for euill is before your face.

11 It shall not be so: now goe yee that are  
men, and serue the Lord: for that was your de-  
sire. Then they were thrust out from Pharaohs  
presence.

12 ¶ After, the Lord said vnto Moses, Stretch  
out thine hand vpon the land of Egypt for the  
grasshoppers, that they may come vpon the land  
of Egypt, and eate all the herbes of the land, euen  
all that the haile had left.

13 Then Moses stretched forth his rod vpon  
the land of Egypt: and the Lord brought an  
East wind vpon the land all that day, and all that  
night: and in the morning the East wind brought  
the ¶ grasshoppers.

14 So the grasshoppers went vp vpon all the land

† Efr. by the hand  
of Moses.

\* Cb. 4. 22

¶ Or, in his presen-  
ce among them.  
¶ The miracle  
should be so great,  
that they should be  
spoken of for euery  
where also we see  
the duty of parents  
toward their chil-  
dren.

b The end of self-  
deniall is, to hum-  
ble our selues with-  
out repentance vn-  
der the hand of  
God.

¶ Or, forsaite.

\* Wjd. 10. 9.

¶ Or, there.  
c Meaning, the oc-  
casion of all these  
euils: so ste the  
godly ener charged,  
as Elias was by  
Ahab.

d That is, I would  
the Lord were no  
more affectioned  
toward you, then I  
am minded to let  
you goe.

e Punishment is  
prepared for you.  
Some read, Ye in-  
dured some mis-  
chiefe.

\* The eight plague.



¶ On the seventh  
daye to morrowe,

land of Egypt, and remained in all quarters of Egypt: so grievous Graihoppers, like to these were neuer before, neither after them shalbe such.

15 For they covered all the face of the earth, so that the land was darke: & they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so y there was no greene thing left vpon the trees, nor among the herbes of the helde throughout all the land of Egypt.

16 Therefore Pharaoh called for Moses and Aaron in haste, and sayde, I haue sinned against the Lord your God, and against you.

17 And now forgive mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 Moses then went out from Pharaoh, and praied vnto the Lord.

19 And the Lord turned a mightie strong West winde, and tooke away the graihoppers, and violently cast them into the red Sea, so that there remained not one graihopper in all the land of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 Again the Lord said vnto Moses, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darkness, euen darkness, that may be felt.

22 Then Moses stretched forth his hand toward heauen, and there was a blacke \* darkenes in all the land of Egypt three dayes.

23 No man saw another, neither rose vp from the place where he was for three dayes: \* but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and said, Go serue the Lord: onely your sheepe and your cattell shall abide, and your children shall go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that wee may doe sacrifice vnto the Lord our God.

26 Therefore our cattell all shall go with vs: there shall not an i boue bee left, for thereof must we take to serue the Lord our God: neither doe we know how we shall serue the Lord, vntill wee come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh said vnto him, Get thee from mee: I seeke thou see my face no more: for whensoever thou comest in my sight, thou shalt die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

### CHAP. XI.

¶ God promise th the departure. 2 He willic them to leaue their neighbours dwell. 3 Moses was afterwards all fast Pharaoh.

NOW the Lord had said vnto Moses, yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let thee go hence: when he leeth thee goe, he shall \* at once chase thee hence.

2 Speake thou now to the people, that every man require of his neighbour, & every woman of her neighbor, \* iewels of silver, & iewels of gold.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also \* Moses was very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people,

4 And Moses said, Thus saith the Lord, \* About midnight will I go out into the middes of Egypt.

5 And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at the mill, and all the first borne of beastes.

6 Then there shalbe a great crie throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may know that the Lord putteth a difference between the Egyptians and Israel.

8 And all these thy seruants shall come down vnto me, and fall before me, saying, Get thee out, and all the people that are at thy feete, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord said vnto Moses, Pharaoh shall not heare you, 4 that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee suffered not the children of Israel to go out of his land.

### CHAP. XII.

1 The Lord instituteth the passouer. 26 The fathers must teach their children the mystrie thereof. 29 The firstborne are slaine. 31 The Israelites are diuised out of the land. 33 The Egyptians are spoiled. 37 The number that departed out of Egypt.

T Hen the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This \* moneth shalbe vnto you the beginning of moneths: it shalbe to you the first moneth of the yere.

3 Speake ye vnto all the congregation of Israel, saying, In the tenth of this moneth let every man take vnto him a lambe, according to the house of the fathers, a lambe for an house.

4 And if the household bee too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euerie one of you, according to his eating shall make your count for the lambe.

5 Your lambe shalbe without blemish, a male of a yere olde: ye shall take it of the lambes, or of the kiddes.

6 And ye shall keepe it vntill the foureteenth day of this moneth: then \* all the multitude of the congregation of Israel shall kill it \* at euen.

7 After, they shall take of the blood, and strike it on the two posts, and on the vpper doore post of the houses where they shall eat it.

8 And they shall eate the flesh that same night, rost with fire, and vnuenced bread: with lowre herbes they shall eat it.

9 Eate not thereof rawe, boyled nor foddin in water, but roste with fire, both his head, his feete, and his purtenance.

10 And ye shall referre nothing of it vnto the morning: but that, which remaineth of it vnto the morrow shall ye burne with fire.

11 And thus shall ye eate it, Your loines girded, your shoes on your feete, and your staves in your handes, and ye shall eat it in haste: for it is the Lords Passouer.

12 For I will passe through the land of Egypt the same night, and will smite all the first borne

\* Chap. 12, 29.

\* Wj. 2, 18, 19.

b From the highest to the lowest.

c That is, vnder thy power and gouernment.

d God hardeneth the hearts of the reprobate, darchis glory thereby might be the more set forth, Rom. 9, 17.

e Called Nissan, containing vi. c. 5. March, and part of April.

f As touching the obseruation of feasts: as for other policies, they reckon from September.

g As the fathers of the household had great or small families.

h He shall take so many as are sufficient to eat the lamb.

i Euerie one his house.

j Elv. between the two euenings of that night.

k That is, all these may be eaten.

l The lambe was not the Passouer, but signified it, as sacraments are not the thing it selfe, which they do represent, but signifieth it.

f The wicked in their miseries fecke to Gods ministers for helpe, albeit they hate and detest them,

g The water being med red, became the sand or gravel: Is red: the Hebrews call it the Sea of bulimies,

h Because it was so thick,

i The ninth plague. \* Wj. 4, 17, 24.

\* Wj. 4, 18, 19.

k The minister of God ought not to yeelde, nor to the wicked, as touching these changeable things, which are without, or how many.

l I thought before hee confessed Moses fault, yet against his owne conscience hee threateneth to put him to death.

m without any condition, but with haste and violence.

n Or, become.

\* Chap. 3, 32 and 33.

\* Ecd. 43, 1.

|| Or, printer, or holes.

h Of the benefit received for your delinquence.

i That is, vntill Christs coming for then ceremonies had an end.

|| Or, calling together of the people to serve God.

\* Levit. 23. 5. Nom. 28. 16. k For in old time to they comend, beginning the day at Sunne set till the next day at the same time.

\* Hier. 17. 18. || Or, transome, or apperture pass. || Or, two side posts.

l The Angell sent of God to kill the first borne.

m The Land of Canaan.

|| Or, ceremony. || To be a.

n They gave God thanks for to great a benefice.

\* Chap. 11. 4. l The tenth plague.

borne in the land of Egypt, both man and beaft, and I will execute iudgement vpon all the || gods of Egypt, I am the Lord.

13 And the blood shalbe a token for you vpon the houfes where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a remembrance: and ye shall keepe it an holie feast vnto the Lord, throughout your generations: ye shall keepe it holie by an ordinance for euer.

15 Senen dayes shall ye eate vneleavened bread, and in any casu ye shall put away leauen the first day out of your houles: for whosoever eareth leavened bread from the first day vntill the seventh day, that person shall be cut off from Israel.

16 And in the first day shall be an holie assemblie: also in the seventh day shall be an holie assemblie vnto you: no worke shall be done in them, save about that which euery man must eate: that onely may ye doe.

17 Ye shall keepe also the feast of vneleavened bread: for that time day I will bring your armies out of the land of Egypt: therefore ye shall observe this day, throughout your posteritie, by an ordinance for euer.

18 ¶ In the first month and the fourteenth day of the month at euen, yee shall eate vneleavened bread vnto the one and twentieth day of the month at euen.

19 Senen dayes shall no leauen bee founde in your houfes: for whosoever eareth leuened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leuened bread: but in all your habitations shall ye eate vneleavened bread.

21 ¶ Then Moses called all the Elders of Israel, and sayd vnto them, Chooſe out and take you: for euery of your householdes a lambe, and kill the Passouer.

22 And take ¶ a bunch of hyssop, and dip it in the blood that is in the basin, and strike the || lintell, and the || doore cheekes with the blood that is in the basin, and let none of you goe out at the doore of the house, vntill the mornig.

23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood vpon the lintell and on the two doore cheekes, the Lord will passe ouer the doore, and will not suffer ¶ the destroyer to come into your houſes to plague you.

24 Therefore shall ye observe this thing as an ordinance, both for thee, and thy sonnes for euer.

25 And when ye shall come into the land, which the Lord will giue you, as he hath promised, then ye shall keepe this || seruice.

26 ¶ And when your children aske you, What seruice is this ye keepe?

27 Then ye shall say, It is the sacrifice of the Lords Passouer, which passed ouer the houſes of the children of Israel in Egypt, when he smote the Egyptians, and preferred our houſes. Then the people bowed themselves and worshipped.

28 So the children of Israel went, and did as the Lord had comanded Moses and Aaron: so did they.

29 ¶ Now at midnight, the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne,

vnto the \* first borne of the captiue that was in prison, and all the first borne of beaſts.

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and the re was a great crye in Egypt: for there was no to house where there was not one dead.

31 And he called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both yee, and the children of Israel, and goe serue the Lord as ye hinc said.

32 Take also your sheepe and your cattell as ye hate fild, and depart, and blesſe me also.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, We die all.

34 Therefore the people tooke their dough before it was leuened, euen their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of ¶ Egyptians ¶ iewels of silver, & jewels of gold, & raiment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they ¶ granted their request: so they spoiled the Egyptians.

37 Then the ¶ children of Israel tooke their journey from Ramses to Succoth about fixe hundred thousand men of foote, beside children.

38 And ¶ a great multitude of sundry sortes of people went out with them, and sheepe, and beeaſes, and cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, and made vneleavened cakes: for it was not leuened, because they were thrust out of Egypt, neither could they tarie, nor yet prepare themselves vitales.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was ¶ foure hundred and thirtie yeeres.

41 And when the ¶ foure hundred and thirtie yeeres were expired, euen ¶ selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It is a night to be kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord said vnto Moses and Aaron, This is the Law of the Passouer: ¶ no stranger shall eate thereof.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger or an hired seruant shall not eat thereof.

46 ¶ In one house shall it be eaten: thou shalt carie none of the flesh out of the house, ¶ neither shall ye breake a bone thereof.

47 All the Congregation of Israel shall observe it.

48 But if a stranger dwell with thee, and will observe the passouer of the Lord, Ierhim circumcise all the males, that belong vnto him, and then let him come and observe it, and he shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.

49 One law shall bee to him that is borne in the land, and to the stranger that dwelleth among you.

50 Then all the children of Israel did as the Lord

\* Wt 4. 18. 5.

o Of those houses, where in any first borne was, either to men or beaſts.

p Pray for mee.

\* Chap. 3. 12. & 11. 2.

|| Or, lent them.

\* Nom. 32. 3. ieth. 24. 6. q Which was a citie in Goshen Gen. 47. 13. r Which were strangers, and not borne of the Israelites.

\* Gen. 15. 13. & 17. 7. 6. Gal. 3. 17. f From Abrahams departing from ve in Childea vnto the deſerting of the children of Israel from Egypt are 430. yeeres.

e Except he be circumcised, and onely proſeſſe your religion.

\* Num. 9. 12. \* Iehn. 29. 36.

u They that are of the household of God, must be all ioined in one faith and religion.



Lord commanded Moses and Aaron: so did they.

¶ And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

## CHAP. XIII.

¶ The first borne are offered to God. ¶ The memoriall of their deliverance. ¶ The institution of the Passeouer. 2. 14. An exhortation to teach their children to remember this deliverance. 27 Why they are led by the wilderness. 29 The bones of Ioseph. 31 The pillar of the cloud and of the fire.

¶ And the Lord spake vnto Moses, saying, 2 \* Sanctifie vnto me all the first borne: that is, every one that first openeth the wombe among the children of Israel, as well of man as of beast: for it is mine.

3 ¶ Then Moses said vnto the people, \* Remember this day in the which ye came out of Egypt, out of the house of a bondage: for by a mightie hand the Lord brought you out from thence: therefore no leavened bread shall be eaten.

4 This day come yee out in the month of Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Iebusites, (which hee sware vnto thy fathers, that hee would giue thee, a land flowing with milke and hony) then thou shalt keepe this seruice in this month.

6 Seuen dayes shalt thou eate vneleavened bread, and the seventh day shall be the feast of the Lord.

7 Vneleavened bread shall be eaten seuen dayes, and there shall no leavened bread be seene with thee, nor yet leaven be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne \* in that day, saying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall be a signe vnto thee vpon thine hand, and for a remembrance betwene thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as he sware vnto thee and to thy fathers, and shall giue it thee,

12 ¶ Then shalt thou set apart vnto the Lord all that first openeth the wombe: also every thing that first doeth open the wombe, and cometh forth of thy beast: the males shall be the Lords.

13 But every first foale of an ass, thou shalt redeeme with a lambe: and if thou redeeme him not, then shalt thou breake his necke: likewise also the first borne of man among thy sonnes shalt thou buy out.

14 ¶ And when thy sonne shall aske thee // so morrow, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt, from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne

of my sonnes I redeeme,

16 And it shall be as a token vpon thine hand, and as // frontlets betwene thine eyes, that the Lord brought vs out of Egypt by a mightie hand,

17 ¶ Now when Pharaoh had let the people goe, God carried them by the way of the Philistines country, // though it were nearer: (for God said, Least the people repent when they see warre, and turne againe to Egypt.)

18 But God made the people to goe about by the way of the wilderness of the red sea: and the children of Israel went vp // armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, \* God will surely visite you, and ye shall take my bones away hence with you.)

20 ¶ So they rocke their iourney from Succoth, and camped in Etham in the edge of the wilderness.

21 ¶ And the Lord went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 ¶ He rooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

## CHAP. XIV.

¶ Pharaohs heart is hardened, and he pursueth the Israelites. ¶ The Israelites striken with frost, a murmur against Moses. ¶ Moses doth encourage them. ¶ He divideth the Sea. 23

¶ Then the Lord spake vnto Moses, saying, 2 Speake to the children of Israel, that they // retume and campe before Pi-hahiroth, betwene Migdol and the Sea, ouer against Baalzephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, they are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaohs heart that hee shall follow after you: so I will // get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall know that I am the Lord: and they did so.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue wee this done, and haue let Israel goe out of our seruice?

6 And he made ready his charers, and tooke his people with him,

7 And tooke sixe hundred chofen charers, and // all the charers of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and hee followed after the children of Israel: but the children of Israel went out with an // high hand.)

9 ¶ And the Egyptians pursued after them, and all the horses and chers of Pharaoh, and his horsemen and his hoste overtooke them camping by the Sea, beside Pi-hahiroth, before Baalzephon.

10 And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and beholde, the Egyptians marched after them, and they were fore // afraid: wherefore the children of Israel cryed vnto the Lord.

\* Chap. 12. 29.

and 34. 19.

drut. 1. 24. num.

3. 23. and 1. 10.

6. 23.

\* Ead. 2. 23.

† Ebr. house of

seruants.

2 Where they

were in most

exell flourish.

3 To signifye that

they had not lea-

sure to leaen

their bread.

4 Conteyning

part of March and

part of Apill,

when come be-

gan to ripe in this

country.

5 Both the se-

uen and the first

day were holy, as

chap. 16. 26.

6 When thou

shalt celebrate

the fest of vnele-

uened bread.

7 When thou shalt

continual remem-

brance thereof, as

thou wouldest of

a thing that is in

thine hand, or

before thine eyes.

8 Chap. 12. 29,

and 34. 19,

et. 4. 30.

† Ebr. that first

month first.

9 This is allow-

edness of the

horse and other

beasts which were

not offered in

sacrifice.

10 By offering a

cleanse beast in

sacrifice, Leuit. 12. 6.

11 Or, benefite-

ment.

Or, house of

memoriall.

Or, house of

which the Phi-

listims would

have made againe

by stopping

them the passage.

3 That is, not pri-

uately, but openly,

and with the word

doeth signifie, set

in order by time

and sine.

4 Gen. 50. 22.

5 Is. 24. 30.

6 Num. 33. 64.

7 Num. 14. 14.

8 Is. 1. 33. Ps. 77.

9 Is. 4. 1. 10. 1.

10 To defend them

from the heate of

the sunne.

11 Num. 31. 19.

12 From toward

the country of

the Philistims.

13 So the Sea was

between them,

mountains on el-

ther side, and the

enemie at their

backe: yet they

obeyed God, and

were deliuered.

14 Num. 32. 7.

15 By punishing his

In this figure  
four chief  
points are to be  
considered.

First, that the  
Church of God  
is ever subject  
in this world to  
the Croffe, and  
to be afflicted  
after one sort  
or other. The  
second, that  
the ministers of  
God following  
their vocation,  
shall be easily  
spoken of, and  
murmured  
against, each  
of them that  
preach the  
same cause and  
religion that  
they doe. The thirdly, that God deliuereth not his Church incontinent, out of danger,  
but to exercise their faith and patience continueth their troubles, yet of pleasures  
augmenteth them: as the Israelites were now in little hope of their liues, then was  
they were in Egypt. The fourth point is, that when the dangers are most great,  
then Gods helpe is most ready to succour: for the Israelites had on either side of  
them, huge rocks and mountains, before them the sea, behind them most cruell ene-  
mies, (so that there was no way left to escape to mans iudgement.



g Such is the im-  
pergency of the  
flew, that it cannot  
abide Gods ap-  
pointed time.

h See deliuerance.

h Only put your  
trust in God with-  
out judging or  
doubting.  
d Thus in tentat-  
our faith fight  
against the reile,  
and cryeth with  
inward groanings  
to the Lord.

h The cloud threw  
light to the Is-  
raelites, but to the  
Egyptians it was  
darknesse, so that  
their two hostes  
could not fight.  
10 psal. 123.  
24. 1. 4. 33.

11 And they said vnto Moses, Hast thou  
brought vs to die in the wilderness, because there  
were no graues in Egypt? wherefore hast thou  
serued vs thus, to cary vs out of Egypt?

12 Did not wee tell thee this thing in Egypt,  
saying, Let vs be in rest, that we may serue the  
Egyptians? for it had bene better for vs to serue  
the Egyptians, then that wee should die in the  
wildernes.

13 Then Moses said to the people, Feare yee  
not, stand still, and behold y the saluation of the  
Lord which he will shew to you this day. For the  
Egyptians whom ye haue seene this day, ye shall  
neuer see them againe.

14 The Lord shall fight for you: therefore  
hold your peace.

15 ¶ And the Lord said vnto Moses, Where-  
fore cryest thou vnto me? speake vnto the chil-  
dren of Israel, that they goe forward:

16 And lift thou vp thy rod, and stretch out  
thine hand vpon the Sea and deuide it, and let  
the children of Israel goe on drie ground thorow  
the mids of the Sea.

17 And I, behold, I will harden the heart of  
the Egyptians, that they may follow them, and I  
will get me honour vpon Pharaoh, & vpon all his  
hoaste, vpon his charrets, and vpon his horsemen.

18 Then the Egyptians shall know that I am  
the Lord, when I haue gotten mee honour vpon  
Pharaoh, vpon his charrets, and vpon his horse-  
men.

19 And the Angel of God, which went be-  
fore the hoaste of Israel, remooued, and went be-  
hind them: also the pillar of the cloud went from  
before them, and stood behind them.

20 And came betweene the campe of the E-  
gyptians and the campe of Israel: it was both a  
cloud and darknesse, yet gave it light by night,  
so that all the night long the one came not at the  
other.)

21 And Moses stretched forth his hand vpon  
the Sea, and the Lord caused the Sea to ryme  
backe by a strong East wind all the night, and made the  
Sea dry land: for the waters were diuided.

22 Then the children of Israel went through  
the mids of the Sea vpon the drie ground, and the  
waters were a wall vnto them on their right  
hand, and on their left hand.

23 And the Egyptians pursued and went after  
them to the mids of the Sea, euen all Pharaohs  
horses, his charrets, and his horsemen.

24 Now, in the morning watch, when the  
Lord looked vnto the hoaste of the Egyptians, out  
of the ferie and cloudy pillar, he stroke the hoaste  
of the Egyptians with feare.

25 For he tooke off their charret wheelles, and  
they draue them with much adoe: so that the  
Egyptians every one said, I will flee from the face  
of Israel: for the Lord fighteth for them against  
the Egyptians.

26 ¶ Then the Lord said to Moses, Stretch  
thine hand vpon the Sea, that the waters may re-  
turne vpon the Egyptians, vpon their charrets and  
vpon their horsemen.

27 Then Moses stretched forth his hand vpon  
the Sea, and the Sea returned to his force early in  
the morning, and the Egyptians fled against it:  
but the Lord ouerthrew the Egyptians in the  
mids of the Sea.

28 So the water returned and couered the cha-  
rets and the horsemen, euen all the hoaste of Pha-  
raoh that came into the Sea after them: there re-  
mained not one of them.

29 But the children of Israel walked vpon drie  
land thorow the mids of the Sea, and the waters  
were a wall vnto them on their right hand, and  
on their left.

30 Thus the Lord saved Israel the same day  
out of the hand of the Egyptians, and Israel saw  
the Egyptians dead vpon the Sea banke.

31 And Israel saw the mighty power, which  
the Lord shewed vpon the Egyptians: so the peo-  
ple feared the Lord, and beleued the Lord, and  
his seruant Moses.

## CHAP. XV.

1. 10. Moses with the men and women sing praises vnto God for  
their deliuerance. 2. 1. The people murmure. 3. 1. As the people  
Moses the latter waters are sweete. 20. God teacheth the people  
obedience.

Then a sang Moses and the children of Israel  
this song vnto the Lord, and said in this man-  
ner, I will sing vnto the Lord: for he hath triumph-  
ed gloriously: the horse and him that rode vpon  
him hath he ouerthrowen in the Sea.

2 The Lord is my strength, and I praise, and  
he is become my saluation. He is my God, and I  
will prepare him a tabernacle: he is my fathers  
God, and I will exalt him.

3 The Lord is a man of warre, his Name is  
Iehouah.

4 Pharaohs charrets and his hoast hath he cast  
into the sea: his chosen captains also were drown-  
ed in the red Sea.

5 The depths haue couered them, they sank  
to the bottome as a stone.

6 Thy right hand, O Lord, is glorious in  
power: thy right hand, O Lord, hath bruised the  
enemie.

7 And in thy great glory thou hast ouer-  
throwen them that reie against thee: thou sent-  
est forth thy wrath, which consumed them as the  
strubble.

8 And by the blast of thy nostrils the waters  
were gathered, the floods stood still as an heape,  
the

\* Psal. 78. 13.  
1. Cor. 10. 6.  
Hebr. 11. 29.

Which was about  
the three last hon-  
ours of the night,

Or, heauily.

m So the Lord by  
the waters forced  
his, and by the wa-  
ter drowned his ene-  
mies.

h Elv. 1. 1.  
In this the da-  
dine which he  
taught them in the  
Name of the Lord.

a Praising God for  
the ouerthrow of  
his enemies, and  
their deliuerance.  
\* Mich. 10. 20.

h Or, the assistance  
of my sing of praise.  
To worship him  
therein.

h In battell he  
ouercometh euery  
d Ever constant  
in his promise.

Or, power.

h Those, that are  
enemies to Gods  
people, are his  
enemies.



CHAP. XVI.

¶ Ord in the depth of the sea.

¶ Ele. my faith shall be sure.

¶ For so oftentimes the Scripture calleth the mightie men of the world, which ought to be praised with all feare and reuerence. ¶ And in, into the land of Canaan: or into mount Zion.

¶ Deut. 1. 45. is he. ¶ Or, for thy great power.

¶ Which was mount Zion, where afterward the Temple was built.

¶ Signifying their great joy: which came the Jews obserued in certaine solemnities, Iudg. 5. 34. & c. 1. 1. but is ought not to be a cloke to cover our wanton dances.

¶ By singing the like song of thanksgiving.

¶ In which was called Ethem, Num. 33. 8. ¶ Or, bitterness.

¶ Ethem. 38. 5.

¶ That is, God, or Moses in Gods name.

¶ Which is, to doe that onely that God commanded.

¶ Num. 33. 9. ¶ Or, dew there,

the depths congealed together in the heart of the Sea.

9 The enemy sayd, I will pursue, I will overtake them, I will diuine the spoyle, & my lust shall be satisfied vpon them, I will draw my sword, mine hand shall destroy them.

10 Thou blowest with thy winde, the sea conered them, they tanke as lead in the mightie waters.

11 Who is like vnto thee, O Lord, among the gods? Who is like thee so glorious in holiness, & fearefull in praises, doing wonders!

12 Thou stretchest out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercy carie this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy habitation.

14 The people shall heare and be afraid: for row shall come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

16 ¶ Feare and dread shall fall vpon them: because of the greatness of thine arm, they shall be still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, euen the sanctuary, O Lord, which thine hands shall establish.

18 The Lord shall reigne for euer and euer.

19 For Pharaohs hories went with his charrets and horsemen into the sea, and the Lord brought the waters of the sea vpon them: but the children of Israel went on drier land in the mids of the sea.

20 ¶ And Miriam the Prophetesse, sister of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrells and dances.

21 And Miriam answered the men, Sing yee vnto the Lord: for hee hath triumphed gloriously: the horse and his rider hath hee overthrowen in the sea.

22 Then Moses brought Israel from the red sea, and they went out into the wilderness of Shur: and they went three dayes in the wilderness, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And he cryed vnto the Lord, and the Lord shewed him a tree, which when hee had cast into the waters, the waters were sweet: there he made them an ordinance and a law, and there hee prouoed them.

26 And said, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that which is right in his sight, and wilt giue eare vnto his commandments, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 ¶ And they came to Elim, where were twelue fountaines of water, and seuentie palm trees, and they camped there by the waters,

1 The Israelites came to the desert of Sin, and murmured against Moses and Aaron. 13 The Lord sendeth Quails and Manna. 14 The Sabbath is sanctified vnto the Lord. 27 The seventh day Manna could not be found. 32 It is heere first a remembrance to the posteritie.

A Terward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of a Sin, (which is betwene Elim and Sinai) the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured against Moses, and against Aaron in the wilderness.

3 For the children of Israel said to them, Oh that we had died by the hand of the Lord in the land of Egypt, when we were ate by the flesh & pots, when we were bread our bellies full: for yee haue brought vs out into this wilderness, to kill this whole company with famine.

4 ¶ Then said the Lord vnto Moses, Behold, I will cause bread to raine from heauen to you, and the people shall goe out, and gather that that is sufficient for euery day, that I may proue them, whether they will wake in my law or no.

5 But the first day they shall prepare that, which they shall bring home, and it shall be twice as much as they gather daily.

6 Then Moses and Aaron sayd vnto all the children of Israel, At euen ye shall know, that the Lord brought you out of the land of Egypt:

7 And in the morning ye shall see the glory of the Lord: & for hee hath heard your grudging against the Lord: and what are we that yee haue murmured against vs?

8 Again, Moses said, At euen shall the Lord giue you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which yee murmur against him: for what are we? your murmurings are not against vs, but against the Lord.

9 ¶ And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for hee hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in a cloud.

11 (For the Lord had spoken vnto Moses, saying,

12 ¶ I haue heard the murmurings of the children of Israel: tell them therefore, and say, ¶ At euen ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God.)

13 And so at euen the quails came and conured the camp: and in the morning the dew lay round about the hoast.

14 ¶ And when the dew that was fallen was ascended, behold, a small round thing was vpon the face of the wilderness, small as the hoare frost vpon the earth.

15 And when the children of Israel saw it, they said one to another, It is Manna, for they wite not what it was. And Moses said vnto them, ¶ This is the bread which the Lord hath giuen you to eat.

16 ¶ This is the thing which the Lord hath

This is the eighth place wherein they had camped: there it another place called Zim, which was the 33 place wherein they camped: and is also called Nadeb, Num. 33. 34.

So hard a thing is it for the flesh, not to murmur against God when the belly is full.

The portion of a day in his way. ¶ To signifie, that they should presently depend vpon Gods providence from day to day.

He giue them no Manna because they murmured, but for his promise sake.

¶ Hee that conuerteth Gods ministers, conuerteth God himselfe.

¶ Chap. 13. c. 2.

¶ Etcl. 4. 5. ¶ Or, in the same light.

¶ Num. 11. 32.

¶ Num. 11. 7. ¶ Pl. 75. 4. ¶ Psal. 10. 10.

¶ which signifie, pur. portion, as Eli: also mette prepared.

¶ Job. 6. 3. ¶ 1. Cor. 10. 3.

Which containeth about a pottle of our measure, & Elr. for an hebd.

\* 1. Cor. 8. 15. In God is a rich feeder of all, and none can intely complaine.

If Noe came in to pure, but being abused it turneth to our destruction.

Which portion should serve for the Sabbath and this day before.

God looks away the occasion from their labour, to signify how holie he would have the Sabbath kept.

His Thetis delicate was to great, that they did especially againe Gods commandment.

In forme and figure, but not in substance, Num. 11. 7.

Of this vessel readeth Job. 7. 4.

Thar is, the Arke of the covenant, to wit, after that the Arke was made. \* 1. Jo. 5. 12. made. 9. 15. Which measure contained about 4 pottels.

commanded: gather of it every man according to his eating, & an omer for a man according to the number of your perions: every man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an omer, \* he that had gathered much, had nothing over, & he that had gathered little, had no lacke: so every man gathered according to his eating.

19 Moses then said vnto them, Let no man reserve thereof till morning.

20 Notwithstanding, they obeyed not Moses: but some of them refused of it till morning, and it was full of wormes, and stanke: therefore Moses was angry with them.

21 And they gathered it every morning, euerie man according to his eating: for when the heat of the sunne came, it was melted.

22 And the sixth day they gathered twice as much bread, two omers for one man: then all the rulers of the Congregation came and told Moses.

23 And he answered them, This is that which the Lord hath said: To morrow is the rest of the holy Sabbath vnto the Lord: bake that to day which ye will bake, and feede that which ye will seeche, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they layde it vp till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

25 Then Moses said, Eat that to day: for to day is the Sabbath vnto the Lord: to day ye shall not finde it in the field.

26 Sixe dayes shall ye gather it, but in the seventh day is the Sabbath: in it there shall be none.

27 Notwithstanding, there went some of the people in the seventh day for to gather, and they found none.

28 And the Lord said vnto Moses, How long refuse ye to keepe my commandmentes, and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore hee giueth you the sixth day bread for two dayes: that therefore every man in his place: let no man goe out of his place the seventh day.

30 So the people rested the seventh day.

31 And the house of Israel called the name of it MAN, and it was like \* to coriander seed, but white: and the taste of it was like vnto wares made with honie.

32 And Moses said, This is that which the Lord hath commanded, Fill an omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fed you in wilderness, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a pot and put an omer full of MAN therein, & set it before the Lord to be kept for your posteritie.

34 As the Lord commanded Moses, so Aaron laid it vp before the Testimonie to be kept.

35 And the children of Israel did eate MAN forty yeeres, vntill they came vnto a land inhabited: they did eate MAN vntill they came to the borders of the land of Canaan.

36 The omer is the tenth part of the Ephah.

# CHAP. XVII.

The Israellites came into Rephidim, and grudge for water. & Moses lifteth up his rod, and smiteth the rocke, and water is giuen them out of the rocke. And Moses buildeth up his

hands, and they thirsted for the Amalekites. 15 Moses buildeth an altar to the Lord.

And all the Congregation of the children of Israel departed from the wilderness of Sin, by their yorneyes at the commandment of the Lord, and camped in Rephidim, where was no water for the people to drinke.

\* Wherefore the people contended with Moses, & said, Giue vs water, that we may drinke. And Moses said vnto them, Why contend ye with me? wherefore doe ye tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and sayd, Wherefore hast thou thus brought vs out of Egypt, to kill vs, and our children, and our cattell with thirst?

4 And Moses cryed vnto the Lord, saying, What shall I doe to this people? for they be almost ready to a stone me.

5 And the Lord answered to Moses, Goe before the people, and take with thee of the Elders of Israel: and thy rod wherewith thou smotest the riuier, take in thine hand, and goe:

6 Behold, I will stand there before thee upon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did it in the sight of the Elders of Israel.

7 And he called the name of the place Massah, and Meribah, because of the contention of the children of Israel, & because they had tempted the Lord, saying, Is the Lord among vs, or no?

8 \* Then came Amalek and fought with Israel in Rephidim.

9 And Moses said to Ioshua, Chuse vs our men, and goe fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Ioshua did as Moses bad him, and fought with Amalek: and Moses, Aaron, and Hur, went vp to the top of the hill.

11 And when Moses held vp his hand, Israel prevailed: but when he let his hand downe, Amalek prevailed.

12 Now Moses hands were heauie: therefore they tooke a stone and put it vnder him, and hee sate vpon it: and Aaron and Hur stayed vp his hands, the one on the one side, and the other on the other side: so his hands were stedfast vntill the going downe of the sunne.

13 And Ioshua discomfited Amalek and his people with the edge of the sword.

14 And the Lord said to Moses, Write this for a remembrance in the booke, and rehearse it to Ioshua: for \* I will utterly put out the remembrance of Amalek from vnder heauen.

15 (And Moses built an altar, and called the name of it Iehovah-nissi.)

16 Also he said, The Lord hath sworne, that he will haue ware with Amalek from generation to generation.

# CHAP. XVIII.

Iethro cometh to see Moses his sonne in law. 8 Moses setteth him of the wonders of Egypt. 9 Iethro receiveth and offereth sacrifice to God. 11 What manner of men officers and souldiers ought to be. 14 Moses rebyleth Iethros counsel in appointing officers.

When Iethro the Priest of Midian, Moses father in law, heard all that God had done for

Elr. at the month. A Moses here no such nor euer place, where they camped, as Num. 33. but only those places where some notable thing was done.

\* Num. 20. 4. b Why distrust you God? why looke ye not for succour of him without murmuring against vs?

c How readie the people are for their owne mistakes to flay the true prophet, and how slow they are to reuerence Gods cause against his enemies and false Prophets.

\* Chap. 7. 30. \* Num. 11. 9. wife 11. 4. 2/3. 28. 154

\* 105. 4. 1. 60. 10. 4.

Or, strife.

d When in aduersitie was thine God to be absent, then we neglect his promise, and make him a liar. \* Deut. 32. 17. \* 1. Jo. 1. 3. e Who came of Eliphaz, some of Esau, Gen. 36. 12. f That is, Horeb, which is also called Sinai.

g So hath we fate how dangerous a thing it is to faint in prayer.

h In the booke of the law.

i Elr. put it in the booke of Ioshua.

\* Num. 34. 30.

1. Sam. 1. 6. 3.

That is, the Lord as my banner as he declared by holding vp his rod and his hands.

Elr. the hand of the Lord upon the throne.

\* Chap. 1. 162



for Moyses, and for Israel his people, and how the Lord had brought Israel out of Egypt.

2 Then Iethro the father in law of Moyses, tooke Zipporah Moyses wife, (after hee had sent her away.)

3 And her two sonnes, (whereof the one was called \* Gerſhon: for he said, I have bene an aliant in a strange land;

4 And the name of the other was Eliezer: for the God of my father, said he, was mine helpe, and delivered me from the sword of Pharaoh.)

5 And Iethro Moyses father in law came with his two sonnes, and his wife vnto Moyses into the wilderness, where he camped by the mount of God.

6 And he said to Moyses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 \* And Moyses went out to meete his father in law, and did obeysance, and kissed him. & each asked other of his welfare: and they came into the tent.

8 Then Moyses tolde his father in law all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the traile that had come vnto him by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro said, Blessed be the Lord who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: for as they have dealt proudly with them, so are they recompenſed.

12 Then Iethro Moyses father in law tooke burnt offerings and sacrifices, to offer vnto God. And Aaron and all the Elders of Israel came to eat bread with Moyses father in law before God.

13 \* Now on the morow, when Moyses late to iudge the people, the people stood about Moyses from morning vnto euen.

14 And when Moyses father in law saw all that he did to the people, he said, What is this that thou doest to the people? why sitest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moyses said vnto his father in law, Because the people come vnto me to seeke God.

16 When they have a matter, they come vnto me, and I iudge betwene one and another, and declare the ordinance of God, and his lawes.

17 But Moyses father in law said vnto him, The thing which thou doest, is not well.

18 Thou both weariest thy selfe greatly, and this people that is with thee: for the thing is too heauie for thee: \* thou art not able to doe it thy selfe alone.

19 Heare now my voyce, (I will giue thee counsell, and God shall be with thee) be thou for the people to Godward, and report thou the causes vnto God.

20 And admonish them of the ordinances, and of the lawes, and shew them the way, wherein they must walke, and the worke that they must doe.

21 Moreover, provide thou among all the people men of courage, fearing God, men de-

ling truly, hating countenesse: and appoint such ouer them to be rulers ouer thousands, rulers ouer hundredths, rulers ouer fifties, and rulers ouer tentnes.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: to shall it be easier for thee, when they shall beare the burden with thee.

23 If thou doe this thing, (and God so command thee) both thou shalt be able to endure, and all this people shall also goe quietly to their place.

24 So Moyses obeyed the voyce of his father in law, and did all that he had said:

25 And Moyses chose men of courage out of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundredths, rulers ouer fifties, and rulers ouer tentnes.

26 And they iudged the people at all seasons: but they brought the hard causes to Moyses: for they iudged all small matters themselves.

27 Afterward Moyses let his father in law depart, and he went into his country.

## CHAP. XIX.

The Israelites come to Sinai. *Israel is chosen from among all other nations. 3 The people promise to obey God. 12 He that toucheth the hill, dyeth. 15 God appeareth vnto Moyses vnder the mount in thunder and lightning.*

IN the third month, after the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wilderness: euen then Israel camped before the mount.

3 \* But Moyses went vp vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of \* Iakob, and tell the children of Israel.

4 \* Yee haue seene what I did vnto the Egyptians, and how I carried you vpon eagles wings, and haue brought you vnto me.

5 Now therefore \* if yee will heare my voyce in deed, and keepe my covenant, then yee shall be my chiefe treasure aboue all people, \* though all the earth be mine.

6 Yee shall be vnto mee also a kingdome of \* Priests, and an holy nation. These are the words which, thou shalt speake vnto the children of Israel.

7 \* Moyses then came and called for the Elders of the people, and proposed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and said, \* All that the Lord hath commanded, wee will doe. And Moyses reported the wordes of the people vnto the Lord.

9 And the Lord said vnto Moyses, Lo, I come vnto thee in a thicke cloude, that the people may heare whiles I talke with thee, and that they may also beleeue thee for euer. (For Moyses had tolde the wordes of the people vnto the Lord.)

10 Moreover the Lord said vnto Moyses, Goe to the people, and \* sanctifie them to day and to morow, and let them wash their cloathes.

11 And let them be ready on the third day: for the third day the Lord will come downe in the sight of all the people vnto mount Sinai.

12 And thou shalt let marks vnto the people round about, saying, Take heede to your feines,

It may seeme that hee sent her backe for a time to see her father for her impatience, leaſt the should be a let to his vocation, which was dangerous, chap. 4. 25.

\* Chap. 1. 22.

h Hereb is called the mount of God because God wrought many miracles there. Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time. 1. Pet. 1. 12. c That is, he sent me (to say) vnto him.

† Elr. of pease.

d Whereby it is evident that he worshipped the true God, and therefore Moyses refused not to marry his daughter. \* Chap. 1. 10, 16, 22. e And, chap. 14. 8. f For they that drew the children of the Israellites, persued them selfe by water. g They are in that place, where the sacrifice was offered: for pat was burnt, and the rest eaten.

g That is, to know Gods will, and to haue iustice executed.

† Elr. thou wilt faint and fall.

\* Deut. 1. 25.

f Or, counsell. h Iudge thou in hard cases, which cannot be decided but by consulting with God. i What manner of men ought to be chosen to beare office.

k Godly counsell ought euer to be obeyed, though it come of one enuious, or for such God oftentimes teacheth wisdom in humble them that are exalted, and to declare that one member hath neede of another. l Reide the occasion, Num. 10. 29.

2 Which was in the beginning of the month Siman, containing part of May, and part of Iune. 3 They departed from Rephidim.

\* Heb. 2. 8. e God called Iacob, Israel: the first house of Iacob and the people of Israel signifye onely God's people. f Deut. 2. 2. d For the Eagle by flying high, is out of danger, and by carrying her bird's rather on her wings then in her talons declineth her loue. \* Deut. 5. 2. f Deut. 10. 14. f Deut. 24. 1. \* 1. Pet. 2. 9. reuel. 1. 6.

\* Chap. 24. 3. deute 5. 27. and 25. 17. i Job. 1. 24. 10.

o Teach them to be pure in heart, as they see themselves: outwardly cleane by washing

Heb. 11, 10.

Or, trumpet.  
Or, toward.

But give your  
selues to prayer  
and abstinence,  
that you may at  
this time attend  
onely vpon the  
Lord, 1. Cor. 7, 5.

Deut. 4, 10.

God vied these  
fearfull signes,  
that his law should  
be had in greater  
reuerence, and his  
maiesty the more  
feared.  
He gite grace vnto  
Moses by  
plaine word, that  
the people might  
vnderstand him.

Or, valent.  
Or, broke out  
upon him.

Neither dignity  
nor multitude  
haue authority to  
passe the bounds  
that Gods word  
prescribeth.

a When Moses and  
Aaron were gone  
vp, or had passed  
the bounds of the  
people, God spake  
thus out of the  
mount Heiue, that  
all the people  
heard.  
b Deut. 5, 6. Psal.  
81, 10.  
c Or, thunders.  
d To Whose eyes  
all things are open.  
e Leuit. 25, 1. Psa.  
37, 7.

f By this outward  
gesture, all kinde of  
vice and wor-  
ship to idoles is  
forbidden.  
d And will be  
reuerenced on the  
countenances of  
all his honour.

that yee goe not vp to the mount, nor touch the border of it, whosoever toucheth the \* mount, shall surely die.

13 No hand shall touch it, but he shall be stoned to death, or stricken thorow with dearts: wherther it be beaſt or man, he shall not liue: when the \* horne bloweth long, they shall come vp \* into the mountaine.

14 ¶ Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their cloathes.

15 And hee said vnto the people, Be ready on the third day, and come not at your \* wines.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloud vpon the mount, and the sound of the trumpet exceeding loud, so that all the people that was in the campe was afraid.

17 Then Moses brought the people out of the tents to meete with God, and they stood in the nether part of the mount.

18 ¶ And mount Sinai was all on smoake, because the Lord came downe vpon it in fire, & the smoake thereof ascended, as the smoake of a furnace, and all the mount trembled exceedingly.

19 And when the sound of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by \* voyce.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lord sayd vnto Moses, Goe downe, charge the people, that they breake not their bounds, to goe vp to \* the Lord to gaze, least many of them perish.

22 And let the \* Priests also which come to the Lord be sanctified, least the Lord \* destroy them.

23 And Moses said vnto the Lord, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set marks on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the \* Priests and the people breake their bounds to come vp vnto the Lord, least he destroy them.

25 So Moses went downe vnto the people, and tolde them.

## CHAP. XX.

a The Commandments of the first Table. b The Commandments of the second. c The people shall be comforted by Moses. d Gods of silver and golde are againe forbidden. e Of what sort the altar ought to be.

Then God \* spake all these words, saying.  
2 \* I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of \* bondage.

3 Thou shalt haue none other gods \* be fore me.

4 \* Thou shalt make thee no grauen image, neither any similitude of things that are in heauen above, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not \* bow downe to them, neither serue them: for I am the Lord thy God, a \* iehoual God, visiting the iniquitie of the fathers vpon the children, vpon the third generation and vpon the fourth of them that haue sinned.

6 And shewing mercie vnto \* thousands to them that loue mee, and keepe my commandments.

7 \* Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

8 Remember the Sabbath day, \* to keepe it holy.

9 \* Sixe dayes shalt thou labour, and doe all thy worke.

10 But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maid, nor thy beaſt, nor thy stranger, that is within thy \* gates.

11 ¶ For in sixe dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seventh day: therefore the Lord blessed the seventh day, and hallowed it.

12 ¶ \* Honour thy \* father and thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee.

13 ¶ Thou shalt not kill.

14 Thou shalt not \* commit adulterie.

15 Thou shalt not steal.

16 Thou shalt not beare false \* witnesse against thy neighbour.

17 \* Thou shalt not \* couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his maid, nor his oxe, nor his asse, neither any thing that is thy neighbour.

18 ¶ And all the people \* sawe the thunders, and the \* lightnings, and the sound of the trumpet, and the mountaine smoaking, and when the people saw this, they fled and stood aſtore off.

19 And said vnto Moses, \* Talk thou with vs, and we will heare: but let not God talke with vs, least we die.

20 Then Moses said vnto the people, Feare not: for God is come to \* proue you, and that his feare may be before you, that ye sinne not.

21 So the people stood aſtore off, but Moses drew nere vnto the darkenesse where God was.

22 ¶ And the Lord said vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue sene that I haue talked with yon from heauen.

23 Ye shall not make therefore with me gods of silver, nor gods of golde: you shall make you none.

24 \* An altar of earth shalt thou make vnto me, and thereon shalt offer thy burn offerings, and thy \* peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 \* But if thou wilt make me an altar of stone, thou shalt not build it of hewen stones: for if thou shalt vp thy toole vpon them, thou hast polluted \* them.

26 Neither shalt thou goe vp by steps vnto mine altar, that thy \* filthinesse be not discouered thereon.

## CHAP. XXI.

Temporall and ciuill ordinances appointed by God touching seruants, seruantes, and wrongs: the seruants whereof death was iustified a man, but are giuen to breake out corrupt nature, which else would breake out into all mischefe and euill.

NOW are the lawes, which thou shalt set before them:

2 \* If thou buy an Ebrew seruant, hee shall serue

\* So resdy is hee rather to blew mercy then to punish.

\* Leu. 19, 12, deuo. 5, 11, mat. 5, 33.

\* Which by beaſting ſailie we call by his Name, or by contemning it.

\* Which is by interdicting the spirituall rest, by hearing Gods word, and resting from worldly troubles.

\* Chap. 7, 12, 13, 14, 15.

\* Or, wife.

\* Gen. 2, 24.

\* Deut. 5, 16, mat. 15, 4, 16, 17, 18, 19.

\* By the parents also is meant all that haue authority vnto vs.

\* Mat. 5, 28.

\* I thus loue and I professe thy brethren.

\* But be pure in heart, word and deed.

\* I but study to faue his goods.

\* But further his good name, I will speake truth.

\* Rom. 7, 5.

\* Thou mayest see to much as with his hinderances in anything.

\* Or, heard.

\* Or, seruants.

\* Deut. 5, 24, Or, 14, 15, 16, 17, 18.

\* Whether you will obey his precept as you promise, Chap. 19, 10.

\* Chap. 17, 9, and 38, 7.

\* Leuit. 3, 1.

\* Deut. 17, 1, 2, 3, 4.

\* Erit, that is, the stone.

\* Which might be by his rooping or flying abroad of his clothes.

\* Leuit. 24, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.



a Paying no money  
b Not having  
wife nor children

c Till her time of  
menstrue was ex-  
pired, which  
might be the  
seventh yeere or  
the eighth.

d Ex. Code.  
e Where the  
Iudges sat.

f That is, to the  
yeere of Jubile,  
which was every  
fiftieth yeere.  
g I continued el-  
der by power; y  
as to the inlaw  
that the master  
should marry her,  
g By giving ano-  
ther money to buy  
her of him.

h Or, as the law  
hath it, he shall  
give his dowry.  
i For his sonne.  
j Neither many  
her himselfe, nor  
give another mo-  
ney to buy her,  
nor below her  
upon his sonne.  
k Lev. 14, 17.  
l Though a man  
be killed in un-  
lawful; yet this  
Gods providence  
therein should be  
seen.

m Deut. 19, 3.  
n The holiness  
of the place ought  
not to defend the  
murderer.

\* Lev. 24, 9. pro-  
no, 20. Mark 14, 5.  
no, 2, 10.

o Either faine off  
him or worse.  
p By his civill  
lawes.

q Or, as King of his  
time.

r By the civill  
magistrate, but  
before God he is  
a murderer.  
s Of the wedding  
or child.

t Or, as the law.

u Lev. 24, 10. pro-  
no, 21. Mat. 23, 34.  
v The execution  
of this law onely  
belonged to the  
magistrate, blas-  
phemy.

serve sixe yeeres, and in the seventh hee shall goe out free for nothing.

3 If he came himselfe alone, he shall goe out himselfe alone: if he were married, then his wife shall goe out with him.

4 If his master hath given him a wife and she hath borne him sonnes or daughters, the wife and her children shall be her masters, but he shall goe out himselfe alone.

5 But if the servant say thus, I love my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the Iudges, and set him to the dore, or to the poste, and his master shall boere his eare through with an awle, and he shall serve him for ever.

7 Likewise if a man sell his daughter to be a servant, shee shall not goe out as the men servants doe.

8 If the please not her master, who hath betrothed her to himselfe, then shall hee cause to buy her: hee shall have no power to sell her to a strange people, seeing hee despised her.

9 But if he hath betrothed her vnto his sonne, he shall deale with her according to the custome of the daughters.

10 If he take her another wife, hee shall not diminish her food, her raiment, and recompence of her virginity.

11 And if he doe not these three vnto her, then shall she goe out free, paying no money.

12 \* He that smiteth a man, and he die, shall die the death.

13 And if a man hath not layed waite, but God hath offered him into his hand, \* then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine altar that he may die.

15 \* Also hee that smiteth his father or his mother, shall die the death.

16 \* And he that stealeth a man, and selleth him, if it be found with him, shall die the death.

17 \* \* And he that curseth his father or his mother, shall die the death.

18 \* When men also strue together, and one smite another with a stone, or with the fist, and he die not but lieth in bed,

19 If he rise againe and walke without vpon his staffe, then shall he that smote him goe to quire, same onely he shall beare his charges if for his resting, and shall pay for his healing.

20 \* And if a man smite his servant, or his maide with a rodde, and he die vnder his hand, he shall be surely punished.

21 But if he continue a day or two dayes, hee shall not be punished: for he is his money.

22 \* Also if men strue and hurt a woman with child, so that her child depart from her, and death follow not, hee shall be surely punished, according as the womans husband shall appoint him, or he shall pay as the Iudges determine.

23 But if death follow, then thou shalt pay life for life.

24 \* Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 \* And if a man smite his servant in the eye,

or his maide in the eye, and hath perished it, hee shall let him goe free for his eye.

27 Also if he smite out his servants tooth, or his maides tooth, he shall let him goe out free for his tooth.

28 \* If an ox gore a man or woman that he die, the ox shall be stoned to death, and his flesh shall not be eaten, but the owner of the ox shall goe quire.

29 If the ox were wont to push in times past, and it hath bene told his master, and hee hath not kept him, and after hee killeth a man or a woman, the ox shall be stoned, and his owner shall die also.

30 If there be set to him a summe of money, then hee shall pay the ransom of his life, whatsoeuer shall be layd vpon him.

31 Whether he hath gored a sonne, or gored a daughter, hee shall iudged after the same manner.

32 If the ox gore a servant or a maide, hee shall giue vnto their master thirty shekels of silver, and the ox shall be stoned.

33 \* And when a man shall open a well, or when he shall digge a pit and couer it not, and an ox or an asse fall therein,

34 The owner of the pit shall make it good, and giue money to the owner thereof, but the dead beast shall be his.

35 \* And if a mans ox hurt his neighbours ox that he die, then they shall sell the liue ox, and diuide the money thereof, and the dead ox also they shall diuide.

36 Or if it be known that the ox hath vfed to push in times past, and his master hath not kept him, he shall pay ox for ox, but the dead shall be his owne.

## CHAP. XXII.

1 Of thefts. 2 Damage. 3 Lending. 4 Borrowing. 5 Keeping of maides. 6 Witchcraft. 7 Idolatry. 8 Support of strangers, widows, and fatherless. 9 Vjury. 10 Reuenge to Magistrates.

IF a man steale an ox or a sheepe, and kill it or sell it, he shall restore fine oxen for the ox, and foure sheepe for the sheepe.

2 \* If a thiefe be found breaking vp, and be smitten that he die, no blood shall be shed for him.

3 But if it be in the day light, a blood shall be shed for him: for he should make full restitution: if he had not wherewith, then should hee be sold for his theft.

4 If the theft be found with him alive, (whether it be ox, asse, or sheepe) hee shall restore the double.

5 \* If a man doe hurt field, or vineyard, and put in his beast to feede in another mans field, he shall recompense of the best of his owne field, and of the best of his owne vineyard.

6 \* If fire breake out, and catch in the thornes, and the stacks of come, or the standing come, or the field be consumed, he that kindled the fire shall make full restitution.

7 \* If a man deliuer his neighbour money or stuffe to keepe, and it be stolen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe be not found, then the master of the house shall be brought vnto the Iudges to sweare, whether he hath put his hand vnto his neighbours goods, or no.

9 In all manner of trespass, whether it be for

f So God reuenge truthfully in the maiestie of his might.

\* Gen. 9, 5.  
If the beast be punished, much more shall the murderer.  
Or, as the law is.

By the next of the kindred of him that is to be slain.

Reade Gen. 25, 15.

This law forbid-eth not onely not to hurt, but to be ware least any be hurt.

A richer great beast of the herd.

A small beast of the flocks.

\* 3. Gen. 22, 6.

Breaking an house to enter in, or undermining.

As when the fauour is shed upon him.

He shall be put to death that killeth him.

As it is in his word.

4 See. gods.  
d That is, whether he hath stolen.





\* Chap. 33. 2.  
Deut. 7. 2. 1.  
1st Jo. 24. 22.

\* Deut. 7. 25.  
n God commu-  
nity his not onely  
not to worship  
idols, but to de-  
stroy them.

\* Chas. 16. all things  
necessary for this  
present life.

\* Deut. 7. 24.  
p I will make  
them afraid at thy  
comming, and  
send mine Angel  
to destroy them, at  
Chap. 33. 2.  
\* 1st Jo. 24. 22.

a Called the Sea  
of Sittim.  
b Of Arabia cal-  
led Sittim.  
c Te-wit, Ephraim  
\* Chap. 33. 25.  
Deut. 7. 2.  
d Eiv. offener of  
sinne.  
e Deut. 7. 26.  
1st Jo. 24. 22.

a When he called  
him vp to the  
mountaine to give  
him the Law, be-  
ginning at the 20.  
chap. hitherto.

b When he had  
received these  
Laws, in mount  
Sinai.  
c Eiv. judgments.  
\* Chap. 19. 8.

\* Chap. 30. 24.  
d Or, at the foot of  
the mountaine.

e For as yet the  
Priesthood was  
not given to Leui.

f Or, he looked  
back.

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemy vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel \* shall goe before thee, and bring thee vnto the Amorites, & the Hittites, and the Perizzites, and the Canaanites, the Hiuities, and the Iebuſaites, and I will destroy them.

24 Thou shalt not bow downe to their gods, neither feare them, nor doe after the workes of them: but \* wterly ouerthrow them, and breake in peeces their images.

25 For yee shall serue the Lord your God, and he shall blesse thy bread and thy water, and I will take all tickenſe away from the midst of thee.

26 ¶ \* There shall none cast their fruit, nor be barren in thy land: the number of thy dayes will I fulfill.

27 I will send my ¶ feare before thee, and will destroy all the people among whom thou shalt go: and I will make all thine enemies turne their backs vnto thee:

28 And I will send \* homets before thee, which shall drive out the Hiuities, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yere, least the land grow to a wilderness, and the beaſts of the field multiply against thee.

30 By litle & litle I will drive them out from thy face, vntill thou increase, and inherit the land.

31 And I will make thy coſtes from the red ſea vnto the sea of the Philistines, and from the desert vnto the ¶ Riuer: for I will deliuer the inhabitants of the land into your hand, and thou shalt drive them out from thy face.

32 \* Thou shalt make no couenant with them, nor with their gods:

33 Neither shalt they dwell in thy land, least they make thee sinne against me: for if thou serue their gods, surely it shall be thy ¶ destruction.

# CHAP. XXIII.

3 The people promise to obey God. 4 Moses writeth the ciuill Lawes. 5, 13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 15 Moses was forty dayes and forty nights in the mountaine.

NOW hee had ¶ said vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and ye shall worship before off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people goe vp with him.

3 ¶ Afterward Moses came and tolde the people all the wordes of the Lord, and all the ¶ Lawes: and all the people answered with one voyce, and sayd, \* All the things which the Lord hath said, will we doe.

4 And Moses wrote all the wordes of the Lord, and rofe vp early, and set vp an ¶ alt. ¶ under the mountaine, and twelue pillars according to the twelue tribes of Israel.

5 And he sent yong ¶ men of the children of Israel, which offered burnt offerings of beeces, and sacrificed peace offerings vnto the Lord.

6 Then Moses took halfe of the blood, and put it in balens, and halfe of the blood he sprinkled on the altar.

7 After, hee tooke the ¶ booke of the con-  
cunt, and read it in the audience of the people

who sayd, All that the Lord hath sayd, we will doe, and be obedient.

8 Then Moses tooke the \* blood, and sprinkled it on the people; and sayd, Behold, the blood of the couenant, which the Lord hath made with you concerning all these things.

9 ¶ Then went vp Moses, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they ¶ sawe the God of Israel, and vnder his feete was as it were a ¶ worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel hee ¶ laide not his hand: also they saw God, and sate eate and drinke.

12 ¶ And the Lord ¶ said vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee ¶ tables of stone, and the Law, and the Commandement, which I haue written, for to teach ¶ them.

13 Then Moses rose vp, and his minister Iosua: and Moses went vp into the mountaine of God.

14 And said vnto the Elders, Tarie vs here vntill we come againe vnto you; and behold, Aaron, and Hur are with you: whoſoeuer hath any matters, let him come to them.

15 Then Moses went vp to the mountaine, and the cloud covered the mountaine.

16 And the glory of the Lord abode vpon mount Sinai, and the cloud covered ¶ it six dayes: and the seuenth day he called vnto Moses out of the middes of the cloud.

17 And the sight of the glory of the Lord was like ¶ consuming fire on the toppes of the mountaine, in the eyes of the children of Israel.

18 And Moses entred into the middes of the cloud, and went vp to the mountaine: and Moses was in the \* mount fourtie dayes and fourtie nights.

# CHAP. XXV.

2 The voluntary gifts for the making of the Tabernacle. 3 The forme of the Arke. 4 The Mercie-seate. 5 The Table. 6 The Candeleſke. 40 Altinſt be done according to the pattern.

TThen the Lord spake vnto Moses, saying, 2 ¶ Speake vnto the children of Israel that they receive an offering for mee: of ¶ every man, whose heart giueh it freely, yee shall take the offering for mee.

3 And this is the offering which yee shall ¶ take of them, gold, and silver, and brasse,

4 And ¶ blue ſilke, and purple, and scarlet, and fine linnen, and goats haire,

5 And remmes skinned coloured red, and the skinned of badgers, and the wood ¶ Shittim,

6 Oyle for the light, spices for a ¶ anoynting oyle, and for the perfume of sweet sauour,

7 Onix stones, and stones to be set in the ¶ Ephod, and in the ¶ breastplate

8 Also they shall make me a ¶ Sanctuary, that I may dwell among them.

9 According to all that I shew thee, euen so shall yee make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an ¶ Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and a halfe high:

11 And thou shalt overlay it with pure gold, and within shalt thou overlay it, and shalt make

\* 1 Pet. 1. 2.  
Heb. 9. 10.  
d Which blood  
signifieth that the  
couenant between  
cannot be satisfied  
without blood-  
shedding.  
e As particularly  
their infirmities  
could behold his  
make.

f Eiv. he made  
He made them  
not afraid, nor  
punished them.  
g That is, rejoy-  
ced.  
h The second  
time.

i Signifying the  
hardnesse of our  
hearts, except  
God do write his  
Law therein by  
his Spirit, 1st  
Jo. 3. 18.  
1 Cor.  
10. 20.  
k To a  
people.

l Or, him.

m The Lord appea-  
reth like deuon-  
ing fire to consume  
sin, but to them  
that be draweth  
with his Spirit,  
he is like pleasant  
Saphir.  
\* Chap. 34. 2.  
Deut. 9. 9.

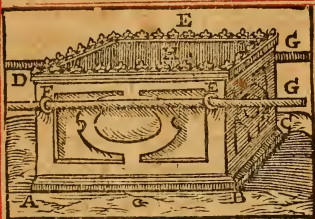
n After the moſt  
and iudiciall Law  
he giueh them the  
economicall Law,  
that nothing  
should be leſt to  
men's invention.  
\* Chap. 35. 5.  
p For the build-  
ing and site of the  
Tabernacle.  
q Or, yllus.  
r Which is  
thought to be a  
kind of cedar,  
which will not  
rotte.

s Ordained for  
the Priests.  
\* Chap. 28. 4.  
\* Chap. 28. 15.  
t A place both  
of sacrifice, and  
to heare the Law,  
\* Chap. 37. 2.

1 Or, a table and a border.  
2 Or, four.

make vpon it a crowne of gold round about.  
12 And thou shalt cast four rings of golde for it, and put them in the foure corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.  
13 And thou shalt make barres of Shittim wood, and couer them with gold.  
14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



AB The length, two cubites and an halfe.  
BC The breadth a cubite and an halfe.  
AD The height a cubite and an halfe.  
E The golden  
F He that his out shall be free by paying the hire  
H Dint, 12, gold  
16

was covered with gold to put through the rings to carry the Arke. inner part of the Arke where the Testimonie was put.

1 The Arke tablet, the cod of Anany and Maana which were a testimonie of Gods presence.  
2 Or, mourning: or propitiatory.  
3 Where God appeared

15 The barres shall be in the rings of the Arke: they shall not be taken away from it.  
16 So thou shalt put in the Arke the Testimonie, which I shall giue thee.  
17 Also thou shalt make a Mercie-seate of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.  
18 And thou shalt put it there: and this was a figure of Christ,

PROPI TIATORIE OR MER CIE-SEAT.



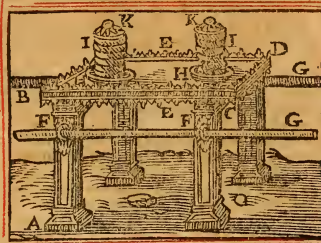
1 The Propitiatory or Mercie-seat which is the covering of the Arke of the Testimonie, set apart in this edition for plainnesse.  
K The place where I stood the while and answered from above the Propitiatory, and from betweene the wings of the Cherubims.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercieseat.  
19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the other end: of the master of the Mercieseat shall ye make the Cherubims, on the two ends thereof.  
20 And the Cherubims shall stretch their wings on hie, couering the Mercieseat with their wings and their faces one to another: to the Mercieseat ward shall the faces of the Cherubims be.  
21 And thou shalt put the Mercieseat above vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee.  
22 And there I will declare

1 Or, with 40 40 40 with 40 40

thee, and from above the Mercieseat \* betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandment vnto the children of Israel.

THE TABLE OF THE SHEW BREAD.



AB The height a cubite and an halfe.  
BC The length two cubites.  
CD The breadth a cubite.  
E A crowne of gold above and beneath separated the one from the other by a border of an hand breadth thicke, which declareth that the Table was an hand

breadth thicke. F The four rings. G The barres to carry the Table, which were put through the rings. H Dishes wherein the Shewbread was put.  
1 The twelve cakes or loaves called the Shewbread. K The goblets or covering cups.

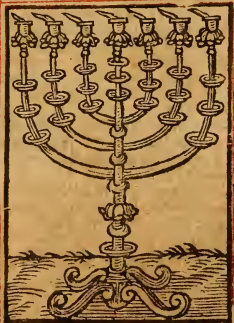
23 \* Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and a halfe high:  
24 And thou shalt couer it with pure golde, and make thereto a crowne of gold round about.  
25 Thou shalt also make vnto it a border of four fingers round about: and thou shalt make a golden crowne round about the border thereof:  
26 After, thou shalt make for it foure rings of gold, and shalt put the rings in the foure corners that are in the foure feete thereof:  
27ouer against the border shall the rings be for places for barres to beare the Table.  
28 And thou shalt make the barres of Shittim wood, and shalt overlay them with gold, that the Table may be borne with them.  
29 Thou shalt make also dishes for it, and incense cups for it, and coverings for it, and goblets, wherewith it shall be covered, seven of fine gold shalt thou make them.  
30 And thou shalt set vpon the Table Shew bread before me continually.

1 Or, 37. 10

1 Or, a table  
16

1 Or, a table  
16

THE CANDELSTICKE.



Because the fashion of the Candelstick is so plaine and euident, it needeth not to describe the particular parts thereof according to the order of letters. Onely to shew, it is said in the 20 verse that there shall be seven bowls or cups in the Candelstick, as must be understood of the staffe or handle: for there are but three for every one of the other branches.  
Also the knobs of the Candelstick, are those which are vnder the branches, at their issue out of the staffe on either side.

1 Or, 37. 10



21 Chap. 37. 17.  
Gie shall be  
molen, but be-  
sen out of the  
lumps of golde  
with the hammer.

31 \* Also thou shalt make a candlesticke of pure gold: of 4 worke beaten out with the hammer shall the Candlesticke be made, his shaft, and his branches, his boules, his knops: and his floures shall be of the same.

32 Sixe branches also shall come out of the sides of it: three branches of the candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

33 Three boules like vnto almonds, one knop and one floure in one branch: and three boules like almonds in the other branch, one knop and one floure: so throughout the sixe branches that come out of the Candlesticke.

34 And in the *shaft* of the Candlesticke shall be foure boules like vnto almonds, his knops and his floures.

35 And there shall be a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the sixe branches coming out of the Candlesticke.

36 Their knops and their branches shall be thereof: all this shall be one beaten worke of pure golde.

37 And thou shalt make the seuen lampes thereof: & the lampes thereof shall thou put thereon, to giue light toward that is before it.

38 Also the snuffers and snuffedithes thereof shall be of pure golde.

39 Of a talent of fine gold shalt thou make it with all these instruments.

40 \* Looke therefore that thou make them after their fashion, that was shewed thee in the mountaine.

### CHAP. XXVI.

\* The forme of the Tabernacle and the appoyntments. 31 The place of the Arke, of the Merle-stone, of the Table, and of the Candlesticke.

Afterward thou shalt make the Tabernacle with tenne curtaynes of fine twined linnen and blew silke, and purple, and skarlet: and in them thou shalt make Cherubims of brodered worke.

### THE FIRST COVERING OF THE TABERNACLE.

#### NORTH.



#### SOUTH.

AB, CD The ten curtaynes which were eight and twenty cubits long of Cherubims worke. A B The breadth of a curtaine was foure cubites, and so the ten were forty cubites broad. E G Two curtaynes and an halfe: so that the whole layd together, decketh that the Tabernacle was thirty cubites long, and twelue broad. F H Taches or hookes to tie the curtaynes.

2 The length of one curtaine shall be eight and twenty cubites, and the breadth of one curtaine foure cubites: euery one of the curtaynes shall

haue one measure.

3 Fine curtaynes shall be coupled one to another: and the other fine curtaynes shall be coupled one to another.

4 And thou shalt make strings of blew silke vpon the edge of the one curtaine, which is in the seluedge of the coupling: and likewise shalt thou make in the edge of the other curtaine in the seluedge, in the second coupling.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the second coupling: the strings shall be one right against another.

6 Thou shalt make also fiftie taches of gold, and couple the curtaynes one to another with the taches, and it shall be one Tabernacle.

### THE CURTAINES OF GOATES HAIRE.

#### NORTH.



#### SOUTH.

These eleven curtaynes of goats haire were put about the other tenne. A and the eleuenth hangd before the entry of the Tabernacle, looke B. These were also thirty cubits long, and the other but eight and twenty, and therefore on the Southside they were a cubite longer then the other, looke C. And also another on the Northside that the beards might be covered.

7 Also thou shalt make curtaynes of goats haire, to be a covering vpon the Tabernacle, that shall make them to the number of eleuen curtaynes.

8 The length of a curtaine shall be thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaynes shall be of one measure.

9 And thou shalt couple fine curtaynes by themselves, and the sixe curtaynes by themselves: but thou shalt double the sixt curtaine vpon the forefront of the covering.

10 And thou shalt make fiftie strings in the edge of one curtaine in the seluedge of the coupling, and fiftie strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fiftie taches of brasse, and fasten them on the strings, and shalt couple the covering together that it may be one.

12 And the remnant that resteth in the curtaynes of the covering, euen the halfe curtaine that resteth, shall be left at the backe side of the Tabernacle.

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaynes of covering may remaine on either side of the Tabernacle to couer it.

14 Moreover, for that covering thou shalt make a covering of rammes skines died red, and a covering of badgers skines aboue.

15 Also thou shalt make boards for the Tabernacle of Shittim wood, and thou shalt make them to

b On the side that the curtaynes might be tyed together.

c In tying together both the sides.

d Or, hookes.

e Or, partition.

f A tenth raine and whether should make it.

g That is, fine on the one side, and fine on the other, and the five strings hanging out the doore of the Tabernacle.

h Or, hookes.

i For these curtaynes were two cubites longer then the curtaynes of the Tabernacle, so that they were sides by a cubite on both sides.

k To be put vpon the covering that was made of goats haire.

l This was the third covering of the Tabernacle.

16 Ten cubites *shall be* the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons *shall be* in one board set in order as the feete of a Ladder, one against another: thus shalt thou make for all the boards of the Tabernacle.

### THE TABERNACLE.



A Twentie boards on the Southside, and as many on the Northside, which were of ten cubits in length, that is, from E to E. The breadth of each was a cubite and halfe, by reason whereof, all ioynted together, made thirtie cubites, which was the length of the Tabernacle. I Josephus writeth that each board was an handfull thicke. B The weather part of the boards which was cut into two an handfull thicke. C The two mortises, for each tenon one, wrought in two pieces apart, whereas the boards were put, they received the tenons, and held the boards up. D D D D D Signifie five barres to hold the boards in order: four passed without the boards, the fiftieth went thorow the thickest of the boards, wherein holes were made therefore. E E Two rings, one at the upper part, and another at the weather part of the boards, which ioynted the sides of the Tabernacle, asid. G H A vaile hanging on four pillars, and where through the barres passed, asid. I The most holy place, wherein on the Southside the Candlestick was placed, and on the Northside against it, the Table of shewbread. L Eight boards that close up the Tabernacle on the West end, which was the uppermost end of the place. M A hanging or vaile, which was at the entrise of the Tabernacle, being at the East end, which was fastened to hang at fine pillars.

18 And thou shalt make boards for the Tabernacle, even twentie boards on the Southside, even full South.

19 And thou shalt make fortie ¶ sockets of silver under the twentie boards, ¶ two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 In like maner on the other side of the Tabernacle toward the North side *shall be* twentie boards,

21 And their fourtie sockets of silver, two sockets under one board, and two sockets under another board.

22 And on the side of the Tabernacle, toward the West, shalt thou make sixe boards.

23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shall be ioynted beneath, and likewise they shall be ioynted above to a ring: thus shall it be for them two; they shall be for five corners.

25 So they shall be eight boards having sockets of silver, even sixteene sockets, that is, two sockets under one board, and two sockets under another board.

26 ¶ Then thou shalt make five barres of Shittim wood for the boards of one side of the Tabernacle.

27 And such *shall be* for the boards of the other side of the Tabernacle toward the Westside.

28 And the middle barre shall goe through the middes of the boards, from end to end.

29 And thou shalt cover the boards with gold, and make their rings of golde, for places for the barres, and thou shalt cover the barres with gold.

30 So thou shalt reare up the Tabernacle, according to the fashion thereof, which was shewed thee in the Mount.

31 ¶ Moreover, thou shalt make a vaile of blew filke, and purple, and skarlet, and fine twined linnen: thou shalt make it of broidred worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood covered with golde, (whose hooks shall be of golde) standing vpon foure sockets of silver.

33 ¶ Afterward thou shalt hang the vaile ¶ on the hooks, that thou mayest bring in thither, that is, within the vaile, the Arke of the Testimonie: and the vaile shall make you a separation betweene the Holy place, and the most holy place.

34 Also thou shalt put the Mercieseat vpon the Arke of the Testimonie in the most Holy place.

35 And thou shalt set the Table without the vaile, and the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

36 Also thou shalt make an hanging for the doore of the Tabernacle of blew filke, and purple, and skarlet, and fine twined linnen wrought with needle.

37 And thou shalt make for the hanging five pillars of Shittim, and cover them with gold: their heads shall be of gold, and thou shalt cast five sockets of brasie for them.

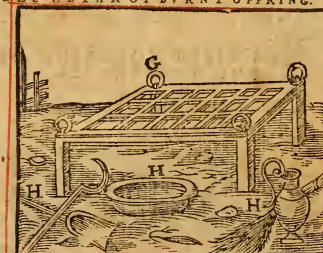
### CHAP. XXVII.

1 The Altar of the burnt offering. 2 The court of the Tabernacle.

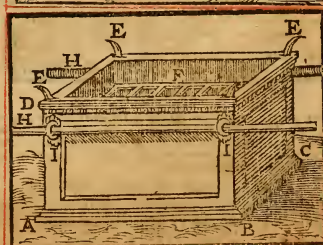
3 The laver continually burning.

4 Ouerouer thou shalt make the Altar of Shittim wood, five cubites long and five cubites

THE ALTAR OF BURNT OFFERING.



A B The length containing five cubites.  
B C The breadth as much.  
A D The height three cubites.  
E The four barres or four corners.  
F The grate which was set within the Altar, & whereupon the sacrifice was burnt.  
G Four rings to lift up the grate by, when they needed the ashes.  
H The barres to carry the Altar.  
I The rings through which the barres were put.  
H H A



Paints, beams, fleshehooks, & barres, & such instruments appertaining to the

k Some rede, heads of the pillars.  
l Elev. Under the hook: meaning that it should hang downward from the hook.  
m Whereinto the hie priest only entered once a year.  
n Meaning, in the holy place.

n This hanging of vaile was betweene the holy place, and there where the people went.

a For the burnt offering.

¶ Or, last pieces wherein were the mortises for the tenons.

¶ The Hebrew word signifieth twinned: deciding that they should be so perfect and well ioynted as was possible.



broad (the altar shall be foure square) and the height thereof three cubites.

2 And thou shalt make it *hories* in the foure corners thereof: the *hories* shall be of it selfe, and thou shalt couer it with brasse.

3 Also thou shalt make his *affpaines* for his affes, and his besomes, and his basins, &c his *heth-hooks*; and his *centers*: thou shalt make all the instruments thereof of brasse.

4 And thou shalt make vnto it a grate, like networke of brasse: also vpon that grate shalt thou make foure brazen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the altar hollow *betweene* the boards: as God beweth thee in the mount, so shall they make it.

9 Also thou shalt make the court of the Tabernacle in the South side, euen full South: the court shall haue curtaynes of fine twined linnen, of an hundred cubites long, for one side.

10 And it shall haue twenty pillars, with their twenty sockets of brasse: the heads of the pillars, and their *fillets* shall be siluer.

11 Likewise on the Northside in length there shall be hangings of an hundred cubites long, and the twenty pillars thereof with their twenty sockets of brasse: the heads of the pillars and the *fillets* shall be siluer.

12 And the breadth of the court, on the Westside shall haue curtaynes of fiftie cubites, with their ten pillars, and their ten sockets.

13 And the breadth of the court, Eastward full East, shall haue fiftie cubites.

14 Also hangings of fiftene cubites shall be on the one side with their three pillars and their three sockets.

15 Likewise on the other side shall be hangings of fiftene cubits, with their three pillars and their three sockets.

16 And in the gate of the court shall be a vaile of twenty cubites of blue silke, and purple, and scarlet, and fine twined linnen wrought with needle, with the foure pillars thereof and their four sockets.

17 All the pillars of the court shall haue fillets of siluer round about, with their heads of siluer, and their sockets of brasse.

18 The length of the court shall be an hundred cubites, and the breadth fiftie at either end, and the height fye cubites, and the hangings of fine twined linnen, and their sockets of brasse.

19 All the vessels of the Tabernacle for all manner seruise thereof, and all the *pinnes* thereof, and all his *pinnes* of the court shall be brasse.

20 And thou shalt command the children of Israel, that they bring vnto thee pure oyle olive beaten for the light, that the lampes may alway burne.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sonnes dresse them from eue-

ning to morning before the Lord, for a statute for euer vnto their generations, to be observed by the children of Israel.

# CHAP. XXVIII.

1 The Lord calleth Aaron & his sonnes to the Priesthood, 2 Their garments: 3, 29. Aaron enteth into the Sanctuary in the name of the children of Israel: 30 Vm and Thummon. 31 Aaron beareth the iniquity of the Israelites offerings.

And cause thou thy brother Aaron to come vnto thee, and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: I meane, Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes,

2 Also thou shalt make holy garments for Aaron thy brother, a glorious and beautiful.

3 Therefore thou shalt speake vnto all cunning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to consecrate him, that hee may serue mee in the Priests office.

## THE GARMENTS OF THE HIGH PRIEST.



4 Now these shall be the garments, which they shall make, a brestplate, and an ephod, and a robe, and a broidered coat, a miter, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priests office.

5 Therefore they shall take golde and blue silke, and purple, and scarlet, and fine linnen.

6 And they shall make the ephod of gold, blue silke, and purple, scarlet, and fine twined linnen of broidered worke.

7 The two shoulders thereof shall be ioyned together by their two edges: so shall it be closed.

8 And the imbroided gird of the same ephod, which shalbe vpon him, shall be of the same woike and stuffe, euen of gold, blue silke, and purple, and scarlet, and fine twined linnen.

9 And thou shalt take two Onix stones, and graue vpon them the names of the children of Israel.

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to their generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel, by a grauer of signets that worketh in I graue in stone, and shalt make them to be set and embossed

b Of the same wood and mares not fastened vnto it.

c Or, five pinnes.

d Ebr, netz.

e This was the sanctuary into the Tabernacle, where the people stood.

f They were certain hoops or circles for to beate the pillars.

g Meaning, certaines of fiftie cubites.

h Of the doore of the court.

i Ebr, fiftie in fiftie.

j Or, stakes, which with the curtaynes were fastened to the ground.

k Such as cometh from the pline, when it is first pressed or beaten.

l Or, of gold & silver.

a Wherby his office may be knowne to be glorious and excellent.

b Ebr, misin leam, which is to separate him from the rest.

A The Ephod or chiton coat, which was like cloth of gold, and was girded vnto him, wherem was the brest plate with the twelve stones, which was tied about with two changes to two Onix stones, and beneath with two laces.

B The robe which was vnto the ephod, wherem were ioyned the pomegranates and beles of gold.

C The tunicle or broidered coat, which was vnder the robe and longer then it, and was also without sleeves.

f A stone and drisse coat with-onne stones, put vpon vnto his garments to keepe them close vnto him.

d which went about his ymoos coate.

e As they were to be, so should they be given in order.

wards for

That Aaron might remember the Israelites to Godward.

Of the bosses.

It was so called, because the high Priest could not give sentence in judgement without that on his breast.

The description of the breastplate.

Or, Sardine.

Or, Emeraude.

Or, Carbuncle.

Or, Jasper.

Eleazar's Breastplate.

Which are upon the shoulders.

Which are beneath.

Aaron shall not enter into the holy place in his own name, but in the name of all the children of Israel. Vrim signifies Right, and Thummim perfection: declaring that the stones of the breastplate were most cleare, and of perfect beauty: by Vrim also is meant Knowledge, and Thummim holiness, shewing what vertues are required in the Priests.

bossed in gold.

12. And thou shalt put the two stones upon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord upon his two shoulders for a remembrance.

13. So thou shalt make bosses of gold.

14. And two chaines of fine golde: at the end of wrethen worke shalt thou make them, and shalt fasten the wrethen chaines vpon the bosses.

15. Also thou shalt make the breastplate of iudgement with broidered worke: like the worke of the Ephod shalt thou make it: of gold, blue filke, and purple, and scarlet, and fine twined linnen shalt thou make it.

16. Four square it shall be and double, an hand breadth long and an hand breadth broad.

17. Then thou shalt set it full of places for stones, even foures rowes of stones: the order shall be this, a sapphire, a topaze, and a carbuncle in the first row.

18. And in the second rowe thou shalt set an emeraude, a saphir, and a diamond.

19. And in the third row a turkeis, an achate, and an hematite.

20. And in the fourth row a chrysolite, an onix, and a iasper: and they shall be set in gold in their embossments.

21. And the stones shall be according to the names of the children of Israel, twelue; according to their names, grauen in signets: every one after his name, and they shall be for the twelue tribes.

22. Then thou shalt make vpon the breastplate two chaines at the ends, of wrethen worke of pure gold.

23. Thou shalt make also vpon the breastplate two rings of gold, and put the two rings on the two ends of the breastplate.

24. And thou shalt put the two wrethen chaines of golde in the two rings in the endes of the breastplate.

25. And the other two ends of the two wrethen chaines, thou shalt fasten in the two embossments, and shalt put them vpon the shoulders of the Ephod vpon the forside of it.

26. Also thou shalt make two rings of gold, which thou shalt put in the two other endes of the breastplate, vpon the border thereof, toward the inside of the Ephod.

27. And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forefront of it over against the coupling of it vpon the broidered gird of the Ephod.

28. Thus shall they bind the breastplate by his rings vpon the rings of the Ephod, with a lace of blue filke, that it may be fast vpon the broidered gird of the Ephod, and that the breastplate be not loosed from the Ephod.

29. So Aaron shall beare the names of the children of Israel in the breastplate of iudgement vpon his heart, when hee goeth into the holy place for a remembrance continually before the Lord.

30. Also thou shalt put in the breastplate of iudgement, the Vrim and the Thummim, which shall be vpon Aarons heart, when hee goeth in before the Lord, and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31. And thou shalt make the robe of the Ephod altogether of blue filke.

32. And the hole for his head shall be in the middes of it, having an edge of wouen worke round about the collar of it: so shall it be as the collar of an habergion, that it rent not.

33. And beneath vpon the skirts thereof, thou shalt make pomegranates of blue filke, and purple, and scarlet round about the skirts thereof, and bells of gold betweene them round about:

34. That is, a golden bell and a pomegranate, a golden beand a pomegranate round about vpon the skirts of the robe.

35. So shall it be vpon Aaron, when hee ministereth, and his sound shall be heard when he goeth into the holy place before the Lord, and when he cometh out, and hee shall not die.

36. Also thou shalt make a plate of pure gold, and grate thereon, as signets are grauen. HOLINES TO THE LORD.

37. And thou shalt put it on a blue filke lace, and it shall be vpon the miter, even vpon the forefront of the miter shall it be.

38. So shall it be vpon Aarons forehead, that Aaron may beare the iniquitie of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes vpon his forehead, to make them acceptable before the Lord.

39. Likewise thou shalt imbroider the fine linnen coat, and thou shalt make a miter of fine linnen, but thou shalt make a gridle of needle worke.

40. Also thou shalt make for Aarons sonnes coats, and thou shalt make them girdles, and boners: thou shalt make them for glory and comeliness.

41. And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoynt them, and fill their hands, and sanctifie them, that they may minister vnto mee in the priests office.

42. Thou shalt also make them linnen breeches to cover their priuities: from the loynes vnto the thighs shall they reach.

43. And they shall be for Aaron and his sonnes, when they come into the Tabernacle of the Congregation, or when they come vnto the altar to minister in the holy place, that they commit not iniquity, and so die. This shall be a law for ever vnto him, and to his seed after him.

CHAP. XXIX.

The manner of consecrating the Priests. 38 The continual sacrifice. 45 The Lord promiseth to dwell among the children of Israel.

THIS thing also shalt thou do vnto them, when thou consecratest them to be my Priests, Take a young calfe, and two rammes without blemish,

2. And vneatened bread, and cakes vneatened tempered with oyle, and wafers vneatened anoynted with oyle: (of fine wheat flowre shalt thou make them.)

3. Then thou shalt put them in one basket, and present them in the basket with the calfe and the two rammes,

4. And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5. Also thou shalt take the garments, and put vpon Aaron the tunicle, and the robe of the Ephod,

Exodus 45, 29

Holiness appertaineth to the Lord: for he is most holy, and nothing vnholy may appeare before him. Their offerings could not be so perfect, but some fault would be the sin: which sin the high Priest bare, and pacified God.

That is, consecrate them, by giving them things to offer, and then by admit them to their office.

Or, of linen. It is nothing that their nakedness.

Leuit. 22, 28

To offer them in sacrifice.

Which was next to the Ephod.



Ephod, and the Ephod, and the brestplate, and shalt close them to him with the brodered gird of the Ephod.

6 Then thou shalt put the mitre vpon his head, and shalt put the holy \* crowne vpon the mitre.

7 And thou shalt take the anoynting \* oyle, and shalt powre vpon his head and anoynt him.

8 And thou shalt bring his sonnes, and put coats vpon them.

9 And thou shalt gird them with girdles, both Aaron and his sonnes: and thou shalt put the bonets on them, and the Priests office shall be theirs for a perpetual law: thou \* shalt also fill the hands of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calfe before the Tabernacle of the congregation, \* and Aaron and his sonnes shall put their hands vpon the head of the calfe.

11 So shalt thou kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the Altar with thy finger, and shalt powre all the rest of the blood at the foote of the Altar.

13 \* Also thou shalt take all the fat that conereth the inwards; and the call, that is on the liuer, and the two kidneis; and the fat that is vpon them, and shalt burne them vpon the Altar.

14 But the flesh of the calfe, and his skin, and his young shalt thou burne with fire without the hoaste: it is a flinne offering.

15 \* Thou shalt also take one ramme, and Aaron and his sonnes shall put their hand vpon the head of the ramme.

16 Then shalt thou kill the ramme, & take his blood, and sprinkle it round about vpon the Altar.

17 And thou shalt cut the ramme in pieces, and wash the iwards of him and his legs, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon the Altar: for it is a burnt offering vnto the Lord for a sweet sauiour: it is an offering made by fire vnto the Lord.

19 And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it vpon the lappe of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is vpon the altar, and of the anoynting oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be hallowed, and his cloathes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat, and the rumpe, euen the fat that conereth the inwards, and the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the \* ramme of consecration.)

23 And one lofe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of vneleuened bread that is before the Lord:

24 And thou shalt put all this in the hands of

Aaron, and the Altar, the hands of his sonnes, and shalt shake the wife thereof before the Lord.

25 \* And thou shalt receiue them of their hands, and shalt bring them vnto the altar besides the burnt offering for a sweet sauiour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to \* and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the brest of the flacke offering, and the shoulder of this flacke offering; which was shaken to and fro, and which was heaued vp of the ramme of the consecration which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heauie offering, and it shall be an heauie offering of the children of Israel, of their \* peace offerings, euen their heauie offering to the Lord.

29 \* And the holy garments which appertaine to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrated therein.

30 That sonne that shall be Priest in his stead, shall put on tenen dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 \* Thou shalt take the ramme of the consecration, and see the his flesh in the holy place.

32 \* And Aaron and his sonnes shall eate the flesh of the ramme, & the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 \* So they shall eate these things, whereby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

34 \* Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes according to all things which I haue commanded thee: tenen dayes shalt thou \* consecrate them.

36 And shalt offer euery day a calfe for a sinne offering for \* reconciliation: & thou shalt cleanse the Altar, when thou shalt offer vpon it for reconciliation, and shalt anoynt it to sanctifie it.

37 Seven dayes shalt thou cleanse the Altar and sanctifie it, for the Altar shall be most holy: and whatsoever toucheth the Altar, shall be holy.

38 \* Now this is that which thou shalt present vpon the altar: euen two lambs of one yeere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a \* tenth part of fine flower mingled with the fourth part of an Hin of beaten oyle, and the fourth part of an Hin of wine for a drinke offering.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweet sauiour vnto the Lord.

42 This shall be a continual burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make

\* Chap. 28. 36.  
\* Chap. 30. 35.

\* Chap. 28. 41.  
A Cr. consecrate  
etern.

\* Leuit. 1. 6.  
Signifying that  
the sacrifice was  
also offered for  
them, and that they  
did approue it.

\* Leuit. 3. 3.

\* Ex. 29. 3, 4.  
5. 3.

\* Cr. 2. 2. 10.  
which causeth  
the wash of God  
to scale.

\* Meaning the  
soft and neither  
part of the eare.

\* Wherewith the  
Altar must be  
sprinkled.

\* which is offered  
for the consecra-  
tion of the his  
priest.

h This sacrifice  
the Priests did  
in one tow and 8  
East, 9. 10. North  
and South.  
i So called be-  
cause it was not  
enely taken to  
and fro, but also  
lifted vp.

k Which were  
offerings to  
God for his  
benefits.

\* Leuit. 8. 31  
and 1. 10.  
math. 12. 4.

l That is, by the  
sacrifices.

\* Ex. 28. 31  
m To appease  
Gods wrath these  
saint may be pas-  
sion.

\* Num. 28. 3.

n That is, an O-  
mer, euen Chap.  
16. 16.  
o which is a-  
bout a plate.

Or, declare my life 10/200.

recuse of my glorious presence,

Levit. 26. 12; 2. Cor. 6. 18.

It is I the Lord, that am their God,

Upon the which the sweet perfume was burnt, verse 24.

Of the same wood and matter,

Or, a great and wonder.

I make appointment with thee, no stone, ke there vnto thee.

43 There I will appoint thee, for Aaron children of Israel, and the place shall be called by my glory.

44 And I will sanctifie the Tabernacle of the Congregation and the Altar: I will sanctifie also Aaron and his sonnes to be my Priests,

45 And I will dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: I am the Lord their God.

CHAP. XXX.

The Altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 28 The brazen laver. 33 The anointing oyle. 34 The making of the perfume.

Furthermore thou shalt make an Altar of sweete perfume, of Shittim wood: thou shalt make it.

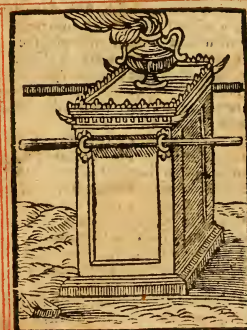
2 The length thereof a cubite, and the breadth thereof a cubite, (it shall be square) and the height thereof two cubites: the hornes thereof shall be of the same.

3 And thou shalt overlay it with fine golde, both the top thereof, and the sides thereof round about, and his hornes: also thou shalt make vnto it a crown of pure round about.

4 Besides this, thou shalt make vnder this crowne two goldea rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

THE ALTAR OF SWEETE PERFUME.



This altar was one cubite long, and one cubite broad, and in height was two cubites: the rest may be understood by the former figures.

place in h name, bar name.

not is, in the Sanctuary, and not in the holiest of all.

A meaning, when thee trimmest them, and refresheth the oyle.

Otherwise made than this, which is described.

6 After thou shalt set it before the vail, that is neere the Arke of the Testimonie, before the Mercieseat that is vpon the Testimonie, where I will appoint with thee.

7 And Aaron shall burne thereon sweete incense euery morning: when hee dresseth the lampes thereof, shall he burne it.

8 Likewise at euen, when Aaron setteth vpon the lampes thereof, he shall burne incense, this perfume shall be perpetually before the Lord, throughout your generations.

9 Ye shall offer no strange incense thereon,

nor burnt sacrifice, nor offering, neither powre any drinke offering thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere with the blood of the sinne offering in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 Afterward the Lord spake vnto Moses, saying,

12 When thou takest the summe of the children of Israel after their number, then they shall giue euery man a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

13 This shall euery man giue, that goeth into the number, halfe a shekell, after the shekell of the Sanctuary: (\* a shekel is twenty gerahs) the halfe shekell shall be an offering to the Lord.

14 All that are numbered from twenty yeeres olde and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekell, when yee shall giue an offering vnto the Lord, for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memoriall vnto the children of Israel before the Lord, for the redemption of your liues.

THE LAVER OF BRASSE.



Because the manner of this figure is not particularly described, we haue put it in this forme: aswell for that it agrees with the text, as also it is after this fashion in other copies of sundry languages.

17 Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a Lauer of brasse, and his foot of brasse to wash, and shalt put it betwene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shall wash their hands, and their feete thereat.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister, and to make the perfume of the burnt offering to the Lord, they shall wash themselves with water, leaft they die.

21 So they shall wash their hands & their feete that they die not: and this shall be to them an ordinance for euer, both vnto him and to his feede throughout their generations.

22 Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee principall spices: of the most pure myrrhe five hundredth m shekels, of sweete cinamon halfe so much, that is, two hundredth and fiftie, and of sweete calamus, two hundredth, and fiftie.

A signifying, that hee cometh to God, must be washed from all filth and corruption.

So long as the priesthood shall last.

in weighing so much. It is a kinde of a very sweete sauour within, and it is in pounds.



\* Chap. 29. 49.

o All things which appertaine to the Tabernacle.

p Neither at their burials nor otherwise.

q Either a stranger or an Israelite, save onely the Priests. r In Hebrew, Sheheleth, which is a sweete kinde of gumme and thinned as the saile.

f Onely dedicate to the use of the Tabernacle.

a I have chosen and made meere, chap. 35. 30.

b This sheweth that handicrafts are the gifts of Gods spirit, and therefore ought to be esteemed.

c I have instructed them, and instructed their knowledg. d So called, because of the cunning and art used therein, or because the whole was beaten out of one piece.

24 Also of Cassia tree hundreth, after the shekell of the Sanctuarie, and of oyle olive an \* Hin.  
25 So thou shalt make of it the oyle of holy oymnt, *euen* a most precious oymnt after the arte of the Apothicary: this shall be the oyle of holy oymnt.

26 And thou shalt anoynt the \* Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the instruments thereof, and the Candlestick, withall the instruments thereof, and the altar of incense:

28 Also the altar of burnt offering with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, and they shall be most holy: all that shall touch them, shall be holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreover thou shalt speake vnto the children of Israel, saying, This shall be an holy ointing oyle vnto me, throughout your generations.

32 None shall anoint \* mans flesh therewith, neither shall ye make any composition like vnto it: for it is holy, and shall be holy vnto you.

33 Whofoever shall make the like oymnt, or whofoever shall put any of it vpon a stranger, euen he shall be cut off from his people.

34 And the Lord said vnto Moyses, Take vnto thee these spices, pure myrrhe and \* cleare gumme and galbanim, these odours with pure frankincense of each like weight:

35 Then thou shalt make of them perfume composed after the arte of the apothicarie, mingled together, pitre and holy.

36 And thou shalt beate it to poulder, and shalt put it before the Arke of the Testimonie in the tabernacle of \* congregatio, where I will make appointment with thee: it shall be vnto you most holy.

37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the \* Lord.

38 Whofoever shall make like vnto that to smell thereto, euen he shall be cut off from his people.

CHAP. XXXI.

a God maketh Bezaleel and Aholiab meere for his worke. 33 The Sabbath day is the signe of four sanctification. 38 The Table written by the finger of God.

A Nd the Lord spake vnto Moyses, saying,  
2 Behold, I a haue called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah,

3 Whom I have filled with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all \* workmanship:

4 To find out curious workes to worke in golde, and in silver, and in brasse,

5 Also in the art to set stones, and to carue in timber, and to worke in all manner of workmanship.

6 And behold, I have ioyned him with Aholiab the sonne of Ahisamach of the tribe of Dan, and in the hearts of all that are wise hearted, haue put wisdom to make all \* I I have commanded thee:

7 That is, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercie-seate that shall be therevpon, withall instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the \* pure Candlestick with all his instru-

ments, and the Altar of perfume:

9 Likewise the Altar of burnt offering with all his instruments, and the Lauer with his foote;

10 Also the garments of the ministration, and the holy garment for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the \* anoynting oyle, and sweete perfume for the Sanctuarie: according to all that I haue commanded thee, shall they doe.

12 \* Afterward the Lord spake vnto Moyses, saying,

13 Speake thou also vnto the children of Israel, and say, I Notwithstanding keepe ye my Sabbaths: for it is a signe betwene mee and you in your generations, that ye may know that I the Lord do sanctifie you.

14 \* Ye shall therefore keepe the \* Sabbath: for it is holy vnto you: he that defleth it, shall die the death: therefore whofoever worketh therein, the same person shall be euen cut off from among his people.

15 Six dayes shall men worke, but in the seventh day is the Sabbath of the holy rest to the Lord: whofoever doth any worke in the Sabbath day, shall die the death.

16 Wherefore \* children of Israel shall keepe \* Sabbath, that they may observe the \* rest throughout their generations for an everlasting Covenant.

17 It is a signe betwene me and the children of Israel for euer, \* for in six dayes the Lord made the heauen and the earth, and in the seventh day he ceased and rested.

18 Thus (when the Lord had made an end of communing with Moyses vpon mount Sinai) \* he gaue him two Tables \* of the Testimony, euen tables of stone, written with the finger of God;

CHAP. XXXII.

4 The Israelites impute their delinquencie to the calfe. 14 God is displeased w<sup>th</sup> Moyses prayer. 19 Moyses breaketh the Tables.

B Y when the people sawe, that Moyses taried long or he came downe from the mountaine, the people gathered themselves together against Aaron, and said vnto him, Vp, \* make vs gods to go before vs: for of this Moyses (the man that brought vs out of the land of Egypt) we knowe not what is become of him.

2 And Aaron said vnto them, b Plucke off the golden eareings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto mee.

3 Then all the people plucked from themselves the golden eareings, which were in their eares, and they brought them vnto Aaron.

4 \* Who receiued them at their hands, and fashioned it with the graving tooke, and made of it a molten calfe: the they said, \* These be thy gods, O Israel, which brought thee out of \* land of egypt.

5 When Aaron saw that, hee made an Altar before it: and Aaron proclaimed, saying, To morrow shall be the holy day of the Lord.

6 So they role vp the next day in the morning, and offered burnt offerings, &c brought peace offerings also: \* the people set them downe to eate and drinke, and role vp to play.

7 ¶ Then the Lord said vnto Moyses, \* Go, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes,

e Which onely was to anoint the Priests & the instruments of the tabernacle, and not to burne.

f Though I command their workes to be done, yet will I not that you breake my Sabbath dayes.

\* Chap. 30. 12.

g God repeath this point: because the whole keeping of the law standeth in the true vye of the Sabbath, which is to cease from out workes, and to obey the will of God.

h On Sabbath.

i Gen. 31. and 1. 1. from creating his creatures, but not from governing and p<sup>ro</sup>vid<sup>ing</sup> them.

j Wherby he declared his will to his people.

a The root of idolatry is, when men thinke that God is not at hand, except they see him carnally.

b Thinking that he would rather forge idolatry, then to resigne their most precious iewels.

c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires.

d Psa. 106. 19. d They smelted of their leasens of Egypt, where they the calves, oxen and ferments worst-shipped.

\* 1. King. 12. 28.

\* 1. Cor. 10. 7.

\* Dent. 19. 15.

Whereby we see what necessity wee have to pray earnestly to God, & to keep vs in his true obedience, and to send vs good guides.

\* 1 King, 12. 28.

\* Chap. 33. 3.

Dent. 9. 17.

1. God is with them the payers of the godly way his punishment.

\* Num. 14. 23.

\* Or, liftpinne.

1. Or, repent.

g That is, thy promise made to Abraham.

\* Gen. 12. 7. and

15. 7. and 18. 14.

h All these expectations be w how excellent a thing they detoured themselves al by their idolatry.

i Partly to disprove them of their idolatry, and partly that they should have none occasion to remember it afterward.

j Such desire of good labour, and an occasion to their remembrance to speak well of their God.

8 They \* are soone turned out of the way, which I commanded them: for they have made them a molten calfe, and have worshipped it, and have offered thereto, saying, \* These be thy gods, O Israel, which have brought thee out of the land of Egypt.

9 Again the Lord said vnto Moses, \* I have seene this people, and behold, it is a stiffnecked people.

10 Now therefore let mee alone, that my wrath may waxe hote against them, for I will consume them: but I will make of thee a mighty people.

11 \* But Moses praised vnto the Lord his God, and said, O Lord, why doth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mightie hand?

12 \* Wherefore shall the Egyptians I speake, and say, He hath brought them out maliciously for to stay them in the mountains, and to consume them from the earth: I turne from thy fierce wrath, and I change thy mind from this euill toward thy people.

13 Remember \* Abraham, Izhak, and Israel thy seruants, to whom thou swairst by thine owne selfe, and saydest vnto them, \* I will multiply your feede, as the stires of heauen, and all this land, that I have spoken of will I giue vnto your feede, and they shall inherite it for euer.

14 Then the Lord changed his mind from the euill, which he threatened to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noyse of the people, as they shouted, he sayd vnto Moses, There is a noyse of ware in the hoaste.

18 Who answered, It is not the noyse of them that haue the victory, nor the noyse of them that are overcome: but I do heare the noyse of singing.

19 Now, as soone as he came neere vnto the hoaste, he saw the calfe and the dauncing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 \* After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lord waxe fierce: Thou knowest this people, that they are euen for on mischief.

23 And they sayd vnto me, Make vs gods to go before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said vnto them, Ye that haue golde, plucke it off: and they brought it mee, and I did cast it into the fire, and therewith came this calfe.

25 Moses therefore saw that the people were naked (for Aaron had made them naked vnto their shame among their enemies).

26 And Moses stood in the gate of the camp, and said, Who pertaineth to the Lord? let him come to me. And all the sonnes of Leui gathered themselves vnto him.

27 Then he said vnto them, Thus saith the Lord God of Israel: Put euery man his sword by his side, & goe to and fro, from gate to gate, through vs, and slay euery man his brother, and euery man his companion, & euery man his neighbour.

28 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day euen euery man vpon his m sonne, and vpon his brother, that there may be given you a blessing this day.)

30 And when the morning came, Moses said vnto the people, Ye haue committed a grievous crime: but now I will go vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 Therefore now if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee, rade me out of thy booke, which thou hast written.

33 Then the Lord said to Moses, Whosoever hath sinned gainst me, I will put him out of my booke.

34 Goe now therefore, bring the people vnto the place which I commanded thee: behold, mine Angell shall goe before thee, but yet in the day of my visitation I will visite their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make y calves: which he made.

## CHAP. XXXIII.

1 God promiseth to feed an Angell before his people. 2. Then he said vnto the Lord, I desire to go vp with thee. 3. Moses talked familiarly with God. 13. He prayeth for the people.

A fterward the Lord said vnto Moses, Depart: goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak, and to Iakob, saying, \* Vnto thy seed will I giue it.

2 And \* I will send an Angell before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke and hony: for I will not goe vp with thee, \* because thou art a stiffnecked people, least I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, & no man put on his best raiment. 5 (For the Lord had said vnto Moses, Say vnto the childre of Israel, Ye are a stiffnecked people, I will come suddenly vpon thee & consume thee: therefore now put thy costly rayment from thee, that I may know \* what to doe vnto thee.)

6 So the children of Israel lay their good raiment from them, after Moses came downe from the mount Horeb.

7 Then Moses took his tabernacle, and pitched it without the host far off from the hothe, and called it \* Ohel-moed. And when any did seeke to the Lord, he went out vnto the Tabernacle of the

This fact did to please God, that he turned the crime of Iakob against Leui to a blessing, Dent. 33. 9

m Intemperance God glory, we must have no respect to person, but put off all carnall affection.

n So much he esteemed the glory of God, that he preferred it to his own salvation, so I will make it known that he was neuer possessed in mine eternal comfort to life everlasting. This declares how glorious a thing idolatry is, seeing that at Moses prayer God would not fully remit it.

a The land of Canaan was compassed with hills: so they that entered into it, must passe vp by the hills. \* Gen. 12. 7. \* Chap. 23. 27. Ios. 24. 11. Dent. 7. 22.

\* Chap. 32. 9. Dent. 9. 13.

b That either I shew thee mercy, if thou repent, or else punish thy rebellion.

c That is the Tabernacle of the Congregation, so called, because the people resorted thither, when they would be instructed of the Lords will.



the Congregation, which was without the hoste.

8 And when Moses went vnto the Tabernacle, all the people rose vp, and stood every man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And asfoone as Moses was entred into the Tabernacle, the clouddie pillar descended & stood at the doore of the Tabernacle, and the Lord talked with Moses.

10 Now when all the people sawe the clouddie pillar stand at the Tabernacle doore, all the people rose vp, & worshipped every man in his tent doore.

11 And the Lord spake vnto Moses, & face to face, as a man speaketh vnto his friend. After hee turned againe into the hoste, but his seruant Iosua the sonne of Nun a yong man, departed nor out of the Tabernacle.

12 ¶ Then Moses said vnto the Lord, See thou sayest vnto me, Lead this people forth, and thou hast not shewed me whom thou wilt send with mee: thou hast sayd moreover, I know thee by a name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shewe mee now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My presence shall go with thee, and I will giue thee rest.

15 Then he said vnto him, If thy presence goe not with vs, we shall not hence.

16 And wherein now shall it be knowne, that I and thy people haue found fauour in thy sight: shall it not be when thou goest with vs: so I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord sayd vnto Moses, I will doe this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.

18 Again he sayd, I beseech thee, shewe mee thy glory.

19 And he answered, I will make all my goodness before thee, and I will proclaim the Name of the Lord before thee: \* for I will shew \* mercie to whom I will shew mercy, and will haue compassion on whom I will haue compassion.

20 Furthermore he sayd, Thou canst not see my face, for there shall no man see me, and I liue.

21 Also the Lord said, Behold, there is a place by me, and thou shalt stand vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand while I passe by.

23 After I will take away mine hand, and thou shalt see my backe parts: but my face shall not be seene.

# CHAP. XXXIV.

1 The Tables are remoued. 2 The description of God. 3 All fellowship with idolaters is forbidden. 4 The feast. 5 Moses is 40 dayes in the mount. 30 His face shineth, and he conuerseth with a will.

And the Lord sayd vnto Moses, \* Hewe thee two Tables of stone, like vnto the first, and I will write vpon the Tables the wordes that were in the first Tables, which thou brakest in pieces.

2 And be readie in the morning, that thou mayest come vp early vnto the mount of Sinai, and waite there for me in the top of the mount,

3 But let no man come vp with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattell feede ¶ before this mount.

4 ¶ Then Moses hewed ¶ two Tables of stone like vnto the first, and rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, and tooke in his hand two Tables of stone.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord:

6 So the Lord passed before his face, and cried, The Lord, the Lord, strong, mercifull, & gracious, slow to anger, and abundant in goodnesse and truth,

7 \* Referring mercie for thousands, forgiving iniquitie, and transgression and sinne, & not making the wicked innocent, \* visiting the iniquitie of the fathers vpon the children, & vpon childrens children, vnto the third and fourth generation.

8 Then Moses made haste, and bowed himselfe to the earth, and worshipped,

9 And sayd, O Lord, I pray thee, If I haue found grace in thy sight, that the Lord would now goe with vs (so for it is a stiffnecked people), and pardon our iniquitie and our sinne, and take vs for thine inheritance.

10 And he answered, Behold, \* I will make a covenant before all thy people, and will doe marvels, such as haue not bene done in all ¶ world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with thee.

11 Keepe diligently that which I command thee this day: Behold, I will call out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuities, and the Iebutites.

12 \* Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, least they bee the cause of mine among you:

13 But yee shall overthrow their altars, and breake their images in pieces, and cut downe their high places,

14 (For thou shalt bow downe to none other god, because the Lord, whose Name is \* Ielous, is a ielous God.)

15 Least thou make a \* compact with the inhabitants of the land, and when they goe whoring after their gods, and doe sacrifice vnto their gods, some man call thee, and thou \* eate of his sacrifice.

16 And least thou take of their \* daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of mettall.

18 ¶ The feast of \* vneleuened breade that thou keepe: Ieney dayes shalt thou eate vneleuened bread, as I commaunded thee, in the time of the \* moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 ¶ Every male that first openeth the wombe, shalbe mine: also all the first borne of thy flocke shalbe reckoned mine, both of beeties and sheepe.

20 But the first of asse thou shalt buy out with a lambe: and if thou redeeme him not, then thou

Most plainly and familiarly of all others, Num. 12. 7. 8. den. 34. 10.

care for thee and will preserve thee in this thy vocation.

Ex. face. Signifying that the Israelites should excell through Gods fauour all other people, ver. 16.

g thy face, thy substance, and thy mercy.

h My mercy and fatherly care. Read Chap. 34. ver. 6. 7.

i Rom. 9. 15. k For finding nothing in man that can deserve mercy, he will freely saue him.

l For Moses sawe not his face in full maiesty, but as mans weaknesse could beare.

m In mount Horeb. n So much of my glory as in this mortal life thou art able to see.

o Den. 10. 7.

p Ex. stand to me.

Or, thou.

Or, selfe.

3 This ought to be referred to the Lord, and not to Moses: proclaiming, at Chap. 31. ver. 19. Ex. a. speaking of Moses. b Dist. 5. 9. lxxx. 31. 10.

b Seeing the people are thus of name, the misery hath need to call vpon God, that hee would alwayes bee present with his Spirit. c Den. 9. 8.

d Den. 7. 2. 7.

e If thou follow their wickednes, and pollute thy selfe with their idolatry.

f Which pleasant places they chused for their idoles. g Chap. 20. 5.

h Chap. 23. 25. dent. 7. 2. 3.

i Cor. 10. 19.

j King 11. 8.

k As gold, silver, brasse, or any thing that is molten: And herein is condemned all manner of idoles, whatsoever they be made of. l Chap. 23. 15.

m Chap. 13. 4. n Chap. 13. 2. and 22. 29. 32. 44. 30.

shalt breake thy necke : all the first borne of thy sonnes shalt thou redeeme, and none shall appeare before me \* temple.

21 ¶ Six dayes shalt thou worke, and in the seuenth day thou shalt rest : both in eareing time, and in the haruest thou shalt rest.

22 ¶ Thou shalt also obserue the feast of weekes in the time of the first fruites, of wheate harvest, and the feast of gathering fruites in the end of the yeere.

23 ¶ I thriue in a yeere shall all your men children appeare before the Lord Iehouah God of Israel.

24 For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall desire thy land, when thou shalt come vp to appeare before the Lord thy God thriue in the yeere.

25 ¶ Thou shalt offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passouer be left vnto the morning.

26 The first ripe fruites of thy land thou shalt bring vnto the house of the Lord thy God : yet shalt thou not sheeth i kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these words : for after the tenor of \* these words I haue made a couenant with thee & with Israel.

28 So he was there with the Lord 4 fourtie dayes & forty nights, and did neither eate bread nor drinke water, & he wrote in the Tables \* the words of the couenant, euen the Ten commandments.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie were in Moses hand, as hee descended from the mount : (now Moses wist not that the skinne of his face shone bright, after that God had talked with him.)

30 And Aaron and all the children of Israel looked vpon Moses, and beheld, the skin of his face shone bright, and they were afraid to come neere him.

31 But Moses called them : and Aaron and all the chiefe of the congregation returned vnto him : and Moses talked with them.

32 And afterward all the children of Israel came neere, and he charged them with all that the Lord had said vnto him in mount Sinai.

33 So Moses made an end of communing with them, \* and had put a couering vpon his face.

34 But, when Moses came in before the Lord to speake with him, he tooke off the couering vntill he came out : then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright, therefore Moses put the couering vpon his face, vntill he went to speake with God.

CHAP. XXXV.

The Sabbath, the five gifts are required. 21 The reason of the gifts to offer. 30 Bezileel and Aholiab are praised of Moses.

Then Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the wordes which the Lord hath commanded, that ye should doe them :

2 ¶ Sixe dayes thou shalt worke, but the seuenth day thou shalt vnto the holy Sabbath of rest vnto the Lord, whoeuer doth any worke therein, shall die.

3 Ye shall kinde no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Again, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the Lord : whoeuer is of a \* willing heart, let him bring this offering to the Lord, namely golde, and siluer, and brasse :

6 And blew silke, and purple, and skarlet, and fine linnen, and goats haire,

7 And rams skins died red, and badgers skins with Shittim wood :

8 Also oyle for light, and spices for the anointing oyle, and for the sweete incense,

9 And onyx stones, and stones to be set in the Ephod, and in the breest plate,

10 And all the wise & hearted among you, shall come and make all that the Lord hath commanded :

11 That is, the \* Tabernacle, the paullion thereof, and his conering, & his taches, and his boards, his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof \* the Mercie-seate, and the vail that \* couereth it.

13 The Table, and the barres of it, and all the instruments thereof, and the shewbread :

14 Also the Candlestick of light & his instruments, and his lampes with the oyle for the light :

15 \* Likewise the Altar of perfume and his barres, and the anointing oyle, and the sweete incense, and the vail of the doore at the entering in of the Tabernacle,

16 The \* Altar of burnt offering with his brazen grate, his barres and all his instruments, the lauer and his foote,

17 The hangings of the court, his pillars & his sockets, and the vail of the gate of the court,

18 The pinnes of the Tabernacle, and the pinnes of the court with their cordes.

19 The 4 ministring garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one, whose heart \* encouraged him, & euery one, whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Both men and women, as many as were free hearted, came and brought taches & eareings, and rings, and bracelets, all \* were jewels of gold : and euery one that offered an offering of gold vnto the Lord :

23 Euery man also, which had blew silke, and purple, and skarlet, and fine linnen and goats haire, and rammes skines died red, and badgers skins, brought them.

24 All that offered an oblation of siluer and of brasse, brought the offering vnto the Lord : and euery one, that had Shittim wood for any manner worke of the ministration, brought it.

25 And all the women that were \* wise hearted, did spin with their hands, and brought the spun worke, euen the blew silke, and the purple, the skarlet, and fine linnen.

\* Chap. 13. 25.  
Exodus. 35. 4.  
\* Without offering something.  
\* Chap. 23. 12.  
\* Chap. 23. 16.

g Which was in September, when the sunne declined, which in the count of politicall things they called the end of the yeere.

\* Deut. 16. 16.  
Chap. 21. 14. 17.  
h God promisseth to defend them and sheirs, which obey his commandement.  
\* Chap. 23. 18.

i Read Chap. 23. 15.  
Deut. 16. 21.  
\* Chap. 24. 18.  
Aut. 9. 9.

k This miracle was to confirme the authority of the law, and ought no more to be followed then other miracles.  
\* Deut. 4. 23.  
l Or, words.

† Read 1. Cor. 3. 7.

\* 1. Cor. 3. 13.  
m Which was in the Tabernacle of the congregation.

\* Chap. 25. 6.

b Read Chap. 25. 3.

\* Chap. 26. 31.

e Which hanged before the Mercy-seate that it could not be seene.

\* Chap. 30. 11.

\* Chap. 27. 1.

d Such as appertaine to the leuitice of the Tabernacle.

e He, lifted him up.

f Or, bookes.

g He with whom was found, which were witnes and experts.



f That is, which were good spinners.

\* Chap. 30. 23.

g Vnto Moses as a minister thereof.

\* Chap. 31. 2.

Or, with the spirit of God,

h Pertaining to graving, or carving, or such like.

\* Chap. 26. 1.

i Eiv. misfen heart.

k By the Sanctuary he meant here all the Tabernacle.

l Meaning, the Israelites.

m A rare example and notable to see the people to ready to serve God with their goods.

\* Chap. 26. 3. 4. d which were kind pictures with wings in the faces of children,

26 Likewise all the women, whose hearts were mouoed with knowledge, spun goats haire.

27 And the rulers brought onyx stones, and stones to be set in the Ephod, & in the brest plate:

28 Also spice, and oyle for light, and for the anointing oyle, and for the sweet perfume.

29 Every man and woman of the children of Israel, whose heartes mouoed them willingly to bring for all the worke which the Lord had commanded them to make by the hand of Moses, brought a free offering vnto the Lord.

30 ¶ Then Moses sayde vnto the children of Israel, Behold, \* the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudah,

31 And hath filled him with an excellent spirit of wisdom, of vnderstanding, and of knowledge, and in all manner worke,

32 To finde out curious workes, to worke in gold, and in siluer, and in brasse,

33 And in graving stones to set them, and in carving of wood, euen to make any manner of fine worke.

34 And he hath put in his heart that he may teach other: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath hee filled with wisdom of heart to worke all manner of cunning \* and broidred, and needle worke: in blew silk, and in purple, in skarlet: and in fine linnen and weaving, euen to doe all manner of worke and subtil inventions.

CHAP. XXXVI.

1 The great residence of the people. 2 The curtains made. 3 The coverings. 4 The boards. 5 The tabernacle. 6 The vails.

T Hen wrought Bezaleel, and Aholiab, and all cunning men, to whom the Lord gaue wisdom, & vnderstanding, to know how to worke all manner of worke for the seruice of the Sanctuary, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisdom, euen as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moses all the offering which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also they brought still vnto him free gifts every morning.

4 So all the wise men, that wrought all the holie worke, came every man from his worke which they wrought.

5 And spake to Moses, saying, The people bring too much, and more then enough for the vse of the worke, which the Lord hath commanded to be made.

6 Then Moses gaue a commandement, and they caused it to be proclaymed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 \* All the cunning men therefore among the workmen, made for the Tabernacle ten curtains of fine twined linnen, and of blew silk, and purple, and skarlet. Cherubims of broidred worke made they vpon them.

9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain foure cubites: and the curtains were all of one sile.

10 And hee coupled five curtains together, and other five coupled he together.

11 And hee made strings of blew silk by the edge of one curtain, in the seluedge of the coupling: likewise hee made on the side of the other curtain in the seluedge in the second coupling.

12 \* Fifty strings made he in the one curtain, and fifty strings made he in the edge of the other curtain, which was in the second coupling: the strings were let one against another.

13 After hee made fiftie taches of golde, and coupled the curtains one to another with the taches: so was it one Tabernacle.

14 ¶ Also hee made curtains of goats haire for the covering vpon the Tabernacle: he made them to the number of eleuen curtains.

15 The length of one curtain had thirtie cubites, and the breadth of one curtain foure cubites: the eleuen curtains were of one sile.

16 And hee coupled five curtains by themselves, and fixe curtains by themselves.

17 Also hee made fiftie strings vpon the edge of one curtain in the seluedge in the coupling, and fiftie strings made he vpon the edge of the other curtain in the second coupling.

18 He made also fiftie taches of brasse to couple the covering that it might be one.

19 And hee made a covering vpon the pavilion of rammes skinned red, and a covering of badgers skinned about.

20 ¶ Likewise hee made the boards for the Tabernacle, of Shittim wood to stand vp.

21 The length of a board was ten cubites, and the breadth of one board was a cubite & an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So hee made twentie boards for the South side of the Tabernacle, euen full South.

24 And fourtie sockets of siluer made hee vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, hee made twentie boards.

26 And their forty sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward the Westside of the Tabernacle he made fixe boards.

28 And two boardes made hee in the corners of the Tabernacle for either side,

29 And they were \* ioyned beneath, and likewise were made fure about with a ring: this hee did to both in both corners.

30 So there were eight boards, & their sixteene sockets of siluer, vnder every board two sockets.

31 ¶ After hee made \* barres of Shittim wood, five for the boards in the one side of the Tabernacle,

32 And five barres for the boards in the other side of the Tabernacle, and five bars for the boards of the Tabernacle on the side toward the West.

33 And hee made the middelt barre to thooze through the boards, from the one end to the other.

34 He overlaid also the boards with gold, and made their rings of gold for places for the barres.

\* Chap. 26. 10.

Or, looker.

Or, gailther.

These two were about the covering of goats haire,

¶ And to beare vpon the curtains of the Tabernacle,

g Or, toward the Sea, which was the Sea called Mediterranean.

h Westward from Ierusalem.

\* Chap. 26. 24.

\* Chap. 26. 28. and 30. 4. 5.

E 3 and

h Which was betweene the Sanctuary and the Holiest of all.

h Or, braile.

i Which was betweene the court and the Sanctuary.

h Or, golden lavers.

\* Chap. 25. 10.

h Like battlements.

\* Chap. 25. 17.

b Of the selfe same matter that the Mercileafe was.

h Or, foure fingers

\* Chap. 25. 22.

and couered the barres with golde.

35 Moreover he made a vaile of blew silke and purple, and of skarlet, and of fine twined linnē; with Cherubims of broyered worke made he it:

36 And made thereunto foure pillars of Shittim, & overlaid them with gold; whose hooks were also of gold, and hee cast for them foure sockets of filver.

37 And he made an hanging for the Tabernacle doore, of blew silke, and purple, and skarlet, and fine twined linnen and needie worke.

38 And the tye pillars of it with their hookes, and overlaid their chippers and their filets with golde, but their fise sockets were of brasile.

# CHAP. XXXVII.

1 The Arke. 2 The Mercileafe. 3 The Table. 4 The Candlestike. 5 The altar of incense.

AFTER this, Bezaleel made the \* Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe high:

2 And overlaid it with fine golde within and without, and made a crowne of gold to it round about,

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 And he made the \* Mercileafe of pure gold: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of gold, vpon the two ends of the Mercileafe: even of worke beaten with the hammer made he them.

8 One Cherub on the one end, and another Cherub on the other end: of the Mercileafe made he the Cherubims, at the two ends thereof.

9 And the Cherubims spread out their wings on high, & couered the Mercileafe with their wings, and their faces were one towards another toward the Mercileafe were the faces of the Cherubims.

10 And he made the Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he overlaid it with fine golde, and made thereto a crowne of gold round about.

12 Also he made thereto a border of an halfe breadth round about, and made vpon the border a crowne of gold round about.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feete thereof.

14 Against the border were the rings as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and couered them with gold to beare the Table.

16 Also he made the instruments for the Table of pure gold: dishes for it, and incense cups for it, and goblets for it, and coverings for it, wherewith it should be couered.

17 Likewise he made the Candlesticke of pure gold: of worke beaten out with the hammer made he the Candlesticke: and his shaft, and his branche, his bolles, his knops, & his floures were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

19 In one branch three bolles made like almonds, a knop and a floure; and in another branch three bolles made like almonds, a knop and a floure: and so throughout the sixe branches that proceeded out of the Candlesticke.

20 And vpon the Candlesticke were foure bolles after the fashion of almonds, the knoppes thereof and the floures thereof.

21 That is, vnder euery two branches a knop made thereof, & a knop vnder the second branch thereof, & a knop vnder the third branch thereof, according to the six branches coming out of it.

22 Their knops and their branches were of the same: it was all one \* beaten worke of pure gold.

23 And he made for it seauen lampes with the snuffers, and snuffdishes thereof of pure gold.

24 Of a talent of pure gold made he it with all the instruments thereof.

25 Furthermore he made the \* perfume altar of Shittim wood: the length of it was a cubite, & the breadth of it a cubite (it was square) and two cubites high, & the horns thereof were of the same.

26 And he couered it with pure gold, both the top and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of gold for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, and overlaid them with golde.

29 And he made the holy \* anynting oyle, and the sweet pure incense after the apothecaries art,

# CHAP. XXXVIII.

6 The altar of burnt offering. 8 The brasen Lauer. 9 The Court. 24 The summe of that the people offered.

ALSO he made the altar of the burnt offering \* of Shittim wood: five cubites was the length thereof, and five cubites the breadth thereof: it was square and three cubites high.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, and he overlaid it with brasile.

3 Also he made all the instruments of the altar: the \* ashpans, and the besoms and the basins, the fleshhookes, and the \* censers: all the instruments thereof made he of brasile.

4 Moreover, he made a brasen grate wrought like a net to the Altar, vnder the compasse of it beneath in the middes of it.

5 And cast foure rings of brasile for the foure endes of the grate to put barres in.

6 And he made the barres of Shittim wood, and couered them with brasile.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it \* hollow within the boordes.

8 Also he made the lauer of brasile, and the foote of it of brasile of the \* glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 Finally, he made the court on the South side full South: the hangings of the court were of fine twined linnen, hauing an hundred cubites,

10 This

\* Chap. 25. 36.

6 Reade Chap. 25. 39.

\* Chap. 30. 1. 2. 3. 4.

\* Chap. 30. 33. 34.

\* Chap. 27. 1.

h Or, fire-pans.

\* Chap. 27. 3.

a So that the gridiron or grate was halfe so high as the altar, and stood within it.

\* Chap. 27. 8. b R. Kimhi saith, that the women brought their looking glasses, which were of brasile or fine metall, and offered them freely vnto theve of the Tabernacle: which was a bright thing and of great make.



10 Their pillars *uvere* twentie, and their brassen sockets twentie : the hookes of the pillars, and their fillets *uvere* of filuer.

11 And on the Northside the hangings *uvere* an hundred cubites : their pillars twentie, and their sockets of brasse twentie, the hookes of the pillars and their fillets of filuer.

12 On the westside also *uvere* hangings of fiftie cubites, their ten pillars with their ten sockets : the hookes of the pillars and their fillets of filuer.

13 And toward the Eastside, full East *uvere* hangings of fiftie cubites.

14 The hangings of the one side *uvere* fifteene cubites, their three pillars, and their three sockets :

15 \* And of the other side of the court gate on both sides *uvere* hangings of fifteene cubites, *uwith* their three pillars and their three sockets.

16 All the hangings of the court round about *uvere* of fine twined linnen.

17 But the sockets of the pillars *uvere* of brasse : the hookes of the pillars and their fillets of filuer, and the couering of their chapters of filuer : and all the pillars of the court were hooped about with filuer.

18 He made also the hanging of the gate of the court of needlwork, blew filke, and purple, and skarlet, and fine twined linnen, *euven* twentie cubites long, and five cubites in height & bredth, † like the hangings of the court.

19 And their pillars *uvere* foure with their foure sockets of brasse : their hooks of filuer, and the couering of the chapters, and their fillets of filuer.

20 But all the \* pinnes of the Tabernacle and of the court round about were of brasse.

21 † These are the parts of the Tabernacle, *I meane*, of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of the † Leuites, by the hand of Ithamar sonne to Aaron the Priests.

22 So Bazeleel the sonne of Uri, the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a cunning workman, and an embroiderer, and a worker of needlwork in blew filke, and in purple, and in skarlet, & in fine linnen,

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twentie talents and seuen hundredth and thirtie shekels, according to the shekel of the Sanctuary.

25 But the filuer of them that were numbred in the Congregation, *uvas* an hundredth talents, & a thousand seuen hundredth seuentie and five shekels, fier the shekel of the Sanctuary.

26 A † portion for aman, *that is*, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred from twentie yeere old and aboue, among fixe hundredth thousand, and three thousand, and five hundredth and fiftie men.

27 Moreover there were an hundredth talents of filuer, to cast the sockets of the Sanctuary, and the sockets of the vaile : an hundredth sockets of an hundredth talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seuen hundredth and seuentie and five shekels, and overlaid their chapters, and made fillets about them.

29 Also the brasse of the offering *uvas* seuentie

talents, and two thousand, and foure hundredth shekels.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation, and the brassen altar, and the brassen grate which was for it, with all the instruments of the Altar.

31 And the sockets of the court round about, and the sockets for the court gate, and all the \* pinnes of the Tabernacle, and all the pinnes of the court round about.

## CHAP. XXXIX.

† The apparel of Aaron and his sonnes. 32 All the the Lord commanded was made, and finished. 43 Moses blessed the people.

M oreouer they made \* garments of ministration to minister in the Sanctuarie of blew filke, and purple, and skarlet : they \* made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of gold, blew filke and purple, and skarlet, and fine twined linnen.

3 And they did beate the gold into thinne plates, and cut it into wiers, to worke it in † blew filke and in the purple, and in the skarlet, and in the fine linnen, with broidered worke.

4 For the which they made thoulders to couple together : for it was clofed by the two edges thereof.

5 And the broidered gard of his Ephod that was vpon him, was of the same stuff, and of like worke : *euven* of gold, of blew filke, and purple, and skarlet, and fine twined linnen, as the Lord had commanded Moses.

6 † And they wrought \* *twou* Onyx stones clofed in ouches of golde, and grained, as † signets ate grauen, with the names of the children of Israel.

7 And put them on the shoulders of the Ephod, as stones for \* a remembrance of † children of Israel, as the Lord had commanded Moses.

8 † Also he made the breastplate of broidered worke like the worke of the Ephod : *to witt*, of gold, blew filke, and purple, and skarlet, and fine twined linnen.

9 They made the breastplate double, and it was square, an hand breadth long, and an hand breadth broad : *it uvas* also double.

10 And they filled it with foure rowes of stones. The order *uvas* thus, a Rubie, a Topaze, and a Carbuncle in the first rowe :

11 And in the second rowe an Emeraud, a Sapphire, and a Diamond :

12 Also in the third rowe \* a Turkeis, an Achate, and an Heliotrite :

13 Likewile in the fourth rowe a Chrysolite, an Onyx, and a Iasper, clofed and set in ouches of golde.

14 So the stones *uvere* according to the names of the children of Israel, *euven* twelue † after their names, grauen like signets, every one after his name, according to the twelue tribes.

15 After, they made vpon the breastplate chains at the ends, of wrenn worke and pure gold.

16 They made also two bottles of gold, and two gold rings, and put the two rings in the two corners of the breastplate.

17 And they put the two wrenn chains of gold in the two rings in the corners of the breastplate.

18 Also the two *ouer* ends of the two wren-

Reside the weight of a talent, Chap. 35. 30.

\* Chap. 27. 19.

As countings for the Aike, the Candellike, the Altars, and such like. \* Chap. 3. 10. And 35. 20.

\* Chap. 28. 9. b That is, of very fine and curious workeman ship.

\* Chap. 28. 12.

c Or a figure, which stone authors write that it comes from, c the twine of the bestrallied Lyons.

d That is, every tribe had his name written in a stone.

then chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two *other* corners of the breastplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two *other* golden rings, and put them on the two sides of the Ephod: beneath on the forefide of it, and ouer against his coupling about the broidered gard of the Ephod.

21 Then they fastened the breastplate by his rings vnto the rings of the Ephod, with a lace of blew filke, that it might be fast vpon the broidered gard of the Ephod, and that the breastplate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 Moreover, he made the robe of the Ephod of women worke, altogether of blew filke.

23 And the hole of the robe was in the mids of it, as the collar of an habergion, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates of blew filke & purple, and scarlet, and fine linnen twined.

25 They made also \*bels of pure gold, and put the bels betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 After, they made coates of fine linnen, of women worke for Aaron and for his sonnes.

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen breeches of fine twined linnen.

29 And the girdle of fine twined linnen, and of blew filke, and purple, and scarlet, *even* of neede worke, as the Lord had commanded Moses.

30 Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription like to the graving of a signet, \*H O L I N E S T O T H E L O R D.

31 And they tied vnto it a lace of blew filke, to fasten it on high vpon the miter, as the Lord had commanded Moses.

32 This was all the worke of the Tabernacle, *even* of the Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

33 Afterward they brought the Tabernacle vnto Moses, & Tabernacle and all his instruments, his taches, his boards, his barres, and his pillars, and his sockets,

34 And the couering of rammes skintnes: died red, and the couering of badgers skintnes, and the couering vaile,

35 The Arke of the testimony, and the barres thereof, and the Mercie-seate.

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure Candlesticke, the lamps thereof, *even* the Lampes set in order, and all the instruments thereof, and the oyle for light:

38 Also the golden Altar, and the anoynting oyle, and the sweet incense, and the hanging of the Tabernacle doore,

39 The brazen Altar with his grate of brasie, his barres and all his instruments, the Lauer and his foote,

40 The curtains of the court with his pillars, and his sockets, and the hanging to the court gate, and his cords, and his pines, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuary, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to every point that the Lord had commanded Moses, to the children of Israel made all the worke.

43 And Moses beheld all the worke, and beheld they had done it as the Lord had commanded: so had they done: And Moses blessed them.

## CHAP. XL.

1 The Tabernacle with the apparences is reared up. 34 The glory of the Lord appeareth in the cloud couering the Tabernacle.

Then the Lord spake vnto Moses, saying,

2 In the *first* day of the first month in the very first of the same month shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and coner the Arke with the vaile.

4 Also thou shalt bring in the Table, and set it in order as it doth require: thou shalt also bring in the Candlesticke, and light his lampes.

5 And thou shalt set the incense Altar of gold before the Arke of the Testimonie, and put the hanging at the doore of the Tabernacle.

6 Moreover, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anoynting oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoynt the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may bee an altar most holy.

11 Also thou shalt anoynt the Lauer, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoynt him, and sanctifie him, that he may minister vnto me in the Priests office:

14 Thou shalt also bring his sonnes & cloathe them with garments,

15 And shalt anoynt them as thou diddest anoynt their father, that they may minister vnto mee in the Priests office: for their anoynting shall bee a signe, that the Priesthood shall bee euerslasting vnto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he.

Signifying that in Gods matters man may neither add, nor diminish, & praised God for the peoples diligence, and prayed for them,

After that Moses had bene 40 dayes, and 40 nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set vp in Abid, which month containeth halfe March and halfe April.

Reside Chap. 25.

35. Thus is, the Altar of perfume, or to burne incense on.

36. This hanging or vaile was betweene the Sanctuary & the court.

37. This hanging or vaile was betweene the Sanctuary & the court.

38. This hanging or vaile was betweene the Sanctuary & the court.

39. This hanging or vaile was betweene the Sanctuary & the court.

40. This hanging or vaile was betweene the Sanctuary & the court.

41. This hanging or vaile was betweene the Sanctuary & the court.

42. This hanging or vaile was betweene the Sanctuary & the court.

43. This hanging or vaile was betweene the Sanctuary & the court.

44. This hanging or vaile was betweene the Sanctuary & the court.

45. This hanging or vaile was betweene the Sanctuary & the court.

46. This hanging or vaile was betweene the Sanctuary & the court.

47. This hanging or vaile was betweene the Sanctuary & the court.

48. This hanging or vaile was betweene the Sanctuary & the court.

49. This hanging or vaile was betweene the Sanctuary & the court.

50. This hanging or vaile was betweene the Sanctuary & the court.

51. This hanging or vaile was betweene the Sanctuary & the court.

52. This hanging or vaile was betweene the Sanctuary & the court.

53. This hanging or vaile was betweene the Sanctuary & the court.

54. This hanging or vaile was betweene the Sanctuary & the court.

55. This hanging or vaile was betweene the Sanctuary & the court.

Which was next vnder the Ephod. Where hee should put thorow his head.

\* Chap. 28. 33.

\* Chap. 28. 42.

\* Chap. 28. 36.

\* Chap. 27. 21.

So called, because it hanged before the Mercie-seate and covered it from sight, Chap. 25. 12.

Or, which Aaron dressed and refilled with oyle every morning, Chap. 30. 7.



\* Num. 7. 1.  
\* After they came  
out of Egypt,  
Num. 7. 1.

17 \* Thus was the Tabernacle reared vp the first day of the first month in the second yeere.

18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boards thereof, and put in the barres of it, & reared vp his pillars.

19 And he spread the covering ouer the Tabernacle, & put the covering of that covering on high about it, as § Lord had commanded Moses.

20 ¶ And hee tooke and put the 7 Testimonie in the Arke, and put the barres in the rings of the Arke, & set the Mercy-seate on high vpon the Arke.

21 He brought also the Arke into the Tabernacle, & hanged vp the \* covering vaile, and covered the Arke of the Testimonie, as the Lord had commanded Moses.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the North-side of the Tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward the Southside of the Tabernacle.

25 And hee § lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreover, hee set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Also hee hanged vp the vaile at the § doore of the Tabernacle.

29 After, he set the burnt offering Altar vwith-

out the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering & the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Laver between the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord had commanded Moses.

33 Finally, hee reared vp the court round about the Tabernacle & the Altar, and hanged vp the vaile at the court gate: so Moses finished the worke.

34 ¶ Then the cloude covered the Tabernacle of the Congregation, and the glorie of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if the cloude ascended not, then they journeyed not till the day that it ascended.

38 For the cloude of the Lord was vpon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneys.

\* Num. 9. 15.  
1. King. 8. 10.

h Thus the presence  
of God preceded  
and guided them  
night and day till  
they came to the  
land promised.

§ Or, set vp.

§ Between the  
Sanctuary and the  
court.

\* Because in this  
booke it chiefly in-  
terates of the Le-  
uites, and of things  
pertaining to their  
office.

## THE THIRD BOOKE OF MOSES, CALLED \* LEVITICYS.

### THE ARGVMENT.

AS God day by most singular benefites declareth himselfe to be mindfull of his Church: so hee would not that they should haue any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and Religion. Therefore hee ordeined diuers kinds of oblations and sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Leuites, their apparell, offices, conuersation and portion: he shewed vwhat feastes they should obserue, and in vwhat times. Moreover, hee declareth by these sacrifices and ceremonies, that the reward of sinne is death, and that vwithout the blood of Christ the innocent Lambe, there can bee no forgiveness of sinnes. And because they should giue no place to their owne inuentions (vwhich thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, vwhat they should doe, as vwhat feastes they should offer and eate: vwhat diseases were contagious and to be avoided: vwhat order they should take for all manner of filthinesse and pollution to purge it: vwhose company they should flee: vwhat marriages were lawfull: and vwhat politike lawes were profitable. VVhich things declared, he promised fauour and blessing to them that keepe his lawes, and threatened his curse to them that transgressed them.

### CHAP. I.

1 Of burnt offerings for particular persons. 3 10 and 14 The manner to offer burnt offerings: as of bullocke, of sheep and kid.

¶ Hereby Moses declareth that hee taught nothing to the people but what which hee received of God.  
b So they could offer of none other sort, but of these which were commanded.

Ow the Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,  
2 Speake vnto the children of Israel, & thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of cattell, as of beees and of the sheepe,

3 \* If his sacrifice be a burnt offering of the herde, he shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the Tabernacle of the Congregation before the Lord.

4 And hee shall put his hand vpon the head of the burnt offering, and it shalbe accepted ¶ to the Lord, to be his atonement.

5 And he shall kill the bullocke before the Lord, and the Priests Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the altar, that is by the doore of the Tabernacle of the Congregation.

\* Exod. 29. 30.

c Meaning, within the court of the Tabernacle.

¶ Or, to him.

d The Priest or Leuite.

e Of the burnt offering, Exod. 29. 12.

6 Then

6 Then shall he flay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shall lay the parts in order, the head and the 8 shall vpon the wood that is in the fire which is vpon the altar.

9 But the inward parts thereof and the legges thereof he shall wash in water, and the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweete saour vnto the Lord.

10 8 And if his sacrifice be the burnt offering be of the flocks (as of the sheepe, or of the goats) he shall offer a male without blemish.

11 8 And he shall kill it on the Northside of the altar 8 before the Lord, and the Priests Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

12 And he shall cut it in 8 pieces, separating his head and his 8 kall, and the Priest shall lay them in order vpon the wood that lyeth in the fire which is on the altar:

13 But he shall wash the inward parts, and the legges with water, and the Priest shall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a sweete saour vnto the Lord.

14 8 And if his sacrifice be a burnt offering to the Lord of the fowles, then shall he offer his sacrifice of the turtle doves, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, and i wring the necke of it afunder, and burne it on the altar: and the blood thereof shall be shed vpon the side of the altar.

16 And he shall plucke out his maw with his feathers, and cast them beside the altar on the 8 East part in the place of the ashes.

17 And he shall cleaue it with his wings, but not diuide it afunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweete saour vnto the Lord.

### CHAP. II.

8 The meate offering is after these sortes of fine flour vnto the Lord. 4 Of bread baked.

AND when any will offer a meate offering vnto the Lord, his offering shall be of fine flour, and he shall powre oyle vpon it, and put incense thereon.

2 And shall bring it vnto Aarons sonnes the Priests, and 8 he shall take thence his handfull of the flour, and of the oyle with all the incense, and the Priest shall burne it for a memoriall vpon the altar: for it is an offering made by fire for a sweete saour vnto the Lord.

3 8 But the remnant of the meate offering shall be Aarons and his sonnes: for it is 8 most holy of the Lords offering made by fire.

4 8 If thou bring also a meate offering baken in the oven, it shall be an unleavened cake of fine flour mingled with oyle, or an unleavened wafer anyointed with oyle.

5 8 But if thy meate offering be an oblation of the frying pan, it shall be of fine flour unleavened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: for it is a meate offering.

7 8 And if thy meate offering be an oblation made in the caldron, it shall be made of fine flour with oyle.

8 After, thou shalt bring the meate offering (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shall bring it to the altar.

9 And the Priest shall take from the meate offering a memoriall of it, and shall burne it vpon the altar: for it is an oblation 8 made by fire for a sweete saour vnto the Lord.

10 But that which is left of the meate offering, shall be Aarons and his sonnes: for it is most holy of the offerings of the Lord made by fire.

11 All the meate offerings which ye shall offer vnto the Lord, shall be made without leauen: for ye shall neither burne leauen nor hony in any offering of the Lord made by fire.

12 8 In the oblation of the first fruites ye shall offer it vnto the Lord, but they shall not be burnt 8 vpon the altar for a sweete saour.

13 (All the meate offerings also shalt thou season with 8 salt, neither shalt thou suffer the lack of the 8 covenant of thy God to be lacking from thy meate offering, but vpon all thine oblations thou shalt offer salt.)

14 If then thou offer a meate offering of thy first fruites vnto the Lord, thou shalt offer for thy meate offering of thy first fruites 8 eares of come dried by the fire, and wheate beaten out of 8 the Greene eares.

15 After, thou shalt put oyle vpon it, and lay incense thereon: for it is a meate offering.

16 And the Priest shall burne the memoriall of it, euen of that that is beaten, and of the oyle of it with all the incense thereof: for it is an offering vnto the Lord made by fire.

### CHAP. III.

8 The meate of peace offerings, and heastes for the same. 27 The 8 sacrifice may not eat for a whole blood.

ALSO if his oblation be a peace offering, if he will offer of the drone (whether it be male or female) he shall offer such as is without blemish, before the Lord.

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priest shall sprinkle the blood vpon the altar round about.

3 So he shall offer 8 part of the peace offering, as a sacrifice made by fire vnto the Lord, euen the 8 fat that covereth the inward parts, and all the fat that is vpon the inward parts.

4 He shall also take away the two kidneis, and the fat that is on them, and vpon 8 the flanks, and the kall on the liuer with the kidneis.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is vpon the wood that is on the fire: this is a sacrifice made by fire for a sweete saour vnto the Lord.

6 8 Also if his oblation be a peace offering vnto the Lord out of the flocke, whether it be male or female, he shall offer it without blemish.

7 If he offer a Lamb for his oblation, then he shall bring it before the Lord.

8 And iay his hand vpon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

10 The body of the beast, or the fat.

11 Or a favour of 8, which pacifieth the anger of the Lord.

12 Read verse 5. 8 Before the altar of the Lord.

13 Else into his pitcher. 8 Or, for.

14 The shewe word signifieth to pinch off with the nail. 8 Or, 8 brins, 8 or 8. On the side of the count gate in the pannes, which Good with wheat. Exod. 17. 3.

15 Because the burnt offering could not be without the meate offering.

16 The Priest. 8 To signify that God remembereth him that offereth.

17 Eolea. 7. 31. 8 Therefore none could eat of it but the Priest.

18 Which is a gift offered to God to pacify him.

8 Verse 1. 8 End. 19. 18.

19 That is, fruites, which were sweete & hony, ye may offer. 8 Retained for the Priests. 8 Mark 9. 49. In which they were bound (as by covenant) to vie all sacrifices. Num. 18. 19. 8 Chron. 13. 5. 8 Ezech. 34. 24. Or it meaneth a fine and pure covenant. 8 Chap. 23. 14. 8 Offer all eares: for the meate offering is the fruitfull field. Rom. 11. 16. 8 1 Cor. 10. 18. In the meate.

20 A sacrifice of thanksgiving offered for peace and prosperity, either generally or particularly.

21 One part was burnt, another was to the Priest, and the third to him that offered.

22 Ezech. 42. 13. 8 Or, the wife 8 kidneis are were the flanks. 8 In the peace offering it was indifferent to offer either male or female, but in the burnt offering only the male: to here can be offered no oides, but in the burnt offering. 8 might all there was consumed with fire, and in the peace offering but a part.



The burnt offering was wholly consumed, and the offering made by fire wholly the inwards, &c. were burnt: the shoulder and breast, with the two kidneys and the mawe were the Priests, and the rest his that offered.

\* Verse 4.

e Meaning, at the northside of the Altar, Chap. 13, 14.

\* Chap. 7, 15. f By eating fat, was meant to be small, and by blood eating, was signified cruelly. \* Gen 9, 4. Chap. 17.

g Lev. 4, 15. h That is, of negligence or ignorance especially in the ceremonial law: for otherwise the punishment for crime are appointed according to the transgression, Num. 15, 23. b Meaning, the high Priest.

e Hereby confessing that he deserved the same punishment which the beast suffered.

d Which was between the Holies of all, and the Sanctuary. e Which was in the court: meaning by the Tabernacle the Sanctuary: and in the end of this verse it is taken for the court. \* Chap 5, 9.

9 After, of the peace offerings he shall offer <sup>d</sup> an offering made by fire vnto the Lord: he shall take way the fat thereof, and the rump altogether, hard by the backe bone, and the fat that couereth the inwards, and all the fat that is vpon the inwards. 10 Also hee shall take away the two kidneys, with the fat that is vpon them, and vpon the 2 flanks, and the kall vpon the liuer with the kidneys.

11 Then the Priest shall burne it vpon the altar, as the meate of an offering made by fire vnto the Lord.

12 ¶ Also if his offering be a goate, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, and kill it before the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof vpon the altar round about.

14 Then hee shall offer thereof his offering, <sup>euen</sup> an offering made by fire vnto the Lord, the fat that couereth the inwards, and all the fat that is vpon the inwards.

15 Also hee shall take away the two kidneys, and the fat that is vpon them, and vpon the flanks, and the call vpon the liuer with the kidneys.

16 So the Priest shall burne them vpon the altar, as the meate of an offering made by fire for a sweete flavour: \* all the fat is the Lords.

17 This shall be a perpetuall ordinance for your generations, throughout all your dwellings: so that ye shall eate neither fat nor blood.

#### CHAP. IV.

a Offering for sinne done in ignorance. 3 For the Priest, the Congregation, the ruler, and private man.

M <sup>oreouer</sup>, the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If <sup>any</sup> shall finne through ignorance, in any of the commandements of the Lord, (which ought not to be done) but shall doe <sup>contrarie</sup> to any of them,

3 If <sup>the</sup> Priest that is anointed do sinne (according to the sinne of the people) then shall he offer, for his sinne which hee hath sinned, a yong bullocke without blemish vnto the Lord for a sinne offering.

4 And he shall bring the bullocke vnto <sup>the</sup> doore of the Tabernacle of the Congregation before the Lord, and shall put his hand vpon the bullockes head, and kill the bullocke before the Lord.

5 And the Priest that is anointed, shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dippe his finger in the blood, & sprinkle of the blood seuen times before the Lord, before the vaile of the <sup>d</sup> Sanctuary.

7 The Priest also shall put <sup>some</sup> of the blood before the Lord, vpon the hornes of the altar of sweete incense, which is in the Tabernacle of the Congregation, then shall hee powre \* all the rest of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fuxe of the bullocke for the sinne offering: to wit, the fat that couereth the inwards, and all the fat that is about the inwards.

9 He shall take away also the two kidneys, and the fat that is vpon them, and vpon the flanks, and the kall vpon the liuer with the kidneys.

10 As it was taken away from the bullocke of

the peace offerings, and the Priest shall burne them vpon the altar of burnt offering.

11 \* But the skinne of the bullocke, and all his flesh, with his head, and his legges, and his inwards, and his dung <sup>shall be</sup> beate out.

12 So he shall cary the whole bullocke out of the <sup>the</sup> holste vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 ¶ And if the whole Congregation of Israel shall finne through ignorance, and <sup>the</sup> thing be <sup>hid</sup> from the eyes of <sup>the</sup> multitude, and haue done <sup>against</sup> any of the commandements of the Lord which should not be done, and haue offended:

14 When the <sup>honne</sup> which they haue committed shall be known, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15 And the Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and <sup>the</sup> hee shall kill the bullocke before the Lord.

16 Then the Priest that is anointed, shall bring of the bullocks blood into the Tabernacle of the Congregation.

17 And the Priest shall dippe his finger in the blood, and sprinkle it seuentimes before the Lord, <sup>euen</sup> before the vaile.

18 Also he shall put <sup>some</sup> of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre <sup>the</sup> the rest of the blood at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

19 And he shall take all his fat from him, and burne it vpon the altar.

20 And <sup>the</sup> Priest shall doe with this bullocke, as he did with the bullocke for his sinne: so shall he doe with this: so <sup>the</sup> Priest shall make an atonement for them, and it shall be forgiven them.

21 For he shall cary the bullocke without the holste, and burne him as hee burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance <sup>against</sup> any of the commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which hee hath committed, then shall he bring for his offering an <sup>the</sup> hee goate without blemish.

24 And shall lay his hand vpon the head of the hee goate, and kill it in <sup>the</sup> the place where he should kill the burnt offering before the Lord: for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre <sup>the</sup> the rest of his blood at the foote of the burnt offering altar.

26 And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shall make <sup>an</sup> an atonement for him, concerning his sinne, and it shall be forgiven him.

27 ¶ Likewise if any of the people of the land shall sinne through ignorance in doing <sup>against</sup> any of the commandements of the Lord, which should not be done, and shall offend,

28 If one shewe him his sinne which he hath committed,

\* Exod. 29, 24. \* Num. 19, 5.

\* Lev. 13, 11.

The multitude couereth not the sinne, but if all haue inned, they must all be punished. \* Chap 5, 2, 3, 4.

g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation. h Or, the Priest.

i Or, make a person sinne with it.

k Or, the male goats of the folds. l That is, the Priest shall kill it, for it was not lawfull for any one of that office to kill the beast.

m Wherein hee presented himselfe here. n Or, square person.

Or, the female  
of the goat.

2 Rade verse 14

\* Exod. 1 p. 18.

1 Meaning, that the  
punishment of his  
sinne should be  
laid upon that  
beast, or, that he  
had received all  
things of God, and  
offered this  
willingly.

an Or, besides the  
burnt offerings,  
which were dayly  
offered to the Lord,

1 Ebr. a fault.  
2 Or, if the thing  
hath taken an oath  
of any other.  
3 Wherby it is  
commanded to  
bear witness to  
the truth, and dis-  
close the iniquity  
of the vngodly.

b Or, vow rashly  
without iust exa-  
mination of the  
circumstances, and  
not knowing what  
shall be the issue  
of the same.  
c Which have been  
mentioned before  
in this Chapter.

† Ebr. if his hand  
annointed touch, mea-  
ning he was guilty.  
\* Comp. 1 p. 18.

committed, then he shall bring for his offering a  
she goat without blemish for his sinne which he  
hath committed.

29 And he shall lay his hand vpon the head  
of the sinne offering, and slay the sinne offering in  
the place of burnt offering.

30 Then the Priest shall take of the blood  
thereof with his finger, & put it vpon the hornes  
of the burnt offering altar, and powre all the rest of  
the blood thereof at the foote of the altar.

31 And shall take away all his fat, as the fat of  
the peace offerings is taken away, and the Priest  
shall burne it vpon the altar for a \* sweete savour  
vnto the Lord, and the Priest shall make an atone-  
ment for him, and it shall be forgiven him.

32 And if he bring a lambe for his sinne of-  
firing, he shall bring a female without blemish.

33 And shall lay his hand vpon the head of  
the sinne offering, and he shall slay it for a sinne  
offering in the place where he should kill the  
burnt offering.

34 Then the Priest shall take of the blood of  
the sinne offering with his finger, and put it vpon  
the hornes of the burnt offering altar, and shall  
powre all the rest of the blood thereof at the foote  
of the altar.

35 And he shall take away all the fat thereof,  
as the fat of the lambe of the peace offerings is ta-  
ken away: then the Priest shall burne it vpon the  
altar with the oblations of the Lord made by  
fire, and the Priest shall make an atonement for  
him concerning his sinne that he hath commit-  
ted, and it shall be forgiven him.

CHAP. V.

a Of him that resisteth the trespas. b Of him that somewhat resisteth.  
c Of him that by ignorance withdraweth any thing dedicate to the  
Lord.

Also if <sup>a</sup> any haue sinned, that is, <sup>b</sup> if he haue  
heard the voyce of an oath, and hee can be a  
witness, whether he hath sene or a known of it,  
if he doe not vtter it, he shall beare his iniquity:

2 Either if one touch any vncleane thing,  
whether it be a carion of an vncleane beast, or a  
carion of vncleane cattell, or a carion of vncleane  
creeping things, and is not ware of it, yet hee is  
vncleane, and hath offended:

3 Either if he touch any vncleaneesse of man  
(whatsoever vncleaneesse it be, that he is defiled  
with) and is not ware of it, and after cometh to  
the knowledge of it, he hath sinned:

4 Either if any <sup>c</sup> sweare and pronounce with  
his lippes to doe euill, or to do good (whatsoever  
it be) that a man shall pronounce with an oath: & if  
he hid from him, and after knoweth that he hath  
offended in one of these points,

5 When he hath sinned in any of these things,  
then he shall confesse that he hath sinned therein.  
6 Therefore shall he bring his trespas offering vnto  
the Lord for his sinne which he hath committed,  
either a female from the flocke, be it a lambe or  
a goatte for a sinne offering, and the Priest shall  
make an atonement for him concerning his sinne.

7 But if he be not able to bring a sheep, he  
shall bring for his trespas which he hath commit-  
ted, two turtle doves, or two young pigeons  
vnto the Lord, one for a sinne offering, & the other  
for a burnt offering.

8 So he shall bring them vnto the Priest, who  
shall offer the sinne offering first, and <sup>d</sup> writing the

necke of it asunder, but not plucke it

9 After hee shall sprinkle of the blood of the  
sinne offering vpon the side of the altar, & the rest  
of the blood shall be <sup>e</sup> shed at the foote of the al-  
tar: for it is a sinne offering.

10 Also he shall offer the second for a burnt  
offering as the manner is: so shall the Priest make  
an atonement for him (for his sinne which hee  
hath committed) and it shall be forgiven him.

11 But if hee <sup>f</sup> be not able to bring two tur-  
tle doves, or two young pigeons, then he that hath  
sinned, shall bring for his offering the tenth part of  
an Ephah of fine flour for a sinne offering, hee  
shall put none oyle thereto, neither put any in-  
cense thereon: for it is a sinne offering.

12 Then shall hee bring it to the Priest, & the  
Priest shall take his handful of it for the \* re-  
membrance thereof, and burne it vpon the altar  
with the offerings of the Lord made by fire: for  
it is a sinne offering.

13 So the Priest shall make an atonement for  
him, as touching his sinne, that he hath commit-  
ted in one of these points, and it shall be forgiven  
him: and the remnant shall be the Priests, as the  
meate offering.

14 And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through  
ignorance by taking away things consecrated  
vnto the Lord, he shall then bring for his trespas-  
se offering vnto the Lord a ramme without  
blemish out of the flocke, worth two shekels of  
silver by thy estimation after the shekel of the  
Sanctuary for a trespas offering.

16 So he shall restore that wherein he hath  
offended, in taking away of the holy thing, and  
shall put the fifth part more thereto, and giue it vnto  
the Priest: so the Priest shall make an atone-  
ment for him with the ramme of the trespas of-  
firing, and it shall be forgiven him.

17 Also if any sinne and <sup>g</sup> doe against any  
of the Commandements of the Lord, which ought  
not to be done and know not, and sinne and beare  
his iniquity.

18 Then shall he bring a ramme without blemish  
out of the flocke, in thy estimation worth  
two shekels for a trespas offering vnto the Priest:  
and the Priest shall make an atonement for him  
concerning his ignorance wherein he erred, and  
was not ware: so it shall be forgiven him.

19 This is the trespas offering for the trespas  
committed against the Lord.

CHAP. VI.

6 The offering for sinne which are done willingly. 7 The law of  
the burnt offerings. 8 The fire must abide euermore vpon the  
altar. 9 The law of the meate offering. 10 The offerings of  
Aaron, and his sinnes.

And the Lord spake vnto Moses, saying,

2 If any sinne and commit a trespas against  
the Lord, & denie vnto his neighbour that  
which was taken him to keep, or that which was  
put to him of trust, or doeth by robbery, or by  
violence oppress his neighbour,

3 Or hath found that which was lost, and de-  
nieth it, and sweareth falsely, \* for any of these  
things that a man doeth, wherein he sinneth:

4 When I say, he thus sinneth and trespasseth,  
he shall then restore the robbery that he robbed, or  
the thing taken by violence which hee tooke by  
force, or the thing which was deliuered him

Or, poured.

Or, according to  
the law.  
Or, declare him  
to be purged of that  
sinne.  
Verse 7.

Which was about  
2 pottell.  
As in the meate  
offering, Chap. 2. v. 14

Chap. 2. 2.  
Chap. 4. 35.

As touching the  
best fruits or either,  
due to the Priests  
and Levites.

By the estimati-  
on of the Priest,  
Chapter 17. 12.

Chap. 4. 24

That is, afterwar  
remembereth that  
he hath sinned  
when his consci-  
ence doth accuse  
him.

Exod. 30. 13.

Els if his sinne  
against God come  
of malice, he must  
die, Num. 15. 30.

To bestow, and  
accept for the vse  
of him that gave it.  
By any guile, or  
unlawfull meanes.

Num. 5. 6.  
Wherein he can-  
not but sinne: or  
wherein a man ac-  
cuometh to sinne  
by perjury or such  
like thing.



to keepe, or the lost thing which he found,

5 Or for whatsoever he hath sworne falsely, he shall both restore it in the whole \* summe, and shall add the fifth part more thereto, and giue it vnto him to whom it pertaineth, the same day that he offereth for his trespasse.

6 Also he shall bring for his trespasse vnto the Lord a ramme without blemish out of the \* flock in thy estimation *worth two shekels* for a trespasse offering vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven him, whatsoever thing he hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying, 9 Command Aaron and his sonnes, saying, This is the <sup>d</sup> lawe of the burnt offering, (it is the burnt offering because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar.)

10 And the Priest shall put on his linnen garment, and shall put on his linnen breeches vpon his shies, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the altar.

11 After he shall put off his garments, and put on other raiment, and carry the ashes forth with-out the hoate vnto a cleane place.

12 But the fire vpon the altar shall burne thereon, and neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offering in order vpon it, and he shall burne thereon the fat of the peace offerings.

13 The fire shall euery burne vpon the altar, and neuer goe out.

14 ¶ Also this is the lawe of the meate offering, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 Hee shall euen take thence his handfull of fine flour of the meate offering and of the oyle, and all the incense which is vpon <sup>y</sup> meate offering, and shall burne it vpon the altar for a sweete sauour, as a \* memoriall therefore vnto the Lord.

16 But the rest thereof shall Aaron and his sonnes eat: it shall be eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eat it.

17 It shall not be baked with leauen: I haue giuen it for their portion of mine offering made by fire: for it is as the sinne offering, and as the trespasse offering.

18 All the males among the children of Aaron shall eat of it: *it shall be a statute for euer* in your generations concerning the offerings of the Lord made by fire: \* whatsoever toucheth them, shall be holy.

19 ¶ Against the Lord spake vnto Moses, saying, 20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Lord in the day when he is anointed: the tenth part of an Ephah of fine flour, for a meate offering, *perpetuall*, halfe of it in the morning, and halfe thereof at night.

21 In the frying panne it shall be made with oyle: thou shalt bring it fried, and shalt offer the <sup>d</sup> baked pieces of the meate offering for a sweete sauour vnto the Lord.

22 And the Priest that is anointed in his stead, among his sonnes shall offer it: *it is the Lords ordinance for euer*, it shall be burnt altogether.

23 For euery meate offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the Lawe of the sinne offering, In the place where the burnt offering is killed, shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth this sinne offering, shall eat it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: & when there droppeth of the blood thereof vpon a garment, thou shalt wash that whereon it droppeth in the holy place.

28 Also the earthen pot that it is sodden in, shall be broken, but if it be sodden in a brazen pot, it shall both be scoured, and washed with water.

29 All the males among the Priests shall eat thereof, for it is most holy.

30 ¶ But no sinne offering, whose blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holy place, shall be eaten, but shall be burnt with <sup>m</sup> fire.

## CHAP. VII.

1 The lawe of the trespasse offering. 2 Also of the peace offering. 3 The fat an. the cloud may not be eaten.

Likewise this is the lawe of the \* trespasse offering, it is most holy.

2 In the place <sup>b</sup> where they kill the burnt offering, shall they kill the trespasse offering, and the blood thereof shall he sprinkle round about vpon the altar.

3 All the fat thereof also shall he offer, the rumpe, and the fat that couered the inwards.

4 After, hee shall take away the two kidneis, with the fat that is on them and vpon the flanks, and the kail on the iuer with the kidneis.

5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespasse offering.

6 All the males among the Priests shall eat thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespasse offering, one <sup>d</sup> law serueth for both: & that wherewith the Priest shall make atonement, shall be his.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinn of the burnt offering which he hath offered.

9 And all the meate offering that is baked in the oven, and that is dressed in the pan, and in the frying panne, shall the Priests that offereth it:

10 And euery meate offering mingled with oyle, and that is <sup>d</sup> dry, shall pertaine vnto all the sonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offerings, which he shall offer vnto the Lord.

12 If he offer it to give thanks, then he shall offer for his thanks offering, vnto leuened cakes mingled with oyle, and vnto leuened cakes anointed with oyle, & fine flour fried *with* the cakes mingled with oyle.

13 He shall offer *also* his offering with cakes of leauened bread, for his peace offerings, to giue thanks.

14 And of all the sacrifice he shall offer one cake for an heauce offering vnto the Lord, and

\* Num. 5.7.

\* Chap. 5.15.

d That is, the ceremonies which ought to be observed therein.

e Vpon his secret parties, Exod. 18.43 f In the suppers appointed for that vice.

\* Chap. 2.7. Num. 15.4.

\* Chap. 2.9.

g Or, knead with leauen and after baked.

\* Exod. 19.37.

\* Exod. 16.36. h So oft as the high Priest shall be elected and anointed.

i Or, a friend j His sonne that shall succeed him.

k Meaning, the garment of the Priest.

l which was in the iuer, Exod. 30.18.

\* Chap. 4.5. bber. 3.11.

m Out of the temple, Chap. 4.13.

n Which is for the smaller sinnes, and such as are committed by ignorance.

o At the count gate.

p The high Priest.

d The same ceremonies, notwithstanding that this word trespasse lignifieth lesse than sinne.

e Meaning, the rest which is left and not burnt.

f Because it had no oyle nei leuen.

g Peace offerings containe a confession and thanksgiving for a benefit received, and also a vow, and free offering to recense a benefit.

it shall be the Priests that sprinkleth the blood of the peace offerings.

15 Also the flesh of the peace offerings, for thanksgiving, shall be eaten the same day that it is offered: he shall leaue nothing thereof vntill the morning.

16 But if the sacrifice of his offering be a vow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shall be burnt with fire.

18 For if any of the flesh of this peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it, shall beare his iniquity.

19 The flesh also that toucheth any vncleane thing, shall not be eaten, but burnt with fire: but of this flesh all that be cleane shall eat thereof.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his \* vncleanness vpon him, euen the same person shall be cut off from his people.

21 Moreover, when any toucheth any vncleane thing, as the vncleanness of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 ¶ Again the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, \* Ye shall eate no fat of beeuies, nor of sheepe, nor of goates.

24 Yet the fat of the dead beast, and the fat of that, which is come with beaſte, shall be occupied to any use, but ye shall not eate of it.

25 For whosoever eateth the fat of the beast, of the which he shall offer an offering made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

26 Neither \* shall ye eate any blood, either of foule, or of beast, in all your dwellings.

27 Every person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings.

30 His \* hands shall bring the offerings of the Lord made by fire: euen the fatte with the breast shall be bring, that the breast may be \* shaken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the Altar, and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heaue offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the \* anointing of Aaron, and the

anoynting of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lord commanded to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the law of the burnt offering, of the meate offering, and of the sinne offering, and of the trespass offering, and of the \* consecrations, and of the peace offerings,

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

1 The anoynting of Aaron, and his sonnes, with the sacrifice concerning the same.

AFTERWARD the Lord spake vnto Moses, saying,

2 \* Take Aaron and his sonnes with him, and the garments, and the \* anointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of vneleauened bread,

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayd vnto the company, \* This is the thing which the Lord hath commanded to doe.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broydered garde of the Ephod, and bound it vnto him therewith.

8 After, he put the breastplate thereon, and put in the breastplate \* the Vrim and the Thummim.

9 Also he put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the \* holy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anoynting oyle, and anoynted the Tabernacle, and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seven times, and anoynted the altar and all his instruments, and the lauer, and his foote, to sanctifie them.)

12 \* And hee powred of the anoynting oyle vpon Aarons head, and anoynted him to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heads, as the Lord had commanded Moses.

14 \* Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

15 And Moses slew him, and tooke the blood, which he put vpon the home of the \* Altar, round about with his finger, & purified the altar, & powred the rest of the blood at the foote of the altar: so he sanctified it, to make reconciliation vpon it.

16 Then

h If he make a vow to offer: for els the flesh of the peace offerings must be eaten the same day.

¶ The sinne wherefore he offered shall remaine.

\* After it be sacrificed.

¶ Of the peace offering that is release.

\* Chap. 15. 3.

\* Chap. 13. 17.

\* Gen. 9. 4. & sup. 17. 14.

m And should not send it by another \* Euid. 19. 24.

n That is, his privilege, reward and portion.

o which sacrifice was offered when the Priests were consecrated, Exod. 29. 22.

\* Euid. 18. 1. & 4. \* Euid. 30. 24.

\* Euid. 69. 24.

\* Euid. 28. 30.

a So called, because his supererogation, Holiness to the Lord, was greater in it.

b That is, the Holiest of all, the Sanctuary and the court.

\* Euid. 45. 25. \* Euid. 133. 2.

\* Euid. 39. 24. sup. 9. 2.

c Of the burnt offering.

d To offer for the sinnes of the people.



16 Then hee tooke all the fat that was vpon the inwardes, and the kall of the liuer, and the two kidneis with their fat, which Moses burned vpon the altar.

17 But the bullocke and his hide, and his feth, and his doing, hee burnt with fire without the hoaste as the Lord had commanded Moses.

18 ¶ Also hee brought the ramme for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwardes and the legges in water: so Moses burnt the ramme enery whit vpon the Altar: for it was a burnt offering for a sweete fauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ After hee brought the other ramme, the ramme of consecrations, & Aaron and his sonnes layed their hands vpon the head of the ramme,

23 Which Moses fiewe, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumb of his right hand, and vpon the great toe of his right foote.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbs of their right handes, and vpon the great toes of their right fete, and Moses sprinkled thereof the blood vpon the Altar round about.

25 And he tooke the fatte and the rumpe, and all the fatte that was vpon the inwardes, and the kall of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vneleavened bread, that was before the Lord, one vneleavened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put \* all in Aarons hands, and in his sons hands, & took it to & fro before the Lord.

28 After Moses took them out of their hands, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweete fauour, which were made by fire vnto the Lord.

29 Likewise Moses tooke the breest of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses \* portion, as the Lord hath commanded Moses.

30 Also Moses tooke of the anoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so hee sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses said vnto Aaron and his sonnes, See the flesh at the doore of the Tabernacle of the Congregation, and there \* eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven dayes, vntill the dayes of your consecrations bee at an end: \* for seven dayes, said the Lord, shall hee \* consecrate you,

34 As he hath done this day: so the Lord hath commanded to doe, to make an atone ment for you, 35 Therefore shall yee abide at the doore of the Tabernacle of the Congregation, day and night, seven dayes, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the hand of Moses,

### CHAP. IX.

8 The first offerings of Aarons. 22 Aaron blisseth the people. 23 The glory of the Lord is shewed. 24 The fire cometh from the Lord.

And in the \* eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 \* Then hee said vnto Aaron, Take thee a yong calfe for a sinne offering, and a ramme for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goate for a sinne offering, and a calfe, and a lambe, both of a yeere olde, without blemish for a burnt offering.

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meate offering mingled with oyle: for today the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation, and all the assembly drew neere, & stood before the \* Lord.

6 (For Moses had said, This is the thing, which the Lord commanded that yee should doe, & the glory of the Lord shall appeare vnto you.)

7 Then Moses said vnto Aaron, Draw neere to the Altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and hee dipt his finger in the blood, and put it vpon the hornes of the altar, and poured the rest of the blood at the foote of the Altar.

10 But the fat and the kidneis, and the kall of the liuer of the sinne offering, hee burnt vpon the Altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the hoaste.

12 After, hee fiewe the burnt offering, and Aarons sonnes brought vnto him the blood, which hee sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the Altar.

14 Likewise hee did wash the inwardes and the legs, and burnt them vpon the burnt offering on the Altar.

15 ¶ Then hee offered the peoples offering, and tooke a goate, which was the sinne offering for the people, & fiewe it, & offered it for sinne, as the first:

16 So hee offered the burnt offering, and prepared it, according to the manner.

17 Hee presented also the meate offering, and filled his hand thereof, and \* beside the burnt sacrifice of the morning, hee burnt this vpon the altar.

18 Hee

Or, as I haue done.

By commission given to Moses,

a After their consecration: for the seven dayes before, the Priests were consecrate.

b Aaron entred into the possession of the Priesthood: and offered the four principall sacrifices, the burnt offering, the sinne offering, the peace offerings, and the meate offering.

c Before the Altar where his glory appeared.

d Ready for the vnderstanding of this peace, Heb 5, 3, and 7, 17.

e That is, hee laid them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt alwey, verse 24.

\* Eord. 29, 38

8 In other burnt offerings, which are not of consecration or offering for himselfe, the Priest hath the share, Chap. 7, 8.

\* Eord. 29, 31

f Moses did this because that the Priests were not yet established in their office.

\* Eord. 29, 31

\* Eord. 29, 32

g At the doore of the court.

\* Eord. 29, 32

\* Eord. 29, 35

† Eiv. 30 your hands.

13 Hee slew also the bullocke, and the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him  $\S$  blood, which he sprinkled vpon the Altar round about.

19 With the fat of the bullocke, and of the ramme, the rumpe, and that which couereth the inward, and the kidneys, and the kall of the liuer.

20 So they laied the fat vpon the breasts, and he burnt the fat vpon the Altar.

21 But the  $\S$  breasts and the right shoullder Aaron shooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and  $\S$  came downe from offering the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came our, and  $\S$  blessed the people, \* and the glory of the Lord appeared to all the people.

24 \* And there came a fire our from the Lord, and consumed vpon the Altar the burnt offering and the fatte: which when all the people sawe, they  $\S$  gaue thanks, and fell on their faces.

### CHAP. X.

$\S$  Nadab and Abihu are burnt.  $\S$  Israel mourneth forthem,  $\S$  The Priests are forbidden wine.

B Vt \* Nadab and Abihu, the sonnes of Aaron, tooke either of their since, and put fire therein, and put incense therevpon, and offered  $\S$  strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will bee  $\S$  sanctified in them, that come neere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Mihael and Elzaphan the sonnes of Yzziel, the vnclane of Aaron, and said vnto them, Come neere, carie your  $\S$  brethren from before the Sanctuarie out of the hofte.

5 Then they went, and caried them in their coats out of the hofte, as Moses had commanded.

6 After, Moses said vnto Aaron and vnto Eleazar and Ithamar his sonnes,  $\S$  Vncouer not your heads, neither rent your clothes, least ye die, and least wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath  $\S$  kindled.

7 And goe not ye out from the doore of the Tabernacle of the Congregation least ye die: for the anointing oyle of the Lord  $\S$  vpon you: and they did according to Moses commandement.

8  $\S$  And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor  $\S$  strong drinke, thou nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, least ye die: this is an ordinance for euer throughout your generations,

10 That ye may put difference betweene the holy and the vnholie, and betweene the cleane and the vnclane,

11 And that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the  $\S$  hand of Moses.

12  $\S$  Then Moses said vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meate offering that remaineth of the of-

frings of the Lord made by fire, and eate it without leuen beside the altar: for it is most holy:

13 And ye shall eate it in the holy place, because it is thy duectie and thy sonnes duectie of the offerings of the Lord made by fire: for so I am commanded.

14 Also the \* shaken breast and the heauie shoullder shall ye eate in a  $\S$  cleane place: thou, and thy sonnes, and thy  $\S$  daughters with thee: for they are given as thy  $\S$  duectie & thy sonnes duty, of the peace offerings of the children of Israel.

15 The heauie shoullder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before the Lord, and it shall be thine, and thy sonnes with thee by a law for euer, as the Lord hath commanded.

16  $\S$  And Moses fought the goate that was offered for sinne, and lo, it was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were sleft  $\S$  aliue, saying,

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most Holy: and God had given it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord,

18 Beholde, the blood of it was not brought within the holy place: ye should haue eaten it in the holy place, \* as I commanded.

19 And Aaron said vnto Moses, Beholde, this day  $\S$  haue they offered their sinne offering, and their burnt offering before the Lord, and such things as thou  $\S$  knowest are come vnto me. If I had eaten the sinne offering to day, should it haue bene accepted in the sight of the Lord?

20 So when Moses heard it, he was  $\S$  content.

### CHAP. XI.

$\S$  Of beasts, fishes and birds, which be cleane, and which be vnclane.

AFTER, the Lord spake to Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, \* There are the beastes which yee  $\S$  shall eate, among all the beastes that are on the earth.

3 Whatsoeuer parteth the  $\S$  hoofe, and is cloven footed, and cheweth the cud, among the beastes, that shall ye eate:

4 But of them that chewe the cud, or diuide the hoofe onely, of them ye shall not eate: as the camell, because he cheweth the cud, and diuideth not the hoofe, he shall be vnclane vnto you.

5 Likewise the conie, because he cheweth the cud, and diuideth not the hoofe, hee shall be vnclane to you.

6 Also the hare, because he cheweth the cud,  $\S$  diuideth not  $\S$  hoofe, hee shall be vnclane to you.

7 \* And the swine, because hee parteth the hoofe and is cloven footed, but cheweth not the cud, hee shall be vnclane to you.

8 Of their  $\S$  flesh shall ye not eate, and their carkeise shall ye not touch: for they shall be vnclane to you.

9 These shall ye eate, of all that are in the waters: whatsoeuer hath finnes and scales in the waters, in the seas: or in the riuers, them shall ye eate.

10 But all that haue not finnes nor scales in the seas, or in the riuers, of all that  $\S$  mooueth in the waters, and of all  $\S$  liuing things that are in the waters, they shall be an abomination vnto you.

11 They, I say, shall be an abomination to you: ye

\* Exod. 29, 24.

\* Or, where is no vnclane ff.

\* For the breast and shoullders of the

peace offerings

might be brought

to their families, so

that their daughters

might eat of them,

as also of the offerings

of first fruit,

the first borne,

and the Easter lambe.

Reade chap. 22, 12, 13.

\* Or, right or portion.

\* 2. Mac. 2, 32.

\* And not confirmed

as Nadab and Abihu,

$\S$  Of the bullocke and the ramme.

$\S$  Because the altar was neere the Sanctuarie, which was the upper end, therefore he is said to come downe.

\* Or payed for the people.

\* 2. Mac. 2, 8.

\* Gen. 4, 4.

\* King. 18, 38.

\* Chron. 7, 1.

\* 2. Mac. 2, 10, 32.

\* Or, came about forioy.

\* Num. 3, 4, and 2, 6, 1.

\* 2. Cor. 2, 8.

\* Not taken of the altar, which was sent from heauen, and endured till the captivity of Babylon.

\* I will punish them that serue me otherwise then I haue commanded, not sparing the chiefe, that the people may feare and praife my iudgements.

\* Or, confins.

\* As though ye lamented for them, preferring your euill affection to Gods iust indignation.

Chap. 19, 18.

Deut. 12, 1.

\* In detroying Nadab and Abihu the chiefe, and increasing the rest, except they repent.

\* Or, drinke that maketh drunke.

\* Or, vnto min.

\* Chap. 6, 2, 6.

\* That is, Nadab and Abihu.

\* Moses bare with his infirmity, considering his great sorrow, but doth not leape an example to forgive them that maliciously transgress the commandment of God.



ye shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatfoeuer hath nor finnes nor scales in the waters, that shall be abomination vnto you.

13 ¶ These shall ye haue also in abomination among the foules, they shall not be eaten, for they are an abomination, the eagle, and the ¶ gofhauke, and the osprey :

14 Also the vultur, and the kite after his kind, 15 Also the rauens after their kinde.

16 The ostrich also, and the night-crow, and the ¶ seamew, and the hawk after his kind :

17 The little owle also, and the cormorant, and the great owle :

18 Also the ¶ redshanke, and the pelicane, and the swan :

19 The storke also, the heron after his kinde, and the lapwing and the bakke :

20 Also euery foule that creepeth and goeth vpon all foure, such shall be an abomination vnto you.

21 Yet these shall yee eate: of euery foule that creepeth, and goeth vpon all foure which ¶ haue their feet and legs all of one to leape withall vpon the earth.

22 Of them ye shall eate these, the grasshopper after his kind, and the ¶ folean after his kind, the hargol after his kind, &c the hagab after his kind.

23 But all other foules that creepe and haue foure feet, they shall be abomination vnto you.

24 For by such ye shall be polluted; whofoeuer toucheth their carkeis, shall be vnclane vnto the eueniug.

25 Whofoeuer also ¶ beareth of their carkeis, shall wash his clothes, &c be vnclane vntill euen.

26 Euery beast that hath claws diuided, and is ¶ not clouten footed, nor cheweth the cud, such shall be vnclane vnto you: euery one that toucheth them, shall be vnclane.

27 And whatfoeuer goeth vpon his paws among all manner beasts that goeth on all foure, such shall be vnclane vnto you: who so doth touch their carkeis, shall be vnclane vntill the euen.

28 And hee that beareth their carkeis, shall wash his clothes, and be vnclane vntill the euen: for such shall be vnclane vnto you.

29 ¶ Also these shall be vnclane to you among the things that creepe & mooue vpon the earth, the weasell, and the mouse, and the ¶ frog, after his kinde :

30 Also the rat, and the lizard, and the chameleon, and the stello, and the melle.

31 These shall be vnclane to you among all that creepe: whofoeuer doeth touch them when they be dead, shall be vnclane vntill the euen.

32 Also whatfoeuer any of the dead carkeises of them doth fall vpon, shall be vnclane, whether it be vessell of wood, or rayment, or ¶ skinne, or sacke: whofoeuer vessell it be that is occupied, it shall be put in the water as vnclane vntill the euen, and so be purified.

33 But euery earthen vessell, wherein any of them falleth, whatfoeuer is within it shall be vnclane, and ¶ ye shall breake it.

34 All meate also that shall be eaten, if any such water come vpon it, shall be vnclane: and all drinke that shall be drinke in all such vessels shall be vnclane.

35 And euery thing that their carkeis fall vpon, shall be vnclane: the fornace or the pot shall be broken: for they are vnclane, and shall

be vnclane vnto you.

36 Yet the fountaines and welles where there is plentie of water shall be cleane: but that which ¶ toucheth their carkeises, shall be vnclane.

37 And if there fall of the dead carkeis vpon any feede, which vleth to be sowne, it shall be vnclane.

38 But if any ¶ water be powred vpon the feed, and there fall of the dead carkeis thereon, it shall be vnclane vnto you.

39 If also any beast, whereof ye may eate, die, hee that toucheth the carkeis thereof, shall be vnclane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes, and be vnclane vntill the euen: he also that beareth the carkeis of it, shall wash his clothes, and be vnclane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth, shall be an abomination, and not be eaten.

42 Whatfoeuer goeth vpon the broad, and whatfoeuer goeth vpon all foure, or that hath many feet among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shall be abomination.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vnclane with them, neither defile your selues thereby: ye shall not, I say be defiled by them.

44 For I am the Lord your God: be sanctified therefore, and be ¶ holy, for I am holy, and defile not your selues with any creeping thing that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery living thing that mooueth in the waters, and of euery thing that creepeth vpon the earth :

47 That there may be a difference betwene the vnclane and cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

## CHAP. XII.

A law how women should be purged after their deliuerance.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth feede, and borne a man child, she shall be vnclane a fewen dayes, like as the is vnclane when she is put apart for her ¶ diseafe.

3 (\* And in the eighth day the foreskin of the childes flesh shall be circumcised \*)

4 And she shall continue in the blood of other purifying three ¶ and thirtie dayes: she shall touch no ¶ hallowed thing, nor come into the ¶ Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maid child, then she shall be vnclane two weekes, as when she hath her diseafe: and shee shall continue in the blood of her purifying threecore and sixe dayes.

6 Now when the daues of other purifying are out (whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one yeere olde for a burnt offering, and a yong pigeon or a turtle doue for a sinne offering, vnto the doore of the ¶ Tabernacle of the Congregation.

7 Who shall offer it before the Lord, and make an atonement for her: so she shall be purged of the issue of her blood: this is the law for her that hath borne a male or female.

¶ So much of the water as cooetheth it.

¶ Hee flesheth of feede that is lawd to sleepe belowe it be lowen.

¶ He sheweth why God did chuse them to be his people, 1 Pet, 1, 2.

¶ So that her husband for that time could not refore to her.

¶ Or, flower. \* Chap. 15, 19.

\* Luke 1, 4, 1. 2. 2. 2.

¶ Besides the first seven dayes.

¶ As sacrifice, or such like.

¶ That is, into the court gate, till after foure dayes.

¶ Twile so long as if she bare a man-child.

¶ Where she burnt offerings were wont to be offered.

4. *Ele. if he had  
did not the words  
of a leme.*  
\* Luke. 2. 24.

8 But if shee t be not able to bring a lembe, she shall bring two \* turtles, or two young pigeons : the one for a burnt offering, and the other for a sinne offering : and the Priest shall make an atonement for her : so she shall be cleane.

## C H A P. XIII.

2 What consideration the Priest is ought to have in looking the leprosie. 20 The blacke spot, or scab, 47 And the leprosie of the garment.

**M**oreouer, the Lord spake vnto Moses and to Aaron, saying..

2 The man that shall haue in the skin of his flesh a swelling or a scab, or a white spot, so that in the skinn of his flesh it be like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shall looke on the sore in the skin of his flesh : if the haire in the sore be turned into white, and the sore seeme to be lower then the skinn of his flesh, it is a plague of leprosie : therefore the Priest shall looke on him, and t pronounce him vnclene.

4 But if the white spot be in the skinn of his flesh, and seeme not to be lower then the skinn, nor the haire thereof be turned into white, then the Priest shall shut vp him that hath the plague, seven dayes.

5 After, the Priest shall looke vpon him the seventh day : and if the plague seeme t to him to abide still, and the plague grow not in the skin, the Priest shall shut him vp yet seven dayes more.

6 Then the Priest shall looke on him againe the seventh day, and if the plague be darke, and the sore grow not in the skin, then the Priest shall t pronounce him cleane for it is a scab : therefore he shall wash his clothes, and be cleane.

7 But if the scab grow more in the skin, after that he is seene of the Priest for to be purged, hee shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab grow in the skin, then the Priest shall pronounce him vnclene : for it is leprosie.

9 When the plague of leprosie is in a man, he shall be brought vnto the Priest,

10 And the Priest shall see him : and if the swelling be white in the skin, and haue made the haire white, and there be raw flesh in the swelling,

11 It is an old leprosie in the skin of his flesh : and the Priest shall pronounce him vnclene, and shall not shut him vp for he is vnclene.

12 Also if the leprosie breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his feete, whersoever the Priest looketh,

13 Then the Priest shall consider : and if the leprosie couer all his flesh, he shall pronounce the plague to be cleane, because it is all turned into whitenesse : so hee shall be cleane.

14 But if there be raw flesh on him when he is seene, hee shall be vnclene.

15 For the Priest shall see the raw flesh, and declare him to be vnclene : for the raw flesh is vnclene, therefore it is the leprosie.

16 Or if the raw flesh change and be turned into white, then he shall come to the Priest,

17 And the Priest shall behold him : and if the sore be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 The flesh also in whole skin there is a hile, and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinn, and the haire thereof be changed into white, the Priest then shall pronounce him vnclene : for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there be no white haire therein, and if it be not lower then the skin, but be darker, then the Priest shall shut him vp seven dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vnclene : for it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile : therefore the Priest shall declare him to be cleane.

24 If there be any flesh, in whose skin there is an hore burning, and the quick flesh of the burning haue a white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it : and if the haire in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning : therefore the Priest shall pronounce him vnclene : for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the other skin, but be darker, then the Priest shall shut him vp seven dayes.

27 After, the Priest shall looke on him the seventh day : if it be grown abroad in the skinn, then the Priest shall pronounce him vnclene : for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinn, but is darke, it is a trifling of the burning : the Priest shall therefore declare him cleane : for it is the drying vp of the burning.

29 If also a man or a woman hath a sore on the head or in the beard,

30 Then the Priest shall see the sore : and if it appeare lower then the skin, and there be in it a small yellow haire, then the Priest shall pronounce him vnclene : for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skinn, nor haue any blacke haire in it, then the Priest shall shut vp him that hath the sore of the blacke spot, seven dayes.

32 After, in the seventh day the Priest shall looke on the sore : and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skin,

33 Then hee shall be shauen, but the place of the blacke spot shall he not shau : but the Priest shall shut vp him that hath the blacke spot, seven dayes more.

34 And the seventh day the Priest shall looke on the blacke spot : and if the blacke spot grow not in the skinn, nor seeme lower then the other skin, then the Priest shall cleanse him, and he shall wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the Priest shall looke on it : and if the blacke spot grow in the skinn, the Priest shall not seeke for the yellow haire : for he is vnclene.

37 But if the black spot seeme to him to abide, and that blacke haire grow therein, the blacke spot

g None were exempted, but if the Priest pronounced him vnclene, he was put out from among the people : as appeareth by Mary the prophesie, Num. 12. 14. and by King Vaziah, 1 Chron. 24. 22.

h If he haue a white spot in the place where the burning was, and was after healed,

i Or, swelling.

j Which was not went to be there, or els himselfe there in any other part of the body,

k He shall not see whether the yellow haire be there or no.

a That it may be suspected to be the lepie.

b That is, brenke in, and be lower then the rest of the skinn.

c Ele. shall pollute him.

d Ele. in his eyes.

e As having the skin drawn together, or blackish.

f Ele. shall cleanse him.

g Or, be spread abroad.

h As touching his bodily disease : for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

i Or, bad.

j For it is not that contagious lepie that infecteth, but a kinde of scule, which hath not the flesh raw as the leprosie.

k There is declared that the flesh is not found, but is in danger to be leprous.

l Or, impossible.



spot is healed, he is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spots in the skinn<sup>e</sup> of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinn<sup>e</sup>: *therefore* he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head lose the haire on the forehead, and be balde before, he is cleane.

42 But if there be in his balde head, or in the balde forehead a white reddish fore, it is a leprosie springing in his bald head, or in his bald forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the fore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinn<sup>e</sup> of the flesh,

44 Hee is a leper and vncleane: *therefore* the Priest shall pronounce him altogether vncleane: for the fore is in his head.

45 The leper also in whom the plague is, shall haue his clothes ment, and his head bare, and shall put a covering vpon his lips, and shall cry, I am vncleane, I am vncleane.

46 As long as the disease shall be vpon him, hee shall be polluted, for he is vncleane: he shall dwell alone, without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warp or in the woofe of linnen or of wollen, either in a skinn<sup>e</sup>, or in any thing made of skinn<sup>e</sup>,

49 And if the fore be Greene or somewhat reddish in the garment or in the skin, or in the warp, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie, and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shut vp it that hath the plague, seven dayes,

51 And shall looke on the plague the seventh day: if the plague grow in the garment or in the warp, or in the woofe, or in the skinn<sup>e</sup>, or in any thing that is made of skinn<sup>e</sup>, that plague is a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be wollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie; *therefore* it shall be burnt in the fire.

53 If the Priest yet see that the plague grow not in the garment, or in the woofe, or in whatsoeuer thing of skinn<sup>e</sup> it be,

54 Then the Priest shall command them to wash the thing wherein the plague is, and he shall shut it vp seven dayes more.

55 Again the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a fretting inward, whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, hee shall cut it out of the garment, or out of the skinn<sup>e</sup>, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment: or in

the warpe, or in the woofe, or in any thing made of skin, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou shalt waied the garment, or the warpe, or the woofe, or whatsoeuer thing of skinn<sup>e</sup> it be, if the plague be departed therefrom, then shall it be washed the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of wollen or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane or vncleane.

## CHAP. XIV.

3 The cleansing of the leper. 34 And as the house that he is in.

And the Lord spake vnto Moses, saying, 2 \* This is the law of the leper in the day of his cleansing: that is, he shall be brought vnto the Priest.

3 And the Priest shall goe out of the campe, and the Priest shall consider him: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest command to take for him that is cleansed, two sparrows alieue and cleane, and cedar wood and a scarlet lace, and hyssope.

5 And the Priest shall command to kill one of the birds ouer a pure water in an earthen vessel.

6 After, hee shall take the liue sparrow with the cedar wood, and the scarlet lace, and the hyssope, and shall dip them and the liue sparrow in the blood of the sparrow slaine, ouer the pure water.

7 And he shall sprinkle vpon him, that must be cleansed of his leprosie, seven times, &c. cleanse him, and shall let goe the liue sparrow into the broad field.

8 Then he that shall be cleansed, shall wash his clothes, and shau<sup>e</sup> off all his haire, and wash himselfe in water, so he shall be cleane: after that shall he come into the host, and shall tary without his tent seven dayes.

9 So in the seventh day he shall shau<sup>e</sup> off all his haire both his head and his beard, and his eye browes: euen all his haire shall he shau<sup>e</sup>, and shall wash his clothes, and shall wash his flesh in water: so he shall be cleane.

10 Then in the eighth day he shall take two hee lambs without blemish, and an ewe lambe of a yeere old without blemish, and three tent deales of fine flour for a meate offering, mingled with oyle, and a pinte of oyle.

11 And the Priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespass offering, and the pinte of oyle, and shall shake them to and fro before the Lord.

13 And hee shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, euen in the holy place: for as the sinne offering is the Priests, so is the trespass offering: for it is most holy.

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the legge of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pint of oyle,

f To the intent that the leprosie was departed, and that all occasion of infection might be taken away.

\* Matthe 8, 2 mark 1, 40 Luke 5, 12. Or the ceremonie which shall be used in his purgation.

¶ Or, little birds. b Of birds which were permitted to be eaten.

c Running water, or of the fountain.

d Signifying, that he that was made cleane, was set as libertie, and referred to the company of others.

e Which hath no imperfection in any member.

f This measure is Ebrew, it called Log, & containeth fine egges in measure.

\* Exod. 29, 24.

\* Chap 7, 7.

1 dyckenesse, or any oth<sup>r</sup> excommunication,

m In sight of sorrow and lamentation. n either in token of mourning, or for feare of infecting others. \* Num. 5, 2. o King. 15, 5.

o Whether it be garment, vessel, or instrument,

p But abide still in one place, as verse 37.

q Not remaine as it did before. r Or, whether it be in any bare place before, or behind.

† Elev. the fingers of his right hand.

and powre it into the palme of his left hand,  
16 And the Priest shall dip his † right finger in the oyle that is in his left hand, & sprinkle of the oyle with his finger seven times before the Lord.

† Elev. upon the blood of the trespass offering.

17 And of the rest of the oyle that is in his hand, shall the Priest put vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, † where the blood of the trespass offering was put.

18 But the remnant of the oyle that is in the Priests hand, he shall powre vpon the head of him that is to be cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to be cleansed of his vncleaneesse: then after shall hee kill the burnt offering.

20 So the Priest shall offer the burnt offering and the meate offering vpon the Altar: and the Priest shall make an atonement for him: so hee shall be cleane.

† Elev. his hand cannot take it. g which is an O-mmer, reade Exod. 26, 26.

21 But if he be poore, and not † able, then he shall bring one lambe for a trespass offering to be shaken, for his reconciliation, and a tenth deale of fine flowre mingled with oyle, for a meate offering, with a pinte of oyle.

22 Also two turtle doves, or two young pigeons, as he is able, whereof the one shall be a sinne offering, and the other a burnt offering.

23 And he shall bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before † Lord.

† Or, shall offer them as the offering that is shaken to and fro.

24 Then the Priest shall take the lambe of the trespass offering, and the pinte of oyle, and the Priest shall shake them to and fro before the Lord.

25 And hee shall kill the lambe of the trespass offering, and the Priest shall take of the blood of the trespass offering, and put it vpon the lap of his right eare that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

† Elev. into the palme of the Priests left hand.

26 Also the Priest shall powre of the oyle into the palme of his owne † left hand.

27 So the Priest shall with his right finger sprinkle of the oyle that is in his left hand, seven times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place of the blood of the trespass offering.

† Or, where the blood of the trespass offering was put, as vs 17.

29 But the rest of the oyle that is in the Priests hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also hee shall present one of the turtle doves, or of the young pigeons, † as he is able.

† Whether of these he can get.

31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offering, † with the meate offering: so the Priest shall make an atonement for him that is to be cleansed before the Lord.

† Or, besides the meate offering.

32 This is the Law of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

† This order is appointed for the women.

33 ¶ The Lord also spake vnto Moses and to Aaron, saying,

34 When ye be come vnto the land of Cana-

an which I giue you in possession, if I send the plague of leprosie in an house of the land of your possession,

35 Then he that oweth the house, shall come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shall command them to empty the house before the Priest goe into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see the house.

37 And he shall marke the plague: and if the plague be in the wals of the house, and that there be † deepe spots, greenish or reddish, which seeme to be lower then the wall,

† Or, blacknesse, or hollow streakes.

38 Then the Priest shall goe out of the house to the doore of the house, and shall cause to shut vp the house seven dayes.

39 So the Priest shall come againe the seuenth day: and if he see that the plague be increased in the walles of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a † foule place without the citie.

† Or, polluted.

41 Also hee shall cause to scrape the house within round about, and powre the dust, that they have pared off, without the city in an vncleane place.

† Where carions were cast, and other filth, that the people might not be therein infected.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe and breake out in the house, after that hee hath taken away the stones, and after that hee hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague grow in the house, it is a fearfull leprosie in the house: it is therefore vncleane.

45 And hee shall breake downe the house, with the stones of it, and the timber thereof, and all the mortar of the house, and hee shall carie them out of the citie vnto an vncleane place.

† That is, he shall command it to be pulled downe, as verse 40.

46 Moreover he that goeth into the house all the while that it is shut vp, hee shall be vncleane vntill the euen.

† Or, dusk.

47 He also that sleepeeth in the house shall wash his clothes: hee likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see, that the plague hath spread no further in the house, after the house be plaistered, the Priest shall pronounce the house cleane, for the plague is healed.

49 Then shall he take to purifie the house, two sparrowes, and cedar wood, and † skarlet lace, and hyssope.

† It seemeth that this was a lace or string to binde the hyssop to the wood, and so was made a sprinkler: the Apostle to the Ephesians calleth it skarlet wool, Ebr. 9, 19.

50 And hee shall kill one sparrow ouer pure water in an earthen vessell.

51 And shall take the cedar wood, and the hyssope, and the skarlet lace with the liue Sparrow, and dip them in the blood of the liue Sparrow, and in the pure water, and sprinkle the house seven times:

52 So shall hee cleanse the house with the blood of the sparrow, and with the pure water, and with the liue sparrow, and with the cedar wood, and with the hyssope, and with the skarlet lace.

53 Afterward he shall let goe the liue sparrow out of the towne into the broad fieldes: so shall hee make atonement for the house, and it shall be cleane.

† Ebr. cite. † Elev. on the face of the field.



\* Chap. 13, 30.

¶ Or, vsing.

† Elr. in the day of  
the vncleane, and  
in the day of the  
cleane.a Whose seede  
either in sleeping,  
or els of weaknes  
of nature is such as  
his secretare,  
of the thing  
wherefore he shall  
be vncleane.e On whom the  
vncleane man did  
spit.d The word signi-  
fies every thing  
whereon a man  
toucheth.

\* Chap. 6, 11.

e That is, be re-  
stored to his old  
state, and be healed  
thereof.f Mervening, all his  
body.

54 This is the law for every plague of leprosie  
and \* blacke spot,

55 And of the leprosie of the garment, and of  
the house,

56 And of the swelling, and of the scab, and  
of the white spot.

57 This is the law of the leprosie, to teach  
† when a thing is vncleane, and when it is cleane.

## CHAP. XV.

a. 19. The manner of purging the vncleannesifics both of men and  
women. 30. The children of Israel must be separate from all  
vncleannesifics.

M Oreouer the Lord spake vnto Moses, and to  
Aaron, saying,

2 Speake vnto the children of Israel, and say  
vnto them, Whosoever hath an issue from his  
a flesh, is vncleane, because of his issue.

3 And this shall be his vncleannesific in his issue,  
vnto his flesh aoideth his issue, or if his flesh be  
stopped from his issue, this is his vncleannesific.

4 Every bed whereon hee lyeth that hath the  
issue, shall be vncleane, and every thing whereon  
he sitteth, shall be vncleane.

5 Whosoever also toucheth his bed, shall wash  
his clothes, & wash himselfe in water, and shall be  
vncleane vntill the euen.

6 And he that sitteth on any thing, whereon  
he hath that hath the issue, shall wash his clothes,  
and wash himselfe in water, and shall be vncleane  
vntill the euen.

7 Also he that toucheth the flesh of him that  
hath the issue, shall wash his clothes, and wash  
himselfe in water, and shall be vncleane vntill the  
euen.

8 If he also, that hath the issue, spit vpon him  
that is cleane, he shall wash his clothes, and wash  
himselfe in water, and shall be vncleane vntill the  
euen.

9 And what a saddle sooner he rideth vpon,  
that hath the issue, shall be vncleane.

10 And whosoever toucheth any thing that  
was vnder him, shall be vncleane vntill the euen:  
and he that beareth those things, shall wash his  
clothes, and wash himselfe in water, and shall be  
vncleane vntill the euen.

11 Likewise whosoever hee toucheth that  
hath the issue (and hath not washed his hands in  
water) shall wash his clothes, and wash himselfe  
in water, and shall be vncleane vntill the euen.

12 \* And the vessell of earth that be toucheth,  
which hath the issue, shall be broken: and every  
vessell of wood that be rinsed in water.

13 But if he that hath an issue, be a cleane of  
his issue, then shall he count him seven dayes for  
his cleansing, and wash his clothes, and wash his  
flesh in pure water, so that he be cleane.

14 Then the eighth day he shall take vnto him  
two turtle doves, or two young pigeons, and  
come before the Lord at the doore of the Taber-  
nacle of the Congregation, and shall giue them  
vnto the Priest,

15 And the Priest shall make of the one of them  
a sinne offering, and of the other a burnt offering:  
so the Priest shall make an atonement for him be-  
fore the Lord for his issue.

16 Also if any mans issue of seed depart from  
him, he shall wash all his flesh in water, and be  
vncleane vntill the euen.

17 And every garment, and every skin where-  
vpon shall be issue of seed, shall be cleane washed  
with water, and be vncleane vnto the euen.

18 If he that hath an issue of seed doe lie with  
a woman, they shall both wash themselves with  
water, and be vncleane vntill the euen.

19 † Also when a woman shall haue an issue,  
and her issue in her flesh shall be blood, she shall  
put apart seven dayes: and whosoever toucheth  
her, shall be vncleane vntill the euen.

20 And whosoever shall lieth vpon in her se-  
paration, shall be vncleane, and every thing that  
he sitteth vpon shall be vncleane.

21 Whosoever also toucheth her bed, shall wash  
his clothes, and wash himselfe with water, and  
shall be vncleane vnto the euen.

22 And whosoever toucheth any thing that  
she hath vpon, shall wash his clothes, & wash him-  
selfe in water, and shall be vncleane vntill the euen.

23 So that whether he toucheth her bed, or  
any thing whereon she hath lieth, she shall be vncleane  
vnto the euen.

24 And if a man lieth with her, and the flowes  
of her separation touch him, he shall be vncleane  
seven dayes: and all the whole bed whereon he lieth,  
shall be vncleane.

25 Also when a womans issue of blood runneth  
long time besides 7 time of her 7 floures, or when  
she hath an issue longer then her floures, all the  
dayes of the issue of her vncleannesific shall be  
vncleane, as in the time of her floures.

26 Every bed whereon she lieth (as long as  
her issue lasteth) shall be to her as the bed of her  
separation: and whosoever shall lieth vpon, shall  
be vncleane, as her vncleannesific when she is put  
apart.

27 And whosoever toucheth these things, shall  
be vncleane, & shall wash his clothes, & wash him-  
selfe in water, and shall be vncleane vnto the euen.

28 But if she be cleansed of her issue, then she  
shall count her seven dayes, and after, she shall be  
cleane.

29 And in the eighth day she shall take vnto  
her two turtles, or two young pigeons, and bring  
them vnto the Priest at the doore of the Taber-  
nacle of the Congregation.

30 And the Priest shall make of the one a sinne  
offering, and of the other a burnt offering, and the  
Priest shall make an atonement for her before the  
Lord, for the issue of her vncleannesific.

31 Thus shall ye separate the children of Is-  
rael from their vncleannesific, that they die not in  
their vncleannesific, if they desile my Tabernacle  
that is among them.

32 This is the law of him that hath an issue,  
and of him from whom goeth an issue of seed  
whereby he is defiled.

33 Also of her that is sicke of her floures, and  
of him that hath a running issue, whether it be  
man or woman, and of him that lieth with her  
which is vncleane.

## CHAP. XVI.

a The Priest might not as all times come into the most holy  
place. 1 The scape goat. 16 The purging in the  
Sanctuary. 17 The cleansing of the Tabernacle. 28 The  
Priest, consisteth the sinnes of the people. 29 The feast  
of cleansing sinnes.

F Vnto more the Lord spake vnto \* Moses, after  
the death of the two sonnes of Aaron, when  
they came to offer before the Lord, and died:

2 And the Lord said vnto Moses, Speake vnto  
Aaron thy brother, \* that hee come not at all  
times into the holy place within the vail, be-  
fore the Mercieseat, which is vpon the Arke: that  
he die not, for I will appare in the cloud vpon

¶ Or, secret part.

e That is, when  
God hath her  
floures, whereby  
she is separate from  
her husband, from  
the Tabernacle and  
from touching of  
any holy thing.h If any other  
vncleannesific did  
only touch him in  
the bed: for els the  
man that com-  
pared with such  
woman, should  
die, Chap. 10, 8,  
† For separation.i Shall be vncleane,  
as the bed where-  
on the lay when  
he had her natural  
defile.k After the time  
that she is reco-  
nited.l Seeing that God  
requirer of his  
purity and clean-  
nesse, we cannot be  
his, except our flesh  
& sinnes be purged  
with the blood of Is-  
us Christ, and so  
we learne to de-  
test all sinnes.

\* Chap. 10, 1, 2.

\* Exod. 10, 10.  
¶ Exod. 7.  
e The high Priest  
entered into the  
holies of holies  
once a yee: euen  
in the mo. of  
Septembris.

the Mercie seat.

3 After this sort shall Aaron come into the Holy place: *even* with a yong bullocke for a sinne offering, and a ramme for a burnt offering.

4 He shall put on the holy linnen coate, and shall haue linnen breeches vpon his fl. & shall be girded with a linnen girdle, and shall couer his head with a linnen mitre: these are the holy garments: therefore shall he wash his flesh in water, when he do so, then on.

5 And he shall take of the Congregation of the children of Israel, two hee goates for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, \* and make an atonement for himselfe, and for his house.

7 And hee shall take the two hee goates, and present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee goats: one lot for the Lord, and the other for the Scape goate.

9 And Aaron shall offer the goat, vpon which the Lords lot shall fall, & make him a sinne offering.

10 But the goat, on which the lot shall fall to be the Scape goate, shall be presented aliu before the Lord: to make reconciliation by him, and to let him goe (as a Scape goate) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne offering, \* and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And hee shall take a censer full of burning coales from off the altar before the Lord, and his handfull of sweet incense beaten small, and bring it within the euaille.

13 And shall put the incense vpon the fire before the Lord, that the cloude of the incense may couer the Mercie seat: that is vpon the Testimonie: so he shall not die.

14 And hee shall \* take of the blood of the bullocke, \* and sprinkle it with his finger vpon the Mercie seat: Eastward: and before the Mercie seat shall hee sprinkle of the blood with his finger seuen times.

15 ¶ Then shall he kill the goat that is the peoples sinne offering, and bring his blood within the vaile and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercie seat, and before the Mercie seat.

16 So hee shall purge the Holy place from the vncleannes of the children of Israel: & from their trespasses of all their sinnes: so shall hee doe also for the Tabernacle of the Congregation \* placed with them, in the middes of their vncleannes.

17 \* And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill hee come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After, he shall goe out vnto the altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about.

19 So shall hee sprinkle of the blood vpon it with his finger seuen times, & cleanse it, & halow it from the vncleannes of the children of Israel.

20 ¶ When he hath made an end of purging

the Holy place, and the Tabernacle of the Congregation, and the Altar, then he shall bring the liue goat:

21 And Aaron shall put both his hands vpon the head of the liue goat, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses in all their sinnes, putting them vpon the head of the goat, and shall send him away (by the hand of a man appointed) into the wilderness.

22 So the goat shall beare vpon him all their iniquities into the land that is not inhabited, and he shall let the goat goe into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the Holy place, and leaue them there.

24 He shall wash also his flesh with water in the Holy place, and put on his owne raiment, and come out, and make his burnt offering and the burnt offering of the people, and make an atonement for himselfe, and for the people.

25 Also the fat of the sinne offering shall hee burne vpon the altar.

26 And he that carried forth the goat called the Scape goat, shall wash his clothes, and wash his flesh in water, and after that shall come into the host.

27 Also the bullocke for the burnt offering, and the goat for the sinne offering (whose blood was brought to make a reconciliation in the Holy place) shall one \* carry out without the hoaste to be burnt in the fire, with their skinned, and with their flesh, and with their dounge.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the hoast.

29 So this shall be an ordinance for euer vnto you: the tenth day of the i. month month, yee shall \* humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

30 For that \* day shall the Priest make an atonement for you to cleanse you: yee shall be cleane from all your sinnes before the Lord.

31 This shall be \* a Sabbath of rest vnto you, and you shall humble your soules by an ordinance for euer.

32 And the Priest \* whom hee shall anoynt, and whom he shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linnen clothes and holy vestments,

33 And shall purge the holy Sanctuary and the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests and for all the people of the Congregation.

34 And this shall be an euerslasting ordinance vnto you to make an atonement for the children of Israel for all their sinnes \* once a yere: and as the Lord commanded Moises, hee did.

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle. 7. To the altar they may not offer. 10. They may not eat blood.

ANd the Lord spake vnto Moises, saying,

2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath \* commanded, saying,

3 Whoeuer be of the house of Israel that killeth a bullocke, or lambe, or goat in the hoast, or that killeth it out of the hoast,

g Heerein this goats a crow figure of Iesus Christ, who beareth the sinnes of the people, Isa. 53. 4. & Ed. the land of Patmos.

h In the count where was the Tabernacle, Exod. 30. 18.

\* Chap. 4. 10. 12. 13. 14.

i which was Tif. 1. and answered to part of September, and part of October.

\* Meaning, by sin. sinence and fasting.

Nom. 19. 7. \* Chap. 13. 7. 10. a and which yee shall keepe most diligently.

m Whom the Priest shall anoint by Gods commandment to succeed in his fathers room.

\* Exod. 30. 18. 19. 27.

l And they should practise that idolatry, which they had leered among the Egyptians. b To make a sacrifice of offering thereof.

Or, primitiue

Hebr. 9. 7

b In shew it is called Aazel, which some say, is a mountaine neere Sinai, whither this goat was sent, but rather it is called the Scape goat, because it was not offered, but sent into the desert, as vers 21.

c The Holies of all

Or, the smoke. Or, the ark.

\* Hebr. 8. 13.

and 10. 4.

\* Chap. 1. 6.

d That is, on the side which was toward the people: for the head of the Sanctuary stood.

Welward.

e Placed among them which are vncleane.

\* Luk. 1. 10.

f Wherevpon the sweet incense and perfume was offered.



a I do as much as horses it, as though he had killed a man, as Isa. 66. 3.

d Wherefoever they were moored with foolish devotion to offer it.

\* Exod. 35. 18. chap. 4. 31. e Meaning, whatsoever is not the true God, 1. Cor. 10. 19. 25. 5. f For idolatry is spiritual whoredome, because faith toward God is broken.

g I will declare my wrath by taking vengeance on him, as chap. 20. 33.

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, & blood shall be imputed vnto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer abroad in the field, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a sweet savour vnto the Lord.

7 And they shall no more offer their offerings vnto denils, after whom they haue gone a whoring: this shall be an ordinance for euer vnto them in their generations.

8 Also thou shalt say vnto them, Whosoever he be of the house of Israel, or of the strangers which sojourn among them; that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen if man shall cut off from his people,

10 Likewise, whosoever he be of the house of Israel: or of the strangers that sojourn among them, that eateth any blood, I will euen set my face against that person that eateth blood, and will cut him off from among his people.

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger

that sojourneth among you, shall eat blood.

13 Moreover, whosoever he be of the children of Israel, or of the strangers that sojourn among them, which by hunting taketh any beast or foule that may be eaten, he shall poure out the blood thereof, and cover it with dust:

14 For the life of all flesh is his blood, it is joynt with his life: therefore I said vnto the children of Israel, \* Yee shall eate the blood of no flesh: for the life of all flesh is the blood thereof: whosoever eateth it, shall be cut off.

15 And euery person that eateth it which dieth alone, or that which is torne with beasts, whether it be one of the same country or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shall be cleane.

16 But if he wash them not, nor wash his flesh, then he shall beare his iniquitie.

# CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are vncleane.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not doe: and after the manner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

4 But doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, and my iudgements, \* which if a man doe, he shall then liue in them: b I am the Lord.

6 None shall come neere to any of the kindred of his flesh to vncouer her shame: I am the Lord.

h Which the law premitte do to be eaten, because it is cleane.

\* Gen. 9. 4. Or, lining creature.

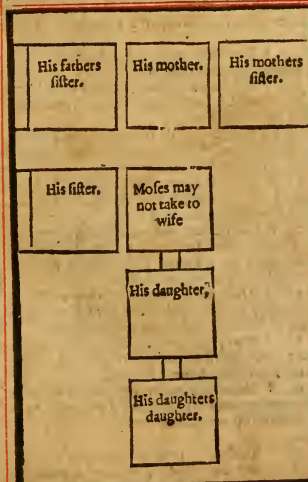
Or, washed cleane. Or, his filth. Or, the punishment of his sinnes.

a Ye shall preuene your selues from these abominations following, which the Egyptians and Canaanites use.

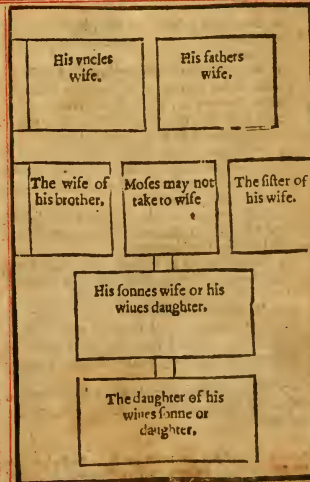
\* Exod. 10. 11. Rom. 10. 5. gal. 3. 12. b And therefore ye ought to seme me alone, as my people.

c That is, to liue with her, though it be vnder title of marriage.

## Consanguinitie hindring marriage.



## Affinitie hindring marriage.



A: Moses cannot contract matrimonie with the women that are to of kinne to him as is aboue specified. so sh<sup>e</sup> cannot marry his sister maie with the men that are in like degree. Note also, that besides the persons here specified, there are also meant those that ascend or descend of the same line, be it of blood or kinred.





things, as of linnen and woollen come vpon thee.

20 ¶ Whosoever also lieth and medleth with a woman that is a bondmaide, affianced to a husband, and not redeemed, nor freedome given her, † she shall be scourged, but they shall not die, because she is not made free.

21 And hee shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ram for a trespass offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespass offering before the Lord, concerning his finne which hee hath done, and pardon shall be given him for his sinne, which he hath committed.

23 ¶ Also when yee shall come into the land, and haue planted every tree for meate, yee shall count the fruit thereof as vncircumcised: three yeere shall it be as vncircumcised vnto you: it shall not be eaten:

24 But in the fourth yeere all the fruit thereof shall be holy to the prayse of the Lord.

25 And in the fift yeere shall ye eate of the fruit of it, that it may † yeeld to you the increase thereof: I am the Lord your God.

26 ¶ Ye shall not eate † flesh with the † blood: ye shall not vse witchcraft, nor iherberue times.

27 ¶ Yee shall not cut round the corners of your heads, neither shalt thou † marre the tuftes of thy beard.

28 ¶ Yee shall not cut your flesh for the † lead, nor make any print of a † marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a † whore, least the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Yee shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Yee shall not regard them that worke with spirits, neither Soothsayers: yee shall not seeke to them to be defiled by them, I am the Lord your God.

32 ¶ Thou shalt † rise vp before the hoarehead, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger loourne with thee in your land, ye shall not † vex him.

34 ¶ But the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shall not doe vniuilty in iudgements, in † fine, in weight, or in measure.

36 ¶ You shall haue iust balances, true weights, a true † Ephah, and a true Hin, I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

giueh his children vnto † Molech, he shall die the death, the people of the land shall stone him to death.

3 And I will † set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the people of the land hide their eyes, and wink at that man when hee giueh his children vnto Molech, and kill him or,

5 Then will I set my face against that man, and against his family, and will cut him off, and all that go a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as wake with spirits, and after soothsayers to goe a † whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, † and be holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and doe them: I am the Lord which doth sanctifie you.

9 ¶ If there be any that curseh his father or his mother, he shall die the death, seeing he hath cursed his father & his mother, † his blood shall be vpon him.

10 ¶ And the man that committeth adultery with another mans wife, because he hath committed adultery with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, because hee hath vncovered his fathers † shame, they shall both die: their blood shall be vpon them.

12 Also the man that lieth with his daughter in law, they both shall die the death, they haue wrought † abomination, their blood shall be vpon them.

13 ¶ The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them.

14 Likewise he that taketh a wife and her mother, committeth wickednesse: they shall burne him and them with fire, that there be no wickednesse among you.

15 ¶ Also the man that lieth with a beast, shall die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman & the beast: they shall die the death, their blood shall be vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and the seeth his shame, it is villanie: therefore they shall be cut off in the sight of their people, because he hath vncovered his sisters shame, he shall beare his iniquitie.

18 ¶ The man also that lieth with a woman having her † disface, and vncovereth her shame, and openeth her fountaine, and the open the fountaine of her blood, they shall be euen both cut off from among their people.

19 Moreover, thou shalt not vncover the shame of thy mothers sister, † nor of thy fathers sister: because he hath vncovered his † kin, they shall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and vncovereth his vnters cles shame: they shall beare their iniquitie, and shall

By Molech he meaneth any kind of idols. Chap. 17, 10, and 18, 21.

Though hee people be negligent to doe their duty, and defend Gods sight, yet hee shall not suffer wickednesse to goe unpunished.

To cleanse themselves or themselves is spiritual whoredome, or idolatry.

Exod. 1, 17. Prov. 10, 10. He is worthy to die.

Chap. 18, 6. Deut. 22, 30.

Or, confusio.

Chap. 18, 21.

It is an execrable and detestable thing.

Chap. 18, 23.

He is the great of the children of his people.

Chap. 18, 25.

Or, floure.

Chap. 18, 23, 24.

Exod. 18, 21.

Ex. a beating shall be, some reade, they shall be beaten,

It shall be vncircumcised as that thing, which is not circumcised.

Or, that God may multiply. Whether it be strangled, or otherwise.

To measure such as vnto the

Chap. 18, 1.

As did the Gentiles in signe of mourning.

Or, cut, or reate.

Deut. 14, 1.

The same or pain.

By whipping young bodies, or burning makes therein.

As did the Egyptians, and Leuities.

Exod. 18, 1.

It is token of recognition.

Or, do him wrong.

Exod. 22, 21.

As in measuring the ground.

Prov. 11, 1, and 26, 10, and 30, 10.

By the two measures hee measureth with other.

Of Ephah, reade Exod. 16, 36, and 40.

Exod. 16, 36, and 40.

CHAP. XX.

They that give of their seede to Molech, must die. They that haue recouers to forerers. 20 The man that committeth adultery, 21 incest, or fornication with the kindred or affinitie. 22 If a man a peculiar people to the Lord.

And the Lord spake vnto Moses, saying, 2 Thou shalt say also, to the children of Israel, ¶ Whosoever haue of the children of Israel, or of the strangers that dwell in Israel, that

Chap. 18, 21.

g They shall be cut off from their people, and their children shall be taken as bastards, and not comited among the licelites.

h Reade Chap. 18.

i Chap. 18, 26.

k Chap. 18, 25.

l Dent. 9, 5.

i Full of abundance of all things.

k Chap. 11, 2, 3.

l Dent. 14, 6.

m By eating them contrary to my commandment.

n Vrs 7.

o Dent. 18, 12.

p 1 Sam. 28, 7.

q By touching the dead, lamenting, or being at their buriall.

r For being married, the seemed to be cut off from his family.

s Eie, he may be defiled.

t The Priest was permitted to mourne for his next kindred only.

u Chap. 19, 27.

v Which hath an euill name or is defamed.

w Thou shalt count them holy and reuerence them.

x The Gnewbread.

y He shall vs no such ceremonies as the mourning obsequies.

shall die & childlesse.

21 So the man that taketh his brothers wife, committeth filthinesse, because he hath vncovered his brothers h flame, they shall be childlesse.

22 ¶ Yee shall keepe therefore all mine ordinances, and all my iudgements, and doe them, that the land whither I bring you to dwell therein, \* spue you not out.

23 Wherefore ye shall not walke in the maners of this nation which I cast out before you: for they haue committed all these things, \* therefore I abhorred them.

24 But I haue said vnto you, Ye shall inherite their land, and I will giue it vnto you to possesse it, euen a land that is floweth with milke and honie: I am the Lord your God, which haue separated you from other people.

25 \* Therefore shall yee put difference betwene cleane beastes and vnclane, and betwene vnclane foules and cleane, neither shall ye k defile your felues with beastes and foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vnclane.

26 Therefore shall ye be \* holy vnto me: for I the Lord am holy, and I haue separated you from other people that ye should be mine.

27 ¶ \* And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood shall be vpon them.

### CHAP. XXXI.

1 For whom the Priests may lament. 2 How pure the Priests ought to be, both in themselves, and in their family.

And the Lord said vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be \* defiled by the dead among his people.

2 But by his kinsman that is neere vnto him: to witte, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a<sup>b</sup> maide, that is neere vnto him, which hath not had an husband: for her † he may lament.

4 He shall not lament for the \* Prince among his people, to pollute himselfe.

5 They shall not make \* bald parts vpon their head, nor shane off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife an whore, or a one polluted, neither shall they marry a woman diuorced from her husband: for such one is holy vnto his God.

8 Thou shalt \* sanctifie him therefore, for he offereth the bread of thy God: he shall be holy vnto thee: for I the Lord which sanctifie you, am holy.

9 ¶ If a Priests daughter fall to play the whore, shee polluteh her father: therefore shall shee be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anointing oyle was powdered, and hath consecrated his hand to put on the garments) shall not vncover his head, nor rent his clothes.

11 Neither shall hee goe out any dead body, nor make himselfe vnclane by his father or by his mother.

12 Neither shall hee goe out of the Sanctuary, nor pollute the holy place of his God: for the crowne of the anoynting oyle of his God is vpon him: I am the Lord.

13 Also hee shall take a maide vnto his wife:

14 But a widow, or a diuorced woman, or a polluted, or an harlot, these shall hee not marry, but shall take a maide of his owne people to wife:

15 Neither shall hee defile his seed among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying, 17 Speake vnto Aaron, and say, Whosoever of thy feede in their generations hath any blemishes, shall not preste to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: as a man blinde or lambe, or that hath a flat nose, or that hath any mishapen member,

19 Or, a man that hath a broken foote, or a broken hand,

20 Or, a crooke backt, or bleare eyed, or hath a blemish in his eye, or be scurvie, or scabbed, or haue his stons broken.

21 None of the feed of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: hee shall not preste to offer the bread of his God.

22 The bread of his God, euen of the most holy, and of the holy shall hee eate:

23 But he shall not goe in vnto the swaile, nor come neere the altar, because he hath a blemish, least he pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

### CHAP. XXXII.

1 Who ought to abstaine from eating the things that were offered, 2 What oblation should be offered.

And the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they be \* separated from the holy things of the children of Israel, and that they pollute not mine holy name in those things, which they hallow vnto me: I am the Lord.

3 Say vnto them, Whosoever hee be of all your seed among your generations after you, that toucheth the holy things which the children of Israel hallow vnto the Lord, hauing his vnclannesse vpon him, euen that person shall be cut off from my sight, I am the Lord.

4 \* Whosoever also of the feede of Aaron is a leper, or hath a running issue, he shall not eate of the holy things vntill he be cleane: and who so toucheth any that is vnclane by reason of the dead, or a man whose issue of feede runneth from him,

5 Or the man that toucheth any creeping thing, whereby hee may be made vnclane, or a man by whom hee may take vnclannesse, † whatsoever vnclannesse he hath,

6 The person that hath touched such, shall therefore be vnclane vntill the euen, & shall not eate of the holy things, except he haue washed his

Or, to the house of the dead.

h To goe to the dead.  
i For by his anoynting he was preferred to the other Priests, and therefore could not lament the dead, least hee should haue polluted his holy oynting.

k Not onely of his wife, but of all hisel.

l By marrying any vnchaste or defamed woman.

m Which is defomed or blemish.  
n As not of equal proportion, or hauing in number more or lesse.  
o Or that hath a Web, or pearly.

p As the shewbread, and meate offering.

q A sort of sacrifice for sinne.

r As of the tenth and first fruits.  
s Into the Sanctuary.

a Meaning, that the Priests abstaine from eating, so long as they are polluted.

b To este himselfe.

\* Chap. 19, 26.

c By touching any dead thing, or being at buriall of the dead.

† Eke, according to all his vnclannesse.

Or, vntill.



his flesh with water.

7 But when the Sunne is downe, he shall be cleane, and shall afterward eat of the holy things: for it is his food.

8 \* Of a beast that dieth, or is rent *with beasts*, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, least they beare their sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no *a* stranger also eate of the holy thing, neither *a* the ghest of the Priest, neither shall an hired seruant eat of the holy thing:

11 But if the Priest buy any with money, hee shall eat of it, also he that is borne in his house: they shall eat of his meat.

12 If the Priests daughter also be married vnto a stranger, she may not eat of the holy offerings.

13 Notwithstanding if the Priests daughter be a widow or diuorced, and haue no childe, but is returned vnto her fathers house, she shall eat of her fathers bread, as shee did in her *youth*: but there shall no stranger eat thereof.

14 If a man eat of the holy thing vnto witte-ly, he shall put the *sift* part thereof, and giue it vnto the Priest with the hallowed thing.

15 So shall they not defile the holy things of the children of Israel, which they offer vnto the Lord.

16 Neither cause the *people* to beare the iniquitie of their trespasses, while they eate their holy thing: for I the Lord doe hallow them.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vovves, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 *See* shall offer of your free minde a male without blemish of the beemes, of the sheepe, or of the goats.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 \* And whosoever bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering of the beemes, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blinde, or broken, or maimed, or having a *wenne*, or skirvie, or skabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the Altar of the Lord.

23 Yet a bullocke, or a sheepe that hath any *member* superfluous, or lacking, such mayst thou present for a free offering, but for a vow it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land.

25 Neither *a* of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goat shall be brought forth, it shall euen seven dayes vnder his damme: and from the eight day forth it shall be accepted for a sacrifice made by fire vnto the Lord,

28 As for the cow or the ewe, ye shall not *\* kill* her, and her yong *both* in one day.

29 So when ye will offer a thanke offering vnto the Lord, ye shall offer willingly.

30 The same day shall it be eaten, ye shall leave *\* none* of it to the morrow: I am the Lord.

31 Therefore shall yee keepe my Commandments and doe them: for I am the Lord.

32 Neither shall ye *\* pollute* my holy Name, but I will be hallowed among the children of Israel, I the Lord sanctifie you.

33 Which haue brought you out of the lande of Egypt, to be your God: I am the Lord,

CHAP. XXIII.

*a* The feastes of the Lord. *3* The Sabbath. *10* The Pasche. *11* The feast of unleavened bread. *16* The feast of first fruits. *16* Whitsunide. *24* The feast of blowing trumpets. *34* The feast of Tabernacles.

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel and say vnto them, The feasts of the Lord which yee shall call the holy *¶ assemblies*, euen these are my feasts.

3 \* Sixe dayes *¶* shall worke be done, but in the seventh day shall be the Sabbath of rest, an holy *¶* conuocation: ye shall doe no worke therein, it is the Sabbath of the Lord, in all your dwellings.

4 ¶ These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their seasons.

5 In the first moneth and in the fourteenth day of the moneth at euening shall be the Pascheour of the Lord.

6 And on the fifteenth day of this moneth shall be the feast *\* of* vneleavened bread vnto the Lord: seven dayes yee shall eate vneleavened bread.

7 In the first day yee shall haue an holy conuocation: ye shall doe no seruile worke therein.

8 Also ye shall offer sacrifice made by fire vnto the Lord seven dayes, and in the seventh day shall be an holy conuocation: ye shall doe no seruile worke therein.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When ye be come into the land which I giue vnto you, and reape the harvest thereof, then ye shall bring *¶* a sheafe of the first fruits of your harvest vnto the Priest.

11 And hee shall shake the sheafe before the Lord, that it may be acceptable for you: the morrow after the *a* Sabbath, the Priest shall shake it.

12 And that day when ye shake the sheafe, shall ye prepare a lambe without blemish of a yeere olde, for a burnt offering vnto the Lord:

13 And the meate offering thereof shall be two *\* tenth* deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lord of sweet saour: and the drinke offering thereof of the fourth part *a* of an Hin of wine.

14 And ye shall eate neither bread nor parched come, nor *¶* greene eares vntill the selfe same day that ye haue brought an offering vnto your God: this shall be a Law for euer in your generations and in all your dwellings.

15 ¶ Ye shall count also to you from the morrow after the *a* Sabbath, euen from the day that ye shall bring the sheafe of the shake offering, seven *¶* Sabbaths, they shall be complete.

16 Vnto the morrow after the seventh Sabbath shall yee number fiftie dayes: then ye shall bring

\* Deut. 15, 8.

\* Chap. 7, 15.

k For whosoever doth otherwise then God commandeth, pollute his Name.

Or, assemblies.

\* Exod. 20, 9, 10. Or, ye may worke. Or, assembly.

a For the Sabbath was kept every week, and that others were kept but once every yeere.

\* Exod. 13, 15. Numb. 28, 17.

b Or bodily labour, such about that which one must eate. Exod. 23, 14.

c The first day of the feast and the seventh were kept holy: in the rest they might worke except any feast were celebrated. At the feast of vneleavened bread, the fifteenth day, and the feast of Graines the sixteenth day.

Or, an Omne, reade. Deut. 22, 29. Ruth 2, 15.

d That is, the second Sabbath of the Pascheour.

e Which is, the first part of an Ephah, or two Omers: see Exod. 16, 16.

f See Exod. 29, 40.

Or, full eares.

g That is, the seventh day after the first Sabbath of the pascheour.

Or, weeks.

anew

Or, bread.

\* Exod. 12, 31. 52, 40, 41.

d which is not of the tribe of Levi.

e Some Reade, the woman which had his eare bored, and would not goe free, Exod. 21, 6.

f who is not of the Priests kindred.

\* Chap. 10, 24.

g He shall giue that and a fifth part more.

h For if they did not offer for their error, the people by their example might commit the like offence.

\* Deut. 15, 8. 1. 12.

Or, want.

\* Chap. 21, 19.

i Ye shall not receive any vnperfect thing of a stranger, to make it the Lords offering: which hee will thinke the bread of the Lord.

a new meat offering vnto the Lord.

17 Yee shall bring out of your habitations bread for the shakc offering: they shall be two *loaves* of two tenth deales of fine flour, *which* shall be baken with *leaven* for first fruits vnto the Lord.

18 Also yee shall offer with the bread seven lambs without blemish of one yeere old, and a young bullocke and two rams: they shall be for a burnt offering vnto the Lord, with their meat offerings and their drinke offerings, for a sacrifice made by fire of a sweet saviour vnto the Lord.

19 Then yee shall prepare an hee goat for a sinne offering, and two lambes of one yeere old for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first fruits before the Lord, and with the two lambes: they shall be holy to the Lord, for the Priest.

21 So yee shall proclaim the same day, *that it may be an holy conuocation vnto you*: yee shall doe no seruile worke therein: *it shall be an ordinance for euer in all your dwellings, throughout your generations.*

22 \* And when you reap the harvest of your land, thou shalt not rid cleane the corners of thy field when thou reapest, neither shalt thou make any after-gathering of thy harvest, *but shalt leaue them vnto the poore and to the stranger*: I am the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the \* seventh month, and in the first day of the month shall yee have a Sabbath, for the remembrance of \* blowing the trumpets, an holy conuocation.

25 Yee shall doe no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 The \* tenth also of this seventh month, shall be a day of reconciliation: it shall be an holy conuocation vnto you, and yee shall humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And yee shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For every person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And every person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Yee shall doe no manner worke *therefore: this shall be a law for euer in your generations, throughout all your dwellings.*

32 This shall be vnto you a Sabbath of rest, and yee shall humble your soules: in the ninth day of the month at euen, from euen to euen shall yee celebrate your Sabbath.

33 ¶ And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, \* In the fifteenth day of this seventh month, shall be for seven dayes the feast of Tabernacles vnto the Lord.

35 In the first day shall be an holy conuocation: yee shall doe no seruile worke therein.

36 Seven dayes yee shall offer \* sacrifice made by fire vnto the Lord, and in the eighth day shall be an holy conuocation vnto you, and yee shall offer sacrifices made by fire vnto the Lord: it is the

\* solemn assembly. yee shall doe no seruile worke therein.

37 These are the feastes of the Lord (which yee shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, at burnt offering, and meate offering, & sacrifice, and drinke offerings, euerie one vpon his day.

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free offerings, which yee shall giue vnto the Lord.

39 But in the fifteenth day of the seventh month, when yee haue gathered in the fruit of the land, yee shall keepe an holy feast vnto the Lord seven dayes: in the first day shall be a Sabbath: likewise in the eighth day shall be a Sabbath.

40 And yee shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of thick trees, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes.

41 So yee shall keepe this feast vnto the Lord seven dayes in the yeere, by a perpetual ordinance through your generations: in the seventh month shall you keepe it.

42 Yee shall dwell in bootes seven dayes: all that are Israelites borne, shall dwell in bootes.

43 That your posterity may know that I haue made the children of Israel to dwell in bootes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

## CHAP. XXIII.

2 The cycle for the Lampes. 5 The flow bread. 14 The high priestes shall stand. 17 He that killeth shall be killed.

And the Lord spake vnto Moses, saying,

1 Command the children of Israel that they bring vnto thee pure oyle olive beaten, for the light, to cause *flashes* to burne continually.

3 Without the vail<sup>b</sup> of the Testimony, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: *this shall be a law for euer through your generations.*

4 He shall dresse the lampes vpon the \* pure Candlestick before the Lord perpetually.

5 Also thou shalt take fine flour, and bake twelue cakes thereof: two e tenth deales shall be in one cake.

6 And thou shalt set them in two rowes, sixe in a row vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that in stead of the bread it may be for a remembrance, and an offering made by fire vnto the Lord.

8 Euerie Sabbath he shall put them in rowes before the Lord euermore, *receiving them* of the children of Israel for an euertlasting Covenant.

9 ¶ And the bread shall be Aarons and his sonnes, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetual ordinance.

10 ¶ And there went out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stroue together in the hostie.

11 So the Israelitish womans sonne blasphemed the Name of the Lord, and cursed, and they brought

\* Or, a day wherein the people are stayed from all worke.

\* Or, peace offering.

\* Or, a solemn feast.

\* Or, a thought which will be as a

<sup>b</sup> In the wilderness, forasmuch as they would not credit Joshua and Caleb, when they remoned from spying the land of Canaan.

\* A Reade Exod. 27, 30.

<sup>b</sup> which vail<sup>b</sup> separated the holies of all, where was the Ark of the Testimony, from the Sanctuary.

\* Exod. 31, 17.

\* Exod. 25, 30. <sup>c</sup> That is, two Omer, 10 eads Exod. 16, 10.

<sup>d</sup> For it was burnt euerie Sabbath, when the bread was taken away.

\* Exod. 40, 33. <sup>e</sup> Chap. 8, 3. <sup>f</sup> Attrib. 13, 15.

<sup>g</sup> Meaning, one of his rent.

<sup>h</sup> By swearing or despising God.

<sup>h</sup> Because the Priest should eat them, as Chap. 7, 13 and they should not be offered to the Lord upon the altar.

<sup>i</sup> That is, offered to the Lord, and the rest should be for the Priests.

\* Chap. 19, 9. <sup>j</sup> Deut. 24, 19.

<sup>k</sup> That is, about the end of September. <sup>l</sup> Or, an holy day to the Lord. <sup>m</sup> Which blowing was to put them in remembrance of the miracle of the manna in the wilderness, and of the Table.

\* Chap. 19, 27, 30. <sup>n</sup> Num. 9, 7. <sup>o</sup> By fasting, and prayer.

<sup>a</sup> Which contineth a night and a day: yet they cooked it but for their natural day. <sup>b</sup> Eke, of your Sabbath. <sup>c</sup> Num. 28, 12. <sup>d</sup> Leuit. 7, 23.

\* Exod. 29, 18.



brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri of the tribe of Dan.)

12 And they \* put him in ward, till hee tolde them the minde of the Lord.

13 Then the Lord spake vnto Moses, saying,  
14 Bring the blasphemer without the hoaste, and let all that heard him, \* put their hands vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoever curseth his God, shall beare his sinne.

16 And he that blasphemeth the Name of the Lord, shall put to death: all the Congregation shall stone him to death: aswell the stranger, as he that is borne in the land: when he blasphemeth the Name of the Lord, let him be slaine.

17 \* He also that killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, \* a beast for beast.

19 Also if a man cause any blemish in his neighbour, as he hath done, so shall it be done to him:

20 \* Breach for breach, eye for eye, tooth for tooth: such a blemish as hee hath made in any, such shall be repayed to him.

21 And he that killeth a beast, shall restore it: but he that killeth a man, shall be slaine.

22 Yee shall haue one \* law: it shall be aswell for the stranger as for one borne in the country, for I am the Lord your God.

23 \* Then Moses tolde the children of Israel, and they brought the blasphemer out of the hoaste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

### CHAP. XXV.

*a The Sabbath of the fiftieth yeere. 8 The Iubile in the fiftieth yeere. 14 Not to oppress their brethern. 23 The sale and redemtion of lands, houses and persons.*

And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When yee shall come into the land which I giue you, the \* land shall \* keepe Sabbath vnto the Lord.

3 \* Sixe yeeres thou shalt sowe thy field, and sixe yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seventh yeere shall be a Sabbath of rest vnto the land: *it shall be* the Lords Sabbath: thou shalt neither sow thy field nor cut thy vineyard.

5 That which groweth of it owne accord of thy harvest, thou shalt not reape, neither gather the grapes that thou hast left \* vnlaboured: for it shall be a yeere of rest vnto the land.

6 And the \* rest of the land shall be meate for you, *even* for thee and for thy seruant, and for thy maid, and for thy hired seruant, and for the stranger that sojourneth with thee:

7 And for thy cattell, and for the beasts that are in thy land, shall all the increase thereof be meate.

8 \* Also thou shalt number seven \* Sabbaths of yeeres vnto thee, *even* seven times seven yeere: and the space of the seven Sabbaths of yeeres will be vnto thee nine and fourty yeere.

9 Then thou shalt cause to blow the trumpet of the Iubile in the tenth day of the seventh moneth: *even* in the day of the reconciliation shall yee make the trumpet blow throughout all your land.

10 And yee shall hallo w that yeere, *even* the fiftieth yeere; and proclaim liberte in the land to all the \* inhabitants thereof: it shall be the Iubile vnto you, and yee shall returne every man vnto his possession, and every man shall returne vnto his family.

11 This fiftieth yeere shall be a yeere of Iubile vnto you: yee shall not sowe, neither reape: that which groweth of it selfe, neither gather the grapes thereof that are left vnlaboured.

12 For it is the Iubile, it shall be holy vnto you: yee shall eate of the increase thereof out of the field.

13 In the yeere of this Iubile, yee shall returne every man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, yee shall *not* oppress one another:

15 *But* according to the number of yeeres after the Iubile, thou shalt buy of thy neighbour: *also* according to the number of the yeeres of the reuenues, he shall sell vnto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres thou shalt abate the price of it: for the number of \* fruits doth he sell vnto thee.

17 Oppresse not yee therefore any man his neighbour, but thou shalt feare, thy God: for I am the Lord your God.

18 \* Wherefore yee shall obey mine ordinances, and keepe my lawes, and doe them, and yee shall dwell in the land in safetie.

19 And the land shall giue her fruit, and yee shall eate your fill, and dwell therein in safetie.

20 And if yee shall say, What shall we eate the seventh yeere, for we shall not sowe, nor gather in our increase?

21 I will \* send my blessing vpon you in the sixth yeere, and it shall bring forth fruit for three yeeres.

22 And yee shall sowe the eighth yeere, and eate of the old fruit vntill the ninth yeere: vntill the fruit thereof come, yee shall eate the olde.

23 \* Also the land shall not be sold to be cut off from the family: for the land is mine, and yee be but strangers and sojourners with me,

24 Therefore in all the land of your possession yee shall \* grant a redemption for the land.

25 \* If thy brother be impouerished, and sell his possession, then his redeemer shall come, *even* his neere kinsmen, and buy out that, which his brother sold.

26 And if hee haue no redeemer, but \* th liath gotten and found to buy it out,

27 Then shall he \* count the yeeres of his sale, and restore the overplus to the man, to whom he sold it: so shall he returne to his possession.

28 But if hee cannot get sufficient to restore to him, then that which is solde, shall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it shall come \* out, and hee shall returne vnto his possession.

29 Likewise if a man sell a dwelling house in a walled city, he may buy it out againe within a whole

*In the beginning of the 50 yeere was the Iubile, so called, because the joyfull tidings of liberty was probably proclaimed by the sound of a corner.*

*I which were in bondage.*

*Because the tribes should not lose their possessions or families diminished nor confounded.*

*By desert, or otherwise.*

*If the Iubile to come be neere, thou shalt sell better cheape: if it be farr off, dearer.*

*And not this full possession of the land.*

*Or, surely mine is mine.*

*Else, I will send.*

*It could not be sold for ever, but must returne to the family in the Iubile.*

*Ye shall sell in such condition that it may be redeemed.*

*Or, kinsman.*

*Else, his hand hath gotten.*

*Abating the money of the yeeres past, and paying for the rest of the yeeres to come.*

*From his hands that bought it.*

\* Num. 15. 34.

\* Deut. 13. 9.  
and 17. 7.

g Shall be punished.

\* Exod. 21. 12.  
Deut. 19. 21.  
† Else, justice the  
soul of any man.  
† Else, soule for  
soule.

\* Exod. 23. 24.  
Deut. 19. 21.  
Math. 5. 38.

\* Exod. 12. 49.  
b Because the punishment was not yet appointed by the law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

b By reason of the corn that fell out of the eares of the yeere past.

c Or, which thou hast separated from thy selfe, and consecrated to God for the poor.

d That which the land bringeth forth in her rest.

g Or, worker.

whole yeere after it is ſold: within a yeere may he buy it out.

30 But if it be not bought out within the ſpace of a full yeere, then the houſe that is in the walled city, ſhall be ſtabliſhed, & as cut off from the familie, to him that bought it, throughout his generations: it ſhall not goe out in the Iubile.

31 But the houſes of villages which haue no walles round about them, ſhall be eſteemed as the field of the country: they may be bought out againe, and ſhall goe out in the Iubile.

32 Notwithſtanding, the cities of the Leuites, and the houſes of the cities of their poſſeſſion, may the Leuites redeeme ¶ at all ſeaſons.

33 And if a man purchaſe of the Leuites, the houſe that was ſold, and the citie of their poſſeſſion ſhall goe out in the Iubile: for the houſes of the cities of the Leuites are their poſſeſſion among the children of Iſrael.

34 But the field of the ſuburbs of their cities ſhall not be ſold: for it is their perpetual poſſeſſion.

35 ¶ Moreouer, if thy brother be impoueriſhed, and fallen in decay with thee, thou ſhalt relieue him, and as a ſtranger and ſojourner, ſo ſhall he liue with thee.

36 ¶ Thou ſhalt take no uſury of him, nor vantage, but thou ſhalt feare thy God, that thy brother may liue with thee.

37 Thou ſhalt not giue him thy money to vſurie, nor lend him thy vitales for increaſe.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to be your God.

39 ¶ If thy brother alſo that dwelleth by thee be impoueriſhed, and he ſolde vnto thee, thou ſhalt not compell him to ſerue as a bond ſeruant.

40 But as an hired ſeruant, and as a ſojourner he ſhall be with thee: he ſhall ſerue thee vnto the yeere of Iubile.

41 Then ſhall he depart from thee, both he and his children with him, and ſhall returne vnto his family, and vnto the poſſeſſion of his fathers ſhall he returne:

42 For they are my ſeruants, whom I brought out of the land of Egypt: they ſhall not be ſold as bondmen are ſold.

43 ¶ Thou ſhalt not rule ¶ ouer him cruelly, but ſhalt feare thy God.

44 Thy bond ſeruant alſo, and thy bondmaid, which thou ſhalt haue, ſhalbe of the heathen that are round about you: of them ſhall yee buy ſeruants and maidens.

45 And moreover, of the children of the ſtrangers that are ſojourners among you, of them ſhall yee buy, and of their families that are with you, which they begate in your land: theſe ſhalbe your ¶ poſſeſſion.

46 So yee ſhall take them as inheritance for your children after you to poſſeſſe them by inheritance, yee ſhall uſe their labours for euer: but ouer your brethren the children of Iſrael yee ſhall not rule one ouer another with cruelty.

47 ¶ If a ſojourner or a ſtranger dwelling by thee get riches, and thy brother by him be impoueriſhed, and ſell himſelfe vnto the ſtranger or ſojourner dwelling by thee, or to the ſtocke of the ſtrangers family.

48 After that he is ſold, he may be bought out: one of his brethren may buy him out,

49 Or his vnkle, or his vnckles ſonne may buy him out, or any of the kindred of his fleſh among his family, may redeeme him: either if hee can ¶ get ſo much, he may buy himſelfe out.

50 Then he ſhall reckon with his buyer from the yeere that he was ſold to him, vnto the yeere of Iubile: and the money of his ſale ſhalbe according to the number of ¶ yeeres: according to the time of an hired ſeruant ſhall he be with him.

51 If there be many yeeres behind, according to them ſhall he giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then he ſhall count with him, and according to his yeeres giue againe for his redemption.

53 Hee ſhall be with him yeere by yeere as an hired ſeruant: he ſhall not rule cruelly ouer him in thy ſight.

54 And if hee be not redeemed thus, hee ſhall goe out in the yeere of Iubile, he, and his children with him.

55 For vnto me the children of Iſrael are ſeruants: they are my ſeruants whom I haue brought out of the land of Egypt: I am the Lord your God.

# CHAP. XXVI.

1 Idolatry forbidden. 3 A bleſſing to them that keepe the commandments. 14 The curſe to thoſe that break them. 42 God promiſeth to remember his covenants.

Y Ee ſhall make you none idoles nor grauen image, neither reare you vpany ¶ pillar, neither ſhall ye let ¶ any image of ſtone in your land to bow downe to it: for I am the Lord your God.

2 Ye ſhall keepe my Sabbaths, and ¶ reuerence my Sanctuary: I am the Lord.

3 ¶ If yee walke in mine ordinances, and keepe my commandments, and doe them,

4 I will then ſend you ¶ raine in due ſeaſon, and the land ſhall yeeld her increaſe, and the trees of the field ſhall giue their fruit.

5 And your ¶ threshing ſhall reach vnto the vintage, and the vintage ſhall reach vnto ſowing time, and you ſhall eate your bread in plenteouſneſſe; and dwell in your land ſafely.

6 And I will ſend peace in the land, and yee ſhall ſleepe, and none ¶ ſhall make you afraid: alſo I will rid euill beaſts out of the land, and the ¶ ſword ſhall not goe thorow your land.

7 Alſo ye ſhall chaſe your enemies, and they ſhall fall before you vpon the ſword.

8 ¶ And fue of you ſhall chaſe an hundredth, and an hundredth of you ſhall put ten thouſand to flight, and your enemies ſhall fall before you vpon the ſword.

9 For ¶ I will haue reſpect vnto you, and make you increaſe, and multiply you, and ¶ ſtabliſh my covenant with you.

10 Ye ſhall eate alſo old ſtore, and cary out old becauſe of the new.

11 ¶ And I will ſet my ¶ Tabernacle among you, and my ſoule ſhall not loathe you.

12 Alſo I will walke among you, and I will be your God, and ye ſhall be my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye ſhould not be their bondmen, and I haue broken the ¶ bonds of your yoke, and made you goe vpright.

14 ¶ But if ye will not obey me, nor doe all theſe commandments,

15 And if ye ſhall deſpiſe mine ordinances, ei-

x If he be able, ¶

x Which remaine yet to the Iubile.

y Thou ſhalt not ſuffer him to increaſe him ſingularly, if thou know it.

\* Exod. 20, 4, 5. Deut. 5, 8. Pſalm. 97, 7. Or, ſtane image, any image. \* Chap. 19, 30.

\* Deut. 5, 8.

a By promiſing abundance of earthly things, he ſtirreth the minde to conſider the rich treaſures of the ſpiritual bleſſings.

\* Iſa. 11, 2. ¶ Iſr. will reſt the ſword will be to ſtate. ¶ Ye ſhall haue no warre. \* Iſa. 23, 19.

¶ Iſr. will turne you into a ¶ Perſorme that which I haue promiſed.

\* Exod. 37, 16. 2. Cor. 1, 6. ¶ I will be dayly preſent with you.

c I haue ſet you a full liberty, where as before ye were as beaſts tyed in bonds. \* Deut. 28, 35. Lament. 1, 17. Malai. 3, 2.

¶ That is, for euer: ſeade verſ. 13.

¶ Or, returne.

¶ Iſr. for euer.

g Where the Leuites kept their cattell,

h In ſhew it is, if his hand ſhake: meaning, if hee ſtretch forth his hand for helpe as one in miſery. \* Exod. 22, 25. Deut. 23, 19. Prov. 18, 8. Eccl. 18, 8. and 22, 12.

\* Exod. 21, 5. Deut. 15, 12. 1. Tim. 3, 4, 14.

i Vnto perpetuall ſeruitude. \* Exod. 6, 9. Galat. 3, 7.

z For they ſhall not be bought out at the Iubile.

¶ Iſr. his hand ſhall be ſet.



f Which I made  
vow to be my  
people.  
g Or, as I have  
plague.

g Rede Chap. 17, 10.

h Prov. 28, 1.

h That is, more  
extremely.

i Ye shall have  
drought and bar-  
rennesse, Agg. 1, 10.  
l Or, labour.

k Or, as I have  
made by forme,  
in putting my  
plagues to chance  
and fortune.

l Of your chil-  
dren, 2 Kin. 17, 15.  
m Because none  
dare passe thereby  
for feare of beaſts.

n 2 Sam. 22, 9, 7.  
E/ſa. 18, 2, 6.

o That is, the  
strength, whereby  
the life is ſuſtain-  
ed, Ezek. 4, 16.  
and 33, 6.  
p One ounce ſhall  
be ſufficient for  
ten families.

q Dent. 28, 53.

r 2 Chron. 4, 7.

s Or, veſſels.

t I will not ac-  
cept your ſacrifices.

u Signifying that  
no enemy can  
come without  
Gods ſending.  
v Chap. 25, 2.

w Which I com-  
manded you to  
keepe.

ther if your ſoule abhorre my lawes, ſo that yee  
will not doe all my Commandments, but breake  
my Couenent.

16 Then will I alſo doe this vnto you, I will  
appoint ouer you I ſcarefullneſſe, a conſumption,  
and the burning ague to conſume the eyes, and  
make the heart heatie, and yon ſhall ſowe your  
ſeede in vaine: for your enemies ſhall eate it:

17 And I will let my face againſt you, and ye  
ſhall fall before your enemies, and they that hate  
you, ſhall reigne ouer you, \* and yee ſhall flee  
when none purſueth you.

18 And if yee will not for theſe things obey  
me, then will I puniſh you <sup>h</sup> ſeuene times more, ac-  
cording to your finnes,

19 And I will breake the pride of your power,  
and I will make your heauen as <sup>i</sup> yron, and your  
earth as braſſe:

20 And your ſtrength ſhall be ſpent in vaine:  
neither ſhall your land giue her increaſe, neither  
ſhall the trees of the land giue their fruit.

21 <sup>j</sup> And if yee walke <sup>k</sup> ſtubbornly againſt  
me, and will not obey me, I will then bring ſeuene  
times more plagues vpon you, according to your  
finnes,

22 I will alſo ſend wilde beaſts vpon you,  
which ſhall <sup>l</sup> ſpoile you, and deſtroy your cattell,  
and make you fewe in number: ſo your high  
m wayes ſhall be deſolate.

23 Yet if by theſe ye will not be reformed by  
me, but walke ſtubbornly againſt me,

24 Then will I alſo walke <sup>k</sup> ſtubbornly a-  
gainſt you, and I will ſmite you yet ſeuene times  
for your finnes:

25 And I will ſend a ſword vpon you, that  
ſhall avenge the quarrell of my Couenent: and  
when ye are gathered in your cities, I will ſend  
the peſtilence among you, and yee ſhall be deli-  
uered into the hand of the enemy.

26 When I ſhall breake the ſtaffe of your  
bread, then ten women ſhall bake your bread in  
one oven, & they ſhall deliuer your bread againe  
by weight, and ye ſhall eate, but not be ſatiſfied.

27 Yet if yee will not for this obey mee, but  
walke againſt me ſtubbornly,

28 Then will I walke ſtubbornly in mine a-  
nger againſt you, and I will alſo chaſtiſe you ſeuene  
times more according to your finnes,

29 \* And yee ſhall eate the fleſh of your  
ſonnes, and the fleſh of your daughters ſhall yee  
deuoure.

30 I will alſo deſtroy your hie places, and \* cut  
away your images, and caſt your caruelles vpon  
the <sup>h</sup> bodies of your idols, and my ſoule ſhall ab-  
horre you.

31 And I will make your cities deſolate, and  
bring your Sanctuary vnto naught, and <sup>h</sup> I will not  
ſmell the ſauour of your ſweet odours.

32 I will alſo bring the land vnto a wilder-  
neſſe, and your enemies which dwell therein, ſhall  
be aſtoniſhed thereat.

33 Alſo I will ſcatter you among the heathen,  
and I will draw out a ſword againſt you, and your  
land ſhall be waſte, and your cities ſhall be deſolate.

34 Then ſhall the land enioy her \* Sabbaths,  
as long as it lieth void, and yee ſhall be in your  
enemies land: then ſhall the land reſt, and enioy  
her Sabbaths.

35 All the dayes that it lieth void, it ſhall  
reſt, becauſe it did not reſt in your \* Sabbaths,  
when ye dwelt vpon it.

36 And vpon them that are left of you, I will  
ſend euen a <sup>h</sup> faintneſſe into their hearts in the  
land of your enemies, and the ſounde of a leafe  
ſtreaken ſhall chaſe them, and they ſhall flee as  
fleeing from a ſword, and they ſhall fall, no man  
purſuing them.

37 They ſhall fall alſo one vpon another, as  
before a ſword, though none purſue them, and ye  
ſhall not be able to ſtand before your enemies:

38 And yee ſhall periſh among the heathen,  
and the land of your enemies ſhall eate you vp.

39 And they that are left of you, ſhall pine  
away for their iniquity in your enemies lands, and  
for the iniquities of their fathers ſhall they pine  
away with them alſo.

40 Then they ſhall confeſſe their iniquity, and  
the wickednes of their fathers for their treſpaſſe,  
which they have treſpaſſed againſt me, & alſo be-  
cauſe they haue walked ſtubbornly againſt me.

41 Therefore I will walke ſtubbornly againſt  
them, and bring them into the land of their ene-  
mies: ſo then their vncircumciſed hearts ſhall be  
humbled, and then they ſhall <sup>h</sup> willingly beare  
the puniſhment of their iniquity.

42 Then I will remember my Couenent with  
Iaakob, and my Couenent alſo with Iſhak, and  
alſo my Couenent with Abraham will I remem-  
ber, and will remember the land.

43 \* The land alſo in the meane ſeaſon ſhall be  
left of them, and ſhall enioy her Sabbaths while  
the lieth waſte without them, but they ſhall will-  
ingly ſuffer the puniſhment of their iniquity, be-  
cauſe they deſpiſed my Lawes, and becauſe their  
ſoule abhorred mine ordinances.

44 Yet notwithstanding this, when they ſhall  
be in the land of their enemies, \* I will not caſt  
them away, neither will I abhorre them, to deſtroy  
them utterly, <sup>h</sup> nor to breake my Couenent with  
them: for I am the Lord their God:

45 But I will remember for them the \* Coue-  
nant of old, when I brought them out of the land  
of Egypt in the ſight of the heathen, that I might  
be their God: I am the Lord.

46 Theſe are the Ordinances, and the Iudge-  
ments, and the Lawes, which the Lord made be-  
tweene him, and the children of Iſrael, in mount  
ſinai by the hand of Moſes.

CHAP. XXVII.

2 Of diuers voices, and the redemption of the ſoule. 28 A thing  
ſeparate from the reſt of man, cannot be ſold nor redeemed, but  
remaineth to the Lord.

MOREouer, the Lord ſpoke vnto Moſes, ſaying,  
2 Speake vnto the children of Iſrael, and  
ſay vnto them, If any man ſhall make a vow of a  
perſon vnto the Lord, by <sup>h</sup> thy eſtimation,

3 Then thy eſtimation ſhall be thus: a male  
from twenty yeere old vnto fixtie yeere olde ſhall  
be by thy eſtimation euen fifty <sup>h</sup> ſhekels of ſiluer,  
after the ſhekel of the Sanctuary.

4 But if it be a female, then thy valuation ſhall  
be thirty ſhekels.

5 And from five yeere olde to twenty yeere  
olde, thy valuation ſhall be for the male twenty  
ſhekels, and for the female ten ſhekels.

6 But from a <sup>h</sup> moneth olde vnto five yeere  
old, thy price of the male ſhall be five ſhekels of  
ſiluer, and thy price of the female, three ſhekels of  
ſiluer.

7 And from fixtie yeere olde and aboue, if he  
be a male, then thy price ſhall be fifteen ſhekels,  
and for the female ten ſhekels.

f Or, ſeruaunt of  
ſt.

f As if the ene-  
mies did chaſe  
them.

f Forſmuch as  
they are culpable  
of their fathers  
ſinnes, they ſhall  
be puniſhed as well  
as their fathers.

h Or, pay for their  
finne.

u While they  
are captiues, and  
without repen-  
tance.

\* Dent. 4, 31?  
Rom. 11, 26.

\* Made to their  
forefathers.

y Theſe dayes  
after they came  
out of Egypt.

z As of his ſonne,  
or his daughter,  
y which are the  
prielt.

z Reade the value  
of the ſhekel,  
Exod. 30, 13.

4 He ſpeaketh of  
thoſe vows where-  
by the father re-  
deemed his child-  
ren to God, which  
were not of ſuch  
force, but they  
might be redeemed  
from them.

e If he be not able to pay after thy valuation,

f Which is cleane Chap. 17, 18

g That is, conside to the Lord.

h Eze. 36, 34 it shall be

i Valuing the price thereof according to the seede that is sown, or by the seed that is doeth yield.

j Homer is a measure containing ten Ephahs, reade of Ephah, Exod. 16, 16, 36. k For their owne necessitie or godly use.

l That is, which is dedicate to the Lord with a curse so him that doeth turne it to his priuate use, Num. 22, 1. Deut. 13, 15. Iohn. 9, 17.

\* So called because of the diversity and multitude of numberings which are here together contained, both of mens names and places.

8 But if he be poore \* then thou hast esteemed him, then shall he present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that vowed, so shall the Priest value him.

9 And if it be a beast, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shall be holy.

10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall be holy.

11 And if it be any vnclane beast, of which men doe offer to a sacrifice vnto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shall it be.

13 But if he will buy it againe, then hee shall giue the fift part of it more, about thy valuation.

14 Also when a man shall dedicate his house to be holy vnto the Lord, then the Priest shall value it, whether it be good or bad, and as the Priest shall price it, so shall the value be.

15 But if he that sanctified it, will redeeme his house, then hee shall giue thereto the fift part of money more then thy estimation, & it shall be his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteeme it according to the seede thereof, as Homer of barley seede shall be at fiftie shekels of silver.

17 If hee dedicate his felde immediately from the yeere of Iubile, it shall be worth as thou doest esteeme it.

18 But if he dedicate his field after the Iubile, then the Priest shall reckon him the money according to the yeeres that remaine vnto the yeere of Iubile, and it shall be abated by thy estimation.

19 And if he that dedicateth it, will redeeme the field, then he shall purchase the fift part of the price, that thou esteemedst it at, therevnto, and it shall remaine his.

20 And if hee will not redeeme the field, but the Priest shall sell the field to another man, it shall be redeemed no more.

21 But the field shall be holy to the Lord, when it goeth out in the Iubile, as a field that separate

from common vles: the possession thereof shall be the Priestes.

22 If a man also dedicate vnto the Lord a felde which he hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as thou esteemest it, vnto the yeere of Iubile, and he shall giue him thy price the same day, as a thing holy vnto the Lord.

24 But in the yeere of Iubile, the field shall be vnto him, of whom it was bought: to him I say, whole inheritance the land was.

25 And all the valuation shall be according to the shekel of \* the Sanctuarie: a shekel containeth rwentie gerahs.

26 \* Notwithstanding the first borne of the beasts, because it is the Lords first borne, none shall dedicate such, be it bullocke, or sheepe: for it is the Lords.

27 But if it be an vnclane beast, then hee shall redeeme it by thy valuation, and giue the fift part more thereto: and if it be not redeemed, then it shall be sold, according to thy estimation.

28 \* Notwithstanding, nothing separate from the common vse that a man doth separate vnto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be sold nor redeemed: for every thing separate from the common vse is most holy vnto the Lord.

29 Nothing separate from the common vse, which shall be separate from man, shall be redeemed, but o die the death.

30 Also the rythe of the land both of the seed of the ground, and of the fruit of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithe, hee shall adde the fift part thereto.

32 And every tithe of bullocke, and of sheepe, and of all that goeth vnder the yoke, the tenth shall be holy vnto the Lord.

33 Hee shall not looke if it be good or bad, neither shall hee change it: eife if thee change it, both it, and that it was changed withall, shall be holy, and it shall not be redeemed.

34 These are the Commandements which the Lord commanded by Moyses vnto the children of Israel in Mount Sinai.

\* Vse 11. m The Priests valuation,

\* Exod. 30, 13. Num. 3, 47. Ezk. 45, 12.

\* Exod. 13, 2. and 22, 19. Num. 3, 13. n It was the Lords alreadie,

\* Ies. 41, 19.

o It shall remaine without redemption,

p Besides the value of the thing, if selde.

q All that which is numbred: that is, every tenth as the fallett by sale without exception or respect.

# THE FOURTH BOOKE

## of Moses, called \* Numbers.

### THE ARGVMENT.

**F**Orasmuch as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth: he did not straightway bring his people, after their departure out of Egypt, into the land which he had promised them: but ledde them to and fro for the space of fourtie yeeres, and kept them in continuall exercises before they enioyed it, to trie their faith, and to teach them to forget the world, and to depend on him. Which triall did greatly profite, to discerne the wicked and the hypocrites, from the faithfull and true seruants of God, who serued him with pure heart, whereas the other, preferring their carnall affections to Gods glory, and making Religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whom God had appointed rulers over them. By reason whereof they provoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages, to beuare how they abuse Gods word, preferre their owne lustes to his will, or despise his ministers. Notwithstanding, God is ever true in his promise, and gouerneth his by his holy Spirit, that either they fall not to such inconueniences, or else returne to him quickly by true repentance: and therefore he continueth his graces toward them, hee giueth them ordinances and instructions, as well for Religion, as outward policie: hee preserued them against all craft and conspuracie, and giueth them manifest victories against



against their enemies. And to auoyde all controversies that might arise, hee taketh away the occasions, by diuiding among all the tribes, both the lande which they had vnnome, and that also which hee had promised, as seemed best to his godly wisdome.

## C H A P. I.

*a* Moses and Aaron with the twelue princes of the tribes are commanded of the Lord to number them that are able to go to warre. *49* The Levites are exempted for the seruice of the Lord.



He Lord spake againe vnto Moses in § wilderness of Sinai, in the Tabernacle of the Congregation, in the first day of the second month, in the second yeere after they were come out of the land of Egypt, saying,

\* 2 Take ye the summe of all the Congregation of the children of Israel, after their families and households of their fathers, with the number of their names: to wit, all the males, ¶ man by man:

3 From twentie yeere old and above, all that goe forth to the warre in Israel: thou and Aaron shall number them throughout their armies.

4 And with you shall be c men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shall stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur.

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Ammihadab:

8 Of Issachar, Nethaneel the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Benjamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammishadai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliathaph the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan:

16 These were famous in the Congregation, e princes of the tribes of their fathers, and heads ouer thousands in Israel.

17 ¶ Then Moses and Aaron tooke these men which are expresse by their names.

18 And they called all the Congregation together in the first day of the second moneth, who declared ¶ their kindreds by their families, and by the houses of their fathers according to the number of their names, from twentie yeere old and above, man by man.

19 As the Lord had commanded Moses, so he numbered them in the wilderness of Sinai.

20 So were the sonnes of ¶ Reuben eldest sonne by their generations, by their families, and by the houses of their fathers according to the number of their names, man by man euery male from twentie yeere old and above, as many as ¶ went forth to warre:

21 The number of them, I say, of the tribe of Reuben, was fixe and fourtie thousand, and fue hundreth.

22 Of the sonnes of ¶ Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of their

names, man by man, euery male from twentie yeere old and above, all that went forth to warre:

23 The summe of them, I say, of the tribe of Simeon was nine and fiftie thousand and three hundreth.

24 ¶ Of the sonnes of ¶ Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names from twentie yeere old and above, all that went forth to warre:

25 The number of them, I say, of the tribe of Gad was fue and fourtie thousand, and fixe hundreth and fiftie.

26 ¶ Of the sonnes of ¶ Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

27 The number of them, I say, of the tribe of Iudah, was threecore and fourteene thousand, and fixe hundreth.

28 ¶ Of the sonnes of ¶ Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foure and fiftie thousand, and foure hundreth.

30 ¶ Of the sonnes of ¶ Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above: all that went forth to warre:

31 The number of them also of the tribe of Zebulun was feuen and fiftie thousand and foure hundreth.

32 ¶ Of the sonnes of Ioseph, namely of the sonnes of ¶ Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

33 The number of them also of the tribe of Ephraim was fourtie thousand and fue hundreth.

34 ¶ Of the sonnes of ¶ Manasseh by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

35 The number of them also of the tribe of Manasseh was two and thirtie thousand and two hundreth.

36 Of the sonnes of ¶ Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

37 The number of them also of the tribe of Benjamin was fue and thirtie thousand and foure hundreth.

38 Of the sonnes of ¶ Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went forth to warre:

*a* In that place of the wilderness that was meete to mount Sinai.  
*b* Which contained part of Aprill and part of May.

\* Exod. 30. 12.

† Ex. by their heads.

c That is, the chiefest man of euery tribe.

d And with you when ye number the people.

e Or representatives, and gouernours.

f In shewing enen man his tribe, and his ancestors.

g These are the names of the twelue tribes, as first of Reuben.

h Or, as were able to beare weapons.

i Simeon.

Gad.

Judah.

Issachar.

Zebulun.

Ephraim.

Manasseh.

Benjamin.

Dan.

THE FIGURE OF THE  
Tabernacle erected, and of the Tents  
pitched round about it.

WEST.



EAST.

A B The length of the Court of an hundred cubits, on the South side: in the which space there were twentie pillars of five cubits height a piece, whereto the curtains were tyed to inclose the Court. C D The North side, which was in all points like. B C The West end, which was of fiftie cubits wide. In this space there were tenne pillars of equal height with the rest, wherunto the curtains were fastened, to close the Court in on that side. A D The East end, which was also of fiftie cubits breadth, so that the whole Court was in length twice the breadth. The coming in was at the East end, right as it there hangd a wreath hanging of twentie cubits long, fastened to foure pillars. E At the side of the hanging there were curtains of fiftene cubits an length, which were fastened on this side of the hanging, to three pillars, and on the other side to as many as three Figure seeweth.

39 The number of them also of the tribe of Dan was threecore and two thousand, and tenen hundred.

40 ¶ Off the sonnes of ¶ Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to warre:

41 The number of them also of the tribe of Asher, was one and fourtie thousand and five hundred.

42 ¶ Of the children of ¶ Naphtali, by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went to the warre:

43 The number of them also of the tribe of

Naphtali, was three and fiftie thousand, and foure hundred.

44 These are the ¶ summes which Moses, and Aaron numbered, and the Princes of Israel, the twelve men which were every one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers from twentie yeere old and aboue, all that went to the warre in Israel,

46 And all they were in number sixe hundredth and three thousand five hundredth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbered among ¶ them.

48 For the Lord had spoken vnto Moses, and sayd,

49 Onely thou shalt not number the tribe of Levi, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimony, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the Tabernacle.

¶ 1 And when the Tabernacle goeth fourth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the stranger that cometh neere, shall be slaine.

52 Also the children of Israel shall pitch their tents every man in his campe, and every man vnder his stander throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimony, lest vengeance come vpon the Congregation of the children of Israel, and the Leuites shall take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

¶ 1 The order of the Tents, and the names of the Captaines of the Israelites.

¶ And the Lord spake vnto Moses, and to Aaron, saying,

¶ 2 ¶ Every man of the children of Israel shall campe by his stander, and vnder the ensigne of their fathers house: farre off, about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the sunne, shall they of the stander of the hoaste of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab shall be ¶ captaine of the sonnes of Iudah.

4 And his hoast and the number of them were feneantie and foure thousand and sixe hundred.

5 Next vnto him shall they of the tribe of Issachar pitch, and Nethameel the sonne of Zuar shall be the captaine of the sonnes of Issachar:

6 And his hoast and the number thereof were foure and fiftie thousand, and foure hundred.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon captaine ouer the sonnes of Zebulun:

8 And his hoast and the number thereof were fiftie thousand and foure hundred:

9 The whole number of the hoaste of Iudah are an hundredth fourescore and sixe thousand, and foure hundredth according to their armies: they shall first set forth.

10 ¶ On the South side shall be the stander of the

¶ Or, full number,

¶ Which were warriors, but were appointed to the vie of the Tabernacle.

¶ Eise, campe,

¶ Whofooner is not of the tribe of Levi.

¶ By not hanging due regard to the Tabernacle of the Lord.

¶ In the twelve tribes were foure principall standers, so that every three tribes had their stander.

¶ Or, prince,

¶ Iudah, Issachar, and Zebulun the sonnes of Leah were of the first stander.

¶ Of them which were contained vnder that name.



d Ruben and Simeon, the sonnes of Leah, and Gad the sonne of Zilpah her maide, were of the second band,

the hoaste of Reuben according to their armies: and the captaine over the sonnes of Reuben shall be Eliuzur the sonne of Shedeur.

11 And his hoaste and the number thereof, fixe and fortie thousand and five hundred.

12 And by him shall the tribe of Simeon pitch, and the captaine over the sonnes of Simeon shall be Shelumiel the sonne of Zurishaddai:

13 And his hoaste, and the number of them, nine and fiftie thousand and three hundred.

14 And the tribe of Gad, and the captaine over the sonnes of Gad shall be Eliafah the sonne of Deuel:

15 And his hoaste and the number of them were fixe and fortie thousand, fixe hundred and fiftie.

16 All the number of the campe of Ruben were an hundred and one and fiftie thousand, and foure hundred and fiftie according to their armies, and they shall set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall goe with the hoaste of the Levites, in the mids of the campe as they have pitched, fo shall they goe forward, euery man in his order, according to their standers.

18 ¶ The stander of the campe of Ephraim shall be toward the West according to their armies: and the captaine over the sonnes of Ephraim shall be Elisama the sonne of Ammihud:

19 And his hoaste and the number of them were fourtie thousand and five hundred.

20 And by him shall be the tribe of Manasseh, and the captaine over the sonnes of Manasseh, shall be Gamliel the sonne of Pedahzur:

21 And his hoast and the number of them were two and thirtie thousand and two hundred.

22 And the tribe of Benjamin, and the captaine over the sonnes of Benjamin shall be Abidan the sonne of Gideon:

23 And his hoaste, and the number of them were fixe and thirtie thousand and foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall goe in the third place.

25 ¶ The stander of the hoast of Dan shall be toward the North according to their armies: and the captaine over the children of Dan shall be Ahiezer the sonne of Ammihaddai:

26 And his hoast and the number of them were two and threecore thousand and seven hundred.

27 And by him shall the tribe of Ashur pitch, and the captaine over the sonnes of Asher shall be Pagiel the sonne of Ocran.

28 And his hoast and the number of them were one and fourtie thousand, and five hundred.

29 ¶ Then the tribe of Nephthali, and the captaine over the children of Nephthali shall be Ahira the sonne of Epan:

30 And his hoast and the number of them were three and fiftie thousand and foure hundred.

31 All the number of the hoast of Dan was an hundred and seven and fiftie thousand and fixe hundred: they shall goe hindmost with their standers.

32 ¶ These are the summes of the children of Israel by the houses of their fathers, all the number of the hoaste, according to their armies, fixe hundred and three thousand, five hundred and fiftie.

33 But the Levites were not numbered among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standers, and so they journeyed euery one with his families, according to the houses of their fathers.

### CHAP. III.

¶ The charge and office of the Levites. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

These also were the 3 generations of Aaron with Moses, in the day that the Lord spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron, \* Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anoynted Preits, whom Moses did \* consecrate to minister in the Priests office.

4 \* And Nadab and Abihu died before the Lord, when they offered \* strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar serued in the Priests office in the sight of Aaron their father.

5 Then the Lord spake vnto Moses, saying,

6 Bring the tribe of Levi, and 4 fer them before Aaron the Priest that they may serue him,

7 And take the charge with him, euen the charge of the whole Congregation, \* before the Tabernacle of the Congregation to doe the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Levites vnto Aaron and to his 3 sonnes: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their Priests office: and the stranger that commeth neere, shall be slain.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Behold, I haue euen taken the Levites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Levites shall be mine,

13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, \* I sanctified vnto mee all the first borne in Israel, both man and beast: mine shall they be: I am the Lord.

14 ¶ Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the houses of their fathers, in their families: euery male from a moneth olde and aboue shalt thou number.

16 Then Moses numbered them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Levi by their names, \* Gershon, and Kohath, and Merari.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes olde of Kohath by their families: Amram and Iezhar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of

4 For vnder euery one of the four princepsall standers were diuers signes to keepe euery band in order,

1 Or, families and kindred.

\* Exod. 6, 23.

\* Exod. 28, 3.

\* Levit. 10, 1, 2.

1 Or, before the Altar.

\* Levit. 10, 1, 2.

2 Whiles their father lined.

4 Offer them vnto Aaron for the vse of the Tabernacle.

5 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

6 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

7 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

8 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

9 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

10 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

11 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

12 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

13 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

14 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

15 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

16 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

17 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

18 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

19 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

20 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

21 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

22 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

23 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

24 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

25 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

26 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

27 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

28 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

29 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

30 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

31 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

32 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

33 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

34 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

35 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

36 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

37 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

38 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

39 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

40 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

41 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

42 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

43 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

44 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

45 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

46 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

47 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

48 Which appoynted to the executing of the high Priests commandments, to the oversight of the people, and to the seruice of the Tabernacle.

1 Or, Remu.

e Because it might be in equall distance from each one, and all differently haue recourse thereto. f Because Ephraim and Manasseh supplied the place of Joseph their father, they are taken to be Rahels children, fo they and Benjamin make the third band.

g Dan and Nephthali the sonnes of Bilha Rahels maide with Aher the sonne of Zilpah make the fourth band.

h Which were of euentye yeeres and aboue.

Levi, according to the houses of their fathers.

21 Of Gershon came the family of the Libnites and the family of the Shimeites: these are the families of the Gershonites.

22 The summe whereof (h after the number of all the males from a moneth olde and above) was counted fourteen thousand and five hundred.

23 ¶ The families of the Gershonites shall pitch behinde the Tabernacle Westward.

24 The captain and ancient of the house of the Gershonites shall be Eliafah the sonne of Lael.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation, shall be the Tabernacle, and the pavilion, the covering thereof, and the vaile of the doore of the Tabernacle of the Congregation.

26 And the hanging of the court, and the vaile of the doore of the court which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the service thereof.

27 ¶ And of Kohath came the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the familie of the Vzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and above, was eight thousand and fixe hundred, having the charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on the South side of the Tabernacle.

30 The captain and ancient of the house and families of the Kohathites shall be Eliazaph the sonne of Vzziel:

31 And their charge shall be the Arke, and the Table, and the Candlestick, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that serveth thereto.

32 And Eleazar the sonne of Aaron the Priest shall be chief captain of the Levites, having the oversight of them that have the charge of the Sanctuary.

33 ¶ Of Merari came the familie of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and above was fixe thousand and two hundred.

35 The captain and ancient of the house of the families of Merari shall be Zuriel the sonne of Abihail: they shall pitch on the Northside of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari shall be the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serveth thereto.

37 With the pillars of the court round about, with their sockets, and their pins and their cords.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, having the charge of the Sanctuary, and the charge of the children of Israel: but the stranger that cometh neere shall be slain.

39 The whole summe of the Levites, which Moses and Aaron numbered at the commandement of the Lord throughout their families, even all the males from a moneth olde and above, was two and twentie thousand.

40 ¶ And the Lord said vnto Moses, Number all the first borne that are males among the children of Israel from a moneth olde and above, and take the number of their names.

41 And thou shalt take the Levites to mee for all the first borne of the children of Israel (I am the Lord) and the cattell of the Levites for all the first borne of the cattell of the children of Israel.

42 And Moses numbered, as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth olde and above) according to their number were two and twentie thousand, two hundred seuentie and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell, and the Levites shall be mine, (I am the Lord.)

46 And for the redeeming of the two hundred seuentie and three, (which are more then the Levites) of the first borne of the children of Israel,

47 Thou shalt also take five shekels for every person: after the weight of the Sanctuary shalt thou take it: the shekel containeth twenty gerahs.

48 And thou shalt give the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Levites:

50 Of the first borne of the children of Israel tooke he the money: even a thousand three hundred threecore and five shekels, after the shekel of the Sanctuary.

51 And Moses gave the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

#### CHAP. IV.

The offices of the Levites, when the hostler removed, 44 The number of the three families of Kohath, Gershon, and Merari.

And the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Levi, after their families, and houses of their fathers.

3 From a thirtie yeere old and above, even vntill fiftie yeere olde, all that enter into the assembly to do the worke in the Tabernacle of the Congregation.

4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Congregation about the holiest of all.

5 ¶ When the hostler remooveth, then Aaron and his sonnes shall come and take downe the covering vaile, and shall cover the Arke of the Testimonie therewith.

6 And they shall put thereon a covering of badgers skinned, and shall spread vpon it a cloath altogether of blew silk, and put to the barres thereof:

7 And vpon the table of shew bread, they shall spread a cloath of blew silk, and put thereon the dishes, and the incense cups and goblets, and coverings to cover it with, and the bread shall be there on continually.

8 And they shall spread vpon them a covering

So that now the Levites should assist vnto the Lord for the first borne of Israel, one for the 173, which were more then the Levites, for whom they paid money.

\* Exod. 30. 13. Levit. 27. 25. chap. 18. 16. 22. 43. 18.

¶ Of the two hundred seuentie and three, which were more then the Levites.

¶ The Levites were numbered after three sorts, first at a moneth olde when they were consecrate to the Lord, next at 25 yeere old when they were appointed to be in the Tabernacle, and at 30 yeere olde to beare the burthen of the Tabernacle.

¶ Which divided the Sanctuary from the holiest of all. That is, put them vpon their shoulders to carry it: for the barres of the Arke could never be removed.

\* Exod. 15. 30. Meaning, to cover the bread.

h Only numbering the male children.

¶ Or, father,

i Their charge was to care the coverings, and hangings of the Tabernacle.

k Doing every one his duty in the Sanctuary.

l This chief thing within the Sanctuary were committed to the Kohathites.

¶ Or, prince of priests.

m The wood worke and these of the instruments were committed to their charge.

n That none should enter into the Tabernacle contrary to Gods appointment. o So that the first borne of the children of Israel were numbered 273. 21. vs. 43.



\* Exod. 25, 38.  
\* Exod. 25, 38.

e The Ebrew word significeth an instrument made of two plates or barres, of which was to burn incense, seade Exod. 37, 1.

g Of the burnt offering.

h That is, in folding up the things of the Sanctuary, as the Ark, &c. before it be covered.

\* Exod. 30, 34, 35.  
i Which was offered at morning.  
\* Exod. 30, 43, 45.

j Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish. m Shewing what part every man shall beare.

n Which were received into the company of them that ministered in the Tabernacle of the Congregation.

o Which vaile hangd betweene the Sanctuary and the court.

of skarlet, and couer the same with a couering of badgers skinnes, and put to the barres thereof.

9 Then they shall take a cloath of blew filke, and couer the \* candlestick of light with his lampes, and his snuffers, & his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a couering of badgers skinnes, and put it vpon the \* barres.

11 Also vpon the golden f altar they shall spread a cloath of blew filke, and couer it with a couering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministerie, wherewith they minister in the Sanctuary, and put them in a cloath of blew filke, and couer them with a couering of badgers skinnes, and put them on the barres.

13 Also they shall take away the ashes from the g altar, and spread a purple cloath vpon it.

14 And shall put vpon it all the instruments thereof, which they occupie about it, the censers, the fleshhooks, and the belomes, and the basens, *euen* all the instruments of the altar: and they shall spread vpon it a couering of badgers skins, and put to the barres of it.

15 And when Aaron and his sonnes haue made an end of couering the <sup>b</sup> Sanctuary, and all the instruments of the Sanctuary, at the removing of the hoaste, afterward the sonnes of Kohath shall come to beare it, but they shall not <sup>c</sup> touch any holy thing lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 <sup>f</sup> And to the office of Eleazar the sonne of Aaron the Priest *pertaineth* the cyle for the light, and the \* sweete incense, and the \* dayly meate offering, and the \* anyointing oyle *with* the oversight of all the Tabernacle, and of all that therein is, *beside* in the Sanctuary, and in all the instruments thereof.

17 <sup>g</sup> And the Lord spake vnto Moses and to Aaron, saying,

18 Ye shall not cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus do vnto them that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint <sup>m</sup> to them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folden vp, lest they die.

21 <sup>f</sup> And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers, throughout their families:

23 From thirtie yeere old and aboue vntill fiftie yeere olde shalt thou number them, all that <sup>n</sup> enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

24 This shall be the seruice of the families of the Gershonites to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skinnes, that is on high vpon it, and the vaile of the <sup>o</sup> doore of the Tabernacle of the Congregation.

26 The curtaines also of the court, and the vaile of the entring in of the gate of the court,

which is neere the Tabernacle and neere the altar round about, with their cords: and all the instruments for their seruice, and all that is made for them: to fo shall they serue.

27 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites be done, in all their charges and in all their seruice, and ye shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch *shall be* vnder the <sup>h</sup> hand of Ithamar the sonne of Aaron the Priest.

29 <sup>i</sup> Thou shalt number the sonnes of Merary by their families, *and* by the houses of their fathers.

30 From thirtie yeere old and aboue, euen vnto fiftie yeere olde shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the \* boards of the Tabernacle with the barres thereof, and his pillars, and his sockets.

32 And the pillars round about the court, with their sockets and their pinnes, and their cords with all their instruments, euen for all their seruice: and by <sup>i</sup> name ye shall reckon the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merary, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 <sup>j</sup> Then Moses and Aaron and the Princes of the Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers.

35 From thirtie yeere olde and aboue, euen vnto fiftie yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the <sup>k</sup> numbers of them throughout their families were two thousand, seven hundredth and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the <sup>h</sup> hand of Moses.

38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yeere olde and vpward, euen vnto fiftie yeere olde: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, *and* by the houses of their fathers *were* two thousand sixe hundredth and thirtie.

41 These are the numbers of the families of the sonnes of Gershon: of all that <sup>l</sup> did serue in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandement of the Lord.

42 <sup>i</sup> The numbers also of the families of the sonnes of Merari by their families, *and* by the houses of their fathers.

43 From thirtie yeere olde and vpward, euen

Which court compassed both the Tabernacle of the Congregation, and the altar of burnt offering.

g Vnder the charge and oversight.

\* Exod. 26, 15.

h Ye shall make an inventory of all the thing, which ye commit to their charge.

i Eie. the number of them.

k God appointing Moses to be the minister and executor thereof.

l Which were of competent age to serue therein, that is between 30. and 50.

vnto fiftie yeere olde : all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, and two hundred.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron numbered according to the commandement of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, and Aaron, and the princes of Israel numbered by their families and by the houses of their fathers,

47 From thirtie yeere old and vpward, euen to fiftie yeere old, euery one that came to do<sup>u</sup> his duty, office, seruice and charge in the Tabernacle of the Congregation.

48 So the number of them were eight thousand five hundred and foure score.

49 According to the 7<sup>d</sup> commandement of the Lord by the hand of Moses did Aaron number them, euery one according to his seruice, and according to his charge. Thus were they of that tribe numbered, as the Lord commanded<sup>a</sup> Moses.

### CHAP. V.

<sup>a</sup> The leprose and the polluted, <sup>b</sup> the offering of sinne, <sup>c</sup> the death of the suspected wife.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel that they<sup>\*</sup> put out of the hoaste euery leper, and euery one that hath<sup>a</sup> an issue, and whofoeur is cursed by<sup>\*</sup> the deid.

3 Both male and female, shall ye put out: ¶ out of the hoaste shall ye put them, that they defile not their tents among whom I dwell.

4 And the children of Israel did so, and put them out of the hoaste, euen as the Lord had commanded Moses, fo did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, \* When a man or woman shall commit any sinne<sup>b</sup> that men commit, and transgreffe against the Lord, when that person shall trespass,

7 Then they shall confesse their sinne which they haue done, & shall restore the dam<sup>c</sup> thereof<sup>\*</sup> with his principall, and put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

8 But if the<sup>c</sup> man haue no kinsfman, to whom he should restore the damage, the damage shall be restored to the Lord for the Priests vse, besides the ramme of the atonement, whereby hee shall make atonement for him.

9 And euery offering of all the<sup>d</sup> holy things of the children of Israel, which they bring vnto the Priest, shall be<sup>e</sup> his.

10 And euery mans hallowed things shall be his: that is, whatfoeur any man giue the Priest, it shall be his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If any mans wife<sup>f</sup> turne to euill, and commit a trespass against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet he be defiled, and there be no witness against her, neither see taken with the man,

14 ¶ If he be moued with a ielous mind, fo that he be ielous ouer his wife, which is defiled, or

if he haue a ielous mind, so that he be ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meale, but he shall not powre<sup>g</sup> oyle vpon it, nor put incense thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to a minde.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take<sup>h</sup> the holy water in an earthen vessell, and of the dust that is in the floore of the Tabernacle, euen the Priest shall take it and put it into the water.

18 After the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the ielousie offering, and the Priest shall haue bitter and i<sup>i</sup> cursed water in his hand,

19 And the Priest shall charge her by an oathe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleanness from thine husband, be free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee besides thine husband,

21 (Then the Priest shall charge the woman with an oathe of cursing, and the Priest shall say vnto the woman:) The Lord make thee to be<sup>k</sup> accursed, and detestable for the oathe among the people, and the Lord cause thy thigh to rot, and thy belly to swell:

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answere, Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shall<sup>m</sup> blot them out with the bitter water,

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water shall<sup>n</sup> enter into her, and she shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shall take an handful of the offering for a memoriall thereof, and burne it vpon the altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, if shee be defiled and haue trespassed against her husband, then shall the cursed water, turned into bitterness, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be<sup>o</sup> cleane, she shall be free, and shall conceive and beare.

29 This is the law of ielousie, when a wife turneth from her husband and is defiled,

30 Or, when a man is moued with a ielous minde, being ielous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to this law,

31 And the man shall be<sup>p</sup> free from sinne, but this woman shall beare her iniquitie.

### CHAP. VI.

<sup>a</sup> The law of the consecration of the Nazirites, <sup>b</sup> The manner to visitate people.

<sup>f</sup> Only in the sinne offering and this offering of ielousie were neither oyle nor incense offered.

<sup>g</sup> Or, making the sinne knowne, and not purging it. <sup>h</sup> Which also is called the water of purification, or sprinkling, reade Chap. 19. 9.

<sup>i</sup> It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

<sup>k</sup> Both because she had committed so heinous a fault, and in doing her selfe in denying the same. <sup>l</sup> Exr. to fall.

<sup>m</sup> That is, he is to, as thou wilt, as Psal. 41. 13. deute. 27. 15. <sup>n</sup> Shall wash the curses, which are written, into the water in the vessell.

<sup>o</sup> Or, profane. <sup>p</sup> Where the incense was offered.

<sup>q</sup> Or, iniquities.

<sup>r</sup> The man might accuse his wife vpon suspicion, and not be reprobated.



And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doth separate themselves to vow a vow of a Nazarite, to separate himselfe vnto the Lord,

3 Hee shall abstaine from wine and strong drinke, and shall drinke no fowre wine nor fowre drinke, nor shall drinke any liquor of grapes, neither shall eat fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels nor the huske.

5 While he is separated by his vow, the \* raser shall not come vpon his head, vntill the dayes be out, in the which hee separateth himselfe vnto the Lord, he shall be holy, and shall let the locks of the haire of his head grow.

6 During the time that hee separateth himselfe vnto the Lord, hee shall come at no dead bodie;

7 He shall not make himselfe vnclane at the death of his father or mother, brother, or sister: for the consecration of his God is vpon his head.

8 All the dayes of his separation hee shall be holy to the Lord.

9 And if any die suddenly by him, or he beware, then the \* head of his consecration shall be defiled, and he shall shauie his head in the day of his cleansing: in the fourth day he shall shauie it.

10 And in the eighth day he shall bring two turtles, or two young pigeons to the Priest, at the doore of the tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the dead: so shall he hallow his head the same day.

12 And he shall \* consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere olde for a trespass offering, and the first dayes shall be void: for his consecration was defiled.

13 ¶ This then is the lawe of the Nazarite: When the time of his consecration is out, he shall come to the doore of the tabernacle of the Congregation.

14 And he shall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemish, for a burnt offering, and a shee lambe of a yeere olde without blemish, for a sinne offering, and a ram without blemish, for peace offerings,

15 And a basket of vneleavened bread, of \* cakes of fine flour, mingled with oyle, and wafers of vneleavened bread anointed with oyle, with their meate offering, and their drinke offerings:

16 The which the Priest shall bring before the Lord, and make his sin offering and his burnt offering.

17 Hee shall prepare also the ram for a peace offering vnto the Lord, with the basket of vneleavened bread, and the Priest shall make his meate offering, and his drinke offering.

18 And \* the Nazarite shall shauie the head of his consecration at the doore of the Tabernacle of the Congregation, and shall take the haire of the head of his consecration, and put it in the fire which is vnder the peace offering.

19 Then the Priest shall take the foddren shoulder of the ramme, and an vneleavened cake out of the basket, and a wafer vneleavened, and put them

vpon the hands of the Nazarite, after hee hath shauie his consecration.

20 And the Priest shall \* shake them to and fro before the Lord: this is an holy thing for the Priest ¶ beside the shaken breast, and besides the heauie shoulder: so afterward the Nazarite may drinke wine.

21 This is the law of the Nazarite, which hee hath vowed, and of his offering vnto the Lord for his consecration, ¶ besides that that he is able to bring: according to the vow which he vowed, so shall he do after the law of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, saying, Thus shall ye \* blesse the children of Israel, and say vnto them,

24 The Lord blesse thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp thy countenance vpon thee, and giue thee peace.

27 So they shall put my \* Name vpon the children of Israel, and I will blesse them.

### CHAP. VII.

2 The heads or princes of Israel offer at the setting up of the Tabernacle. 10 And at the dedication of the Altar. 19 God speaketh to Moses from the Merits-table.

NOW when Moses had finished the setting up of the Tabernacle, and \* anointed it and sanctified it, and all the instruments thereof, and the altar with all the ¶ instruments thereof, and had anointed them, and sanctified them,

2 Then the ¶ princes of Israel, heads ouer the houses of their fathers, (they were the princes of the tribes, who were ouer them that were numbered) offered,

3 And brought their offering before the Lord, fixe \* covered charets, and twelue oxen: one charer for two princes, and for euery one an ox, and they offered them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take these of them, that they may be to do the \* seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites.

7 Two charets and foure oxen he gaue to the sonnes of Gershon, according vnto their \* office.

8 And foure charets and eight oxen he gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gaue none, because the charge of the Sanctuary belonged to them, which they did beare vpon their shoulders.

10 ¶ The princes also offered in the \* dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.

11 And the Lord said vnto Moses, One prince one day, and another prince another day, shall offer their offering, for the dedication of the altar.

12 ¶ So then on the first day did ¶ Nahshon the sonne of Amminadab of the tribe of Iudah offer his offering.

13 And his offering was a silver charger of an hundredth and thirty shekels weight, a silver bowle

\* Exod. 29. 27.

¶ Or, with the breast.

\* As the least he shall do this, if he be able to offer no more.

¶ That is, pray for them, Eccles. 34. 17

¶ They shall pray in my Name for them.

\* Exod. 40. 18.

¶ Or, office.

¶ Or, captiuitie.

¶ Like horsekeepers, to keep the things that were carried in them from weather.

¶ That is, to carry things and stuffe in.

¶ For their use to carry with.

¶ The holy things of the Sanctuary must be carried vpon their shoulders and not drawen with oxen, Chap. 8. 15.

¶ That is, when the first sacrifice was offered there vpon by Aaron, Levitic. 9. 10.

¶ The offering of Nahshon.

of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a \* meate offering.

14 An incense cup of gold of ten shekels, full of incense,

15 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullocks, five rammes, five hee goats, and five lambs of a yeere old: this was the offering of Nahshon the sonne of Amminadab.

18 ¶ The second day || Nathaneel, the sonne of Zuar, prince of the tribe of Issachar did offer.

19 Who offered for a sinne offering a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meate offering,

20 An incense cup of golde of ten shekels, full of incense,

21 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

22 An hee goat for a sinne offering,

23 And for peace offerings two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Nechaneel the sonne of Zuar.

24 ¶ The third day || Eliab the sonne of Helon prince of the children of Zebulon offered.

25 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

26 A golden incense cup of ten shekels, full of incense,

27 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

28 An hee goat for a sinne offering,

29 And for peace offerings, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Eliab the sonne of Helon.

30 ¶ The fourth day || Elizur the sonne of Shedeur prince of the children of Reuben offered.

31 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

32 A golden incense cup of ten shekels, full of incense,

33 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullocks, five rammes, five hee goats, and five lambs of a yeere old: this was the offering of Elizur the sonne of Shedeur.

36 ¶ The fifth day || Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

37 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels: after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

38 A golden incense cup of ten shekels, full of incense,

39 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

40 An hee goat for a sinne offering,

41 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixth day || Eliafaph the sonne of Deuel prince of the children of Gad offered.

43 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

44 A golden incense cup of ten shekels, full of incense,

45 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Eliafaph the sonne of Deuel.

48 ¶ The seventh day || Eliphama the sonne of Ammiud prince of the children of Ephraim offered.

49 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

50 A golden incense cup of ten shekels, full of incense,

51 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Eliphama the sonne of Ammiud.

54 ¶ The eighth day offered || Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

56 A golden incense cup of ten shekels, full of incense,

57 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Gamliel the sonne of Pedazur.

60 ¶ The ninth day || Abidan the sonne of Gideon prince of the children of Benjamin offered.

61 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

62 A golden incense cup of ten shekels, full of incense,

63 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offering, two bullocks, five rammes,

|| The offering of Eliafaph.

|| The offering of Eliphama.

|| The offering of Gamliel.

|| The offering of Abidan.

\* Levit. 2. 1.

|| The offering of Nathaneel.

|| The offering of Eliab.

|| The offering of Elizur.

|| The offering of Shelumiel.



rammes, five hee goates, five lambes of a yeere olde: this was the offering of Abidan the sonne of Gideon.

¶ The offering of Abiezr.

66 ¶ The tenth day ¶ Abiezr the sonne of Ammihaddai, prince of the children of Dan offered.

67 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

68 A golden incense cup of ten shekels, full of incense.

69 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering.

70 An hee goat for a sinne offering.

71 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Abiezr the sonne of Ammihaddai.

¶ The offering of Pagiel, or Phagiel.

72 ¶ The eleventh day ¶ Pagiel the sonne of Ocran, prince of the children of Ather offered.

73 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

74 A golden incense cup of ten shekels, full of incense.

75 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering.

76 An hee goat for a sinne offering.

77 And for a peace offering, two bullocks, five rams, five hee goates, five lambes of a yeere olde: this was the offering of Pagiel the sonne of Ocran.

¶ The offering of Ahira.

78 ¶ The twelfth day ¶ Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering.

80 A golden incense cup of ten shekels, full of incense.

81 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering.

82 An hee goat for a sinne offering.

83 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yeere olde, this was the offering of Ahira the sonne of Enan.

¶ This was the offering of the princes, when Aaron did dedicate the Altar.

84 This was the dedication of the Altar by the princes of Israel, when it was anointed: twelve chargers of silver, twelve silver bowles, twelve incense cups of gold.

85 Every charger containing an hundred and thirty shekels of silver, and every bowle seventy: all the silver vessel contained two thousand and four hundred shekels, after the shekel of the Sanctuary.

86 Twelve incense cups of gold full of incense, containing ten shekels every cup, after the shekel of the Sanctuary: all the gold of the incense cups was an hundred and twenty shekels.

87 All the bullockes for the burnt offering were twelve bullocks, the rams twelve, the lambs of a yeere old twelve, with their meate offerings, and twelve hee goates for a sinne offering.

88 And all the bullocks for the peace offerings were foure and twenty bullockes, the rammes

sixty, the hee goates sixty, the lambes of a yeere olde sixty: this was the dedication of the Altar, after that it was anointed.

89 And when Moses went into the tabernacle of the Congregation to speake with God, hee heard the voyce of one speaking vnto him from the Mer-ci-seat, that was vpon the Arke of the Testimony: and betweene the two Cherubims, and hee spake vnto him.

## CHAP. VIII.

¶ The order of the lamps. 6 The purifying and offering of the Leuites. 24 The age of the Leuites when they are retained to seruite, and when they are dismissed.

¶ And the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seven lampes shall give light toward the forepart of the Candlestick.

3 And Aaron did so, lighting the lampes thereof toward the forepart of the Candlestick, as the Lord had commanded Moses.

4 And this was the worke of the Candlestick, even of gold beaten out with the hammer, both the shaft, and the flower thereof: was beaten out with the hammer: according to the pattern which the Lord had shewed Moses, so made hee the Candlestick.

5 ¶ And the Lord spake vnto Moses, saying, 6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle water of purification vpon them, and let them shauel all their flesh, and wash their clothes: so they shall be cleane.

8 Then they shall take a yong bullocke with his meate offering of fine flour, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble all the Congregation of the children of Israel.

10 Thou shalt bring the Leuites also before the Lord, and the children of Israel shall put their hands vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, and make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou mayest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shall be mine.

15 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them as a shake offering.

16 For they are freely given vnto mee from among the children of Israel, for such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto mee.

17 ¶ For all the first borne of the children of Israel are mine, both of man and beast: since the day that I smote every first borne in the land of Egypt, I sanctified them for my selfe.

By Aaron, h That is, the Sanctuary.

i According as he had promised, Exod. 23, 24.

a To that part which is ouer against the Candlestick, Exod. 25, 17.

\* Exod. 25, 18. b And not together of diuers pieces.

c In shew it is called the waere of sinne, because it is made to purge sinne, as Chap. 19, 9.

d That thou mayest doe this in presence of them all.

e Meaning, estimate of them in the name of the Whole.

\* Chap. 3, 4, 5.

\* Chap. 3, 9. f That is, they that are the first borne.

\* Exod. 13, 2. Luke 2, 23.

18 And I have taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to doe the seruice of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come neere vnto the Sanctuary.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also belongeth to the Leuites: from five and twentie yeere old and upward, they shall goe in, to execute their office in this seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeeres, they shall cease from executing the office, and shall serue no more.

26 But they shall minister<sup>h</sup> with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

CHAP. IX.

a The Passouer is commanded againe. 13 The punishment of him that keepeth not the Passouer. 15 The cloud conducteth the Israelites through the wilderness.

And the Lord spake vnto Moses in the wilderness of Sinai, in the first month of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the Passouer at the time appointed thereto.

3 In the fourteenth day of this month at euen, ye shall keepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passouer.

5 And they kept the Passouer in the fourteenth day of the first month at euen in the wilderness of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled<sup>b</sup> by a dead man, that they might not keepe the Passouer the same day: and they came before Moses and before Aaron the same day.

7 And those men sayd vnto him, We are defiled by a dead man: Wherefore are we kept backe that we may not offer an offering vnto the Lord in the time thereto appointed among the children of Israel?

8 Then Moses sayd vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 And the Lord spake vnto Moses, saying, 10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie shall be vncleane by the reason of a corpse, or be in a long journey, he shall keepe the Passouer vnto the Lord.

11 In the fourteenth day of the second month at euen they shall keepe it: with vncleanned bread, and fowle herbes shall they eate it.

12 They shall leave none of it vnto the morning; nor breake any bone of it according to all the ordinance of the Passouer shall they keepe it.

13 But the man that is cleane and is not in a journey, and is negligent to keepe the Passouer, the same person shall be cut off from his people: because he brought not the offering of the Lord in his due season, that man shall beare his sinne.

14 And if a stranger dwell among you, and will keepe the Passouer vnto the Lord, as the ordinance of the Passouer, and as the manner thereof is, so shall he do: ye shall haue one law both for the stranger, and for him that was borne in the same land.

15 ¶ And when the Tabernacle was reared vp, a cloud couered the Tabernacle, namely, the Tabernacle of the Testimony; and at euen there was vpon the Tabernacle, as the appearance of fire vntill morning.

16 So it was alway: the cloud couered it by day, and the appearance of fire by night.

17 And when the cloud was taken vp from the Tabernacle, then afterward the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandement of the Lord the children of Israel journeyed, and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, they lay still.

19 And when the cloud taried still vpon the Tabernacle a long time, the children of Israel kept the watch of the Lord, and journeyed not.

20 So when the cloud abode a few dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they journeyed at the commandement of the Lord.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet if the cloud was taken vp in the morning, then they journeyed: whether by day or by night the cloud was taken vp, then they journeyed.

22 Or if the cloud taried two dayes, or a month, or a yeere vpon the Tabernacle abiding thereon, the children of Israel abode still, and journeyed not: but when it was taken vp, they journeyed.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they journeyed, keeping the watch of the Lord at the commandement of the Lord by the hand of Moses.

CHAP. X.

a The use of the silver trumpets. 13 The Israelites depart from Sinai. 14 The captiues of the heathen are numbered. 16 Habbab refuseth to goe with Moses his seruice in law.

And the Lord spake vnto Moses, saying,

2 Make thee two trumpets of silver: of an whole piece shalt thou make them, that thou mayest vie them for the assembling of the Congregation, and for the departure of the campe.

3 And

g Which seruice the Israelites should doe.

h Because the Leuites goe into the Sanctuary in their name,

i In their presence, to serue them.

k Such office as was painefull, as to beare burthens and such like. 1 In singing Psalms, in teaching, counselling, and keeping the things in order,

l Exod. 12. 1. Leuit. 23. 5. Chap. 18. 6. Deut. 16. 3. 6. m Exod. 12. 6. Deut. 16. 6. n Euen in all points as the Lord hath instituted it.

b By touching a corpse, or being at the buriall.

o Or, celebrate the Passouer the fourteenth day of the first month,

d And cannot come where the Tabernacle is, when others keepe it. e So that the vncleane, and they that are not at home, haue a month longer granted vnto them. f Exod. 12. 46. John. 10. 2. 6. g When the Passouer is celebrated. h Or, punishment of his sinne.

i Exod. 12. 49

k Exod. 40. 34

l Like a pillar, made Exod. 3. 12

m Ebr. month, who taught them what to doe by the clouds. n 1. Cor. 10. 1. Ebr. campd.

o They waited when the Lord would signify either their departure, or their abode by the cloud. p Ebr. dayes of number.

q Exod. 40. 34, 37 made verse 19.

r vnder the charge and gouernment of Moses.

s Or, of worke beaten out with the hammer.





¶ Or, will intrea-  
d.  
¶ Or, wherein have  
I displeased thee?  
¶ Am I their fa-  
ther, that none  
may have the  
charge of them  
but I?  
h Of Canaan pro-  
mised by an oath  
to our fathers.

¶ I had rather die  
then to see my  
griefe and misery  
thus daily increase  
by their rebellion.

¶ I will distribute  
my spirit among  
them, as I have  
done to thee.

¶ Prepare your  
felmes that ye be  
not vncleane.

¶ Or, call him off,  
because ye refused  
Manna, which he  
appointed as most  
sweet for you.  
¶ Who leadeh  
and governeth you.  
¶ Of whom I have  
the charge,

\* 1st. 50. 2.  
and 59. 13.

¶ Or, separated,  
verse 72.

¶ From that day  
the spirit of pro-  
pherie did not  
laile them.

griuenously kindled: also Moses was grieved.

11 And Moses sayd vnto the Lord, Wherefore  
hast thou vexed thy seruant: and why haue I  
not found favour in thy sight, seeing thou hast  
put the charge of all this people vpon me?

12 Haue I conceived all this people? or  
haue I begotten them, that thou shouldest say vn-  
to me, Carry them in thy bosome (as a nurse bea-  
reth the sucking childe) vnto the land, for the  
which thou swarest vnto their fathers?

13 Where should I haue flesh to giue vnto all  
this people? for they weepe vnto me, saying, Giue  
vs flesh that we may eate.

14 I am not able to beare all this people a-  
lone, for it is too heauie for me.

15 Therefore if thou deale thus with mee, I  
pray thee, if I haue found favour in thy sight,  
kill me, that I behold not my misery.

16 ¶ Then the Lord sayd vnto Moses, Gather  
vnto mee feutiente men of the Elders of Israel,  
whom thou knowest, that they are the Elders of  
the people, and gouernours ouer them, and bring  
them vnto the Tabernacle, of the Congregation,  
and let them stand there with thee.

17 And I will come downe, and talke with  
thee there, and take of the Spirit, which is vpon  
thee, and put vpon them, and they shall beare  
the burden of the people with thee: so thou shalt  
not beare it alone.

18 Furthermore thou shalt say vnto the peo-  
ple, Be sanctified against to morrow, and ye shall  
eate flesh: for you haue wept in the eares of the  
Lord, saying, Who shall giue vs flesh to eate? for  
we were better in Egypt: therefore the Lord will  
giue you flesh, and ye shall eat.

19 Ye shall not eat one day nor two dayes, nor  
three dayes, neither ten dayes, nor twenty dayes,

20 But a whole moneth, vntill it come out  
at your nostrils, and be lothsome vnto you, because  
ye haue contemned the Lord, which is among  
you, and haue wept before him, saying, Why came  
we hither out of Egypt?

21 And Moses layd, Sixe hundred thousand  
footmen are there of the people, among whom  
I am: and thou sayest, I will giue them flesh, that  
they may eat a moneth long.

22 Shall the sheepe and the beecies be slaine  
for them to finde them? either shall all the fish  
of the Sea be gathered together for them to suf-  
fice them?

23 And the Lord sayd vnto Moses, Is the  
Lords hand shortened? thou shalt see now whe-  
ther my worde shall come to passe vnto thee,  
or no.

24 ¶ So Moses went out, and told the people  
the words of the Lord, and gathered feutiente men  
of the Elders of the people, and set them round  
about the Tabernacle.

25 Then the Lord came downe in a cloud, and  
spake vnto him, and he tooke of the Spirit that was  
vpon him, and put it vnto the feutiente Ancient  
men: and when the Spirit rested vpon them, then  
they prophesied, and did not cease.

26 But there remained two of the men in the  
hoaste: the name of the one was Eldad, and the  
name of the other Medad, and the Spirit rested  
vpon them, (for they were of them that were  
written, and went not out vnto the Tabernacle)  
and they prophesied in the hoaste.

27 Then there ranne a young man, and tolde  
Moses, and sayd, Eldad and Medad doe prophesie

in the hoaste.

28 And Ioshua the sonne of Nun the seru-  
ant of Moses one of his young men answered and  
sayd, My Lord Moses, forbid them.

29 But Moses sayd vnto him, Enuist thou for  
my sake: yea, would God that all the Lords peo-  
ple were Prophets, and that the Lord would put  
his Spirit vpon them.

30 And Moses returned into the hoaste, he and  
the Elders of Israel.

31 Then there went forth a winde from the  
Lord, and he brought quailles from the sea, and let  
them fall vpon the campe, a dayes journey on this  
side, and a dayes journey on the other side, round  
about the hoaste, and they were about two cubites  
about the earth.

32 Then the people arose, all that day, and all  
the night, and all the next day, and gathered the  
quailles: he that gathered the least, gathered ten  
Homers full, and they spread them abroad for  
their vs round about the hoaste.

33 While the flesh was yet betweene their  
teeth, before it was chewed, euen the wrath of the  
Lord was kindled against the people, and the  
Lord smote the people with an exceeding great  
plague.

34 So the name of the place was called, Ki-  
broth-hattaauah: for there they buried the peo-  
ple that fell a lusting.

35 From Kibroth-hattaauah the people tooke  
their journey to Hazeroth, and abode at Haze-  
roth.

## CHAP. XII.

1 Aaron and Miriam giudge against Mo-  
se. 2 Mo Miriam is stricken  
with leprosie, and looked at the prayer of Moses.

AFTERWARD Miriam and Aaron spake against  
Moses, because of the woman of Ethiopia  
whom he had married (for he had married a wo-  
man of Ethiopia.)

2 And they sayd, What hath the Lord spoken  
bitt only by Moses: hath he not spoken also  
by vs and the Lord heard this.

3 (But Moses was a very meeke man a-  
bout all the men that were vpon the earth.)

4 And by and by the Lord sayd vnto Moses,  
and vnto Aaron, and vnto Miriam, Come out ye  
three vnto the Tabernacle of the Congregation:  
and they three came forth.

5 Then the Lord came downe in the pillar  
of the cloud, and stood in the doore of the Taber-  
nacle, and called Aaron and Miriam, and they  
both came forth.

6 And he sayd, Heare now my words, If there  
be a Prophet of the Lord among you, I will be  
known to him by a vision, and will speake vnto  
him by dreame.

7 My seruant Moses is not so, who is faithfull  
in all mine house,

8 Vnto him will I speake by mouth to mouth,  
and by vision, and not in darke wordes, but hee  
shall see the similitude of the Lord. Wherefore  
then were ye not afraid to speake against my ser-  
uant, euen against Moses?

9 Thus the Lord was very angry with them,  
and departed.

10 Also the cloud departed from the Taber-  
nacle: and behold, Miriam was leprous like snow:  
and Aaron looked vpon Miriam, and behold, she  
was leprous.

11 Then Aaron sayd vnto Moses, Alas, my  
lord, I beseech thee, lay not the sinne vpon vs,  
which

g Or, a young man  
whom he had cho-  
sen from his youth.  
h Such blind zeale  
was in the Apo-  
stles, Mark. 9. 38.  
Luke 9. 44.

\* Exod. 16. 13.  
Psal. 78. 26. 27.

¶ Of Homers, reade  
Leuit. 27. 16. also  
it signifieth a  
heape, as Exod. 8.  
14. Iudg. 15. 16.

\* Psal. 78. 31.

Or, grace of Iosh.

¶ Or, marriage.

a Zipporah Moses  
wife was a Media-  
nite, and because  
Miriam had beene  
in Ethiopia, it se-  
eme sheweth in the  
Scripture recom-  
prehended vnder  
this name.

\* Eccles. 1. 6.  
b And to haue  
with their gen-  
ding, although he  
knew them.

c These were the  
two ordinate  
means.

d In all Israel  
which was his  
Church.

\* Exod. 23. 17.  
e So fast as any  
man was able to  
comprehend,  
which he calleth  
his backepates,  
Exod. 32. 13

f From the doore  
of the Tabernacle.



g As a childe that cometh out of his mothers belly dead, having as it were but the skin.

h In his displeasure.

i Leuit. 13, 46.

which we have foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, be as one & dead, of whom the flesh is halfe consumed, when he cometh out of his mothers wombe.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord said vnto Moses, If her father had <sup>h</sup> spit in her face, shouldst thou not haue bene ashamed seuen dayes? let her be \* shut out of the hoaste seuen dayes, and after she shall be received.

15 So Miriam was shut out of the hoaste seuen dayes, and the people remoued not, till Miriam was brought in againe.

### CHAP. XIII.

4 Certaine men are sent to search the land of Canaan. 24 The bringing of the fruit of the land. 31 Calio comforteth the people against the discomfiting of the other spies.

Then afterward the people remoued from Hazereth, and pitched in the wildeernes of <sup>a</sup> Paran.

2 ¶ And the Lord spake vnto Moses, saying, 3 Send thou men out to search the land of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shall ye send a man, such as are able rulers among them.

4 Then Moses sent them out of the wildeernes of Paran at the commendement of the Lord: all those men were heads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, ¶ Oshea the sonne of Nun:

10 Of the tribe of Benjamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Sufi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Aser, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the men, which Moses sent to spy out the land: and Moses called the name of Oshea the sonne of Nun, Iehoshua.

18 So Moses sent them to spy out the land of Canaan, and said to them, Go vp this way toward the South, and goe vp into the ¶ mountains.

19 And consider the land what it is, and the people that dwell therein, whether they be strong, or weak, either few or many.

20 Also what the land is that they dwell in, whether it be good or bad: and what cities they be, that they dwell in, whether they dwell in tents, or in walled towncs:

21 And what the land is: whether it be fat or leane, whether there be trees therein, or not.

And be of good courage, and bring of the fruit of the land (for then was the time of the first ripe grapes.)

22 ¶ So they went vp, and searched out the land, from the wildeernes of ¶ Zin vnto Rehob, to goe to Hamath,

23 And they ascended toward the South, and came vnto Hebron, where were Ahiman, Shethai, and Talmai, the sonnnes of ¶ Anak, and Hebron was built seuen yeere before Zoan in Egypt.

24 ¶ Then they came to the riuer of Eshcol, and cut downe thence a branch with one cluster of grapes, and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figges.

25 That place was called the ¶ riuer Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after fortie dayes they turned againe from searching of the land.

27 And they went and came to Moses and to Aaron, and vnto all the Congregation of the children of Israel, in the wildeerne of <sup>a</sup> Paran, to Kadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they told <sup>i</sup> him, and said, We came vnto the land whither thou hast sent vs, and surely it floweth with \* milke and hony, and here is of the fruit of it.

29 Neuertheless the people be strong that dwell in the land, and the cities are walled and exceeding great: and moreover, wee saw the ¶ sonnnes of Anak there.

30 The Amalekites dwell in the South country, and the Hittites, and the Iebusites, and the Amorites dwell in the mountains, and the Canaanites dwell by the sea, and by the castles of Iorden.

31 Then Caleb stilled the people ¶ before Moses, and said, Let vs goe vp at once, and possess it: for vndoubtedly we shall ouercome it.

32 But the men that went vp with him, sayd, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone thorow to search it out, is a land that ¶ eateth up the inhabitants thereof: for all the people that wee saw in it, are men of great stature.

34 For there we saw giants, the sonnnes of Anak, which came of the giants, so that wee seemed in our sight like grasshoppers: and so we were in their sight.

### CHAP. XIII.

2 The people murmure against Moses. 10 They would haue stoned Caleb and Iehoshua. 13 Moses praies for God by his prayer.

25 The people that would enter into the land contrary to Gods will, are slain.

Then all the Congregation lifted vp their voyce, and cried: and the ¶ people wept that night.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly said vnto them, Would God we had died in the land of Egypt, or in this wildeernes: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wives and our children shall be a pray: were it not better for vs to returne into Egypt?

e Which was in the wildeernes of Paran.

f Which were a kinde of giants. g Declaring the antiquity thereof: all's Abraham, Sara, Ishah, and Israhel were buried there. \* Trist. 1. 2. 8 Or, the valley of Eshcol, that is, of grapes.

h Called also Kadesh-barnea.

i That is, Moses.

\* Exod. 33, 3.

k Ahiman, Shethai, and Talmai, whom Caleb slew afterwards, 10b. 11, 22, 23.

l Or, murmuring against Moses.

m The giants were so small, that they spoyled and killed one another, and those that came to them.

e Which in number were twelve, according to the twelve tribes.

f Or, his country.

g Pleasant or barren.

a Such as were slain at the request of the ten spies.

b Out of the wilderness of Canaan.

c Lamenting the people, and praying for them.

\* *Ezech. 46, 9.*  
1. *Mos. 2, 3.*  
d Forcaw, hearing their blasphemie.

e We shall easily overcome them.  
f This is the condition of them that would per-  
fide in Gods cause, to be persecuted of the multitude.

\* *Ezech. 32, 12.*

g *Ezech. 13, 2.*

h So that none shall escape.

\* *Deut. 9, 28.*

\* *Ezech. 34, 6.*  
d *Ps. 103, 8.*  
\* *Ps. 10, 2.*  
\* *Ezech. 20, 5.*  
and 34, 7.

i In that he destroyed not them utterly, but left their posterity and certain to enter.

j That is, sundry times and often.

\* *Ps. 14, 6.*

4 And they sayd one to another, Let vs make a captain and returne into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the Congregation of the children of Israel.

6 \* And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh two of them that feared the land, rent their clothes.

7 And spake vnto all the assembly of the children of Israel, saying, The land which we walked thorow to search it, is a very good land.

8 If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land that floweth with milke and hony.

9 But rebell not yee against the Lord, neither feare yee the people of the land: for they are but e bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude sayd, f Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Israel.

11 And the Lord sayd vnto Moses, How long will this people prouoke me, and how long will it be yer they beleue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses sayd vnto the Lord, \* When the Egyptians shall heare it, (for thou broughtest this people by thy power from among them)

14 Then they shall say to the inhabitants of the land, (for they haue heard, that thou Lord, art among this people, and that thou, Lord, art seene face to face, and that thy cloud standeth ouer them, and that thou \* goest before them, by day time in a pillar of a cloude, and in a pillar of fire by night.)

15 That thou wilt kill this people as one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not \* able to bring this people into the land which hee sware vnto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is \* slowe to anger, and of great mercy, and \* forgiving iniquity and sinne, but not making the wicked innocent, and \* visiting the wickednesse of the fathers vpon the children, in the third and fourth generation:

19 Be mercifull, I beseech thee, vnto the iniquity of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, euen vntill now.

20 And the Lord sayd, I haue forgiven <sup>h</sup> it, according to thy request.

21 Notwithstanding, as I liue, all the earth shall be filled with the glory of the Lord.

22 For all those men which haue seene my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted mee this ten times, and haue not obeyed my voyce,

23 Certainly they shall not see the lande, whereof I sware vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant \* Caleb, because hee had

another spirit, and hath followed mee still, euen him will I bring into the land, whether he went, and his feede shall inherite it.

25 Now the Amalekites and the Canaanites I remaine in the valley: <sup>i</sup> wherefore turne backe to morow, and get you into the wilderness, by the way of the red sea.

26 After, the Lord spake vnto Moses and to Aaron, saying,

27 \* How long shall I suffer this wicked multitude to murmur against me? I haue heard the murmurings of the children of Israel, which they murmur against me.

28 Tell them, As I \* liue (saith the Lord) I will surely doe vnto you, euen as yee haue spoken in mine eares.

29 Your carkeises shall fall in this wilderness, and all you that were \* counted through all your numbers, from twenty yeere old and aboue, which haue murmured against me.

30 Ye shall not doubtlesse come into the land, for the which I \* lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

31 But your children, (which ye sayd should be a praye) them will I bring in, and they shall know the land which ye haue refused:

32 But euen your carkeises shall fall in this wilderness.

33 And your children shall wander in the wilderness fourety yeeres, and shall beare your whoredomes, vntill your carkeises be wasted in the wilderness.

34 After the number of the dayes in the which ye searched out the land, euen fourety dayes, \* euery day for a yeere, shall you beare your iniquity, for \* fourety yeeres, and ye shall feele my breach of promise.

35 I the Lord haue sayd, Certainly I will doe fo to all this wicked company that are gathered together against mee: for in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which when they came againe, made all the people to murmur against him, and brought vp a slander vpon the land,)

37 Euen those men that did bring vp that vile slander vpon the land, \* shall die by a plague before the Lord.

38 But Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue.

39 I then Moses tolde these sayings vnto all the children of Israel, and the people forsooke greatly.

40 \* And they rose vp early in the morning, and gate them vp into the top of the mountaine, saying, Loe, wee be ready to goe vp to the place which the Lord hath promised: for we haue sinned.

41 But Moses sayd, Wherefore transgresse yee thus the commandement of the Lord? it will not so come well to passe.

42 Goe not vp, (for the Lord is not among you) least yee be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord also will not be with you.

44 Yet they presumed obstinately to goe vp

k A mecke and obedient spirit, and not rebellus.

l And I am in wait for you.  
m For I will not defend you.

\* *Ps. 106, 26.*

\* *Chap. 26, 65.*  
and 32, 10.

\* *Deut. 1, 35.*

\* *Gene. 14, 22.*

n The word signified to be shepherds, or to wander like shepherds to and fro.  
o Your infidelity and disobedience against God.  
\* *Ezech. 4, 6.*  
\* *Ps. 95, 10.*  
p Whether my promise be true or no.

\* *1. Cor. 10, 10.*  
*Hebr. 3, 10, 17.*  
*Iude. 5.*

\* *Deut. 1, 43.*

q They confesse they sinned by rebelling against God, but consider not they offended in going vp without Gods commandment.

r They could not be stayed by any means.



to the top of the mountaine: but the Arke of the covenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them, \* and consumed them vnto Hormah.

# CHAP. XV.

*a The offerings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that breaks the Sabbath.*

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, \* When ye be come into the land of your habitations which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice \* 1 to fulfill a vow, or a free offering, or in your feasts to make a \* sweet fauour vnto the Lord, of the herd or of the flocke.

4 Then \* let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine flour, mingled with the fourth part of an Hin of oyle.

5 Also thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe appointed for the burnt offering, or any offering.

6 And for a ramme thou shalt for a meate offering, prepare two tenth deales of fine flour, mingled with the third part of an Hin of oyle.

7 And for a \* drinke offering thou shalt offer the third part of an Hin of wine, for a sweet fauour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vowe or a peace offering to the Lord,

9 Then let him offer with the bullocke a meate offering of 11 three tenth deales of fine flour, mingled with halfe an Hin of oyle.

10 And thou shalt bring for a drinke offering halfe an Hin of wine, for an offering made by fire of a sweet fauour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number a that yee prepare to offer, so shall ye doe to euery one according to their number.

13 All that are borne of the countrey, shall do these things thus, to offer an offering made by fire of sweet fauour vnto the Lord.

14 And if a stranger sojourn with you, or who soeuer be among you in your generations, he will make an offering by fire of a sweet fauour vnto the Lord, as ye doe, so he shall doe.

15 \* One ordinance shall be both for you of the Congregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generations: as you are, so shall the stranger be before the Lord.

16 One law and one manner shall serue both for you and for the stranger that sojourneth with you.

17 \* And the Lord spake vnto Moses, saying, 18 Speake vnto the children of Israel, and say vnto them, \* When ye be come into the land, to the which I bring you,

19 And when yee shall eate of the bread of the land, ye shall offer an heauie offering vnto the Lord.

20 Ye shall offer vp a cake of the first of your dough for an heauie offering: \* as the heauie offering of the barne, so ye shall lift it vp.

21 Of the first of your dough ye shall giue vnto the Lord an heauie offering in your generations.

22 And if yee haue erred, and not observed all these commandements, which the Lord hath spoken vnto Moses,

23 Euen all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and hence forward among your generations:

24 And if so be that ought be committed ignorantly of the Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweet fauour vnto the Lord, with the meate offering and drinke offering thereto, according to the \* maner, and an hee goate for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lord, and their sin offering before the Lord for their ignorance.

26 Then it shall be forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 \* But if any one person sinne through ignorance, then hee shall bring a free goate of a yeere old for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when hee sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 Hee that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one law, who so doeth sinne by ignorance.

30 \* But the person that doeth ought \* presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall be cut off from among his people.

31 Because hee hath despised the word of the Lord, and hath broken his commandment: that person shall be utterly cut off: his iniquitie shall be vpon him.

32 \* And while the children of Israel were in the wilderness, they found a man that gathered stickes vpon the Sabbath day.

33 And they that found him gathering stickes, brought him vnto Moses and to Aaron, and vnto all the Congregation.

34 And they put him in \* ward: for it was not declared what should be done vnto him.

35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoaste.

36 And all the Congregation brought him without the hoaste, and stoned him with stones, and he died, as the Lord hath commanded Moses.

37 \* And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they \* make them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blue filke.

39 And ye shall haue the fringes that when ye looke vpon them, ye may remember all the commandements of the Lord, and doe them: and that yee seeke not after your owne heart, nor after your owne eyes, after the which yee goe a whoring:

40 That

f As by oversight or ignorance, read Levit. 4. 2, 13.

g Some read, from the eyes of the Congregation, that is, which is hid from the Congregation.

\* Levit. 4. 1.

\* Levit. 4. 27.

f Ely, with an life band, that is, in contempt of God.

h He shall suffer the punishment of his sinne.

\* Levit. 24. 22.

\* Deut. 22. 22. Math. 23. 5.

i By learning Gods commandments and following your owne fantasies.

\* Deut. 1. 44.

\* Levit. 23. 10. a Into the land of Canaan.

\* Levit. 23. 11. b Or, separate. \* Exod. 29. 18.

\* Levit. 2. 1.

h Reade Exod. 29. 40.

c The liquor was so called, because it was powred on the thing that was offered.

11 Or, three Omeles.

d Every sacrifice of beasts must have their meate offering and drinke offering according to this proportion.

\* Exod. 29. 40. chap. 9. 14.

e Which is made of the first earne ye gather.

\* Levit. 23. 14.

40 That yee may remember and doe all my commandements, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt to be your God : I am the Lord your God.

# CHAP. XVI.

*a The rebellion of Korah, Dathan and Abiram. 31 Korah and his companie perished. 41 The people the next day murmured, 49. 12, 700 men slain for murmuring.*

**N**OW <sup>a</sup>Korah the sonne of Izhar, the sonne of Kohath, the sonne of Leui <sup>b</sup>went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp <sup>c</sup>against Moses, with certaine of the children of Israel, two hundred and fiftie captaynes of the assembly, <sup>d</sup>\* famous in the Congregation, and men of renoume,

3 Who gathered themselves together against Moses, and against Aaron, and sayd vnto them, <sup>e</sup>*Ye take too much vpon you*, seeing all the Congregation is holy, <sup>f</sup>\* every one of them, and the Lord <sup>g</sup>is among them: wherefore then lift ye your selves above the Congregation of the Lord?

4 But when Moses heard it, he fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morow the Lord will shew who is his, and who is holy, and who ought to approach neere vnto him: and whom he hath <sup>h</sup>\* choien, he will cause to come neere to him.

6 This doe therefore, Take you censers, both Korah and all his company,

7 And put fire therein, and put incense in them before the Lord to morow: and the man whom the Lord doeth chuse, the same shall be holy: <sup>i</sup>*ye take too much vpon you*, ye sonnes of Leui.

8 Againe Moses sayd vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them?

10 He hath also taken thee to <sup>k</sup>\* him, and all thy brethren, the sonnes of Leui with thee, and seeke yee the office of the Priest also?

11 For which cause, thou, and all thy companie are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing that thou hast brought vs out of a land that floweth with milke and hony, to kill vs in the wilderness, except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields and vineyards: wilt thou <sup>l</sup>\* put out the eyes of these men? wee will not come vp.

15 Then Moses waxed very angrie, and sayd vnto the Lord, <sup>m</sup>\* Looke not vnto their offering: I haue not taken so much as an asle from them, neither haue I hurt any of them.

16 And Moses sayd vnto Korah, Be thou and all thy company <sup>n</sup>\* before the Lord: *behold* thou, they, and Aaron to morrow.

17 And take euery man his censer, and put in-

cense in them, and bring yee euery man his censer before the Lord, two hundred and fiftie censers: thou also and Aaron, euery one his censer.

18 So they rooke euery man his censer, and put fire in them, and laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selves from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces and sayd, O God, the God of the spirits <sup>o</sup> of all flesh, hath not one man <sup>p</sup> *only* sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, least yee perish <sup>q</sup> in all their finnes.

27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram on euery side: and Dathan and Abiram came out and stood in the doore of their tents, with their wiues, and their sonnes, and their little children.

28 And Moses sayd, Hereby shall yee know that the Lord hath sent me to do all these works: for I haue not <sup>r</sup> *done them* of mine owne minde.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make <sup>s</sup> a new thing, and the earth open her mouth, and swallow them vp with all that they haue, and they goe downe quicke into <sup>t</sup> the pit: then yee shall understand that these men haue prouoked the Lord.

31 ¶ And assoone as he had made an end of speaking all these words, euen the ground claue asunder that was vnder them,

32 And the earth <sup>u</sup>\* opened her mouth, and swallowed them vp with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe aloue into the pit, and the earth covered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the cry of them: for they sayd, *Let vs flee*, least the earth swallow vs vp.

35 But there came out a fire from the Lord, and consumed the two hundred and fiftie men that offered the incense.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that he take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed.

38 The censers, <sup>v</sup> *I say*, of these sinners that destroyed themselves: and let them make of them broad plates for a covering of the Altar: for they offered them before the Lord, therefore they shall be

*h All that were of their faction,*

*o p, of euery man.*

*h With these that haue committed so many finnes.*

*l I haue not sorded them of mine owne minde.*

*m Or, becom a strange sight.*

*n Or, fell. n Or, deepe and dark places of the earth.*

*\* Chap. 17: 13, 14, 15, 16, 17.*

*o Which were the occasion of their owne death.*

*\* Chap. 17: 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

*\* Chap. 16: 9.*

*a Or let it suffice you: meaning, to haue shewed them thus long. b All a, e like holy: therefore none ought to be preferred above other: thus the wicked reason against Gods ordinance. c To be the Priest and to offer.*

*d He layeth the same to their charge iustly, wheie with they wrongfully charge him.*

*e To serue in the Congregation, as in the verse before.*

*f Thus they spake contemptuously, preferring Egypt to Canaan.*

*g Wilt thou make them that feared the land, because that they saw not that which they saw? \* Gen. 44: 3.*

*h At the doore of the Tabernacle.*



¶ Of Gods iudgements against rebels,

shall be holy, and they shall be a signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brazen censers, which they that were burnt had offered, and made broad plates of them for a covering of the Altar.

40 *It is a remembrance vnto the children of Israel, that no stranger which is not of the seed of Aaron, come neere to offer incense before the Lord, that hee be not like Korah and his company, as the Lord sayd to him by the hand of Moses.*

41 ¶ But on the morrow all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Yee haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they turned their faces toward the tabernacle of the Congregation: and behold, the cloud couered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses said vnto Aaron, Take the censer, and put fire therein of the Altar, and put therein incense, and goe quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commanded him, and came into the middes of the Congregation, and behold, the plague was begun among the people, and he put incense, and made an atonement for the people.

48 And when he stood betweene the dead, and them that were aliuie, the plague was staid.

49 So they died of this plague fourteen thousand and seven hundred, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was staid.

#### CHAP. XVII.

¶ *The twelue princes of the twelve tribes of Israel. 8 Aarons rod buddeth, and beareth blossoms. 30 For a testimony against the rebellious people.*

And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, *euē* twelue rodde: and thou shalt write euery mans name vpon his rodde.

3 And write Aarons name vpon the rod of Leui: for euery rodde shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the testimony, where I will declare my selfe to you.

5 And the mans rod, whom I blesse, shall blossom: and I will make cease from mee the grudgings of the children of Israel, which grudge against you.

6 ¶ Then Moses spake vnto the children of Israel, and all their Princes gaue him a rodde, one rodde for euery prince, according to the houses of their fathers, *euē* twelue rodde, and the rod

of Aaron was among their rods.

7 And Moses layd the rods before the Lord in the Tabernacle of the Testimony.

8 And when Moses on the morrow went into the Tabernacle of the Testimony, behold, the rod of Aaron for the house of Leui was budded, and brought forth buds, and brought forth almonds, and bare ripe almonds.

9 Then Moses out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, and tooke euery man his rod.

10 After the Lord said vnto Moses, ¶ Bring Aarons rod againe before the Testimony to be kept for a token to the rebellious children, and thou shalt cause their murmuring to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, we are dead, we perish, we are all lost:

13 Whosoever cometh neere or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

#### CHAP. XVIII.

¶ *The office of Aaron and his sonnes. 3 With the Leuites. 8 The priests part of the offerings. 30 Gods part of the Levites. 30 The Levites haue their tithe, and offer to others thereof to the Lord.*

And the Lord said vnto Aaron, Thou, and thy sonnes, and thy fathers house with thee, shall beare the iniquity of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquity of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui of the family of thy father, which shall be ioynd with thee, and minister vnto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimony:

3 And they shall keep thy charge, euē the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the altar, lest they die, both they and you.

4 And they shall be ioynd with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you:

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue \* taken your brethren the Leuites from among the children of Israel, *which as a gift of yours, are given vnto the Lord, to do the seruice of the Tabernacle of the Congregation.*

7 But thou, and thy sonnes with thee shall keepe your Priests office for all things of the Altar, and within the vail: therefore shall ye serue: for I haue made your Priests office an office of seruice: therefore the stranger that cometh neere shall be slaine.

8 ¶ Again the Lord spake vnto Aaron, Behold, I haue given thee the keeping of mine offerings, of all the hallowed things of the children of Israel: vnto thee haue I given them for the anoyntings sake, and to thy sonnes, for a perpetual ordinance.

9 This shall be thine of the most holy things, referred from the \* free: all their offering of all their

c Though Iolephus wrote vnto the king into two in the distribution of the land, yet here is it written one, and I am much a wile. d To declare that God did chide the house of Leui to see him in the Tabernacle.

\* Heb. 9. 4.

Grudging that Aaron should be tried.

f The Caldees describe thus their murmuring. We die by the sword, the earth swalloweth vs up, the pestilence doth consume vs.

a If you trespass in any thing concerning the ceremonies of the Sanctuary, or your office, you shall be punished.

b That is, the things which are committed to thee, or which thou dost enioyne them.

c Which was met of the tribe of Leui.

\* Chap. 3. 45.

Or gift.

d As the first fruits, first borne, and the tenth be.

e That which was not burned should be the priests.

¶ Or, first, to wit, Moses and Aaron.

¶ For it was not lawfull to take any other fire, but of the altar of burnt offering, Leuit. 10.

¶ God had begun to punish the people.

¶ God drew back his hand and ceased to punish them.

a While he was in the doore of the Tabernacle.

\* Exod. 15. 19, b To be the chief Priest.

|  |  |  |  |
|--|--|--|--|
|  | their meat offering, and of all their sinne offering, and of all their trespass offering, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.  | them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heave offering of that same for the Lord, <i>euē</i> the tenth part of the tithe.                    |  |
| f That is, in the Sanctuary, betweene the court and the Holies of all. | 10 In the most holy place shalt thou eat it: euery male shall eat of it: it is holy vnto thee.   | 27 And your heave offering shall be reckened vnto you, as the e come of the barne, or as the abundance of the winepresse.  | o As acceptable as the fruit of your owne ground or vineyard.  |
| g Read Leuit. 10. 16   | 11 This also shall be thine: the heave offering of their gift, with all the shake offerings of the children of Israel, I haue giuen them vnto thee and to thy sonnes and to thy 8 daughters with thee, to be a duty for euer: all the cleane in thine house shall eat of it.                                       | 28 So ye shall also offer an heave offering vnto the Lord of all your tithes, which ye shall receiue of the children of Israel, and yee shall giue thereof the Lords heave offering to Aaron the Priest.                                       | h Which ye haue receiued of the children of Israel. Read verse 12.   |
| h That is, the chiefest, or the best                                   | 12 All the <sup>h</sup> fat of the oyle, and all the fat of the wine, and of the wheat, which they shall offer vnto the Lord for their first fruits, I haue giuen them vnto thee.  | 29 Yee shall offer of all your <sup>h</sup> gifts all the Lords heave offerings: of all the <sup>h</sup> fat of the same shall ye offer the holy things thereof.   | As in the 11. vers.  |
| * Leuit. 27. 28.   | 13 And the first ripe of all that is in their land, which they shall bring vnto the Lord shall be thine: all the cleane in thine house shall eat of it.  | 30 Therefore thou shalt say vnto them, When ye haue offered <sup>h</sup> fat thereof, then it shall be counted vnto the Leuites, as the increase of the corne floore, or as the increase of the winepresse.                                    | i Ye shall not be punished therefore. The offerings which the Leuites haue offered to God.   |
| * Exod. 13. 2, and 22. 29. Leuit. 27. 26. chap. 13.                    | 14 * Euery thing separate from the common vse in Israel, shall be thine.   | 31 And ye shall eat it in all <sup>h</sup> places, yee, and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.  |  |
|  | 15 All that <sup>h</sup> first openeth the * matrice of any flesh, which they shall offer vnto the Lord of man or beast, shall be thine: but the first borne of man shalt thou redeem, and the first borne of the vn-cleane beast shalt thou redeem.   | 32 And ye shall <sup>h</sup> beare no sinne by the reason of it, when ye haue offered the fat of it: neither shall ye pollute the holy <sup>h</sup> things of the children of Israel, lest ye die.   |  |
|  | 16 And those that are to be redeemed, shalt thou redeem from the age of a moneth, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, * which is twenty gerahs.   | C H A P. X I X.  |  |
| * Exod. 30. 13. Leuit. 27. 25. chap. 3. 47. Ezech. 45. 12.             | 17 But the first borne of a kow, or the first borne of a sleepe, or the first borne of a goat: shalt thou not <sup>h</sup> redeem: <i>for</i> they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: <i>it is</i> a sacrifice made by fire for a sweet sauour vnto the Lord. | 1 The sacrifice of the red kow. 9 The sprinkling water. 12 He that toucheth the dead. 14 The man that dieth in a tent.   |  |
| i Because they are appointed for sacrifice.                            | 18 And the flesh of them shall be thine, * as the shake brest, and as the right shoulder shall be thine.   | A Nd the Lord spake to Moses, and to Aaron, saying,  |  |
| * Exod. 19. 26. Leuit. 7. 30.  | 19 All the heave offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duty for euer: <i>it is</i> a perpetuall covenant <sup>h</sup> of salt before the Lord, to thee, and to thy seed with thee.          | 2 <sup>h</sup> This is the ordinance of the Law, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, vpon the which neuer came yoke.                 | a According to this law and ceremony, ye shall sacrifice the red kow.  |
| k That is, fuxe, fable, and vncorruptible.                             | 20 ¶ And the Lord said vnto Aaron, Thou shalt haue none inheritance in their <sup>h</sup> land: neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.   | 3 And yee shall giue her vnto Eleazar the Priest, that he may bring her * without the hoaste, and caufe her to <sup>h</sup> be flaine before his face.   | Heir. 13. 12. By another Priest.   |
| l Of Canaan. Deut. 10. 9. and 18. 2. 26. 13. 14. 23. 1. 2. 4. 4. 28.   | 21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.   | 4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seven times,  | Heir. 9. 13.   |
| m To some therefore: for the Leuites are put in their place.           | 22 Neither shall the children of Israel any more <sup>m</sup> come neere the Tabernacle of the Congregation, lest they sustaine sinne, and die.  | 5 And caufe the kow to be burnt in his sight, with her * skinne, and her flesh, and her blood, and her dung shall he burne her.  | * Exod. 29. 14. Leuit. 4. 11. 12.  |
| n If they faile in their office, they shall be punished.               | 23 But the Leuites shall doe the seruice in the Tabernacle of the Congregation, and they shall beare <sup>m</sup> their sinne: <i>it is</i> a law for euer in your generations, that among the children of Israel they possesse none inheritance.  | 6 Then shall the Priest take cedar wood, and hyssope, and scarlet lace, and cast them in the mids of the fire where the kow burneth.   |  |
|  | 24 For the tithes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Leuites for an inheritance, therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.   | 7 Then shall the <sup>h</sup> Priest wash his clothes, and hee shall wash his flesh in water, and then come into the hoaste, and the Priest shall be vn-cleane vnto the euen.  | c Meaning, Eleazar.  |
|  | 25 ¶ And the Lord spake vnto Moses, saying,  | 8 Also hee that <sup>h</sup> burneth her, shall wash his clothes in water, and wash his flesh in water, and be vn-cleane vntill euen.  | d The inferior Priest who killed her, and burned her.  |
|  | 26 Speake also vnto the Leuites, and say vnto  | 9 And a man, <i>that is</i> cleane, shall take vp the ashes of the kow, and put them without the hoaste in a cleane place: and it shall be kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering. | e Or, the water of separation, because that they that were separate for their vn-cleanness, were sprinkled therewith and made cleane, Chap. 8. 7. It is also called holy water, because it was ordained to an holy vse, Chap. 5. 17. |
|  |  | 10 Therefore hee that gathereth the ashes of the kow, shall wash his clothes, and remaine vn-cleane vntill euen: and it shall be vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.              | f With the sprinkling water.   |
|  |  | 11 Hee that toucheth the dead body of any man, shall be vn-cleane euen seven dayes.  |  |
|  |  | 12 Hee shall purifie himselfe therewith the  | third  |



third day, and the seuenth day he shall be cleane: but if hee purifie not himselfe the third day, then the seuenth day he shall not be cleane.

13 Whosoever toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, and that person shall be cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shall be vnclane, and his vnclanefesse shall remaine still vpon him.

14 This is the law, When a man dyeth in a tent, all that come into the tent, and all that is in the tent, shall be vnclane seuen dayes.

15 And all the vessels that be open, which haue no f coutering fastened vpon them, shall be vnclane.

16 Also whosoever toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vnclane seuen dayes.

17 Therefore for an vnclane person, they shall rake of the burnt ashes of the ffinne offering, and pure water shall be put thereto in a vessell.

18 And a k cleane person shall take hyssope, and dippe it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vnclane the third day, and the seuenth day, and he shall purifie himselfe the seuenth day, and wash his cloathes, and wash himselfe in water, and shall be cleane at euē.

20 But the man that is vnclane, and purifieth not himselfe, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vnclane.

21 And it shall be a perpetual law vnto them, that he that sprinklet the sprinkling water, shall wash his cloathes: also he that toucheth the sprinkling water, shall be vnclane vntill the euē.

22 And whatsoever the vnclane person toucheth shall be vnclane: and the person that toucheth m him, shall be vnclane vntill the euē.

### CHAP. XX.

1 Miriam dieth. 2 The people murmure. 3 They beate water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28 The death of Aaron in mount Hor.

Then the children of Israel came with the whole Congregation to the desert of Zin in the first moneth, and the people abode at Cadeth: where b Miriam died, and was buried there.

2 But there was no water for the Congregation, and they c assembled themselves against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished \* when our bretherien died before the Lord.

4 \* Why haue yee thus brought the Congregation of the Lord vnto this wilderness, that both we and our cattell should die there?

5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miserable place, vvhich is no place of seede, nor figges, nor vines, nor pomegranats: neither is there any water to drinke.

6 Then Moses and Aaron went from the assembly vnto the doore of the Tabernacle of the

Congregation, and fell vpon their faces: and the glorie of the Lord appeared vnto them.

7 And the Lord spake vnto Moses, saying,

8 Take the d rodde, and gather thou and thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation and the beastes drinke.

9 Then Moses rocke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke: and Moses said vnto them, Heare now ye rebels: \* I will we bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod he smote the rocke twise, and the water came out abundantly: so the Congregation, and their beastes drinke.

12 ¶ Againe, the Lord spake vnto Moses, and to Aaron, Because ye beleeted mee not, to f sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of s Meribah, because the children of Israel stroue with the Lord, and hee h was sanctified in them.

14 ¶ Then Moses sent messengers from Cadeth vnto the king of i Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers,

16 But when we cryed vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and beholde, wee are in the citie Kadeth, in thine utmost border.

17 I pray thee that wee may passe thorow thy countrey: we will not go thorow the fieldes nor the vineyards, neither will we drinke of the water of the wellles: we will goe by the Kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

18 And Edom answered him, ¶ Thou shalt not passe by me, least I come out against thee with the sword.

19 Then the children of Israel said vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) go thorow on my fecte.

20 Hee answered againe, Thou shalt not goe thorow. Then ¶ Edom came out against him with much people, and with a mightie power.

21 Thus Edom denied to giue Israel passage thorow his countrey: wherefore Israel k turned away from him.

22 ¶ And when the children of Israel with all the Congregation departed from \* Kadeth, they came vnto mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall be l gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because ye i disobeyed my commandement at the water of ¶ Meribah.

25 ¶ Take \* Aaron and Eleazar his sonne, and bring

g So that he should not be of the holy people, but as a polluted and excommunicate person.

h Ebr. a running of shall.

i Of the red how burne for sinne. i Water of the fontaine of living. k One of the priests which is cleane.

l Because he had bene among them that were vnclane: and he had touched the water, as yet.

m That is vnclane.

a This was fourtie yeeres after their departure from Egypt. b Moses and Aarons sister. c Another rebellion was in Raphidim. Ebr. 17. and this was in Kadeth. \* Chap. 11. 33. \* Ebr. 17. 41.

d Wherevith thou diddest murder in Egypt, and didst divide the sea.

e The punishment which followed hereof, declared that Moses and Aaron belotted not the Lords promise, as appeareth, verse 24.

f That the children of Israel should belene, and acknowledge my power, and so honour mee. g Or, strife and contention. Chap. 27. 14.

h By shewing himselfe mightie, and maintaining his glory. i Because Isakob or Israel was Esaus brother, who was called Edom.

j Or, hie way.

k Or, come out.

l Or, the Edomites.

m To passe by another way.

\* Chap. 33. 37.

i Reade Gen. 25. 8.

j Or, rebeld. k Or, strife.

\* Chap. 33. 37. dnt. 3. 30.





## CHAP. XXII.

1 King Balak sendeth for Balaam to curse the Israelites.  
2 The Lord forbiddeth him to goe. 3 The Angel of the Lord meeteth him, and his asse/peakeeth. 33 Balaam protesteth that hee will speake nothing, but that which the Lord putteth in his mouth.

**A**FTER, the children of Israel departed and pitched in the plaine of Moab on the other side of Iorden from Iericho.

2 Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

3 And the Moabites were fore afraid of the people, because they were many, and Moab himselfe feared against the children of Israel.

4 Therefore Moab said vnto the Elders of Midian, Now shall this multitude lickte vp all that are round about vs, as an ox licketh vp the grasse of the field: and Balak the sonne of Zippor was King of the Moabites at that time.

5 He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the river of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

6 Come now therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shall be able to smite them, and to drine them out of the land: for I know that hee, whom thou blestest, is blessed, and he whom thou cursest, shall be cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing a reward of the soothsaying in their hand, and they came vnto Balaam, and told him the words of Balak.

8 Who answered them, Tary here this night, and I will giue you an answer, as the Lord shall say vnto me. So the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, and said, What men are these with thee?

10 And Balaam said vnto God, Balak the sonne of Zippor king of Moab hath sent vnto me, saying,

11 Behold, there is a people come out of Egypt, and couereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to ouercome them in battel, and to drine them out.

12 And God said vnto Balaam, Goe not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your lnd: for the Lord hath refused to giue me leaue to goe with you.

14 So the princes of Moab rose vp, and went vnto Balak, and said, Balaam hath refused to come with vs.

15 Balak yet sent againe more princes, and more honourable then they.

16 Who came to Balaam, and said to him, Thus sayth Balak the sonne of Zippor, Be not thou stayed, I pray thee, from coming vnto me.

17 For I will promote thee vnto great honour, and will do whatsoeuer thou shalt say vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said vnto the seruants of Balak, \* If Balak would giue me his house full of filuer and gold, I cannot go beyond the word of the Lord my God, to doe lesse or more.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will say vnto me more.

20 And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, and goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and saddled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he went: and the Angel of the Lord stood in the way to be against him, as hee rode vpon his asse, and his two seruants were with him.

23 And when the asse sawe the Angel of the Lord stand in the way, and his sword drawn in his hand, the asse turned out of the way, and went into the field, but Balaam smote the asse, to turne he into the way.

24 I Againe the Angel of the Lord stood in a path of the vineyards, hauing a wall on the one side, and a wall on the other.

25 And when the asse sawe the Angel of the Lord, the thrust her selfe vnto the wall, and dashed Balaams foote against the wall: wherefore hee smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27 And when the asse sawe the Angel of the Lord, shee lay downe vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

28 Then the Lord opened the mouth of the asse, and the said vnto Balaam, What haue I done vnto thee, that thou hast fastened me now three times?

29 And Balaam said vnto the asse, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vpon since thy first time vnto this day? haue I ved at any time to doe thus vnto thee? Who said, Nay.

31 And the Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawn in his hand: then he bowed himselfe, and fell flat on his face.

32 And the Angel of the Lord said vnto him, Wherefore hast thou now smitten thine asse three times? behold, I came out to withstand thee, because thy way is not straight before me.

33 But the asse saw me, and turned from me now three times: for asse, if the had not turned from me, surely I had euen now slaine thee, and saved her aliue.

34 Then Balaam said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the way I against me: now therefore if it displease thee, I will turne home againe.

35 But the Angel said vnto Balaam, Goe with the men: but what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a city of Moab, which is in the border of Arnon, euen in the utmost coast.

37 Then Balak said vnto Balaam, Did not I send for thee to call thee? Wherefore camest thou not vnto me? am I not able in deed to promote thee vnto honour?

Because he turned God to requite him contrary to his commandment, his petition was granted, but it turned to his owne condemnation.

Moone & asse with coeconcurrence then to obey God. 1. Pet. 2. 18. Jude 11.

The second time

Or, fill.

Case her power to speake.

Since thou hast treated my master.

For whose eyes the Lord doth not open, they can neither see his anger, nor his love.

Both thy heart is corrupt, and thine entrepitt wicked.

Or, before me, or meet me.

Eie. I will turne to me.

Because his heart was enill, his charge was renewed, that he should not preuend ignorance. Neere the place where the liues hee camped.

a Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.  
Or, was vnto

b Which were the heads and gouernours.

\* 1e/6, 24-9.

c To wit, Emphrases, vpon the which flood this citie Pethor.

d Thinking to bribe him with gifts to curse he himselfe.

e Whom before he called Elders: meaning the gouernours, and after calleth them fathers: that is, subjects to their king.

f He warned him by a dreame, that he should not consent to the kings wicked request.

g He shewed himselfe willing, couerous of his had for blind his heart.

h The wicked seek by all means to further their avarice enterpriser, though they know that God is against them.

\* Chap. 14. 13.

f. Of his selfe. I can speake nothing: onely what God reuelleth, that will I vnto, seeme it good or bad.  
g. Or, off-fores: or, appropos.

e. Where the idole Bal was worshipped.

a. For among the Gentiles the Kings of times vied to sacrifice, as did the Priests.

f. Or, went up higher.

b. Appeared vnto him.

c. Taught him what to say.

h. Or, prophete.

i. Or, Syria.

d. Cause that all may hate and detest them.

e. But shall have religion and lawes appt.

f. The infinite multitude, as the dust of the earth. g. The feare of Gods iudgement caused him to wish to be ioyned to the household of Abraham: thus the wicked haue their consciences wounded when they consider Gods iudgement.

h. Or, into the field of them that feed: to wit, left the entrance should approach.

38 And Balaam made answer vnto Balak, Lo, I am come vnto thee, and can I now say f any thing at all? the worde that God putteth in my mouth that shall I speake.

39 So Balaam went with Balak, and they came vnto the city of Huzoth.

40 Then Balak offered bullockes, and sheepe, and sent theretofo Balaam, and to the princes that were with him.

41 And on the morow Balak rooke Balaam, and brought him vp into the high places of Bal, that thence hee might see the vntost part of the people.

### CHAP XXIII.

a. Balaam causeth seven altars to be built. b. God teacheth him what to say. c. He feared of cursing his blesthe Israel. d. God is not like man.

And Balaam said vnto Balak, Build mee here seven altars, and prepare mee here seven bullockes, and seven rammes.

2 And Balak did as Balaam said, and a Balak and Balaam offered on euery altar a bullocke and a ramme.

3 Then Balaam said vnto Balak, Stand by thy burnt offering, and I will goe, if so be that the Lord will come and meete mee; and whatsoever he sheweth me, I will tell thee: so he went forth alone.

4 And God b met Balaam, and Balaam said vnto him, I haue prepared seven altars, and haue offered vpon euery altar a bullocke and a ramme.

5 And the Lord c put an answer in Balaams mouth, and said, Goe againe to Balak, and say on this wise.

6 So when hee turned vnto him, loe, hee stood by his burnt offering, hee, and all the princes of Moab.

7 Then he vnted his p rable, and said, Balak the king of Moab hath brought mee from Aram out of the mountaines of the East, saying, Come, curse Iakob for my sake: come, and a detest Israel.

8 How shall I curse, where God hath not cursed? or how shall I detest, v where the Lord hath not detested?

9 For from the toppes of the rockes I did see him, and from the hillies I did behold him: loe, the people shall dwell by themselves, and shall not be reckoned among the e nations.

10 Who can tell the f dnt of Iakob, and the number of the fourth part of Israel? Let me d the death of the righteous, and let my last end be like his.

11 Then Balaam said vnto Balaam, What hast thou done vnto mee? I tooke thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And he answered, and said, Must I not take heed to speake that, which the Lord hath put in my mouth?

13 And Balak said vnto him, Come, I pray thee, with me vnto another place, whence thou mayest see them, and thou shalt see but the vntost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 f And he brought him into g Sede-sophim to the top of Pith, and built seven altars, and offered a bullocke and a ramme on euery altar.

15 After, hee sayd vnto Balak, Stand here by thy burnt offering, and I will meete the Lord yonder.

16 And the Lord met Balaam, and \* put an answer in his mouth, and said, Go againe vnto Balak, and say thus.

17 And when hee came to him, beholde, hee stood by his burnt offering, and the princes of Moab with him: so Balak laid vnto him, What hath the Lord said?

18 And he vttered his parable, and said, Rise vp Balak, and heare: hearken vnto me, thou sonne of Zippor.

19 h God enmethe a: hee compelled to confesse that his gouernement is iust, constant, and without change or repentance.

20 Behold, I haue received commandement to blesse: for he hath blessed, and I cannot alter it.

21 Hee seeth none iniquitie in Iakob, nor seeth no transgression in Israel: the Lord his God is with him, and the ioyfull shout of a King is among them.

22 God brought them out of Egypt: their strength is as a vnicome.

23 For there is no forcier in Iakob, nor soothsaying in Israel: k according to this time it shall be said of Iakob and of Israel, What hath God wrought?

24 Behold, the people shall rise vp as a lyon, and lift vp himselfe as a yong lyon: hee shall not lye downe, till hee eat of the pray, and till hee drinke the blood of the slaine.

25 l Then Balak said vnto Balaam, Neither curse, nor blesse them at all.

26 But Balaam answered, and said vnto Balak, Tolde not I thee, saying, All that the Lord speake, that must I doe?

27 m Againe Balak said vnto Balaam, Come, I pray thee, I will bring thee vnto another place, if so be it will please God, that thou mayest thence curse them for my sake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward Ieshmon.

29 Then Balaam said vnto Balak, Make me here seven altars, and prepare me here seven bullockes, and seven rammes.

30 And Balak did as Balaam had said, and offered a bullocke and a ramme on euery altar.

### CHAP XXIV.

s. Balaam propheteeth of the great prosperitie that should come vnto Israel. t. Of the coming of Christ. u. The destruction of the Amalekites, and of the Kenites.

When Balaam saw that it pleased the Lord to blesse Israel, then he went not, \* as certayne times before, to set diuinations, but set his face toward the v wilderness.

2 And Balaam lift vp his eyes, and looked vpon Israel, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 \* And he vttered his parable, and said, Balaam, the sonne of Beor hath said, and the man whose eyes were thut vp, hath said,

4 Hee hath said which heard the wordes of God, and sawe the vision of the Almighie, and falling in a trance had his eyes opened:

5 f How goodly are thy tents, O Israel, and thine habitations, O Israel!

6 As the valleys are they stretcht forth, as gardens by the riuers side, as the alloe trees, which the Lord hath planted, as the cedars beside the waters.

7 The water droppeth out of his bucket, and his

\* Chap. 22. 31.

h. Gods enmethe a: hee compelled to confesse that his gouernement is iust, constant, and without change or repentance.

i. They triumph as victorious kings over their enemies.

k. Considering what God shall woeke this time for the deliuerance of his people, all the world shall wonder.

l. Thus the wicked imagine of God, that which he will not graunt in one place, he will doe in another.

\* Chap. 23. 3. 15.

a. Where the Israelites camped.

\* Chap. 23. 7. 28.

b. His eyes were thut vp before in respect of the cleare visions which hee saw after: some reade, were open, c. Though he lay at in a sleepe, yet the eyes of his mind were open. d. Or, tents. e. His prosperitie and policie shall be very great.



e which name  
was common to  
3 kings of Amalek.

his feed *shall be* in many waters, and his King *shall* be higher then *Agag*, and his kingdom *shall be* exalted.

8 God brought him out of Egypt: his strength *shall be* as an unicorn: he *shall* eat the nations his enemies, and bruise their bones, and shooe them thorow with his arrows.

\* Gen. 49. 9.

9 \* He coucheth, and lieth downie as a yong Lion, and as a Lion: Who *shall* stirre him vp? blessed is hee that blefseth thee, and is curfed is hee that curseth thee.

f In token of anger.

10 Then Balak was very angry with Balaam, and *smote* his hands together: so Balak sayd vnto Balaam, I sent for thee to curse mine enemies, and behold, thou hast blessed them now three times.

11 Therefore now flee vnto thy place: I thought surely to promote thee vnto honour, but loe, the Lord hath kept thee backe from honour.

g Thus the wicked  
burden God  
when they cannot  
compasse their  
wicked enterprises.

12 Then Balaam answered Balak, Told I not alfo thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of silver and gold, I cannot passe the commandment of the Lord, to doe *either* good or bad of mine owne mind: what the Lord hath command, that same will I speake.

i Ely. 10. 11. h He gave alfo  
wicked counsell to  
cause the Israelites  
to sinne, that there-  
by God might for-  
take them, Chap.  
25. 4.

14 And now behold, I goe vnto my people: come, I will *th* aduertise thee what this people shall doe to thy folke in the latter dayes.

15 And he vttered his perable, and sayd, Balaam the sonne of Beor hath sayd, and the man whose eyes were shut vp hath sayd,

16 He hath said that heard the words of God, and hath the knowledge of the most High, and saw the vision of the Almighty, and falling in a trance had his eyes opened:

k Meaning Christ.

17 I shall see him, but not now: I shall behold him, but not neere: there shall come a *Starre* of Iakob, and a Scepter shall rise of Israel, and shall smite the *co* coastes of Moab, and destroy all the sonnes of *Sheth*.

l That is, the  
princes.  
m He shall subdue  
all that resist: for  
of Sheth came  
Noah, and of Noah  
all the world.

18 And Edom shall be possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

n Of the Edomites.

19 Hee also that shall have dominion *shall be* of Iakob, and shall destroy the remnant of the *mo* citie.

o The Amalekites  
first made warre  
against Israel, as  
Chap. 24. 45.

20 \* And when he looked on Amalek, he vttered his perable, and sayd, Amalek *was* the *first* of the nations: but his latter end *shall come* to destruction.

p Or, Adiantity.  
q Make thy selfe as  
strong as the cank.  
r Or, thou Kain  
shall.

21 And hee looked on the *Kenites*, and vttered his perable, and sayd, Strong is thy dwelling place, and *put* thy nest in the rocke:

s Some reade, Oh  
who shall not per-  
ish when the ene-  
my, that is, Anti-  
christ, shall for him-  
selfe vs as God:  
t The Grecians  
and Romanes.  
u Meaning, Eber,  
or the Lewes for  
rebelling against  
God.

22 Neuertheless, *the Kenite* shall be spoyled, vntill Asubur cary thee away captiue.

23 Againe he vttered his perable, and said, A-las, *who* shall liue when God doth this?

24 The ships also shall come from the coastes of *Chittim*, and subdue Asubur, and shall subdue Eber, and *hee* also shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

### CHAP. XXV.

The people commeth fornication with the daughters of Moab, 9 Phineas killeth Zimri and Cozbi. 17 God commandeth to kill the Midianites.

NOW whiles Israel abode in \* Shittim, the people began to commit whoredome with the *daughters* of Moab:

\* Chap. 35. 4.

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

with the women.

3 And Israel *coupled* himselfe vnto Baal Peor: wherefore the wrath of the Lord was kindled against Israel:

b Worthipped  
the idols of the  
Moabites, which  
was in Shittim.  
c Dr. e. 2. 10. 11. 12.  
d Or, to the Lord.  
e Openly in the  
sight of all.

4 And the Lord sayd vnto Moses, \* Take all the heads of the people and hang them vp *before* the Lord *against* the Sunne, that the indignation of the Lords wrath may be turned from Israel.

f Let him see con-  
cussion done of  
him that is vnder  
his charge.

5 Then Moses said vnto the Iudges of Israel, Eury one slay his *men* that were ioyned vnto Baal Peor.

6 \* And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, *who* wept before the doore of the Tabernacle of the Congregation.

g Repenting that  
they had offended  
God  
h Psal. 106. 30.  
i. mas. 2. 56.

7 \* And when Phineas the sonne of Eleazar the sonne of Aaron the Priest law it, hee rose vp from the middes of the Congregation, and tooke a *speare* in his hand,

i Or, iudicial.

8 And followed the man of Israel into the tent, and thrust them both thorow: *to wit*, the man of Israel, and the woman, *thorow* her belly: so the plague ceased from the children of Israel.

j Or, in her entrails,  
k And in Greek,  
l In her side.

9 \* And there died in that plague foure and twenty thousand.

m Cor. 23. 8.

10 Then the Lord spake vnto Moses, saying,

n Psal. 106. 30.

11 \* Phineas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee *was* zealous for my sake among them: therefore I haue not consumed the children of Israel in my ielousie.

o He was zealous to  
maintaine my  
glory.

12 Wherefore say to him, Behold, *I* giue vnto him my *covenant* of peace,

p Esai. 45. 9. 10.  
q. mas. 2. 56.

13 And he shall haue it, and his feed after him, *eu*en the covenant of the Priests office for euer, because he was zealous for his God, &c hath made an atonement for the children of Israel.

14 And the name of the Israelitish woman, which was killed with the Midianitish woman, *was* Zimri the sonne of Salu, prince of the familie of the Simeonites.

r He hath pacified  
Gods wrath.

15 And the name of the Midianitish woman that was slaine, *was* Cozbi the daughter of Zur, who *was* head ouer the people of his fathers house in Midian.

s Ebr. of the house  
of the father.

16 \* Againe the Lord spake vnto Moses, saying,

17 \* Vexe the Midianites, and smite them: 18 For they trouble you with their *w*iles, wherewith they haue beguiled you as concerning Peor, and as concerning their sister Cozbi daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

t Chap. 31. 2.  
u Causing you to  
commit both cor-  
porall and spiritu-  
all fornication by  
sallams counsell.  
Chap. 31. 10. 14.  
v. 14.

### CHAP. XXVI.

The Lord commandeth to number the children of Israel in the plains of Moab, from twenty yeere old and aboue. 57 The Levites and their families. 60 Name of them that were numbered in Sinay as they came into Canaan, Isaac Isaac and Isobaua.

AND so after the *plague*, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

x Which were  
for their whored-  
ome and idolat-  
rie.

2 Take the number of all the Congregation

of the children of Israel, \* from twenty yeere olde and aboue, thorough their fathers houses, all that goe fourth to warre in Israel.

3 So Moyses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden <sup>toward</sup> Iericho, saying,

4 From twenty yeere old and aboue yee shall number the people, as the Lord \* had commanded Moyses, and the children of Israel, when they came out of the land of Egypt.

5 \* Reuben the first borne of Israel: the children of ¶ Reuben were: Hanoch, of whom came the family of the Hanochites, and of Pallu the familie of the Palluites:

6 Of Hefron, the familie of the Hefronites: of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites: and they were in number three and forty thousand, seven hundredth and thirty.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan and Abiram: this Dathan and Abiram were famous in the Congregation, and \* stroue against Moyses and against Aaron in the \* asseembly of Korah, when they stroue against the Lord.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundredth and fifty men, who were <sup>4</sup> for a signe:

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of ¶ Simeon after their families were: Nemuel, of whom came the familie of the Nemuelites: of Iamin, the familie of the Iaminites: of Iachin, the familie of the Iachinites:

13 Of Zerah, the familie of the Zarithites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twenty thousand and two hundredth.

15 ¶ The sonnes of ¶ Gad after their families were: Zephon, of whom came the familie of the Zephonites: of Haggi, the familie of the Hagigites: of Shuni, the familie of the Shunites:

16 Of Ozni the familie of the Oznites: of Eri, the familie of the Erites.

17 Of Arod, the familie of the Arodites: of Arel, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, forty thousand and five hundredth.

19 ¶ The sonnes of ¶ Iudah, Er and Onan, but Er and Onan died in the land of Canaan.

20 So were the sonnes of Iudah after their families: of Shelah came the familie of the Shelanites: of Pharez, the familie of the Pharizites, of Zerah, the familie of the Zarhites.

21 And the sonnes of \* Pharez were: of Hefron, the familie of the Hefronites: of Hamul, the familie of the Hamulites.

22 These are the families of Iudah, after their numbers, teenty and sixe thousand and five hundredth.

23 ¶ The sonnes of ¶ Issachar after their families were: Tola, of whom came the familie of the Tolaites: of Pua, the familie of the Punites:

24 Of Iasub the familie of the Iasubites: of Shimron the familie of the Shimronites.

25 These are the families of Issachar, after their numbers, threecore and foure thousand and three hundredth.

26 ¶ The sonnes of ¶ Zebulun, after their fa-

milies were: of Sered, the familie of the Sardites: of Elon, the familie of the Elonites: of Iahleel, the familie of the Iahleelites.

27 These are the families of the Zebulunites, after their numbers, threecore thousand and five hundredth.

28 ¶ The sonnes of Ioseph after their families were: ¶ Manasseh and Ephraim.

29 The sonnes of Manasseh were: of \* Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead came the familie of the Gileadites.

30 These are the sonnes of Gilead: of Iezer, the familie of the Iezerites: of Helek, the familie of the Helekites:

31 Of Afriel, the familie of the Afrielites: of Shechem, the familie of the Shichmites.

32 Of Shemida, the familie of the Shemidaites: of Hephher, the familie of the Hephherites.

33 ¶ And \* Zelophehad the sonne of Hephher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fifty thousand and seven hundredth.

35 ¶ These are the sonnes of ¶ Ephraim after their families: of Shuthelah came the familie of the Shuthalites: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

36 And these are the sonnes of Shuthelah: of Eran, the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirty thousand and five hundredth: these are the sonnes of Ioseph after their families,

38 ¶ These are the sonnes of ¶ Benjamin after their families: of Bela came the families of the Belaites: of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

39 Of Shupham, the familie of the Shuphamites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela, were Ard and Naaman: of Ard came the familie of the Ardites, of Naaman the familie of the Naamites.

41 These are the sonnes of Benjamin after their families, and their numbers, five and forty thousand and sixe hundredth.

42 ¶ These are the sonnes of ¶ Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their households.

43 All the families of the Shuhamites were after their numbers, threecore and foure thousand, and foure hundredth.

44 ¶ The sonnes of ¶ Asher after their families were: of Imnah, the familie of the Imnites: of Iui, the familie of the Iuaites: of Beriah, the familie of the Beriites.

45 The sonnes of Beriah were: of Heber, the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fifty thousand and foure hundredth.

48 ¶ The sonnes of ¶ Naphtali, after their fa-

Manasseh,  
166. 17. 1.

Chap. 27. 23

Ephraim

Benjamin

Dan

Asher

Naphtali

\* Chap. 1. 3.

b Where the river  
is nexte to Iericho.

\* Chap. 1. 3.

\* Gen. 46. 8. and 4.  
14. 1. I. I. I. I. I. I.  
¶ Reuben.

\* Chap. 16. 6.  
c In that rebellion  
whereof Korah  
was head.

d That is, for an  
example that  
other should not  
murder and re-  
bel against Gods  
ministers.  
¶ Simeon.

¶ Gad.

¶ Iudah.  
e Before Iasub  
went into Egypt.  
Gen. 38. 3. 7. 10.  
and 46. 12.

\* Gen. 46. 12.

¶ Issachar.



families were: of Iahzeel, the families of the Iahzeelites: of Guni, the familie of the Gunites.

49 Of Iezer, the family of the Izrites: of Shilem, the family of the Shillemites.

50 These are the families of Naphtali according to their households, and their number, hue and forty thousand and foure hundred.

51 These are the numbers of the children of Israel: fixe hundredth and one thousand: seven hundredth and thirty.

52 And the Lord spake vnto Moyses, saying,

53 Vnto these the land shall be diuided for an inheritance, according to the number of names.

54 \* To many thou shalt giue the more inheritance, and to few thou shalt giue lesse inheritance, to euery one according to his number shall be giuen his inheritance.

55 Notwithstanding, the land shall be \* diuided my lot: according to the names of the tribes of their fathers they shall inherit:

56 According to the lot shall the possession thereof be diuided betweene many and few.

57 ¶ \* These also are the numbers of the Levites, after their families: of Gershon came the family of the Gershonites: of Kohath, the familie of the Kohathites: of Merari, the family of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mulhites: the familie of the Kohites: and Kohath begat Amram.

59 And Amrams wife was called \* Iochebed the daughter of Leui, which was borne vnto Leui in Egypt: and the bare vnto Amram Aaron, and Moyses, and Miriam their siter.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 \* And Nadab and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twenty thousand, all males from a moneth old and aboue, for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moyses and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, nere Iorden, toward Iericho.

64 And among these there was not a man of them, & whom Moyses and Aaron the Priest numbred, when they told the children of Israel in the wilderness of Sinai.

65 For the Lord said vnto them, \* They shall die in the wilderness: to there was not left a man of them, Iaua Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

## CHAP. XXVII.

1 The Lawe of the heritage of the daughters of Zelophehad. 12 The lawe of promise is shewed vnto Moyses. 16 Moyses prayeth for a gouernour vnto the people. 18 Ioshua is appointed in his stead.

¶ Then came the daughters of \*Zelophehad, the sonne of Hephher, the son of Gilead, the sonne of Machir, the sonne of Manasseh, of the familie of Manasseh, the sonne of Ioseph (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

2 And stood before Moyses, and before Eleazar the Priest, and before the Princes, and all the assembly at the doore of the Tabernacle of

the Congregation, saying,

3 Our father \* died in the wilderness, and he was not among the assembly: we them that were assembled against the Lord in the company of Korah, but died in his sinne, and had no sonnes.

4 Wherefore should the name of our father be taken away from among his familie, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moyses brought their <sup>b</sup> cause before the Lord.

6 And the Lord spake vnto Moyses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then yee shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, yee shall giue his inheritance vnto his brethren.

10 And if hee haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, yee shall giue his inheritance vnto his next kintman of his familie, and he shall possesse it: and thus shall be vnto the children of Israel a lawe of iudgement, as the Lord had commanded Moyses.

12 ¶ Again the Lord sayd vnto Moyses, \* Go vp into this mount, of Abarim, & behold the land which I haue giuen vnto the children of Israel.

13 And when thou hast leene it, thou shalt be gathered vnto thy people also, \* as Aaron thy brother was gathered.

14 For ye were \* disobedient vnto my words in the desert of Zin, in the strife of the assembly to sanctifie mee in the waters before their eyes: \* That is the water of Meribah in Kadeth in the wilderness of Zin.

15 ¶ Then Moyses spake vnto the Lord, saying,

16 Let the Lord God of the spirits of all flesh appoint a man over the Congregation,

17 Who may goe out and in, before them and leade them out and in, that the Congregation of the Lord be not as meepe, which haue not a shephard.

18 And the Lord sayd vnto Moyses, Take thee Ioshua the sonne of Nun, in whom is the Spirit, and put thine hands vpon him,

19 And let him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight.

20 And he giue him of rhy glory, that all the Congregation of the children of Israel may obey.

21 And hee shall stand before Eleazar the Priest, who shall kee counsell for him: \* by the iudgement of Vrim before the Lord: at his worde they shall go out, and at his worde they shall come in, both he, and all the children of Israel with him, and all the Congregation.

22 So Moyses did as the Lord had commanded him, and he tooke Ioshua, and let him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a charge, as the Lord had spoken by the hand of Moyses.

## CHAP. XXVIII.

4 The daily sacrifice. 9 The sacrifice of the Sabbath. 11 Of the Manna: 16 Of the Golden Altar. 26 Of the first fruits.

¶ Chap. 24, 35, & 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

¶ That is, their matter to be iudged, to know what the should determine, as he did all hisd matters.

¶ Measuring an ordinance to iudge by.

¶ Chap. 20, 21.

¶ Chap. 20, 21.

¶ Exod. 17, 7, Or, strife.

¶ Who as hee hath created, so he gouerneth the hearts of all men. ¶ That is, gouerneth them and doe his dutie, as a Chron. 1, 10.

¶ And so appoint him gouernour.

¶ Commend him to the people as meane to direct, see and appointed by God.

¶ Exod. 28, 30. A. C. O. dig. to his office: signifying that the civil magistrate should exercise nothing but that which he knew to be the will of God.

¶ How he should gouerne himselfe in his office.

By bread, hee  
meaneth all man-  
ner of sacrifice.

\* Exod. 29, 38.

\* Exod. 16, 36,  
Leuit. 2, 1.  
\* Exod. 29, 40.

h The meat of-  
fering and drinke  
offering of the  
evening sacrifice.

e Of the measure  
ephath.

d Which was of-  
fered every day at  
morning and at  
evening.

c That is, the  
wine that shalbe  
poured vpon the  
sacrifice.

\* Exod. 18, 18.  
and 23, 15.  
Leuit. 23, 5.

\* Leuit. 23, 7.  
& Of a solemn as-  
sembly.

And the Lord said vnto Moses, saying,  
2 Comye shall obserue to offer vnto mee  
say vnto the seafon mine offering, and <sup>a</sup> my bread  
in their sacrifices made by fire for a sweete savour  
vnto mee.

3 Also thou shalt say vnto them, \* This is the  
offering made by fire which ye shall offer vnto the  
Lord, two lambes of a yeere olde, without spot  
daily, for a continuall burnt offering.

4 One lambe shalt thou prepare in the morn-  
ing, and the other lambe shalt thou prepare at  
euen.

5 \* And the tenth part of an Ephah of fine  
floure for a \* meate offering mingled with the  
fourth part of an \* Hin of beaten oyle.

6 *This shall be* a daily burnt offering, as was  
made in the mount Sinai for a sweete savour: *it is*  
a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth  
part of an Hin for one lambe: in the holy place  
cause to powre the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at  
euen: as the meate offering of the morning, and  
as the drinke offering thereof shalt thou prepare  
*this* <sup>b</sup> for an offering made by fire of sweete savour  
vnto the Lord.

9 ¶ But on the Sabbath day *ye shall offer* two  
lambes of a yeere olde, without spot, and two  
tenth deales of fine floure for a meate offering  
mingled with oyle, and <sup>c</sup> ye drinke offering thereof.

10 *This is* the burnt offering of euery Sabbath,  
beside the <sup>d</sup> continuall burnt offering, and drinke  
offering thereof.

11 ¶ And in the beginning of your moneths,  
ye shall offer a burnt offering vnto the Lord, two  
yong bullockes, and a ramme, and seuen lambes  
of a yeere old, without spot.

12 And three tenth deales of fine floure for a  
meat offering mingled with oyle for one bullocke,  
and two tenth deales of fine floure for a meate  
offering mingled with oyle for one ramme,

13 And a tenth deale of fine floure mingled  
with oyle for a meate offering vnto one lambe,  
for a burnt offering of sweete savour: *it is* an offer-  
ing made by fire vnto the Lord.

14 And their drinke offerings shalbe halfe an  
Hin of wine vnto one bullocke, and the thirde  
part of an Hin vnto a ramme, and the fourth part  
of an Hin vnto a lambe: *this is* the burnt offering  
of euery moneth, throughout the moneths of the  
yeere.

15 And one hee goate for a sinne offering vnto  
the Lord shall be prepared, besides the continuall  
burnt offering, and his drinke offering.

16 \* Also the fourteenth day of the first mo-  
neth is the Pascheouer of the Lord.

17 And in the fifteenth day of the same mo-  
neth is the feast: seuen dayes shall vnleavened  
bread be eaten.

18 In the \* first day *shall be* an holy <sup>e</sup> conuo-  
cation, ye shall doe no seruile worke therein.

19 But ye shall offer a sacrifice made by fire  
for a burnt offering vnto the Lord, two yong bul-  
lockes, one ramme, and seuen lambes of a yeere  
olde: see that they be without blemish.

20 And their meate offering shall be of fine  
floure mingled with oyle: three tenth deales shall  
ye prepare for a bullocke, and two tenth deales  
for a ramme:

21 One tenth deale shalt thou prepare for

euery lambe, *euery* for the seuen lambes.

22 And an hee goate for a sinne offering, to  
make an atonement for you.

23 Ye shall prepare these, beside the burnt of-  
firing in the morning, which is a continuall burnt  
sacrifice.

24 After this manner ye shall prepare through-  
out all the seuen dayes, for the <sup>f</sup> maintaining of  
the offering made by fire for a sweete savour vnto  
the Lord: it shall be done beside the continuall  
burnt offering and drinke offering thereof.

25 And in the seuen day ye shall have an  
holy conuocation, *wher*in ye shall doe no seruile  
worke.

26 ¶ Also in the day of your first fruits, when  
ye bring a new meate offering vnto the Lord, ac-  
cording to your <sup>g</sup> weekes ye shall have an holy co-  
uocation: and ye shall doe no seruile worke *in it*:

27 But ye shall offer a burnt offering for a  
sweete savour vnto the Lord, two yong bullockes,  
a ramme, and seuen lambes of a yeere olde,

28 And their meat offering of fine floure ming-  
led with oyle, three tenth deales vnto a bul-  
locke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe  
throughout the seuen lambes.

30 And an hee goate to make an atonement  
for you;

31 (Ye shall doe *this* besides the continuall  
burnt offering, and his meat offering:) see they be  
without blemish, with their drinke offerings.

# CHAP. XXXI.

<sup>a</sup> Of the three principall feasts of the seuen moneth, to wit, the  
feast of trumpets, <sup>b</sup> The feast of reconciliation, <sup>c</sup> and  
the feast of Tabernacle.

**M**OREOuer in the first day of the <sup>d</sup> seuen<sup>th</sup> mo-  
neth ye shall have an holy conuocation: ye  
shall doe no seruile worke therein: \* it shall be a  
day of blowing the trumpets vnto you.

2 And ye shall make a burnt offering for a  
sweete savour vnto the Lord: one yong bullocke,  
one ramme, and seuen lambes of a yeere old, with-  
out blemish.

3 And their meate offering shall be of fine floure  
mingled with oyle, three tenth deales vnto the  
bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto the lambe, for  
the seuen lambes,

5 And an hee goate for a sinne offering to  
make an atonement for you,

6 Beside the burnt offering of the <sup>e</sup> moneth, and  
his meat offering and the continuall <sup>f</sup> burnt offering,  
and his meate offering and the drinke offerings of  
the same, according to their manner, for a sweete  
savour: *it is* a sacrifice made by fire vnto the Lord.

7 ¶ \* And ye shall hve in the tenth day of the  
seuenth moneth, an holy <sup>g</sup> conuocation: and ye  
shall \* humble your foules, and shall not doe any  
worke therein,

8 But ye shall offer a burnt offering vnto the  
Lord for a sweete savour: one yong bullocke, a  
ramme, and seuen lambes of a yeere old: see they  
be without blemish.

9 And their meate offering shall be of fine  
floure mingled with oyle, three tenth deales to a  
bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lamb, through-  
out the seuen lambes.

11 An hee goate for a sinne offering, (beside the  
sinne offering to make the atonement, and the con-  
tinual <sup>h</sup> burnt offering and the meat offering thereof)  
and

Elef. bread.

g In counting  
seuen weekes  
from the Pasche-  
ouer to Withsun-  
side, as Leuit. 23, 15

Elef. they shall  
offer you.

h Which contin-  
ueth part of Sep-  
tember, and part  
of October.  
\* Leuit. 23, 34.

i Which must  
be offered in the  
beginning of  
euery moneth.  
k Which is the  
morning and  
evening.  
\* Leuit. 16, 30-37.  
and 23, 17.  
l Which is the  
feast of reconci-  
liation.  
\* Leuit. 16, 29.

m That is, offered  
euery morning  
and evening.



*¶ Meaning, the feast of the Tabernacles.*

and their drinke offerings.

12 ¶ And in the fifteenth day of the seventh month, ye shall haue an holy <sup>1</sup> conuocation: ye shall doe no seruile worke therein, but yee shall keepe a feast vnto the Lord seuen dayes.

13 And yee shall offer a burnt offering for a sacrifice made by fire of sweete saour vnto the Lord, thirteene young bullocks, two rammes, and fourteene lambes of a yeere olde: they shall be without blemish.

14 And their meate offering shall be of fine flour mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullocks, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goat for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offering.

17 ¶ And the <sup>2</sup> second day ye shall offer twelue young bullockes, two rammes, fourteene lambes of a yeere old without blemish.

18 With their meat offering and their drinke offerings for the bullockes, for the rammes and for the lambes according to their number, after the manner,

19 And an hee goate for a sinne offering, (beside the continuall burnt offering and his meate offering) and their drinke offerings.

20 ¶ Also the third day ye shall offer eleuen bullockes, two rammes and fourteene lambes of a yeere olde without blemish.

21 With their meat offering and their drinke offerings, for the bullocks, for the rammes, and for the lambes, after their number, according to the manner,

22 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

23 ¶ And the <sup>3</sup> fourth day ye shall offer ten bullockes two rammes, and fourteene lambes of a yeere old without blemish.

24 Their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes according to their number, after the manner,

25 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

26 ¶ In the <sup>4</sup> fifth day also ye shall offer nine bullockes, two rammes, and fourteene lambes of a yeere olde without blemish.

27 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the manner,

28 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

29 ¶ And in the <sup>5</sup> sixth day ye shall offer eight bullockes, two rammes, and fourteene lambes of a yeere olde without blemish.

30 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the manner,

31 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offerings.

32 ¶ In the <sup>6</sup> seventh day also ye shall offer seuen bullockes, two rammes and fourteene lambes

of a yeere olde without blemish,

33 And their meate offering, and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after their manner,

34 And an hee goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

35 ¶ In the <sup>7</sup> eighth day, yee shall haue \* a solemne assembly: yee shall doe no seruile worke therein.

36 But yee shall offer a burnt offering, a sacrifice made by fire for a sweete saour vnto the Lord, one bullocke, one ramme, and seuen lambes of a yeere old without blemish,

37 Their meate offering and their drinke offerings for the bullocke, for the ramme, and for the lambes according to their number, after the manner,

38 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

39 These things ye shall doe vnto the Lord in your feastes, beside your <sup>8</sup> vowes, and your free offerings, for your burnt offerings, and for your meate offerings, and for your drinke offerings, and for your peace offerings.

# CHAP. XXX.

3 Concerning vowes. 4 The vow of the maide, 7 Of the wife, 10 Of the widow or diuorced.

¶ Then Moses spake vnto the children of Israel according to all that the Lord had commanded him.

2 Moses also spake vnto the heads of the tribes \* concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whosoever voweth a vow vnto the Lord, or sweareth an oath to bind <sup>1</sup> himselfe by a bond, hee shall not <sup>2</sup> breake his promise, but shall doe according to all that proceedeth out of his mouth.

4 If a woman also vow a vow vnto the Lord, and bind her selfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe and bond, wherewith shee hath bound her selfe, and her father hold his <sup>3</sup> peace concerning her, then all her vowes shall stand, and euery bond, wherewith shee hath bound her selfe, shall stand.

6 But if her father disallow her the same day that hee heareth all her vowes and bonds, wherewith shee hath bound her selfe, they shall not be of value, and the Lord will forgive her, because her father disallowed her.

7 And if she haue an husband when she voweth or <sup>4</sup> pronounceth ought with her lips, wherewith the bindeth her selfe,

8 If her husband heard it, and holdeth his peace concerning her, the same day hee heareth it, then her vow shall stand, and her bonds wherewith the bindeth herselfe shall stand in effect.

9 But if her husband disallow her the same day that hee heareth it, then shall hee make her vow which shee hath made, and that that shee hath pronounced with her lips, wherewith shee bound her <sup>5</sup> selfe, of none effect: and the Lord will forgive her.

10 But euery vow of a widow, and of her that is diuorced (wherewith the hath bound her selfe) shall stand in <sup>6</sup> effect with her.

<sup>1</sup> The eighth day, <sup>2</sup> Levit. 23, 30.

<sup>3</sup> Beside the sacrifice that you shall vow or offer of your owne minde.

<sup>4</sup> Ebr. Misfo.

<sup>5</sup> Because they might delate them to the sisters.

<sup>6</sup> Ebr. his feare. <sup>7</sup> Ebr. violate his word.

<sup>8</sup> For in so doing hee doth approoue her.

<sup>9</sup> By not approving or countenancing to her vow.

<sup>10</sup> Either by oath or solemne promise.

<sup>11</sup> For hee is in his husband, and can performe nothing without his consent.

<sup>12</sup> For they are not under the authority of the man.

|   |   |  |   |
|---|---|--|---|
| <p>h Her husband being alive,</p>   | <p>11 And if she vowed in her husbands house, or bound her selfe straitly with an oathe,</p> <p>12 And her husband hath heard it, and helde his peace concerning her, not disallowing her, then all her vows shall stand, and every bond, wherewith shee bound herselfe, shall stand in effect.</p>   | <p>ward Iericho.</p> <p>13 ¶ Then Moses and Eleazar the Priest, and all the princes of the Congregation went out of the campe to meeete them.</p> <p>14 And Moses was angry with the captaines of the hoaste, with the captaines over thousands, and captaines over hundreds, which came from the warre and battell.</p>   | <p>e At though he sayd, ye ought to have spared none,</p> <p>* Chap. 23, 2.</p> <p>* 2. Pet. 1, 15</p> <p>f For worshipping of Peor.</p>  |
| <p>† Ebr. the bonds of her foote.</p>   | <p>13 But if her husband disanulled them the same day that hee heard them, nothing that proceeded out of her lips concerning her vows or concerning her bones, shall stand in effect: for her husband hath disanulled them: and the Lord will forgive her.</p> <p>14 So every vowe, and every oathe or bond, made to be humble the soules, her husband may stablish it, or her husband may breake it.</p> | <p>ye saved all the women?</p> <p>16 Behold, * these caused the children of Israel through the * counsell of Balaam to commit a trespass against the Lord, as concerning Peor, and there came a plague among the Congregation of the Lord.</p> <p>17 Now therefore, * slay all the males among the children, and kill all the women that have known man by carnall copulation.</p> | <p>e As though he sayd, ye ought to have spared none,</p> <p>* Chap. 23, 2.</p> <p>* 2. Pet. 1, 15</p> <p>f For worshipping of Peor.</p> <p>* Iudg. 21, 10,</p> <p>g That is, all the men children.</p> |
| <p>h To mortifie her selfe by abstinence, or other bodily exercise.</p>   | <p>15 But if her husband hold his peace concerning her from day to day, then he stablisheth all her vows and all her bondes which shee hath made: he hath confirmed them because he helde his peace concerning her the same day that hee heard them.</p>  | <p>18 But all the women children that have not known carnall copulation, keepe alive for your selues.</p> <p>19 And ye shall remaine without the hoaste seven dayes, all that have killed any person, * and all that have touched any dead, and purifie both your selues and your prisoners the third day and the seventh.</p>   | <p>* Iudg. 21, 10,</p> <p>g That is, all the men children.</p> <p>* Chap. 19, 12,</p>   |
| <p>k Not the same day hee heard them, but some day after, the sinne shall be imputed to him and not to her,</p>           | <p>16 But if hee breake them after that he hath heard them, then shall hee beare her iniquitie.</p> <p>17 These are the ordinances which the Lord commanded Moses, betweene a man and his wife, and betweene the father and his daughter, being young in her fathers house.</p>   | <p>20 Also ye shall purifie every garment and all that is made of skinned, and all worke of goates haire, and all things made of wood.</p> <p>21 ¶ And Eleazar the Priest sayd vnto the men of warre, which went to the battell, This is the ordinance of the law which the Lord * commanded Moses.</p>  | <p>* Chap. 19, 12,</p>  |
| <p>* Chap. 25, 17.</p> <p>* Chap. 27, 13.</p>   | <p>CHAP. XXXI.</p>  | <p>22 As for golde, and silver, brasse, yron, tinne, and lead:</p> <p>23 Even all that may abide the fire, yee shall make it go through the fire, and it shall be cleane: yet, it shall be purified with * the water of purification: and all that suffereth not the fire, ye shall cause to passe by the water.</p>   | <p>* Chap. 19, 12,</p>  |
| <p>* Chap. 25, 17.</p> <p>* Chap. 27, 13.</p>   | <p>a Since Kings of Midian and Balaam are slaine, 18 Onely the maydes are referred alive. 27 The pray is equally divided, to A present giuen of Israel.</p>   | <p>24 Ye shall wash also your clothes the seventh day, and ye shall be cleane: and afterward ye shall come into the hoaste.</p> <p>25 ¶ And the Lord spake vnto Moses, saying,</p>   | <p>* Chap. 19, 12,</p>  |
| <p>n As he had commanded, Chap. 25, 17, declaring also that the inuictie done against his people is done against him.</p> | <p>And the Lord spake vnto Moses, saying,</p>   | <p>26 Take the summe of the praye that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.</p> <p>27 And diuide the praye betweene the souldiers that went to the warre, and all the Congregation.</p>   | <p>* Chap. 19, 12,</p>  |
| <p>b For his great meale that hee bare to the Lord, Chap. 25, 13.</p>   | <p>2 * Revenge the children of Israel of the Midianites, and afterward thou shalt be * gathered vnto thy people.</p> <p>3 And Moses spake to the people, saying, Harneise some of you vnto warre, and let them goe against Midian, to execute the vengeance of the Lord against Midian.</p>   | <p>28 And thou shalt take a tribute vnto the Lord of the men of warre, which went out to battell: one person of five hundredth, both of the persons, and of the beeces, and of the asses, and of the sheepe.</p> <p>29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, as an heaue offering of the Lord.</p>   | <p>h The third day and before it be made.</p> <p>* Chap. 19, 12,</p> <p>i It shall be washed</p>  |
| <p>b For his great meale that hee bare to the Lord, Chap. 25, 13.</p>   | <p>4 A thousand of every tribe throughout all the tribes of Israel shall ye send to the warre.</p> <p>5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of every tribe a thousand.</p>   | <p>30 But of the halfe of the children of Israel thou shalt take one, taken out of fiftie, both of the persons, of the beeces, of the asses, and of the sheepe, even of all the cattell, and thou shalt giue them vnto the Levites, which haue the charge of the Tabernacle of the Lord.</p> <p>31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.</p>       | <p>h The third day and before it be made.</p> <p>* Chap. 19, 12,</p> <p>i It shall be washed</p>  |
| <p>* Ios. 13, 2.</p>  | <p>6 And Moses sent them to the warre, even a thousand of every tribe, and sent them with Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow vnto in his hand.</p> <p>7 And they warred against Midian, as the Lord had commanded Moses, and slewed all the males.</p>  | <p>32 And the bootie, so witt, the rest of the pray which the men of warre had spoyled, was five hundredth seventie and five thousand sheepe,</p> <p>33 And fourtie and two thousand beeces.</p>   | <p>h The third day and before it be made.</p> <p>* Chap. 19, 12,</p> <p>i It shall be washed</p>  |
| <p>* Ios. 13, 2.</p>  | <p>8 They slew also the kings of Midian among them that were slaine: * Eui, and Rekem, and Zur, and Hur, and Reba, five kings of Midian, and they slew Balaam the sonne of Beor with the sword.</p>   | <p>34 And</p>  | <p>h The third day and before it be made.</p> <p>* Chap. 19, 12,</p> <p>i It shall be washed</p>  |
| <p>e The false prophet who gaue counsell how to curse the Israelites to offend their God.</p>                             | <p>9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoyled all their cattell, and all their flockes, and all their goods,</p> <p>10 And they burnt all their cities, wherein they dwelt, and all their villages with fire.</p>  | <p>34 And</p>  | <p>h The third day and before it be made.</p> <p>* Chap. 19, 12,</p> <p>i It shall be washed</p>  |
| <p>g Of places and gorgeous buildings.</p>  | <p>11 And they tooke all the spoyle, and all the pray both of men and beasts.</p> <p>12 And they brought the captiues and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Iorden is-</p>  | <p>34 And</p>  | <p>h The third day and before it be made.</p> <p>* Chap. 19, 12,</p> <p>i It shall be washed</p>  |
| <p>d As the women and little children</p>   | <p>13 And they brought the captiues and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Iorden is-</p>  | <p>34 And</p>  | <p>h The third day and before it be made.</p> <p>* Chap. 19, 12,</p> <p>i It shall be washed</p>  |



34 And threescore and one thousand asses,  
35 And two and thirty thousand persons in all,  
of women that had 7 lien by no man.

† *Etr. not known  
the bid of man.*

36 And the halfe, *to wit*, the part of them that  
went out to warre, touching the number of sheepe,  
was three hundred seven and thirtie thousand,  
and five hundred.

37 And the 6 Lords tribute of the sheepe was  
fixe hundred seventy and five:

38 And the beeces *were* fixe and thirty thou-  
sand, whereof the Lords tribute *was* seuentie and  
two.

39 And the asses *were* thirty thousand and five  
hundred, whereof the Lords tribute *was* three-  
score and one:

40 And 6 of persons fixteene thousand, where-  
of the Lords tribute *was* two and thirty persons.

41 And Moses gaue the tribute of the Lords  
offering vnto Eleazar the Priest, as the Lord had  
commanded Moses.

42 And of the 6 halfe of the children of Isra-  
el, which Moses diuided from the men of warre,

43 (For the halfe that pertained vnto the con-  
gregation, was three hundred thirty and seven  
thousand sheepe and five hundred,

44 And fixe and thirty beeces,

45 And thirty thousand asses, and five hundred

46 And fixteene thousand persons.)

47 Moses, I say, tooke of the halfe that per-  
tained vnto the 6 children of Israel, one taken out  
of fiftie, *both* of the persons, and of the cattell,  
and gaue them vnto the Leuites, which haue the  
charge of the Tabernacle of the Lord, as the Lord  
had commanded Moses.

48 ¶ Then the captaines which were ouer  
thousands of the hoaste, the captaines ouer the  
thousands, and the captaines ouer the hundredths  
came vnto Moses:

49 And sayd to Moses, Thy seruants haue taken  
the summe of the men of warre which are vnder  
† our authority, and there lacketh not one  
man of vs.

50 ¶ We haue therefore brought a present vnto  
the Lord, what euery man found of Iewels of  
gold, bracelets, and chaines, rings, earerings, and  
ornaments of the legs, to make an atonement for  
our foules before the Lord.

51 And Moses and Eleazar the Priest tooke  
the gold of them, and all wrought iewels,

52 And all the gold of the offering that they  
offered vp to the Lord (of the captaines ouer  
thousands and hundredes) *was* fixteene thousand  
seven hundredth and fiftie shekels.

53 (For the men of warre had spoyled euery  
man for him selfe.)

54 And Moses and Eleazar the Priest tooke  
the gold of the captaines ouer the thousands, and  
ouer the hundredths, and brought it into the Ta-  
bernacle of the Congregation, for a memoriall  
of the children of Israel before the Lord.

#### CHAP. XXXIIII.

¶ The request of the Reubenites and Gadites, 16 and their promi-  
se Moses, 16. Moses granteth their request. 33 The Gadites,  
Reubenites, and halfe the tribe of Manasse, conuene and build  
cities on this side Iordan.

N Ow the children of Reuben, and the children  
of Gad had an exceeding great multi-  
tude of cattell: and they saw the land of Iazer,  
and the land of Gilead, that it was an apt place  
for cattell.

3. Then the children of Gad, and the childre

of Reuben came, and spake vnto Moses and to  
Eleazar the Priest, and vnto the Princes of the  
Congregation, saying,

3 The land of Asaroth, and Dibon, and Iazer,  
and Nimrah, and Heshbon, and Elealeh, and She-  
bam, and Nebo, and Beon,

4 Which country the Lord sinit before the  
Congregation of Israel, is a land meete for cattell,  
and thy seruants haue cattell:

5 Wherefore, sayd they, If wee haue found  
grace in thy sight, let this land be given vnto thy  
seruants for a possession, and bring vs not ouer  
Iorden.

6 And Moses sayd vnto the children of Gad,  
and to the children of Reuben, Shall your bre-  
thren goe to warre, and ye tary here?

7 Wherefore now 7 discourage you the heart  
of the children of Israel to go vnto into the land,  
which the Lord hath giuen them?

8 Thus did your fathers, when I sent them  
from Kadesh-barnea to see the land.

9 For \* when they went vp euen vnto the  
¶ riter of Eshcol, and saw the land, they discour-  
aged the heart of the children of Israel, that they  
would not goe into the land, which the Lord had  
giuen them.

10 And the Lords wrath was kindled the same  
day, and he did sweare, saying,

11 † None of the men that came out of Egypt,  
\* from twenty yeere old and aboue, shall see the  
land for the which I sweare vnto Abraham, to Iz-  
hak, and to Iacob, because, they haue not ¶ whol-  
ly followed me:

12 Except Caleb the sonne of Iephunneh the  
Kenefite, and Ioshua the sonne of Nun: for they  
haue constantly followed the Lord.

13 And the Lord was very angry with Israel,  
and made him wander in the wilderness fourtie  
yeeres, vntill al the generation that had done euill  
in the sight of the Lord, were consumed.

14 And behold, ye are risen vp in your fathers  
stead as an increase of sinful men, still to augment  
the fierce wrath of the Lord toward Israel.

15 Yet if ye tume away from following him,  
hee will yet againe leaue the people in the wilder-  
nesse, and 4 ye shall destroy all this folke.

16 And they went neere to him, and sayd, We  
will build sheepfolds heere for our sheepe, and  
for our cattell, and cities for our children.

17 But wee our selues will be ready armed to  
goe before the children of Israel, vntill we haue  
brought them vnto their \* place: but our children  
shall dwell in the defended cities, because of the  
inhabitants of the land.

18 We win not returne vnto our houses, vn-  
till the children of Israel haue inherited, euery  
man his inheritance.

19 Neither will we inherit with them beyond  
Iorden and on that side, because our inheritance  
is fallen to vs on this side Iordan Eastward.

20 ¶ And Moses sayd vnto them, If ye will  
doe this thing, and goe 7 armed before the Lord  
to warre:

21 And will goe eery one of you in harnessse  
ouer Iorden before the Lord, vntill he haue cast  
out his enemies from his sight:

22 And vntill the land be inbued before the  
Lord, then ye shall returne and be innocent to-  
ward the Lord, and toward Israel: and this land  
shall be your possession ¶ before the Lord;

23 But if yee will not doe so, behold, yee haue  
sworn

¶ Meaning, of the  
maides, or virgins  
which had not  
compained with  
man.

¶ Of that part  
which was giuen  
vnto them in di-  
uiding the spoyle.

¶ Which ha-  
bene at

¶ The order our  
bodies.

¶ The captaines  
by this free offe-  
ring acknowledge  
the great benefi-  
t of God in prefer-  
ring his people.

¶ And gaue no  
portion to their  
captaines.

¶ That the Lord  
might remember  
the children of  
Israel.

¶ Reuben came of  
Leah, and Gad of  
Zilpah her hand-  
maide.

¶ Which moon-  
aine was so na-  
med of the hepe  
of stones that  
Iacob made as  
a signe of the co-  
uenant betweene  
him and Laban,  
Gen. 31:47.

¶ Rev. brethre

¶ Ch. p. 13, 14  
¶ Or, vally.

¶ Etr. if any of the  
men.  
¶ Chap. 14. 23, 29.

¶ Or, performed  
and continued.

¶ Because they  
murmured, nei-  
ther would they  
their report, which  
solde it as a sinne  
concerning the  
land

¶ By your occasions

¶ In the land of  
Canaan.

¶ In Job. 31, 23.  
¶ Before the Altar  
of the Lord.

¶ That is, the in-  
habitants of the  
land

¶ The Lord will  
grant you this  
land which ye con-  
quer, 10th, 13, 15

Hee shall assuredly be punished for your name.

finned against the Lord, and be sure, that your sinne I will finde you out.  
24 Build you then cities for your children, and foldes for your sheepe, and doe that yee have spoken.

25 Then the children of Gad and the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my Lord commanded:

26 Our children, our wines, our sheepe, and all our cattell shall remaine there in the cities of Gilead,

27 But \* thy seruants will goe euery one armed to warre before the Lord for to fight, as my Lord sayth.

28 So concerning them, Moses k commanded Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Moses sayd vnto them, If the children of Gad &c the children of Reuben wil goe with you our Iorden, all armed to fight before the Lord, then when the land is subdued before you, ye shall giue them the land of Gilead for a possession:

30 But if they will not goe oner with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hath sayd vnto thy seruants, so will we doe.

32 We will goe armed before the Lord into the land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.

33 \* So Moses gaue vnto them, *even* to the children of Gad, and to the children of Reuben, and to haue the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon king of the Amorites, and the kingdome of Og king of Bashan, the land, with the cities thereof and coasts, euen the cities of the countrey round about.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Tog-behah,

36 And Beth-nimrah, and Beth-haran, defended cities: also sheepefolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriat-haim,

38 And Nebo, and Baalmeon, and turned their names, and Sibmah: and gaue other names vnto the cities which they built.

39 And the children \* of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 \* And Iair the sonne of Manasseh went and tooke the small townes thereof, and called them Haurorh Iair.

42 Alfo Nobah went and tooke Kenath, with the villages thereof, and called it Nobah after his owne name.

CHAP. XXXIII.

*1 Two and forty journeyes of Israel are named. 52 They are commanded to kill the Canaanites.*

**T**Hese are the journeyes of the children of Israel, which went out of the land of Egypt, according to their bands vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their journeyes, according to the commaundement of the Lord: so these are the journeyes of their going out,

3 Now they \* departed from Ramefes the first moneth, *even* the fifteenth day of the first moneth, on the morrow after the Pascheouer: and the children of Israel went out with an high hand in the fight of all the Egyptians.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their gods also the Lord did execution.)

5 And the children of Israel remooued from Ramefes, and pitched in Succoth.

6 And they departed from \* Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they remooued from Etham, and turned againe vnto \* Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and \* went thorow the middes of the Sea into the wilderness, and went three dayes journey in the wilderness of Etham, and pitched in Marah.

9 And they remooued from Marah, and came vnto \* Elim, and in Elim were twelue fountaines of water, and seuentie palme trees, and they pitched there.

10 And they remooued from Elim, and camped by the red sea.

11 And they remooued from the red Sea, and lay in the \* wilderness of Sin.

12 And they tooke their journey out of the wilderness of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and in Alush.

14 And they remooued from Alush, and lay \* Rephidim, where was no water for the peop to drinke.

15 And they departed from Rephidim, and pitched in the \* wilderness of Sinai.

16 And they remooued from the desert of Sinai, and pitched in \* Kibroth Hattaush.

17 And they departed from Kibroth Hattaush, and lay at \* Hazeroth.

18 And they departed from Hazeroth, and pitched in Rimthmah.

19 And they departed from \* Rimthmah, and pitched at Rimmon Perez.

20 And they departed from Rimmon Perez, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Makheloth.

26 And they remooued from Makheloth, and lay in Tahah.

27 And they departed from Takah, and pitched in Tarah.

28 And they remooued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Heshmonah.

30 And they departed from Heshmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

Exod. 12, 37

Either meaning their doles, or their men of authority. \* Exod. 13, 10

At the commaundement of the Lord, Exod. 14, 2 \* Exod. 15, 22

\* Exod. 16, 17

\* Exod. 16, 1

Chap. 19, 12

Exod. 19, 2

Chap. 21, 34

Chap. 22, 35

Chap. 23, 14

k Moses gaue charge that his promise made to the Reubenites, and others should be performed after his death, so that they brake not theirs.

l That is attributed to the Lord, which his messenger speaketh.

\* Deut. 3, 12, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwell on this side: and Josh. 10, 15, hee speaketh of them that inhabited beyond Iorden.

\* Gen. 50, 23

\* Deut. 3, 14

n That is the villages of Iair.

a From whence they departed, and whither they came.





This Mappe declareth the way which the Israelites went for the space of foure yeeres from Egypt throu the wilderness of Arabia, until they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It containeth also the two and foure places, where they pitched, their tents, which are named, Numb. 33. with the obseruation of the degrees, concerning the length and the breadth, and the places of their abode, set out by numbers.

32 And they remooued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the \* wilderness of Zin, which is Kadesh.

37 And they remooued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (\* And Aaron the Priest went vp into mount Hor, at the commandment of the Lord, and died there, in the fortieth yeere after the children of Israel were come out of the land of Egypt, in the first day of the 5th month.

39 And Aaron was an hundredth and three and twenty yeere old, when hee died in mount Hor.

40 And \* King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.)

41 And they departed from mount \* Hor, and

pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 \* And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab.

45 And they departed from Tim, and pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Aimon-dib-laim.

47 And they remooued from Aimon-dib-laim, and pitched in the mountaines of Abarim, before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the \* plaine of Moab, by Iorden toward Iericho.

49 And they pitched by Iorden, from Betheshimoth vnto \* Abel-shittim, in the plaine of Moab.

50 \* And the Lord spake vnto Moses in the plaine of Moab, by Iorden toward Iericho, saying,

51 \* Speake vnto the children of Israel, and say vnto them, \* When ye are come oter Iorden to enter into the land of Canaan,

\* Chap. 30, 12.

\* Chap. 30, 15.  
Deut. 32, 50.

d Which the Brewere call Ab, and answere to part of Iuly and part of August.  
\* Chap. 31, 1.

\* Chap. 33, 4, 10.

\* Chap. 31, 13.

Or, Shil.

\* Chap. 25, 10.

Deut. 7, 2, 10, 11, 12, 13.

a Which were set  
in their hie pla-  
ces to worship.

52 Yee shall then drine out all the inhabitants of the land before you, and destroy all their pictures, and breake asunder all their images of metal, and plucke downe all their hie places,

53 And yee shall possesse the land and dwell therein: for I haue giuen you the land to possesse it.

54 And yee shall inherite the land by lot, according to your families: \* to the more yee shall giue more inheritance, & to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

55 But if ye will not drine out the inhabitants of the land before you, then those which yee let remaine of them, shall \* prick in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIII.

3 The wastes and borders of the land of Canaan. 17 Certain men are assigned to diuide the land.

And the Lord spake vnto Moses, saying,  
2 Command the children of Israel, and say vnto them, When yee come into the land of Canaan, this is the land that shall fall vnto your inheritance: *that is*, the land of Canaan with the coasts thereof.

3 \* And your South quarter shall be from the wilderness of Zin to the borders of Edom: so that your South quarter shall be from the salt Sea coast Eastward.

4 And the border shall compasse you from the South to J Maaleh-akrabim, and reach to Zin, and goe out from the South to Kadeish-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

5 And the border shall compasse from Azmon vnto the <sup>b</sup> river of Egypt, and shall goe out to the sea.

6 And your West quarters shall be the great sea: even that border shalbe your West coast.

7 And this shall be your North quarter, yee shall marke out your border from the great Sea vnto mount A Hor.

8 From mount Hor yee shall point out till it come vnto Hamath, and the end of the coast shall be at Zedad.

9 And the coast shall reach out to Zipרון, and goe out at Hazar-enan, this shall be your North quarter.

10 And yee shall marke out your East quarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shall descend and goe out at the side of the sea of Chinnereth Eastward.

12 Also that border shall goe downe to Iorden, and leane at the salt sea: this shalbe your land with the coasts thereof round about.

13 \* Then Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to giue vnto nine tribes, and halfe the tribe.

14 \* For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasseh haue receiued their inheritance.

15 Two tribes and an halfe tribe haue recei-

ued their inheritance on this side of Iorden toward Iericho full East.

16 \* Against the Lord spake to Moses, saying,

17 These are the names of the men which shall diuide the land vnto you: \* Eleazar the Priest, and Ioshua the sonne of Nun.

18 And yee shall take also a prince of euery tribe to diuide the land.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunnah.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the sonne of Chidon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph, of the tribe of the sonnes of Manasseh, the prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphthan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel, the sonne of Azan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whom the Lord commanded to giue diuide the inheritance vnto the children of Israel, in the land of Canaan.

CHAP. XXXV.

2 Vnto the Leuites are giuen cities and suburbs. 31 The cities of refuge. 36 The law of murder. 38 For one mans murder shall no man be condemned.

And the Lord spake vnto Moses in the plaine of Moab by Iorden, toward Iericho, saying,

2 \* Command the children of Israel, that they giue vnto the <sup>a</sup> Leuites of the inheritance of their possession, cities to dwell in: yee shall giue also vnto the Leuites the suburbs of the cities round about them.

3 So they shall haue the cities to dwell in, and their suburbs shalbe for their carrel, and for their substance, and for all their beasts.

4 And the suburbs of the cities, which ye shall giue vnto the Leuites, from the wall of the citie outward shall be a thousand cubites round about.

5 And yee shall measure without the citie of the East side, a thousand cubites: and of the South side, two thousand cubites: and of the West side, two thousand cubites: and of the North side, two thousand cubites: and the citie shall be in the mids: this shall be the measure of the suburbs of their cities.

6 And of the cities which ye shall giue vnto the Leuites, \* there shall be sixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shall adde two and fourtie cities more.

7 All the cities which ye shall giue to the Leuites, shall be eight and fourtie cities: them shall ye giue with their suburbs.

8 And concerning the cities which ye shall giue of the possession of the children of Israel: of many ye shall take more, and of few ye shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which hee inheriteth.

\* Lev. 19. 14.

f One of the heads or chiefe men of euery tribe.

g And he indige-  
ous euery piece  
of ground that  
should fall to any  
by lot, to the in-  
cent that all things  
might be done or-  
derly and without  
contention.

\* Lev. 25. 34  
a Because they  
had no inheritance  
assigned them in  
the land of Canaan,  
b God would  
haue them scat-  
tered thorow all the  
land, because the  
people might be  
preserved by them  
in the obedience  
of God and his  
Law.  
c So that in all  
were three thou-  
sand, and in the  
compasse of the  
two thousand, they  
might plant and  
sow.

\* Deut. 4. 43. Lev. 25. 34

\* Chap. 26. 53. 54.

\* Lev. 24. 13.  
End. 3. 3.  
b Or, keene.

a Meaning, the  
description of the  
land.

\* Lev. 15. 14.

b Or, ascending up  
of scarpes.

b Which was  
Nilus, or at some  
shinke, Rhinoco-  
tus.  
c Which is called  
Mediterranean.

d Which is a  
mountaine nere  
Tyre and Sydon,  
and not that Hor  
in the wilderness  
where Azon did.

e Which in the  
Gospel is called  
the lake of Gen-  
nareth.

\* Chap. 34. 33.  
Lev. 24. 3.



9 ¶ And the Lord spake vnto Moſes, ſaying,  
10 Speake vnto the children of Iſrael, and ſay  
vnto them, \* When ye be come out of Iorden into  
the land of Canaan,

11 Ye ſhall appoint you cities, to be cities of  
refuge for them, that the ſlayer, which ſlayeth any  
perſon vnwares, may flee thither.

12 And theſe cities ſhalbe for you a refuge from  
thy 4 auenger, that he which killeth die not, vntill  
he ſtand before the Congregation in iudgement.

13 And of the cities which ye ſhall giue, ſixe  
cities ſhall ye haue for refuge.

14 Ye ſhall appoint three \* on this ſide Iorden,  
and yee ſhall appoint three cities in the land of  
\* Canaan which ſhalbe cities of refuge.

15 Theſe ſixe cities ſhalbe a refuge for the  
children of Iſrael, and for the ſtranger, and for him  
that dwelleth † among you, that euery one which  
killeth any perſon vnwares, may flee thither.

16 \* And if one ƒ ſmite another with an in-  
ſtrument of iron that he die, he is a murderer, and  
the murderer ſhall die the death.

17 Alſo if hee ſmite him by caſting a ſtone,  
wherewith he may be ſlaine, and hee die, hee is a  
murderer, and the murderer ſhall die the death.

18 Or if he ſmite him with an hand-weapon of  
wood, wherewith he may be ſlaine, if he die, he is  
a murderer, and the murderer ſhall die the death.

19 The reuenger of ƒ blood himſelf ſhall ſlay the  
murderer: who he meeteth him, he ſhall ſlay him.

20 But if he thruſt him \* of hate, or hurle at  
him by laying of waite, that he die,

21 Or ſmite him through enimitie with his  
hand, that he die, he ƒ ſmite him ſhall die ƒ death:  
for he is a murderer: the reuenger of the blood ſhall  
ſlay the murderer when he meeteth him.

22 But if hee puſhed him \* vnadvisedly, and  
\* not of hatred, or caſt vpon him any † thing  
without laying of waite,

23 Or any ſtone (wherby he might be ſlaine)  
and ſawe him not, or cauſed it to fall vpon him,  
and he dy, and was not his enemy, neither fought  
him any harme,

24 Then the Congregation ſhall iudge be-  
tweene the ſlayer and the 4 auenger of blood ac-  
cording to theſe lawes.

25 And the Congregation ſhall deliuer the  
ſlayer out of the hand of the auenger of blood, and  
the Congregation ſhall reſtore him vnto the cite  
of his refuge, whither hee was fled: and he ſhall  
abide there vnto the death of the ƒ hie Prieſt,  
which is appointed with the holy oyle.

26 But if the ſlayer come without the borders  
of the cite of his refuge, whither he was fled,

27 And the reuenger of blood finde him with-  
out the borders of the cite of his refuge, & the  
reuenger of blood ſlay the 4 murderer, he ſhalbe  
guiltles,

28 Becauſe he ſhould haue remained in the  
cite of his refuge, vntill the death of the hie Prieſt:  
and after the death of the hie Prieſt, the ſlayer  
ſhall returne vnto the land of his poſſeſſion.

29 So theſe things ſhalbe a 1 lawe of iudge-  
ment vnto you, throughout your generations in  
all your dwellings.

30 Whoſoeuer killeth any perſon, the Iudge ſhall  
ſlay the murderer, through \* witneſſes: but \* one  
wittneſſe ſhall not teſtifie againſt a perſon to cauſe  
him to die.

31 Moreover ye ſhall take no recompence for

the life of the murderer, which is 11 worthy to  
die: but he ſhall be put to death.

32 Alſo ye ſhall take no recompence for him  
that is fledde to the cite of his refuge, that hee  
ſhould come againe, and dwell in the land, before  
the death of the hie Prieſt.

33 So ye ſhall not pollute the land wherein ye  
ſhall dwell: for ƒ blood defileth the land: and the  
land cannot be 4 clenſed of the blood that is ſhed  
therein, but by the blood of him that ſhed it.

34 Defile not therefore the land which ye  
ſhall inhabit, for I dwell in the middles thereof:  
For I the Lord dwell among the children of Iſrael.

## CHAP. XXXVI.

¶ An order for the marriage of the daughters of Zelophehad.

Then 4 the chiefe fathers of the familie of the  
ſonnes of Gilead, the ſonnes of Machir, the  
ſonnes of Manaſſeh, of the families of the ſonnes of  
Ioseph, came, and ſpake before Moſes, & before ƒ  
princes, the chiefe fathers of ƒ children of Iſrael,

2 And ſayde, \* The Lord commanded \* my  
lord to giue the land to inherit by lot to the chil-  
dren of Iſrael: and my lord was commanded by  
the Lord, to giue the inheritance of Zelophehad  
our brother vnto his daughters.

3 If they be married to any of the ſonnes of  
the other tribes of the children of Iſrael, then ſhall  
their inheritance be taken away from the inheri-  
tance of our fathers, and ſhalbe put vnto the in-  
heritance of the tribe whereof they ſhalbe: ſo ſhall  
it be taken away from the lot of our inheritance.

4 Alſo when the 4 ſubſide of the children of Iſ-  
rael commeth, then ſhall their inheritance be put  
vnto the inheritance of the tribe whereof they  
ſhall be: ſo ſhall their inheritance be taken away  
from the inheritance of the tribe of our fathers.

5 Then Moſes commanded the children of  
Iſrael, according to the word of the Lord, ſaying,  
The tribe of the ſonnes of Ioseph haue ſaid 4 wel.

6 This is the thing that the Lord hath com-  
manded, concerning the daughters of Zelophe-  
had, ſaying, They ſhall be wiues to whom they  
thinke beſt, onely to the familie of the tribe of  
their father ſhall they marry:

7 So ſhall not the inheritance of the children of  
Iſrael remove from tribe to tribe, for euery one  
of the children of Iſrael ſhall ſoyne himſelfe to  
the inheritance of the tribe of his fathers.

8 And euery daughter that poſſeſſeth any 4 in-  
heritance of the tribes of the children of Iſrael,  
ſhalbe wife vnto one of the familie of the tribe  
of her father: that the children of Iſrael may enioy  
euery man the inheritance of their fathers.

9 Neither ſhall the inheritance go about from  
tribe to tribe: but euery one of the tribes of the  
children of Iſrael ſhall ſtick to his own inheritance.

10 As the Lord commanded Moſes, ſo did the  
daughters of Zelophehad.

11 For \* Mahlah, Tirzah, and Hoglah, and  
Milchah, Noah the daughters of Zelophehad  
were married vnto their fathers brothers ſonnes:

12 They were wiues to certaine of the familie  
of the ſonnes of Manaſſeh the ſonne of Ioseph:  
ſo their inheritance remained in the tribe of the  
familie of their father.

13 Theſe are the 4 commandments and lawes,  
which the Lord commanded by the hand of Mo-  
ſes, vnto the children of Iſrael in the plaine of  
Moab, by Iorden toward Jericho,

in which purpoſely  
hath committed  
murder.

¶ Or, murderer.  
¶ So God is mind-  
full of the blood  
wrongfully ſhed,  
that he maketh his  
dumbe creature to  
demand ven-  
geance thereof.

¶ It ſeemeth that  
the tribes con-  
tained who might  
marry their  
daughters to haue  
their inheritances  
and the 4 ſonnes  
of Ioseph propoſed the mat-  
ter to Moſes.  
¶ Chap. 37. 1.  
¶ Ver. 17. 3.  
¶ Meaning, Moſes.

¶ Signifying that  
at no time ſhall  
returne, for in the  
tribe all things  
were owned to their  
owne tribes.

¶ For the tribe  
could not haue  
continued, if the  
inheritance which  
was the mainte-  
nance thereof,  
ſhould haue bene  
alienated to  
others.

¶ When there is no  
male to inherit.

¶ Chap. 19. 11.

¶ Touching the  
ceremoniall and  
iudiciall lawes.

¶ Exod. 1. 13.  
Deut. 19. 6.  
Leu. 24. 17.

¶ Meaning, from  
the next of the  
kindred, who ought  
to purſue the caule.

¶ Among the  
Reubenites, Ga-  
dites, and half the  
tribe of Manaſſeh,  
Deut. 4. 41.  
¶ Ver. 1. 7.  
¶ Eir, among them.

¶ Exod. 1. 14.  
¶ I willingly, and  
willingly.

¶ That is, with a  
bigge and danger-  
ous ſtone: in  
the with a ſtone  
of his hand.

¶ Deut. 19. 11.

¶ Or, suddenly.  
¶ Exod. 1. 13.  
¶ By 4 ſtrument.

¶ That is, his next  
kindſman.

¶ Under this figure  
is declared, that  
our finnes could  
not be remitted,  
but by the death  
of the hie Prieſt  
Jeſus Chriſt.

¶ By the ſentence  
of the Iudge.

¶ A lawe to iudge  
murders done, ei-  
ther of purpoſe, or  
vnadvisedly.  
¶ Deut. 17. 6.  
and 19. 15.  
¶ Matth. 18. 16.  
¶ 1 Cor. 13. 1.

# THE FIFTH BOOKE OF MOSES, CALLED \* DEVTERONOMIE.

## THE ARGUMENT.

**T**He wonderful love of God toward his Church is lively set forth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of fourty yeeres, Deut. 9.7. they had deserved to have bene cutt off from the number of his people, and for ever to have bene deprived of the use of his holy word & sacraments: yet he did ever preserve his Church even for his owne mercies sake, and would still have his name called upon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their country, & returns and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatry, adulteries, murmurings and rebellions, hee had most sharply punished) to feare and obey the Lord, to embrace, and keepe his law without adding thereto or diminishing therefrom. For by his word he would be knowne to be their God, and they his people by his word he would governe his Church, and by the same they should learne to obey him: by his word he would disferme the false prophet from the true, light from darkness, ignorance from knowledge, and his owne people from all the other nations and infidels: teaching them thereby to refuse, and detest, & destroy and abolish what soeuer is not agreeable to his holy will, & seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise up Kings and gouernours for the setting forth of his word and preservation of his Church: giuing vnto them an effectual charge for the executing thereof: whom therefore he willeth to exercise themselves diligently in the continual study and meditation of the same, that they might learne to feare the Lord, love their swieth, abhorre couetousnesse and vice, and what soeuer offendeth in the maiestie of God. And as he had before instructed their fathers in all things appertaining both to his spirituall service, and also for the maintenance of that societie which is betwene men: so hee prescribeth here anew to all such lawes and ordinances, which either concerne his Diuine service, or els are necessarie for a common weale: appointing vnto euery estate and degree their charge and duty: as well, how to rule and liue in the feare of God, as to nowise friendship toward their neighbours, and to preserve that order which God hath established among men: threatening withall most horrible plagues to them that transgresse his commandements, and promising all blessings and felicity to such as obserue and obey them.

## CHAP. I.

**A** briefe rehearsal of things done before, from Horeb vnto Kadesh-barnea. **M**oses reproacheth the people for their incredulitie. **T**he Israelites are overcome by the Amorites, because they fought against the commandements of the Lord.

**H**ere be the wordes, which Moses spake vnto all Israel, on this side Iorden in the wilderness, in the plaine, ouer against the red sea, betwene Paran and Tophel, and Laban, and Hazeroth and Di-zahab.

**2** There are eleuen dayes journey from Horeb vnto Kadesh-barnea, by the way of mount Seir.

**3** And it came to passe in the first day of the eleuenth moneth, in the fourtieth yeere that Moses spake vnto the children of Israel according vnto all that the Lord hath giuen him in commandement vnto them,

**4** After that he had slaine **Sihon** the King of the Amorites which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

**5** On this side Iorden at the land of Moab began Moses to declare this lawe, saying,

**6** The Lord our God spake vnto vs in Horeb, saying, Ye haue dwelt long enough in this mount,

**7** Time you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neare thereto: in the plaine, in the mountaine, or in the valley: both Southward, & to the Sea side to the land of the Canaanites, and vnto Lebanon: euen vnto the great riuier, the riuier **Euphrates**.

**8** Beholde, I haue set the land before you: go in and possesse that land which the Lord sware, vnto your fathers, Abraham, Izhak, and Iakob, to giue vnto them and vnto their feed after them.

**9** And I spake vnto you the same time, saying, I am not able to beare you by my selfe alone:

**10** The Lord your God hath multiplied you: and beholde, ye are as this day as the starrs of heauen in number:

**11** (The Lord God of your fathers make you a thousand times so many more as ye are, and I beseech you, as he hath promised you.)

**12** How can I alone beare your cumberance and your charge, and your strife?

**13** Bring you men of wife dome and of vnderstanding, and known among your tribes, and I will make them rulers ouer you:

**14** Then ye answered me, and said, The thing is good that thou hast commanded vs to doe.

**15** So I tooke the chiefe of your tribes, I wife and known men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fiftie, and captaines ouer tenne, and officers among your tribes.

**16** And I charged your Iudges that same time, saying, Heare the controuersies betwene your brethren, and Iudge righteously betwene euery man and his brother, & the stranger **is** with him.

**17** Ye shall haue no respect of person in iudgement, \* but shall heare the small as well as the great: ye shall not feare the face of man: for the iudgement is in Gods: and the candle that is too hard for you, bring vnto mee, and I will heare it.

**18** Also I commanded you the same time all the things which ye should doe.

**19** Then we departed from Horeb, and went through all that great and terrible wilderness (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs; and we came to Kadesh-barnea.

**20** And I said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

**21** Behold, the Lord thy God hath layde the land before thee: goe vp and possesse it, as the Lord the God of thy fathers hath said vnto thee: feare not, neither be discouraged.

**22** Then ye came vnto me euery one, and said, We will send men before vs, to search vs out the

\* This is a second law: so called, because the Law which God gave in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentary on the exposition of the ten commandments.

Signifying how great a burden it is to gouerne the people. I whose godlikenesse and vprightnesse is knowne.

I Declaring what sort of men ought to haue a public charge, read Emd. 18. 15.

\* Job. 7. 24.

\* Leuit. 19. 15. Chap. 16. 19. 1 Sam. 16. 7. Prov. 24. 23. Eccles. 4. 1. James 1. 19.

m. And you are his Lieutenants.

n. So that the fault was in their blindness that they did not sooner possesse the inheritance promised.

o. Reade. Num. 32. 1-3.



the land, and to bring vs word again, what way we muſt go vp by, & vnto what cities we ſhall come.  
23 So the ſaying pleaſed me well, and I tooke twelue men of y<sup>e</sup> euery tribe one.

24 \* Who departed, and went vp into the mountaine, and came vnto the riuer Eſbal, and ſearched out the land.

25 And tooke of the fruite of the land in their hands, and brought it vnto vs, and brought vs worde againe, and ſaid, It is a good land, which the Lord our God doeth giue vs.

26 Notwithſtanding, yee would not go vp, but were diſobedient vnto the commandement of the Lord your God.

27 And murmured in your tents, and ſayd, Becauſe the Lord <sup>h</sup> hated vs, therefore hath hee brought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to deſtroy vs.

28 Whither ſhall we goe vp? our brethren haue diſcouraged our hearts, ſaying, The people is greater, and taller then wee: the cities are great, and walled vp to heauen; and moreover, wee haue feene the ſonnes of the \* Anakims there.

29 But I ſayd vnto you, Dread not, nor bee afraid of them.

30 The Lord your God, ſ who goeth before you, hee ſhall fight for you, according to all that hee did vnto you in Egypt before your eyes.

31 And in the wildeſneſſe, where thou haſt ſeene how the Lord thy God bare thee, as a man doeth beare his ſonne, in all the way which yee haue gone, vntill yee came vnto this place.

32 Yet for all this yee did not beleeue the Lord your God.

33 \* Who went in the way before you, to ſearch you out a place to pitch your tents in, in fire by night, that yee might ſee what way to goe, and in a cloude by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and ſware, ſaying,

35 \* Surely there ſhall not one of theſe men of this ſtrowd generation, ſee that good land, which I ſware to giue vnto your fathers.

36 Saue Caleb the ſonne of Iephunneh: hee ſhall ſee it, \* and to him will I giue the land that hee hath troden vpon, and to his children, becauſe hee hath conſtantly followed the Lord.

37 \* Alſo the Lord was angry with me for your ſakes, ſaying, \* Thou alſo ſhalt not goe in thither.

38 But Iothua the ſonne of Nun which ſtandeth before thee, hee ſhall go in thither; encourage him: for he ſhall cauſe Iſrael to inherit it.

39 Moreover, your \* children, which yee ſayd ſhould be a praye, and your ſonnes, which in that day had no knowledge betweene good and euill, they ſhall go in thither, and vnto them will I giue it, and they ſhall poſſeſſe it.

40 But as for you, turne backe, and take your journey into the wildeſneſſe by the way of the red Sea.

41 Then ye answered and ſaid vnto me, We haue ſinned againſt the Lord, \* we will go vp, and fight, according to all that the Lord our God hath commanded vs: and yee armed you euery man to the warre, & were ready to go vp into the mountaine.

42 But the Lord ſaid vnto me, Say vnto them, Goe not vp, neither fight, (for I am not among you) leaſt yee fall before your enemies.

43 And when I told you, yee would not heare,

but rebelled againſt the commandement of the Lord, and were preſumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out againſt you, and chaſed you (as bees ſſe to doe) and deſtroyed you in Seir, euen vnto Horma.

45 And when ye came againe, yee wept before the Lord, but the Lord would not \* heare your voyce, nor incline his eares vnto you.

46 So ye abode in Kadeſh a long time, according to the time that ye had remained before.

## CHAP. II.

4 Iſrael is forbidden to fight with the Edomites. 9 Moabites, 19 and Ammonites. 23 Sion King of Hiſhon.

Then we turned, and tooke our journey into the wildeſneſſe, by the way of the red Sea, as the Lord ſpoke vnto mee: and wee compaſſed mount Seir a long time.

2 And the Lord ſpoke vnto me, ſaying,

3 Yee haue compaſſed this mountaine long enough: turne you Northward.

4 And ſware thou the people, ſaying, Yee ſhall go through the e coſt of your brethren the children of Eliſh, which dwell in Seir, and they ſhall be afraid of you: take ye good heede therefore.

5 Yee ſhall not provoke them: for I will not giue you of their land ſo much as a foote breadth, \* becauſe I haue giuen mount Seir vnto Eliſh for a poſſeſſion.

6 Yee ſhall buy meate of them for money to eate, and yee ſhall alſo procure water of them for money to drinke.

7 For the Lord thy God hath \* bleſſed thee in all the workes of thine hand: hee knoweth thy walking through this great wildeſneſſe, and the Lord thy God hath bene with thee this fourtie yeere, and thou haſt lacked nothing.

8 And when we were departed from our brethren the children of Eliſh which dwell in Seir: through the way of the e plaine, from Elath, and from Ezion-gaber, wee turned and went by the way of the wildeſneſſe of Moab.

9 Then the Lord ſayd vnto mee, Thou ſhalt not \* vex Moab, neither provoke them to battell: for I will not giue thee of their land for a poſſeſſion, becauſe I haue giuen Ar vnto the children e of Lot for a poſſeſſion.

10 The e Emims dwell therein in times paſt, a people great and many, and tall as the Anakims.

11 They alſo were taken for giants as the Anakims: whom the Moabites call Emims.

12 The \* Horims alſo dwell in Seir before time, whom the children of Eliſh chaſed out and deſtroyed them before them, and dwell in their ſteade: as Iſrael ſhall doe vnto the land of his poſſeſſion, which the Lord hath giuen them.

13 Now riſe vp, ſayd I, and get you over the riuer \* Zered: and we went over the riuer Zered.

14 The e ſpace alſo wherein we came from Kadeſh-barnea, vntill wee were come over the riuer Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were waſted out from among the hoſte, as the Lord ſware vnto them.

15 For indeede the <sup>h</sup> hand of the Lord was againſt them, to deſtroy them from among the hoſte, till they were conſumed.

\* Num. 7, 32  
# Or, valley of the  
glorious of Gazer.

p Towie, Caleb,  
and Iothua: Moſe  
preſenteth the bet-  
ter part to the  
greater, that is,  
vnto Iothua.

q Such was the  
Ieweſe thankfull-  
neſſe, that they  
counted Gods  
eſpeciall lone,  
battered.  
e The other ten,  
not Caleb and  
Iothua.  
\* Num. 13, 29.

f Declaring that  
to reſeaue our  
owne force, and  
conſtantly to fol-  
low our vocation,  
and depende on  
the Lord in the  
true boldneſſe, and  
agreeable to Gods

\* Exod. 23, 22.

\* Num. 14, 23.

\* Ioth. 14, 6.  
\* Num. 20, 2.  
and 27, 14.  
\* Chap. 3, 6.  
and 21, and 34.  
e Which mini-  
ſters vnto thee  
to which were  
vnder twenty yeere  
old, as Num. 14, 31.

x This declareth  
mans nature, who  
will doe that which  
God forbiddeth,  
and will not doe  
that which hee  
commandeth  
y Signifying that  
man hath no  
ſtrength, but when  
God is at hand to  
helpe him.

z Becauſe ye 12  
thee ſwept your  
hypocriſie, then  
true repentance  
rather lamenting  
the loſſe of your  
brethren, then re-  
penting for your  
ſinnes.

z They obeyed,  
ſeeing that God had  
challid them.

z Eight and thir-  
tye yeere, as verſe 16.

z This was the ſe-  
cond time, for be-  
fore they had con-  
quered the Iſraelites  
to ſeruaſe, Num.  
25, 1.  
\* Gen. 36, 9.

z And giuen thee  
meane, where  
with thou myſt  
make recompence:  
alſo God will di-  
rect thee by his  
providence, as he  
hath done.

\* Or, wildeſneſſe.

\* Or, before.

e Which were the  
Moabites and  
Ammonites.  
f Signifying that  
as their e ſinnes  
were not one  
for the ſinners  
to the wicked  
when their ſinnes  
are ſinners, they  
cannot  
muſe Gods  
plagues.  
\* Gen. 32, 20.

\* Num. 21, 17.  
g Here the 12th  
herby, that as  
God ſware in his  
promiſe, Iohis  
theſe ſinners are  
not in value.  
h His plagues and  
punishment to de-  
ſtroy all that were  
twenty yeere olde  
and above.

16 ¶ So when all the men of warre were confumed and dead among the people:

17 Then the Lord ipake vnto mee, faying,

18 Thou shalt goe thorow Ar the coaft of Moab this day:

19 And thou shalt come neere ouer againft the children of Ammon: but shalt not lay fiege vnto them, nor mooue warre againft them: for I will not giue thee of the land of the children of Ammon any poffeffion: for I haue giuen it vnto the children of Lot for a poffeffion,

20 That alfo was taken for a land of giants: for giants dwelt therein aforetime, whom the Ammonites called Zamzummins:

21 A people that was great, and many, and tall, as the An-kims: but the Lord destroyed them before them, and they fucceeded them in their inheritance, and dwelt in their stead:

22 As he did to the children of Efau which dwell in Seir, when hee destroyed the Horites before them, and they poffeffed them, and dwelt in their fteade vnto this day.

23 And the Auims which dwell in Hazarim euen vnto ¶ Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.

24 ¶ Rife vp therefore, fays the Lord: take your iourney, and paffe ouer the river Arnon: behold, I haue giuen into thy hand Sihon, the Amorite, King of Heffibon, and his land: begin to poffeffe it, and prouoke him to battell.

25 This day will I begin to fend thy feare and thy dread vpon all people vnder the whole heauen, which thall heare thy fame, and thall tremble and quake before thee.

26 Then I fent meffengers out of the wilderness of Kedemoth vnto Sihon King of Heffibon, with wordes of peace, faying,

27 ¶ Let mee paffe thorow thy land: I will go by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou thalt tell me meate for money, for to eate, and shalt giue mee water for money for to drinke: onely I will goe thorow on my foote,

29 (As the children of Efau which dwell in Seir, and the Moabites which dwell in Ar, did vnto mee) vntill I be come ouer Iorden, into the land which the Lord our God giueh vs.

30 But Sihon the King of Heffibon would not let vs paffe by him: for the Lord thy God had hardened his fpirite, and made his heart obftinate, becaufe hee would deliuer him into thine hand, as appeareth this day.

31 And the Lord fayd vnto mee, Beholde, I haue begun to giue Sihon and his land before thee: begin to poffeffe and inherite his land.

32 ¶ Then came out Sihon to meete vs, himfelfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him,† into our power, and we frute him, and his fonnes, and all his people.

34 And we tooke all his cities the fame time, and destroyed euery citie, men, and women, and children: we let nothing remaine.

35 Onely the cattel we tooke to our felues, and the fpoyle of the cities which we tooke,

36 From Aroer, which is by the banke of the river of Arnon, and from the citie that is vpon the river, euen vnto Gilead: there was not one citie that efaped vs: for the Lord our God deliuered vs all before vs.

37 Onely vnto the land of the children of Ammon thou cameft not, nor vnto any place of the ¶ riuier Iabbok, nor vnto the cities in the mountaines, nor vnto whatfoener the Lord our God forbade vs.

### CHAP. III.

3 Og King of Baſhan is ſlaine. 21 The ſignes of his bed. 28 The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Iſrahel is made captaine. 27 Moſes is permitted to ſee the land, but not to enter, altho hee defired it.

Then we turned, and went vp by the way of Baſhan: \* and Og King of Baſhan came out againſt vs, he, and all his people to fight at Edrei.

2 And the Lord ſayd vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou ſhalt doe vnto him, as thou diddeſt vnto \* Sihon King of the Amorites, which dwelt at Heffibon.

3 So the Lord our God deliuered alſo vnto our hand, \* Og the King of Baſhan, and all his people, and wee ſmote him, vntill none was left him aliue.

4 And wee tooke all his cities the fame time, neither was there a citie, which wee tooke not from them, euen threecore cities, and all the countrey of Argob, the kingdome of Og in Baſhan.

5 All theſe cities were fenced with hie walles, gates and barres, befide ¶ vnwalled townes a great many.

6 And wee ouerthrew them, as wee did vnto Sihon King of Heffibon, destroying euery citie, with men, women, and children.

7 But all the cattell and the ſpoyle of the cities wee tooke for our felues.

8 Thus wee tooke at that time out of the hand of two Kings of the Amorites, the land that was on this ſide Iorden, from the riuier of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call, Shirion, but the Amorites call it Shenir.)

10 All the cities of the plaine, and all Gilead, and all Baſhan vnto Salchah, and Edrei, cities of the kingdome of Og in Baſhan.

11 For onely Og King of Baſhan remained of the remnant of the Giants, whose bed was a bed of yron: is it not at Rabboth among the children of Ammon? the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

12 And this land which wee poſſeſſed at that time, from Aroer, which is by the riuier Arnon, and halfe mount Gilead, \* and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the reſt of Gilead, and all Baſhan, the kingdome of Og, gaue I vnto the halfe tribe of Manaſſeh: euen all the countrey of Argob with all Baſhan, which is called, The land of giants.

14 Iair the ſonne of Manaſſeh tooke all the countrey of Argob, vnto the coaſtes of Geſhuni, and of Maachath: and called them after his owne name, Baſhan, \* Hauoth Iair vnto this day.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the reſt of Gilead, and vnto the riuier of Arnon, halfe the riuier and the borders, euen vnto the riuier ¶ Iabbok, which is the border of the children of Ammon:

17 The plaine alſo and Iorden, and the borders from Chinnereth euen vnto the ſea of the plaine, to vtiſ, the ſalt Sea ¶ vnder the ſprings of Fugah

¶ On fourth

\* Num. 21. 33: 24p. 29. 7.

¶ Therefore before the commandment of the Lord, they had ſuch occaſion of his part to fight againſt him. \* Num. 21. 24. \* Num. 21. 33b

b As villages and ſmall townes.

c Becauſe this was Gods apptoyment, therefore it may not be iudged ſmall.

d The more terrible that this giue was, the greater occaſion had they to glorifie God for the victory.

\* Num. 32. 33:

\* Num. 32. 37. ¶ Meaning, when he wrote this hiſtory.

¶ Which ſeparate the Ammonites from the Amorites.

¶ Or, at Aſdub- Pſgab

i Who called themſelves Rephaims: that is, preſenters, or phyſicians to heale and reforme vice: but were indeed Zamzummins, that is, wicked and abominable.

¶ Or, Gaſa.

k According to his promiſe made to Abraham, Gen. 15. 21

l This declareth that the hearts of men are in Gods hand: either to be made ſaint, or bold.

\* Num. 21. 29.

m Becauſe neither intemile nor examples or others could mooue him, he could not compaiſe of his iudgement.

n God in his election and reprobation doeth not onely apptoynt the ends, but the meanes leading to the ſame.

\* Num. 21. 13. Eſt. before vs.

o God had enſlaved Canaan, and therefore he would not that any of the wicked ſee ſhould be praiſed.

¶ Or, into our hands.



Pisgah Eastward.

18 ¶ And I commanded you the same time, saying The Lord your God hath given you this land to possesse it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wives onely, and your children, and your cattell (for I know that ye haue much cattell) shall abide in your cities, which I haue given you.

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iordē: then shall ye \* returne euery man vnto his possession, which I haue giuen you.

21 ¶ And I charged Ioshua the same time, saying, Thine eyes haue seene all that the Lord your God hath done vnto these two Kings: \* fo shall the Lord doe vnto all the kingdomes whither thou goest.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I befought the Lord the same time, saying,

24 O Lord God, thou hast begunne to shewe thy seruant thy greatness and thy mighty hand: that where is there a God in heauen or in earth, that can do like thy works, and like thy power? 25 I pray thee let me go ouer and see the good land that is beyond Iorden, that goodly mountaine, and Lebanon.

26 But the Lord was angry with me for your sakes, and would not heare me: and the Lord sayd vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the top of Pisgah, and lift vp thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not goe ouer this Iorden:

28 But charge Ioshua, and encourage him, and holden him: for hee shall goe before this people, and he shall diuide for inheritance vnto them, the land which thou shalt see.

29 So wee abode in the valley ouer against Beth-Peor.

CHAP. IV.

¶ An exhortation to observe the law without adding thereto or diminishing. ¶ Therein standeth our wisdom. ¶ We must teach it to our children. ¶ No image ought to be made to worship. ¶ Threatnings against them that forsake the Law of God. ¶ God chafeth the Iudee because hee loved their fathers.

NOW therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to do, yee may liue & go in, and possesse the land, which the Lord God of your fathers giueth you.

2 ¶ Ye shall put nothing vnto the word which I command you, neither shall ye take ought therefrom, that ye may keepe the commandmentes of the Lord your God which I command you.

3 Your eyes haue seene what the Lord did because of Basl-Peor, for all the men that followed Basl-Peor, the Lord thy God hath destroyed euerie one from among you.

4 But yee that did cleane vnto the Lord your God, are alieue euerie one of you this daye.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should doe euē so within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for

that is your wisdom, and your understanding in the sight of the people, which shall heare all these ordinances, and shall say, ¶ Onely this people is wise, and of understanding and a great nation.

7 For what nation is so great, vnto whom the gods come so neare vnto them, as the Lord our God is neare vnto vs, in all that wee call vnto him for?

8 And what nation is so great, that hath ordinances and lawes for righteous, as all this Law, which I let before you this day?

9 But take heed to thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, & I will cause them heare my words, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you neere and stood vnder the mountaine, and the mountaine was burnt with fire vnto the mids of heauen, and there was darkness, cloudes and mist.

12 And the Lord spake vnto you out of the middes of the fire, and ye heard the voyce of the words, but sawe no similitude, sawe a voyce.

13 Then hee declared vnto you his couenant which hee commanded you to doe, euen the ten commandmentes, and wrote them vpon two Tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances and lawes, which ye should obserue in the land, whither ye goe, to possesse it.

15 Take therefore good heede vnto your selves: for yee sawe no image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:

16 That ye corrupt not your selves, and make you a graven image, or representation of any figure: whether it be the likenes of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any fethered foule that flieth in the aire:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fitt that is in the waters beneath the earth,

19 And heath thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the host of heauen, thou shalt be driuen to worship them and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the yron furnace, out of Egypt to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your words, and sware that I should not goe ouer Iorden, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not goe ouer Iorden: but ye shall goe ouer, and possesse that good land.

23 Take heede vnto your selves, leaue ye forget

because all men naturally desire wisdom, to see how to attain vnto it. ¶ Or, finally.

Helping vs, and delivering vs out of all danger, as Sam. 7. 9.

He addeth all these things, to shew that we are neuer to be careless enough to keep the law of God, and to teach it to our posterity.

Exod. 10. 18. The law was giuen with ten commandments, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same.

God teacheth his children to his commandment.

Or, words.

His foules.

Signifying, that destruction is prepared or all them that make any image to represent God.

He hath appointed them for to loose man.

He hath delivered you out of most miserable bondage, and freely choosen you for his.

Moses good affection appeareth in that that he being deprived of such an excellent estate, doth not enuie them that must enjoy it.

¶ That is, the Reubenites, Gadites, and half Manasse, as Num. 32. 33.

¶ 16. 32. 4. ¶ Num. 37. 18. 19.

¶ 23. So that the victories came not by your owne wisdom, strength or multitude. ¶ 16. 1. 5. and 10. 8. 25.

¶ I Hee speaketh according to the common and corrupted speech of them which suppose that power vnto aduersaries that onely appeareth vnto God.

¶ Or, wonders. ¶ He meaneth Zion, where the Temple should be built, and God honoured.

¶ As before hee sayd by the spirit of prophesie the good mountaine which was Zion: so here his eyes were lifted vp above the order of nature to behold all the plentiful land of Canaan.

¶ For this doctrine standeth not in bare knowledge, but in practise of life.

¶ 16. 32. 4. ¶ 16. 32. 4.

¶ b Thinke not to be more wise then I am.

¶ c God will not be serued by halles, but will haue full obedience.

¶ d Gods iudgements executed vpon other idolaters: ought to serue for our instruction, read Num. 25. 3. 4. ¶ And were not idolaters.

the covenant of the Lord your God which hee made with you, and *leaff* yee make you any graven image; or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a consuming fire, and a ielous God.

25 When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye corrupt your selves, and make any graven image, or likenesse of any thing, and worke enuill in the sight of the Lord thy God, to prouoke him to anger,

26 I will call heaven and earth to record against you this day, that ye shall shortly perish from the land, whereunto ye goe ouer Iorden to possess it: ye shall not prolong your dayes therein, but shall vterly be destroyed.

27 And the Lord shall scatter you among the people, and ye shall be left few in number among the nations, whither the Lord shall bring you:

28 And there yee shall serue gods: euen the worke of mens hand, wood, and stone, which neither see, nor heere, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with all thine heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, at the length, if thou returne to the Lord thy God, and bee obedient vnto his voyce,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which hee swore vnto them.

32 For enquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and aske from the one ende of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath beene heard.

33 Did euer people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go and take him a nation from among nations, by tentations, by signes, and by wonders, and by warre, and by a mightie hand, and by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest know that the Lord hee is God, and that there is none but he alone.

36 Out of heauen hee made thee heare his voyce to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voyce out of the middes of the fire.

37 And because he loued thy fathers, therefore hee chose their feede after them, and hath brought thee out of Egypt in his sight by his mightie power,

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Vnderstand therefore this day, and consider in thine heart, that the Lord hee is God in heauen above, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances,

and his commandments which I commaund thee this day, that it may be good with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 Then Moses separated three cities on this side of Iorden toward the sunne rising:

42 That the slayer should flee thither, which had killed his neighbour in vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, \* Bezer in the wildernes, in the plaine country of the Reubenites; and Ramoth in Gilead among the Gadites; and Golan in Basan among them of Manasseh.

44 So this is the law which Moses set before the children of Israel.

45 These are the \* witnessses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt.

46 On this side Iorden, in the valley ouer against Beth-Peor, in the land of Sihon King of the Amorites, which dwelt at Hebbon, whom Moses and the children of Israel smote, after they were come out of Egypt:

47 And they possessed his land, and the land of \* Og King of Basan, two Kings of the Amorites, which were on this side Iorden toward the sunne rising.

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine from Iorden Eastward, euen vnto the Sea of the plaine, vnder the \* springs of Pilgh.

# CHAP. V.

5 *Moses is the meane betweene God and the people.* 6 *The Law is repeated.* 7 *The people are afraid as Gods voyce.* 8 *The Lord wisheth that the people would feare him.* 9 *They must neither decline to the right hand nor left.*

Then Moses called all Israel, and saide vnto them, Heere, O Israel, the ordinances and the lawes which I propose to you this day, that ye may learne them, and take heede to obserue them.

2 \* The Lord our God made a covenant with vs in Horeb.

3 The Lord made not this covenant with our fathers only, but with vs, euen with vs all here aliuie this day.

4 The Lord talked with you \* face to face in the Mount, out of the middes of the fire.

5 (At that time I stood betweene the Lord and you, to declare vnto you the worde of the Lord: for ye were afraid at the sight of the fire, and went not vp into the mount) and he said,

6 \* I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt haue none other gods before my face.

8 Thou shalt make thee no graven image or any likeness of that that is in heauen above, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for I the Lord thy God am a ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

b God promisseth reward not for our merits, but to encourage vs, and to shew vs that our labour shall not be in vaine.

\* Iosh. 20. 8.

c The articles and points of the covenant.

\* Num. 31. 14. chap. 1. 4.

\* Num. 31. 34. chap. 2. 1.

d That is, the Salt Sea.

\* Chap. 3. 17.

f Ebr. I speak to you.

\* Exod. 19. 5. 6.

a Some read, God made not this covenant, that is, in such ample force and with such signes and wonders.

b So plainly that ye need not to doubt thereof.

\* Exod. 20. 2. Levit. 26. 2.

\* Psal. 57. 7. 9.

|| Or, I haue.

c God bindeth vs to serue him onely, without superstition and idolatry.

\* Exod. 34. 7. || ver. 3. 18.

d That is, of his honour, not promising it to be giuen to others.



*The first degree to keepe the commandments, is no loue God.*

*Meaning, since God permitteih five dayes to our labour, that we ought willingly to dedicate the leuenth to serue him wholly.*

*Not for a shew, but with true obedience, and due reuerence.*

*Matt. 5. 21.  
Luke 18. 20.  
Rom. 13. 9.*

*Rom. 7. 9.  
Hee speaketh not onely of that resolute will, but that there be no smolten of affection.*

*Teaching vs by his example to be content with his word, and adde nothing thereto.*

*Exod. 19. 19.*

*Chap. 4. 31.*

*Or, man,*

*Exod. 10. 19.*

*Hee requirerh of vs nothing but obedience, the wing also that of our selves we are vnto.*

10 And shewing mercy vnto thousands of them that loue me, and keep my commandments.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes fthou shalt labour, and shalt doe all thy worke:

14 But the seventh day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy mayd, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy mayd may rest aswell as thou.

15 For, remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand, and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adulterie.

19 Neither shalt thou steale.

20 Neither shalt thou beare false witnesse against thy neighbour.

21 Neither shalt thou couet thy neighbours wife, neither shalt thou desire thy neighbours house, his feld, nor his man seruant, nor his mayd, his oxe, nor his asse, nor ought that thy neighbour hath.

22 These words the Lord spake vnto all your multitude in the mount out of the mids of fyre, the cloud and the darknes, with a great voyce, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when yee heard the voyce out of the middes of the darkenesse, (for the mountaine did burne with fyre) then ye came to me, all the chief of your tribes, and your Elders:

24 And ye said, Beholde, the Lord our God hath shewed vs his glory and his greatnesse, and we haue heard his voyce out of the middes of the fire: we haue seene this day that God doeth talke with man, and he is liueh.

25 Now therefore, why should we dye: for this great fire will consume vs: if we haue the voyce of the Lord our God any more, we shall dye.

26 For what? sleih vnto here euer that heard the voyce of the liuing God speaking out of the middes of the fire as vnto haue, and liued:

27 Go thou neere and heare all that the Lord our God sayth: and declare thou vnto vs all that the Lord our God saith vnto thee: and we will heare it, and doe it.

28 Then the Lord heard the voyce of your wordes, when ye spake vnto me: and the Lord said vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well sayd, all that they haue spoken.

29 Oh that there were such an heart in them to feare me, and to keepe all my commandments alway: that it might go well with them, and with their children for euer.

30 Go, say vnto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the Commandments, and all the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I giue them to possesse it.

32 Take heede therefore, that yee doe as the Lord your God hath commanded you: I turne not aside to the right hand nor to the left.

33 But walke in all the wayes which the Lord your God hath commanded you, that yee may be liue, and that it may go well with you: and that ye may prolong your dayes in the land which ye shall possesse.

## CHAP. VI.

1 An exhortation to feare God, and keepe his commandments. 5 Which is, to loue him with all thine heart. 7 The same must be taught the passerby. 16 Not to tempt God. 25 Righteousnes is contained in the Law.

These now are the commandments, ordinances, and lawes, which the Lord your God commanded me to teach you, that yee might doe them in the land whither ye goe to possesse it:

2 That thou mightest feare the Lord thy God, and keepe all his ordinances, and his commandments which I command thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, and take heede to doe it, that it may go well with thee, and that ye may encrease mightily in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, The Lord our God is Lord onely.

5 And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 And these wordes which I command thee this day, shalbe in thine heart.

7 And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tarisest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

8 And thou shalt binde them for a signe vpon thine hand, and they shalbe as frontlets between thine eyes.

9 Also thou shalt write them vpon the posts of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land, which he sware vnto thy fathers Abraham, Izhak, and Iakob, go into it, with great and goodly cities which thou buildedst not,

11 And houses full of all manner of goods which thou filledst not, and welles digged which thou diggedst not, vineyards & oliue trees which thou plantedst not, and when thou hast eaten and art full,

12 Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage:

13 Thou shalt feare the Lord thy God, and serue him, and shalt swear by his Name.

14 Ye shall not walke after other gods, after any of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God among

*Ye shall neither adde nor diminish, Chap. 4. 2. m. As by obedience, God giueth vs all things: to do of doing God p. cetera all our imities.*

*Or, iudgements.*

*A remnant ferre and lone of God is the Erie beginning to keepe Gods commandments.*

*Which hath abundance of all things appearing to mans life.*

*Matt. 22. 37. m. k. 12. 9. 34. Luke 10. 27.*

*Chap. 1. 18.*

*Some read, thou shalt whet them vpon thy child: to wit, that they may print them more deeply in memory.*

*Uti, fig. of remembrance. d. that when thou shalt see them, thou mayest remember them.*

*Let not wealth and este cause thee forget Gods mercies, whereby thou wast deliuered out of misery.*

*If we must feare God, we must feare him onely, and not confesse his Name, which is done by swearing lawfully.*

g By doubting of his power, either in lawfull means, and abusing his graces.

h Here hee condemneith all iuans good intentions.

i God requirith not onely that wee serue h.m. all our life, but also that wee take paines that our posterity may serue his glo. y.

k Nothing ought to moue vs more to true obedience then the great benefite which wee haue receiued of God.

l But because none could fully obey the law, we must haue our recourse to Christ to bee sustained by faith.

\* Chap. 31. 2.

a Into thy power.

\* Enod. 23. 31. and 34. 20.

l Or, say of them.

h God woulde haue his seruice pure without all idolatrous ceremonies and superstitious, Chap. 32. 2.

\* Chap. 34. 2. and 35. 10.

\* Enod. 19. 5. 2. 24. 2. 2.

among you;) lest the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth,

16 ¶ Ye shall not tempt the Lord your God, as ye did tempt him in Masrah:

17 But ye shall keepe diligently the commandments of the Lord your God, & his testimonies & his ordinances, which he hath commanded thee.

18 And thou shalt do that which is right and good in the sight of the Lord: that thou mayest prosper, & that thou mayest go in, & possess the land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath sayd,

20 When i thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Then shalt thou say vnto thy sonne, Wee were Pharaohs bond-men in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household before our eyes,

23 And he brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers,

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, and that he may preferre vs aliuie at this present.

25 Moreover this shalbe our righteousness before the Lord our God, if we take heed to keepe all these commandments, as he hath commanded vs.

CHAPTER VII.

1 The Israelites may make no covenant with the Gentiles. 2 They must destroy the idols. 3 The election dependeth on the free loue of God. 4 The experience of the power of God ought to confirme vs. 5 To auoid all occasion of idolatry.

When the Lord thy God shall bring thee into the land whither thou goest to possess it, \* and shall roote out many nations before thee: the Hittites, and the Girgathites, and the Amorites, and the Canaanites, and the Perizzites, and the Hittites, and the Iebusites, seuen nations greater and mightier then thou,

2 And the Lord thy God shall giue them \* before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no \* covenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For if they will cause thy sonne to turne away from mee, and to serue other gods: then will the wrath of the Lord waxe hot against you, and destroy thee suddenly,

5 But thus ye shall deale with them, b Ye shall overthrow their altars, and breake downe their pillars, and ye shall cut downe their groves, and burne their graven images with fire.

6 \* For thou art an holy people vnto the Lord thy God, \* the Lord thy God hath chosen thee, to be a precious people vnto himselfe, above all people that are vpon the earth.

7 The Lord did not let his loue vpon you, nor chuse you, because ye were more in number then any people: for ye were the fewest of all people.

8 But because the Lord \* loued you, and be-

cause hee would keepe the oathe which hee had sworne vnto your fathers, the Lord hath brought you out by a mighty hand, and deliuered you out of the house of bondage from the land of Pharaoh King of Egypt.

9 That thou mayest know, \* that the Lord thy God, he is God, the faithfull God, which keepeth covenant and mercy vnto them that loue him and keepe his commandments, euen to a thousand generations,

10 And rewardeth \* them to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

11 Keepe thou therefore the commandments, and the ordinances, and the lawes, which I command thee this day to doe them.

12 ¶ For if ye hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keepe with thee the covenant, and the \* mercie which he sware vnto thy fathers.

13 And hee will loue thee, and blesse thee, and multiply thee: he will also blesse the fruite of thy wombe, and the fruite of thy land, thy come and thy wine, and thine oyle, and the increase of thy kine, and the flockes of thy sheepe in the land, which he sware vnto thy fathers to giue thee,

14 Thou shalt bee blessed above all people: \* there shall bee neither male nor female barren among you, nor among your cattell.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the euill diseases of \* Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: & thine eye shall not spare them, neither shalt thou serue their gods, for that shalbe thy \* destruction.

17 If thou say in thine heart, These nations are more then I, how can I cast them out?

18 Thou shalt not feare them, but remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great \* tentations which thine eyes saw, and the signes and wonders, and the mighty hand, & stretched out arme, whereby the Lord thy God brought thee out: so shall the Lord thy God do vnto all the people, whose face thou fearest,

20 \* Moreover, the Lord thy God will send \* hornets among them, vntill they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not feare them: for the Lord thy God is an ouer you, a God mighty & dreadful,

22 And the Lord thy God will roote out these nations before thee by little & little: thou mayest not consume them at once, lest the \* beastes of the fildes increase vpon thee,

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mighty destruction, vntill they be brought tounough,

24 And he shall deliuer their Kings into thine hand, and thou shalt destroy their name from vnder heaven: there shall no man be able to stand before thee, vntill thou hast destroyed them.

25 The graven images of their gods shalt ye \* burne with fire, and \* cōt not the filter and golde, that is on them, nor take it vnto thee, lest thou be defiled therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine

\* Freely finding no cuse in you more then in others so to do.

d Asd to put difference betweene him and idoles.

e Meaning, manifestly, or in this life.

f This covenant is gioued vpon his free grace: therefore in recompensing their obedience, hee hath respect to his merit, and not to their merits.

\* Enod. 13. 26.

\* Enod. 9. 14. and 15. 26.

g Wee ought not to be mercifull, where God commandeth severity. \* Enod. 23. 33.

h Or, plague, or visitation, Chap. 32. 35. enod. 15. 25, and 26. 1.

\* Enod. 23. 18. \* Iob. 24. 1.

i There is no small creature, which I will not come to fighton thy side against them

j So that it yome commoditie ther, God accomplish so to soone as you would wish.

\* Chap. 13. 34. and 23. 27. \* Iob. 7. 1. 2. 1.

k And be enticed to idolatry.





h So foone as man declineth from the obedience of God, his wayes are corrupt.

thou hast brought out of Egypt, haue<sup>h</sup> corrupt their wayes: they are soone turned out of the way which I commanded them, they haue made them a molten image.

i Signifying that the players of the faithfull are a barre to say Gods anger that he continue not all,

13 Furthermore the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stiffnecked people.

14 i Let mee alone, that I may deftroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation and greater then they bee.

k That is, from the Lawe wherein he declareth what is the cause of our position,

15 So I returned, and came downe from the mount (and the mount burnt with fire, and the two Tables of the Covenent were in my two hands.)

16 Then I looked, and beheld, yee had finned against the Lord your God: for ye had made you a molten calfe, and had turned quickly out of the way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and cast them out of my two handes, and brake them before your eyes.

18 And I fell downe before the Lord, fourtie dayes, and fourty nights, as before: I neither ate bread nor dranke water, because of all your finnes which yee had committed, in doing wickedly in the sight of the Lord, in that yee prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was mooued against you, *even* to deftroy you) yet the Lord heard mee at that time also.

l Wherby hee sheweth wee danger they are in, that haue authority and seif not wicked-accise.

20 Likewise the Lord was very angry with Aaron, *even* to I deftroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, *I meane* the calfe which yee had made, and burnt him with fire, and stamped him and ground him small, *even* vnto very dust: and I cast the dust thereof into the riuer, that descended out of the<sup>m</sup> mount.

m Horeb, or Sinai.

22 Also\* in Taberah, and in \*Maffah,\* and in Ki-broth-hattauah ye prouoked the Lord to anger.

\* Num. 33. 1. 3.  
\* Exod. 17. 7.  
\* Num. 11. 34.  
n At the returne of the spies.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go vp, and possesse the land which I haue giuen you, then yee rebelled against the commandment of the Lord your God, and beleueed him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lord, since the day that I knew you.

o Wherby is signified that God requi- seeth earnest continuance in prayer,

25 Then I fell downe before the Lord o fourty dayes, and fourty nights, as I fell downe before because § Lord hath said that he would deftroy you.

26 And I prayed vnto the Lord, and said, O Lord God, deftroy not thy people and rhine inheritance, which thou hast redeemed through thy greatnes, whom thou hast brought out of Egypt by a mighty hand.

p The godly in their prayer ground on Gods promise, and confesse their finnes.

27 Remember thy seruants Abraham, Izhak, and Iaakob: looke not to the stubbernesse of this people, nor to their wickednes, nor to their sinne.

28 Least the countrey, whence thou broughtest them, say, § Because the Lord was not able to bring them into the land which hee promised them, or because he hated them, hee caried them out to slay them in the wilderness.

29 Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arme.

CHAPTER X.

§ The second Tables put in the Arke § The tribe of Leui is dedicate to the seruice of the Tabernacle. ¶ What the Lord requieth of his people. ¶ The circumference of the shewb, 17 God requieth not the person. ¶ The Lord is the praise of Israel.

I N the same time the Lord said vnto me, \* Hew thee two tables of stone like vnto the first, and come vp vnto me into the mount, and make thee an Arke of wood,

2 And I will write vpon the tables, the words that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

3 And I made an Arke of Ashittim wood, and hewed two tables of stone like vnto the first, and went vp into the mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing, (the tenne commandements, which the Lord spake vnto you in the mount out of the middles of the fire, in the day of the assembly) and the Lord gae them vnto me.

5 And I deputed and came downe from the Mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

6 § And the children of Israel tooke their iourney from Beeroth of the children of Iakaan, to e Mosera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

7 ¶ From thence they departed vnto Gudgadah, and from Gudgadah to Iotbath, a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the Covenent of the Lord, and to stand before the Lord, to minister vnto him, and to blesse in his Name vnto this day.

9 Wherfore Leui hath no part nor inheritance with his brethren: for the Lord is his inheritance as the Lord thy God hath promised him.

10 And I taried in the mount, as at the first time, forty dayes and forty nights, and the Lord heard mee at that time also, and the Lord would not deftroy thee.

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And now Israel, what doth the Lord thy God require of thee, but to feare the Lord thy God, to wake in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou keepe the commandments of the Lord and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heauen, and the heamen of the auens is the Lords thy God, and the \* earth, with all that therein is.

15 § Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their seede after them, *even* you aboute all people, as appeareth this day.

16 ¶ Circumcise therefore the foreskin of your heart, and harden your neckes no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie and terrible, which accepteth no persons, nor keth reward:

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 \* Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and shalt sweare by his Name.

\* 2nd, 34. 1.

which wood is of long continuance,

b When yee were assembled to receive the Law,

c This mountaine was also called Horeb, Num. 33. 22.

d That is, to offer sacrifice, and to declare the Law to the people. e So God merced the sinne of Iaakob. Gen. 28. 7. vnto blessing.

f For all our finnes and transgressions God requieth nothing but to turne to him and obey him.

\* Psal 24. 2.

g Although he was Lord of hea- uen and earth, yet would he chuse none but you. h Cnt off all your inuillaffections, le- tem. 4. 41.

\* 1. Chron. 16. 7. iob 34. 19. rom. 2. 23.

\* Chap. 6. 13. i mat. 4. 10. i Reade Chap. 6. 13.



\* Gen. 46. 17.  
Exod. 1. 5.  
\* Gen. 25. 5.

21 Hee is thy praise, and he is thy God, that had done for thee these great and terrible things, which thine eyes haue seene.  
22 Thy fathers went downe into Egypt \* with seventy persons, and now the Lord thy God hath made thee, as § starres of § haue in multitude.

CHAP. XI.

1 An exhortation to loue God, and keep his law. 20 The prouers of Canaan. 28 To meditate continually the word of God. 29 To teach it vnto the children. 28 Blessing and cursing.

Therefore thou shalt loue the Lord thy God, and shalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes and his commandments alway.

2 And 4 consider this day (for I speake not to your children, which haue neither known nor seene) the chastisements of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme,

3 And his signes, and his actes, which he did in the middes of Egypt, vnto Pharaoh the King of Egypt, and vnto all his land;

4 And what hee did vnto the hofte of the Egyptians, vnto their horses, and to their chariots, when he caufed the waters of the red Sea to ouerflowe them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And what hee did vnto you in the wilderness, vntill ye came vnto this place:

6 And what hee did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their household and their tents, and all their substance that they had in the middes of all Israel.

7 For your eyes haue seene all the great actes of the Lord which hee did.

8 Therefore shall ye keepe \* all the commandments, which I command you this day, that ye may be strong, and goe in and possesse the land whither ye goe to possesse it:

9 Also that ye may prolong your dayes in the land, which the Lord swaue vnto your fathers, to giue vnto them and to their seede, euen a land that floweth with milke and honie.

10 For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou fowdest thy seede, and wateredst it with thy § 4 fecre as a garden of herbes:

11 But the land whither ye goe to possesse it, is a land of mountaines and valleys, and drincketh water of the raine of heauen.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeece, euen vnto the end of the yeece.

13 If ye shall hearken therefore vnto my commandments, which I command you this day, that ye loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in due time, \* the first raine and the latter, that thou mayst gather in thy wheate, and thy wine, and thine oyle.

15 Also I will tend graffe in thy fields for thy cattell, that thou mayest eate, and haue ynough.

16 But beware lest your heart be deceiue you, and least ye turne aside, and serue other gods, and worship them.

17 And so the anger of the Lord be kindled against you, and he flur vp the heauen, that there be noe raine, and that your land yeelde not her

fruit, and ye perish quickly from the good land, which the Lord giueth you.

18 Therefore shall ye liue vpon these my words in your heart and in your soule, and \* binde them for a signe vpon your hand, that they may be as a frontlet betwene your eyes.

19 And ye shall \* teach them your children, speaking of them when thou sittest in thine house, and when thou wakest by the way, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the postes of thine house, and vpon thy gates,

21 That your dayes may be multiplied, and the dayes of your children, in § land which the Lord swaue vnto your fathers to giue them, as long as § the heauens are aboute the earth.

22 For if ye keepe diligently all these Commandments, which I command you to doe: that is, to loue the Lord your God, to walke in all his wayes, and cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 \* All the places where the soles of § your feete shall tread, shalbe yours: your coast shall be from the wilderness and from Lebanon, & § § Rinner euen the riuier Perath, vnto the vttermost § Sea.

25 No man shall stand against you: for the Lord your God shall cast the feare and dreade of you vpon all the land that yee shall treade vpon, as he hath said vnto you.

26 Behold, I set before you this day a blessing and a curse:

27 The blessing, if you obey the commandments of the Lord your God, which I commande you this day:

28 And the curse, if ye will not obey the Commandments of the Lord your God, but turne out of the way, which I command you this day, to go after other gods which ye haue not \* knowe.

29 When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the \* blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beyond Iorden on that part, where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer against Gilgal, beside § the groue of Moreh?

31 For ye shall passe ouer Iorden, to goe in to possesse that land which § Lord your God giueth you, and ye shall possesse it, and dwell therein.

32 Take heede therefore that ye \* doe all the commandments and the lawes, which I set before you this day.

CHAP. XII.

3 To destroy the idolatrous places. 5. 8 To serue God where he commandeth, and as he commandeth, and not as men fantasie. 10 The Levites must be without § 31 Idolaters haue their children to their gods, to doo nothing to Gods word.

These are the ordinances and the lawes, which ye shall obserue and doe in the land, (which the Lord God of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2 \* Ye shall utterly destroy all the places wherein the nations which ye shall possesse, serued their gods vpon the high mountaines, and vpon the hilles, and vnder every greene tree.

3 Also ye shall overthrow their altars, and breake down their pillars, and burne their § groues with fire; and ye shall hew down § graue images of their

\* Ye, which haue seene Gods graces with your eyes, ought rather to be moued, then your children, which haue onely heard of them.

\* As well concerning his benedictions, as his corrections.

\* Euen as at their gate.

\* Because ye haue felt both his chastisements and his benedictions.

\* Or, labour.  
\* As by making giues for the waters to come out of the stone Nilas to water the land.

\* In the feede time, and toward harvest.

\* By desiring to your felicitie, devoutly according to your owne fantasie.

\* Chap. 4. 8. 24

\* Chap. 4. 10 and 6. 7.

\* As long as the heauens endure. 1. Pet. 3. 10. 20.

\* 1. Pet. 3. 10. 20. This was accomplished in Dauid and Salomons time. § Called Mediterranean.

\* Chap. 28. 1. and 30. 1.

\* Chap. 2. 8. 2.

\* He reprooeth the malice of men which heate that which is certaine to follow that which is vncertaine.

\* Chap. 7. 13. in § 8. 31. Meaning, in Samaria. Or, plaine.

\* Chap. 5. 3. 9.

\* Whereby they are admonished to seeke none other God.

\* Chap. 7. 5.

\* 1. Pet. 3. 10. 20. Wherein they sacrificed to their idols.

e Ye shall not fenne the Lord with superstitions.  
\* 1. King. 8. e. p.  
a. chr. 6. 5. and 7.  
10. 16.

d Meaning, the first fruits.

e Were his Arkc thalbe.

f Not that they facrificed after their fantasies, but that God would be ferued more purely in the land of Canaan.

g It had not bene enough to conquer, except God had maintained them in self vnder his protection.

h Or, that which ye chuse out for your vnties.

\* Chap. 10. 9.

i As was declared ouer by the placing of the Arkc, as in Shiloh 243. yeeres, or 245. yeeres write more then 300. yeeres, and in other places till the temple was built.  
i As God hath giuen them their power and abilitie.  
k Twery one might eate at home as well the best appointed for sacrifice, as the other.  
l Meaning, what soeuer was offered to the Lord, might not be eaten, but where he had appointed.

\* Ezech. 7. 32.

\* Gen. 28. 14. chap. 19. 8.

their gods, and abolish their names out of y place,  
4 Ye shall c not do vnto the Lord your God,  
5 But ye shall seeke the place which the Lord your God shall \* choofe out of your tribes, to put his Name there, and there to dwell, and thither thou shalt come,  
6 And ye shall bring thither your burnt offerings, and your sacrifices, and your tithes, and the d offering of your hands, and your vovues, and your free offerings, and the first borne of your kine and of your sheepe.  
7 And there yee shall eate e before the Lord your God, and ye shall reioyce in all that ye put your hand vnto, both ye, and your houlholds, because the Lord thy God hath blessed thee.  
8 Yee shall not doe after all these things that we doe f here this day : that is, euery man whatsoever seemeth him good in his owne eyes.  
9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueh thee,  
10 But when ye go ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherit, and w when he hath giuen you rest from all your enemies round about, and ye dwell in safetie,  
11 When there shalbe a place which the Lord your God shall chuse, to cause his name to dwell there, thither shall ye bring all that I commaund you : your burnt offerings, and your sacrifices, your tithes, and the offering of yours hands, and all your l speciall vovues which ye vowe vnto the Lord:  
12 And yee shall reioyce before the Lord your God, ye, and your sonnes and your daughters, and your seruants, and your maidens, and the Leuite that is within thy gates : \* for hee hath no part nor inheritance with you.  
13 Take heede that thou offer not thy burnt offerings in euery place that thou fectst:  
14 But in the place which the Lord shall h chuse in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt doe all that I command thee.  
15 Notwithstanding thou mayest kill and eate flesh in all thy gates, whatsoever thine heart desireh, according to the blessing of the Lord thy God which he hath giuen thee : both the vncleane and the cleane may eate thereof, k as of the roe bucke, and of the hart.  
16 Onely ye shall not eat the blood, but powre it vpon the earth as water.  
17 \* Thou maiest not eat within thy gates the l tithes of thy come, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vovues which thou vovest, nor thy free offerings, nor the offering of thine hands,  
18 But thou shalt eat it before the Lord thy God, in the place which the Lord thy God shall chuse, thou and thy sonne, & thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates : and thou shalt reioyce before the Lord thy God, in all that thou putteth thine hand to.  
19 \* Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.  
20 \* When the Lord thy God shall enlarge thy border, as \* he hath promised thee, and thou shalt say, I will eat flesh, (because thine heart longeth to eate flesh) thou mayest eate flesh, whatsoever thine heart desireh.  
21 If the place which the Lord thy God hath

chosen to put his Name there, be farre from thee, then thou shalt kill of thy bullockes, and of thy sheep which the Lord hath giuen thee, as I haue commaunded thee, and thou shalt eate in thy gates, whatsoever thine heart desireth.  
22 But as the roe bucke, and the hart is eaten, so shalt thou eate them : both the vncleane and the cleane shall eate of them alike.  
23 Onely bee f sure that thou eate not the blood : for the blood m is the life, and thou mayest not eate the life with the flesh.  
24 Therefore thou shalt not eate it, but powre it vpon the earth as water.  
25 Thou shalt not este it, that it may goe well with thee, and w thy children after thee, when thou shalt do y which is right in the sight of the Lord:  
26 But thine n holy things which thou shalt, and thy vovues thou shalt take vp, and come vnto the place which the Lord shall chuse.  
27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shall be powred vpon the altar of the Lord thy God, and thou shalt eate the flesh.  
28 Take heede, and heare all these wordes which I commaunde thee, that it may goe o well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.  
29 \* When the Lord thy God shall destroy the nations before thee, whether thou goest to possesse them, and thou shalt possesse them and dwell in their land,  
30 Beware, lest thou be taken in P sinare after them, after y they be destroyed before thee, & lest thou aske after their gods, saying, How did these nations serue their gods, that may doe so likewise?  
31 Thou shalt not doe so vnto the Lord thy God : for all abomination, which the Lord hateth, haue they done vnto their gods : for they haue g burned both their sonnes and their daughters with fire to their gods.  
32 Therefore whatsoever I commaund you, take heede you doe it : \* thou shalt put nothing thereto, nor take ought therefrom.

† Ekr. 12. 10. au. m. Letants the life of beates is in their blood.

n That which thou wilt offer in sacrifice.

o God by promise bindeth himselfe to doe good to them that obey his word.

p By following their superstition and idolatry, and thin king to fessue me thereby.

q They thought nothing too deere to offer to their idoles.

\* Chap. 4. 7. Iebs. 1. 7. ps. 30. 6. reuel. 18. 18.

a Which sayeth that he hath things reuealed vnto him in dreames.  
b He sheweth wherevnto the false prophets tend.

c God ordaineth all these things that his may be knowen.

d Being conuict by testimony, and condemned by the iudge.

# CHAP. XIII.

5 The enticers to idolatry must be daime, seeme they neuer so false. 6 So neare of kinde or of friendship. 12 Or great in multitude or power.

I F There arise among you a Prophet or a dreamer of a dreames, (and giue thee a signe or wonder,  
2 And the signe and the wonder, which hee hath tolde thee, come to passe) saying, b Let vs go after other gods, which thou hast not knownen, and let vs ferue them,  
3 Thou shalt not hearken vnto the wordes of the prophet, or vnto that dreamer of dreames : for the Lord your God, proueth you, to knowe whether you loue the Lord your God with all your heart, and with all your soule.  
4 Yee shall walke after the Lord your God, and feare him, and shall keepe his commandements, and hearken vnto his voyce, and ye shall ferue him, and cleaue vnto him.  
5 But that Prophet, or that dreamer of dreames, he shall b be laine, because he hath spoken to turne you away from y Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee



e All natural affections must give place to Gods honour.  
f Whom thou louest as thy life.

thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euill away fourth of the middles of thee.

6 ¶ If <sup>e</sup> thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, *that lieth in thy bosome*, or thy friend, which is as thine owne fcoule, entise thee secretly, saying, Let vs go and serue other gods, (which thou hast not knowne, thou, I say, nor thy fathers.)

7 Any of the gods of the people which are round about you, neere vnto thee or far off from thee, from the one end of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shalt thine eye pittie him, nor shew mercy, nor keepe him secret:

9 But thou shalt euell kill him: <sup>e</sup> thine hand shall bee first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt from <sup>f</sup> house of bondage)

11 That <sup>e</sup> all Israel may heare and feare, and do no more any such wickednes as this among you.

12 ¶ If thou shalt heare say (concerning anie of thy cities, which the Lord thy God hath giuen thee to dwell in)

13 ¶ Wicked men are gone out from among you, and haue drawe away the inhabitants of their city, saying, Let vs go and serue other gods, which ye haue not knowen,

14 The <sup>e</sup> thou shalt seeke, and make search & enquire diligently; and if it be true, & the thing certaine, <sup>f</sup> such abomination is wrought among you,

15 Thou shalt euell slay the inhabitants of that citie with the edge of the sword: destroy it vnto the edge of the sword, and the cattell thereof with the edge of the sword.

16 And <sup>e</sup> thou shalt gather all the spoile of it into the middes of the freete thereof, and burne with fire the citie and all the spoile thereof euery whit, vnto the Lord thy God: and it shall be an heape for euer, it shall not be built againe.

17 And there shall cleaue nothing of the <sup>e</sup> damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shewe thee mercy, and haue compassion on thee, and multiplie thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his commandements which I command thee this day, that thou do that which is right in the eyes of the Lord thy God.

#### CHAP. XIV.

<sup>e</sup> The manners of the Gentiles in marking themselves for the dead, may not be followed. <sup>f</sup> What meates are cleane to be eaten, and what not. <sup>g</sup> The isshes for the Leuites, strange or fatherlesse, and widowe.

Y E are the children of the Lord your God. ¶ Ye shall not cut your felues, nor make you any baldnesse betweene your eyes for the dead.

2 ¶ For thou art an holy people vnto the Lord thy God, and the Lord hath chofen thee to be a precious people vnto himselfe, aboue all the people that are vpon the earth.

3 ¶ Thou shalt eate no maner of abomination.

4 These are the beasts, which ye shall eate, the beefe, the sheepe, and the goate,

5 The hart, and the roe bucke, and the bugle and the wilde goate, and the vnicorne, and the

wilde oxe, and the chamois.

6 And euery beast that pertaine the hooft, and cleaueth the clift into two clawes, and <sup>e</sup> of the beasts that cheweth the cudde, that shall ye eate.

7 But these ye shall not eate, of them that chew the cud, and of them that diuide and cleaue the hooft <sup>e</sup> only: the camel, nor the hare, nor the cony: for they chew the cud, but diuide not the hooft: therefore they shall bee vncleane vnto you:

8 Also the swine, because hee diuineh the hooft, and cheweth not the cud, shall be vncleane vnto you: yee shall not eate of their flesh, nor touch their dead carkeises.

9 ¶ These shall ye eate, of all that are in the waters: all that haue finnes and scales shall ye eate.

10 And whatsoever hath no finnes nor scales, ye shall not eate: it shall be vncleane vnto you.

11 ¶ Of all cleane birdes ye shall eate,

12 But these are they whereof yee shall not eate: the eagle, nor the goshawke, nor the osprey,

13 Nor the glead, nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostrich, nor the nightcowe, nor the <sup>e</sup> seamewe, nor the hawke after her kinde,

16 Neither the little owle, nor the great owle, nor the redflanke,

17 Nor the pellicane, nor the swanne, nor the cormorant;

18 The storke also, and the heron in his kinde, nor the lapwing, nor <sup>e</sup> the bakke.

19 And euery creeping thing that flieth, shall bee vncleane vnto you: it shall not be eaten.

20 But of all cleane fowles ye may eate,

21 Ye shall eate of nothing that <sup>e</sup> dieth alone, but thou shalt giue it vnto the <sup>f</sup> stranger that is within thy gates, that hee may eate it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not <sup>g</sup> feede a kid in his mothers milke.

22 Thou shalt <sup>e</sup> giue the tithe of all the increase of thy seede, that cometh fourth of the field yeere by yeere.

23 And thou shalt eate before the Lord thy God (in the place where he hath chofe to caule his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine, and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.

24 And if the way be too longe for thee, so that thou art not able to cary it, because the place is farr from thee, where the Lord thy God shall chuse to set his Name, <sup>e</sup> when the Lord thy God shall blesse thee,

25 Then shalt thou make it in money, and take the money in thine hand, and goe vnto the place which the Lord thy God shall chuse.

26 And thou shalt bestowe the money for whatsoever thine heart desireth: whether it bee oxe, or sheepe, or wine, or strong drinke, or whatsoever thine heart desireth: and shalt eate it there before the Lord thy God, and reioyce both thou, and thine household.

27 And the Leuite that is within thy gates, shalt thou not forsake: for hee hath neither part nor inheritance with thee.

28 At the end of three yeere thou shalt <sup>e</sup> bring fourth all the tithes of thine increase of the same yeere, and lay it vp within thy gates,

\* Levit. 12, 14

\* Or, which were

\* Levit. 17, 18

e Because their blood was not shed, but re maineth in them.

d Which is not of thy religion.

\* Exodus 13, 19. and 34, 26. e The tithes were ordained for the maintenance of the Leuites, which had none inheritance,

f When hee shall give thee abilities,

g Or, kinde 19.

g After the Priest hath receiued the Lords part.

h Besides the yeerly tithes that were giuen to the Leuites, these were layde vp in store for the poore.

\* Levit. 19, 28.

\* Chap. 7, 6. and 8, 18, 19.

a Therefore thou oughtest not to followe the superstitions of y Gentiles. b This ceremoniall Lawe instructed the Jewes to seek a spirituall purgation, even in their meate and drinke.

29 Then the Leuite shall come, because he hath no part nor inheritance with thee, & the stranger, and the fatherlesse, and the widow, which are within thy gates, and shall eate, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

*The yeere of releasing of debts. 5 God blesseth them that keep his commandments. 7 To help the poore. 12 The freedome of servants. 19 The first borne of the cattell must be offered to the Lord.*

**A**T the terme of seuen yeeres thou shalt make a freedome:

2 And this is the manner of the freedome: every creditor shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 *b* Saue when there shall be no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it.

5 So that thou hearken vnto the voyce of the Lord thy God, to obserue and doe all these commandments, which I command thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and \* thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 ¶ If one of thy brethren with thee be poore within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 \* But thou shalt open thine hand vnto him, and shalt lend him sufficient for his need which he hath.

9 Beware that there bee not a wicked thought in thine heart, to say, The seventh yeere, the yeere of freedome is at hand: therefore it grieveth thee to looke on thy poore brother, and thou giueth him nought, and hee crieth vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt giue him, and † let it not grieve thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy works, and in all that thou purtest thine hand to.

11 ¶ Because there shall be euer some poore in the land, therefore I command thee, saying, Thou shalt 4 open thine hand vnto thy brother, to thy needie, and to thy poore in thy land.

12 ¶ If thy brother an Ebrewell sell himselfe to thee, or an Ebrewell, & serue thee six yeere, euen in the seventh yeere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away emptic,

14 But shalt 5 giue him a liberall rewarde of thy sheepe, and of thy come, and of thy wine: thou shalt giue him of that wherewith ¶ Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, & the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loueth thee and thine house, and because he is well with thee,

17 \* Then shalt thou take an awle, and pierce his eare through against the doore, and he shall be thy seruant for euer: and vnto thy maid seruant thou shalt doe likewise.

18 Let it not grieve thee, when thou testest him goe out free from thee: for hee hath serued thee six yeeres, which is the double worth of an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 ¶ \* All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. ¶ Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine hould.

21 \* But if there be any blemish therein, as if it be lame, or blind, or haue any euill fault, thou shalt not offer it vnto the Lord thy God.

22 But shalt eate it within thy gates: the vn-cleane, and the cleane shall eate it alike, as the roe bucke, and as the hart.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

*Of Easter. 10 Whitsontide. 13 And the feast of tabernacles. 18 What officers ought to be ordained. 20 Idleness forbidden.*

**T**HOU shalt keepe the moneth of Abib, and thou shalt celebrate the Passouer vnto the Lord thy God: for in the moneth Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore 6 offer the Passouer vnto the Lord thy God, of sheepe and bullocks \* in the place where the Lord shall chuse to cause his Name to dwell.

3 Thou shalt eate no leauened bread with it: but seuen dayes shalt thou eate vnleauened bread therewith, euen the bread of tribulation: for thou camest out of the land of Egypt in haste: thou maiest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shall be no leauen seene with thee: all thy coastes seuen dayes long: neither shall there remaine the night any of the flesh vntill the morning which thou offerdest the first day at euen.

5 Thou maiest 4 not offer 5 Passouer within any of the gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the 6 Passouer at euen, about the going down of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eate it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe vnto thy tents.

8 Six dayes shalt thou eate vnleauened bread, and the seventh day shalt be a solemne assembly to the Lord thy God: thou shalt doe no worke therein.

9 ¶ Seuen weekes shalt thou 7 number vnto thee, and shalt begin to number the seuen weekes, when thou beginnest to put the sickle to the corn:

10 And thou shalt keepe the feast of weekes vnto the Lord thy God, as a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite that is within thy gates, and 8 stranger, and the fatherlesse,

\* Exod 21. 6.

† To the yeere of Jubile, Lev. 25. 40.

¶ For the hired seruant serued him three yeeres, and he free.

\* Exod 34. 19. † For they are the Lords.

¶ Levit. 22. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Thou shalt so well eate them, as the roe bucke, and other wilde beasts.

¶ Reade Exod. 13. 4.

¶ Then shalt eate the Easter lambe. ¶ Chap. 32. 5.

\* Exod 16. 7. 8.

¶ Which signifies that thou shalt not have any leaven in thy house.

¶ This was chiefly accomplished, when the Temple was built.

¶ Which was instituted to meane in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this lambe was a figure.

¶ Beginning at the next morning after the Passouer, Levit. 23. 35.

Exod. 13. 4. ¶ Or, as thou wilt willingly.

¶ He shall onely release his debtors which are not able to pay for that yeere.

¶ For if thy debtor be rich, hee may be constrained to pay.

\* Chap. 28. 12.

¶ Or, any of thy cities.

\* Mat. 5. 42. Luke 6. 34.

† Ebr. thine eye is enid.

† Ebr. let not thine heart be enid.

¶ To try vny charity, Matth. 23. 11.

¶ Thon shalt be liberal.

\* Exod. 21. 2. iere. 34. 24.

¶ Intaken that thou dost acknowledge the benefite which God hath giuen thee by his mercies.



and the widow, that are among you, in the place which the Lord thy God ſhall chuſe to place his Name there,

12 And thou ſhalt remember that thou waſt a ſervant in Egypt: therefore thou ſhalt obſerve and doe theſe ordinances.

13 ¶ Thou ſhalt obſerve the feaſt of the Tabernacles ſeven dayes, when thou haſt gathered in thy corne, and thy wine.

14 And thou ſhalt rejoyce in thy feaſt, thou and thy ſonne, and thy daughter, and thy ſervant, and thy maid, and the Leuite, & the ſtranger, & the fatherleſſe, & the widow, that are within thy gates.

15 Seven dayes ſhalt thou keepe a feaſt vnto the Lord thy God in the place which the Lord ſhall chuſe: when the Lord thy God ſhall bleſſe thee in all thine increaſe, and in all the workes of thine hands, thou ſhalt in any caſe be glad.

16 ¶ Three times in the yeere ſhall all the males appeare before the Lord thy God in the place which he ſhall chuſe: in the feaſt of the unleavened bread, and in the feaſt of the weekes, and in the feaſt of the Tabernacle: and they ſhall not appeare before the Lord \* empty.

17 Every man ſhall give according to the gift of his hand, and according to the bleſſing of the Lord thy God, which he hath given thee.

18 ¶ Judges and officers ſhalt thou make thee in all the cities, which the Lord thy God giueth thee, throughout the tribes: and they ſhall iudge the people with righteous iudgement.

19 Wreſt not thou the Law, nor reſpect any perſon, neither take reward: for ſ reward blindeth the eyes of the wiſe, and peruerſeth ſ words of ſ iuſt.

20 That which is iuſt and right ſhalt thou follow, that thou mayeſt line, and poſſeſſe the land which the Lord thy God giueth thee.

21 ¶ Thou ſhalt plant thee no grove of any trees neare vnto the Altar of the Lord thy God, which thou ſhalt make thee.

22 Thou ſhalt ſet thee vpno pillar, which thing the Lord thy God hateth.

#### CHAP. XVII.

a The puniſhment of the ſeducer. b Hard words are brought in the Diſt and the Iudge. c The conſentment muſt be. d The election of the King. e And ſo what things he ought to avoid.

Thou ſhalt offer vnto the Lord thy God noe bullocke nor ſheepe wherein is \* a blemiſh: any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which ſ Lord thy God giueth thee, man or woman that hath wrought wickednes in ſ fight of the Lord thy God, in tranſgrefſing his covenants,

3 And hath gone and ſerued other gods, and worſhipped them: as ſ ſunne, or ſ moone, or any of ſ hoſt of heauen, which I haue not \* commanded,

4 And it be tolde vnto thee, and thou haſt heard it, then ſhalt thou enquire diligently: and if it be true, and the thing certaine, that ſuch abomination is wrought in Iſrael,

5 Then ſhalt thou bring forth that man, or that woman (which hath committed that wicked thing) vnto thy gates, whether it be man or woman, and ſhalt ſtone them with ſtones, till they die.

6 ¶ At the mouth of two or three witneſſes ſhall he that is worthy of death, die: but at the mouth of one witneſſe, he ſhall not die.

7 The hands of the witneſſes ſhall be firſt

vp on him, to kill him: and afterward the hands of all the people: fo thou ſhalt take the wicked away from among you.

8 ¶ If there riſe a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matter of conſentment within thy gates, then ſhalt thou ariſe, and goe vp vnto the place which the Lord thy God ſhall chuſe,

9 And thou ſhalt come vnto the Priests of the Leuites, and vnto the Iudge that ſhall be in thoſe dayes, and aſke, and they ſhall ſhewe thee the ſentence of iudgement,

10 And thou ſhalt doe according to that thing which they of that place (which the Lord hath choſen) thee ſhew, and thou ſhalt obſerve to doe according to all that they informe thee.

11 According to the Lawe, which they ſhall reach thee, and according to the iudgement which they ſhall tell thee, ſhalt thou doe: thou ſhalt not decline from the thing which they ſhall ſhew thee, neither to the right hand, nor the left.

12 And that man that will doe preſumptuouſly, not hearkening vnto the Priſt (that ſtandeth before the Lord thy God to miniſter there) or vnto the Iudge, that man ſhall die, and thou ſhalt take away euill from Iſrael.

13 So all the people ſhall heare and feare, and do no more preſumptuouſly.

14 ¶ When thou ſhalt come vnto the land which ſ Lord thy God giueth thee, and ſhalt poſſeſſe it, & dwell therein, if thou ſay, I will ſet a King ouer me, like as all the nations that are about me,

15 Then thou ſhalt make him King ouer thee, whom the Lord thy God ſhall chuſe: from among thy brethren ſhalt thou make a King ouer thee: thou ſhalt not ſet a ſtranger ouer thee which is not thy brother.

16 In any wiſe he ſhall not prepare him manie horſes, nor bring the people againe to Egypt, for to increaſe the number of horſes, ſeeing the Lord hath ſaid vnto you, Ye ſhall henceforth goe no more againe that way.

17 Neither ſhall he take him many wines, leaſt his heart turne away, neither ſhall he gather him much ſiluer and golde.

18 And when he ſhall fit vpon the throne of his Kingdome, then ſhall he write him this Lawe, repeated in a booke, by the Priests of the Leuites.

19 And it ſhall be with him, and hee ſhall reade therein all dayes of his life, that he may learne to feare the Lord his God, and to keepe all ſ wordes of this Law, and theſe ordinances to doe him:

20 That his heart be not lifted vp about his brethren, and that he turne not from the commandment to the right hand or to the left, but that he may prolong his dayes in his kingdome, he and his ſonnes in the mids of Iſrael.

#### CHAP. XVIII.

3 The priuilege of the Leuites. 4 Of the Leuites ſumming from another place. 5 To auoid the abominations of the Gentiles. 6 God will not leave them without a true People.

The Priests of the Leuites, and all the tribe of Leui \* ſhall haue no part nor inheritance with Iſrael, \* but ſhall eate the offerings of the Lord made by fire, and his inheritance:

2 Therefore ſhall they haue no inheritance among their brethren: for the Lord is their inheritance, as he hath ſaid vnto them.

e To ſignifie a common conſent to maintaine Gods honour and true religion,

f who ſhall giue ſentence as the Priests conſell him by the Law of God,

g Then ſhalt obey their ſentence: that the conſentment may haue an end,

h So long as he is the true miniſter of God, and pronounceth according to his word,

i Or, mayeſt thou: i who is not of thy nation, ſhall he change thee religion into idolatry, and bring thee to ſtagnety.

k To renege their ſubmitie, and to take them of their beſt horſes,

l King, to 28.

m From the Law of God.

n Meaning, the Deuteronomie.

o He ſhall cauſe it to be written by them, or he ſhall write it by their example.

p Whereby ſ means, the Kings ought to be ſoue: ſerit ſubjects, as ſaith he himſelfe: as brother & ſon, another.

\* Num. 18, 20. \* Chap. 10, 9. 1. Cor. 9, 13. a That is the Lords part or inheritance, 120869.

g That is, the 14<sup>th</sup> of the fourth month, Leuit. 23, 34.

\* Exod. 23, 15. and 34, 23.

\* Exod. 35, 4.

h According to the ability that God hath giuen him. i He gave ſubſtitution to that people for a time to chuſe ſuch miniſters as ſhould be.

k The magiſtrate muſt conſult with the ſenior of the Lawe, and in nothing decline from iuſtice.

l Or, mayeſt thou.

\* Chap. 13, 18.

a Thou ſhalt not ſeme God for factions ſake, as hypocrites doe.

b Shewing that the crime cannot be excuſed by the frailtie of the perſon.

c Whereby he conſenteth all religion and ſeruing of God which God hath nor commanded.

\* Num. 35, 20. chap. 10, 25. Mat. 18, 26. 1. Cor. 13, 8. d Eſt of two witneſſes or three witneſſes.

e Whereby they declared that they ſcribbed the truth.

The right shoul-  
der, Num. 10. 10.

e Meaning, to serue  
God vnfaignedly, and  
not to seeke ease.

d Not contrained  
to liue of himselfe.

e Signifying they  
were purged by this  
ceremony of passing  
between two fires.  
\* Leuit. 13. 12.  
\* Leuit. 20. 17.  
\* 1 Sam. 18. 7.

f Without hypocri-  
sie, or mixture of  
false religion.

g But thou not  
so.

h Thy giuen or  
appointed.

i Act. 7. 37.

k Meaning, a conti-  
nual succession of  
Prophets, till Christ  
the end of all Pro-  
phets come.

\* Exod. 20. 19.

\* Iosh. 1. 45.

about 3. 10.

h Which promise is  
not only made to  
Christ, but to all  
that teach in his  
name, Ios. 1. 9.

i By executing pu-  
nishment vpon  
him.

k Vnder this sure  
more he comprehends  
all the other tokens.

3 ¶ And this shalbe the Priests dueitie of the people, that they which offer sacrifice, whether it be bullocke or sheepe, shall giue vnto the Priest the <sup>b</sup> shoulder, and the two cheekes, and the maw. 4 The first fruites also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, and his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with e all the desire of his heart vnto the place, which the Lord shall chuse,

7 Hee shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eat<sup>d</sup> beside that which cometh of his sale of his patrimony.

9 When thou shalt come into the land which <sup>f</sup> Lord thy God giue thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none be found among you that maketh his sonne or his daughter to <sup>e</sup> goe through the fire, or that vseth witchcraft, or a regarard of times, or a marker of the flying of fowles, or a forercer, 11 Or <sup>a</sup> a charmer, or that counselleth with spirits, or a soothsayer, or that <sup>a</sup> asketh counsell at <sup>f</sup> y dead.

12 For all that do such things are abomination vnto the Lord, and because of these abominations the Lord thy God doth cast them out before thee.

13 Thou shalt be <sup>f</sup> vpright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto forercers: <sup>f</sup> as for thee, the Lord thy God hath not <sup>f</sup> sufficed thee so.

15 ¶ <sup>a</sup> The Lord thy God will raise vp vnto thee <sup>a</sup> Prophet like vnto mee, from among you, <sup>a</sup>uen of thy brethren: vnto him ye shall hearken,

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assem-  
bly, when thou saydest, \* Let me heare the voyce of my Lord God no more; nor see this great fire any more, that I die not.

17 And the Lord saide vnto me, They haue well spoken.

18 \* I will raise them vp a Prophet from among thy brethren like vnto thee, and will put my wordes in his <sup>b</sup> mouth, and he shall speake vnto them all that I shall command him.

19 And whoeuer will not hearken vnto my wordes, which he shall speake in my Name, I will require it of him.

20 But the Prophet that shall presume to speake a word in my Name, which I haue not com-  
manded him to speake, or that speakeh in my name of other gods, euen the same Prophet shall die.

21 And if thou thinke in thine heart, How shall we know the word which the Lord hath not spoken?

22 When a Prophet speakeh in the Name of the Lord, if the thing <sup>k</sup> followe not come to passe, that is <sup>k</sup> y thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

CHAP. XIX.

a The transgression. 16 Not to remoue thy neighbours boundes.  
16 The punishment of him that beareth false witness.

When the Lord thy God <sup>a</sup> shall roote out the nations, whose land the Lord thy God giue thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 \* Thou shalt separate three cities for thee in the middes of thy land which the Lord thy God giue thee to possesse it.

3 Thou shalt prepare thee the way, and diuide the coastes of the land, which the Lord thy God giue thee to inherite, into three partes, that euery <sup>b</sup> manslayer may flee thither.

4 ¶ This also is the cause wherefore the manslayer shall flee thither, & liue: who killeth his neighbour ignorantly, & hated him not in time passed:

5 As he that goeth vnto the wood with his neighbour to hew wood, & his hand striketh with the axe to cut downe <sup>f</sup> tree, if the head slip from the helme, and hit his neighbour that he dieth, the same <sup>c</sup> shall flee vnto one of the cities, and liue.

6 Least the <sup>a</sup> auenger of the blood followe after the manslayer while his heart is chafed, and overtake him, because the way is long, and slay him, although he be not <sup>f</sup> worthy of death, because he hated him not in time passed.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God <sup>d</sup> enlarge thy coasts (as he hath sworn vnto thy fathers) and giue thee all the land, which hee promised to giue vnto thy fathers,

9 (If thou keepe all these Commandements to do them, which I command thee this day: <sup>e</sup> to <sup>e</sup>uie, that thou loue the Lord thy God, and walke in his wayes for euer) \* then shalt thou adde three cities more for thee besides those three.

10 That innocent blood be not shed within the land, which the Lord thy God giue thee to inherite, lest blood be vpon thee.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that hee die, and flee vnto any of these cities,

12 Then the <sup>f</sup> Elders of his citie shall send and fet him thence, and deliuer him into the hands of the auenger of the blood, that hee may die.

13 Thine <sup>e</sup> eye shall not spare him, but thou shalt put away the cry of innocent blood from Israel, that it may goe well with thee.

14 ¶ Thou shalt not remoue thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the land, which <sup>f</sup> Lord thy God giue thee to possesse it.

15 ¶ \* One winnes shall not rise against a man for any trespass, or for any sinne, or for any fault that hee offendeth in, \* but at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witnessse rise vp against a man to accuse him of trespass,

17 Then both the men which strue together, shall stand before the <sup>b</sup> Lord, <sup>e</sup>uen before the Priests & the Iudges, which shall be in those daies.

18 And the iudges shall make diligent inquisition: and if the witnessse be found false, and hath giuen false witnessse against his brother,

19 \* Then shall ye doe vnto him as hee had thought to doe vnto his brother: so thou shalt take euill away forth of the middes of thee.

20 And the rest shall heare <sup>this</sup>, and feare, and shall henceforth commit no more any such wickednesse.

\* Chap. 12. 19.

\* Exod. 1. 1. Num. 35. 11. Iosh. 10. 2.

\* Make an open and ready way.

\* Which killeth against his will, and bare no hatred in his heart.

\* That murder be not committed vpon murder.

\* Or, cannot be judged to death.

\* When thou shalt ouer Jordan to possesse that whole land of Canaan.

\* Iosh. 10. 7.

\* Let him be punished for innocent blood.

\* The Magistrates.

\* Then whoeuer pardoneth murder, offendeth against the word of God.

\* Chap. 17. 6. mat. 18. 6. Iosh. 1. 8. 7.

\* Cor. 13. 6. Hebr. 10. 28.

\* Godd preference is, where his true ministers are assembled.

\* Pro. 29. 6. Dan. 13. 62.



kednesse among you,

21 Therefore thine eye shall haue no compassion, but \* life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

### CHAP. XX.

3 The exhortation of the Lord when the Israelites goe to battell. 5 The exhortation of the officer who should go to battell. 10 Peace must be first proclaimed. 19 The trees that haue fruit must not be destroyed.

W H E N \* thou shalt goe forth to warre against thine enemies, and shalt fee horses and chariots, and people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come nere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: yee are come this day vnto battell against your enemies: \* let not your hearts faint, neither feare, nor be amised, nor adread of them.

4 For the Lord your God is goeth with you, to fight for you against your enemies, and to saue you.

5 ¶ And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him goe and returne to his house, lest he die in the battell, and another man dedicate it.

6 ¶ And what man is there that hath built a vineyard, and hath not eaten of the fruit? let him goe and returne againe vnto his house, lest he die in the battell, and another eate the fruit.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, \* Whosoever is afraid and faint hearted, let him goe and returne vnto his house, lest his bretherens hearte like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaynes of the armie to gouerne the people.

10 ¶ When thou comest nere vnto a citie to fight against it, \* thou shalt offer it peace.

11 And if it answere thee againe peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make warre against thee, then shalt thou besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, \* and the cattell, and all that is in the city, *even* all the spoile thereof that thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these nations here.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherit, thou shalt haue no person aliue.

17 But shalt utterly destroy them, *to wit*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites: as the Lord thy God hath commanded thee.

18 That they teach you not to doe after all

their abominations, which they haue done vnto their gods, and so yee should sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the tree of the field is mans life.)

20 Onely those trees which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortres against the city that maketh warre with thee vntill thou subdue it.

### CHAP. XXI.

1 Inquisition for murder. 11 Of the woman taken in warre. 15 The lightbri cannot be charged for a sinner. 18 The disobedient child. 23 The body may not hang all night.

I F one bee found slain in the land, which the Lord thy God giueth thee to possess, lying in the field, and it is not known who hath slain him.

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the cities that are round about him that is slain.

3 And let the Elders of that city, which is next vnto the slain man, take out of the droue an heifer that hath not beene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a stonie valley, which is neither eared nor sowed, and strike off the heifers necke there in the valley.

5 Also the Priests the sonnes of Leui (whom the Lord thy God hath chosen to minister, and to blesse in the Name of the Lord) shall come forth, & by their word shall all strife & plague be tried.

6 And all the Elders of that citie that came nere to the slain men, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes seen it.

8 ¶ O Lord, bee mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and shalt desire vnto her, and wouldest take her to thy wife,

12 The thou shalt bring her home to thine house, and she shall haue her head, and pare her nailes.

13 And she shall put off the garment that was taken in, and she shall remaine in thine house, and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marry her, and she shall be thy wife.

14 And if thou haue no fauour vnto her, then thou mayest let her go whether she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wives, one loued and another hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time cometh, that hee

g Some reade, For man shall be made of the tree of the field, to come out in the siege against thee.

a This law declares both how horrible a thing murder is, seeing that for one man a whole country shall be punished, except murthered be found.

Or, wough. b That the blood shed of the innocent beaks in the innocent place, might make them whom the fish.

c This was the prayer, which the Priests made in the audience of the people.

d Signifying that her former life must be changed before she could be joined to the people of God.

e As having renounced parents and country.

f This onely was permitted in the lawes: otherwise the Israelites could not marry strangers.

g This declares that the plurality of wives came of a corrupt custom.

\* Exod. 21. 23. Leuit. 24. 20. Mat. 5. 38.

g Meaning, upon such occasion: for God permiteth not his people to fight when it seemeth good to them.

\* Chap. 28. 7.

h Is present to defend you with his grace and power.

c For when they entered first to dwell in a house, they gave thanks to God, acknowledging that they had that benefit by his grace. d The shew was significant to make common of prophane, Leuit. 19. 25.

\* Iud. 7. 9.

\* Num. 22. 22. Chap. 2. 16.

e If it accept peace

\* Iosh. 8. 2.

f For God had appeared that the Canaanites should be destroyed, and made the Israelites enemies of his Will, chap. 7. 1.

¶ Or, while the sonne of the bared lieth.

As much as to two of the others.  
2. Except he be unworthy, as was Rebekah's sonne.

¶ For it is the mothers duty also to instruct her children.

1. Which death was also appointed for blasphemy and swearing: so that disobedience by the parents is most terrible.

m For Gods Law by his death is ratified, and nature abhorreth cruelty.  
¶ Galat. 3, 13.

¶ Exod. 4, 4.  
¶ As though thou sawest it not.

b Shewing that brotherly affection must be shewed, not only to them that dwell nexte vnto vs, but also to them which are far off.  
c Much more are they bound to doe for thy neighbours sake.

d For that were to alter the order of nature, and to despise God.

e If God desireth cruelty done to fowle birds, how much more to man, made according to his image?

appointeth his sonnes to be heires of that which he hath, he may not make the sonne of the beloved first borne ¶ before the sonne of the hated, which is the first borne:

17 But he shall acknowledge the sonne of the hated for the first borne, and give him double portion for all that hee hath: for he is the first of his strength, and to him belongeth the right of first borne.

18 ¶ If any man haue a son that is stubborne and disobedient, which will not hearken vnto the voyce of his father, nor the voyce of his mother, and they haue chastened him, and he would not obey them,

19 Then shall his father and his mother take him, & bring him out vnto the Elders of his city, and vnto the gate of the place where he dwelleth.

20 And shall lay vnto the Elders of his citie, This our sonne is stubborne and disobedient, and he will not obey our admonition: he is a riotour, and a drunkard.

21 Then all the men of his citie shall stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine all night vpon the tree, but thou shalt bury him the same day: for the curse of Gods on him that is hanged. Defile not therefore thy land which the Lord thy God giueth thee to inherit.

CHAP. XXII.

¶ See commandments to haue care of ones neighbours goods; 5 The woman say not weare mas apparel, nor man the womans. 6 Of the damme and her young birds. 7 Why they should haue battlements. 9 No in mixed diuers kind together. 13 of the wife not being found a virgin. 23 The punishment of adultery.

¶ Thou shalt not see thy brothers ox or his sheepe goe astray, and withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother be not neere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it, then shalt thou deliuer it to him againe:

3 In like manner shalt thou doe with his asse, and so shalt thou doe with his raiment, and shalt so doe with all loth things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse nor his ox fall downe by the way, and withdraw thy selfe from them, but shalt lift them vp with him.

5 ¶ The woman shall not weare that which pertaineth vnto the men, neither shall a man put on womans raiment: for all that doe so, are abomination vnto the Lord thy God.

6 ¶ If thou finde a birdes nest in the way, in any tree, or on the ground, whether they be yong or egges, and the damme sitting vpon the yong, or vpon the egges, ¶ thou shalt not take the dam with the yong.

7 But shalt in any wife let the dam goe, and take the yong to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildest a new house, thou shalt make a battlement on thy rooffe, that thou lay not blood vpon thine house, if any man fall thence.

9 ¶ Thou shalt not sow thy vineyard with diuers kinds of seedes, lest thou defile the increase of the feede which thou hast sowed, and the fruite of the vineyard.

10 ¶ Thou shalt not plow with an ox and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sorts, as of woollen and linnen together.

12 ¶ Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

14 And lay slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a mayd,

15 Then shall the father of the maide and her mother take and bring the signes of the maydes virginities vnto the Elders of the city to the gate.

16 And the maydes father shall say vnto the Elders, I gave my daughter vnto this man to wife, and he hateth her:

17 And loe, he layeth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these are the tokens of my daughters virginity: and they shall spread the vesture before the Elders of the city.

18 Then the Elders of the city shall take that man and chastise him,

19 And shall condemne him in an hundred shekels of siluer, and give them vnto the father of the mayde, because hee hath brought vp an euill name vpon a mayd of Israel: and she shall be his wife, and he may not put her away all his life.

20 ¶ But if this thing be true, that the mayd be not found a virgin,

21 Then they shall bring forth the mayde to the doore of her fathers house, and the men of her city shall stone her with stones to death: for she hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

22 ¶ If a man be found lying with a woman married to a man, then they shall die euen both twaine, to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.

23 ¶ If a mayd be betrothed vnto a husband, and a man finde her in the towne and lie with her,

24 Then shall yee bring them both out vnto the gates of the same city, and shall stone them with stones to death: the mayd because she cryed not being in the city, & the man, because hee hath humbled his neighbours wife: so thou shalt put away euill from among you.

25 ¶ But if a man finde a betrothed mayde in the field and force her, and lye with her, then the man that lay with her shall die alone:

26 And vnto the maid thou shalt doe nothing, because there is in the maid no cause of death: for as when a man riseth against his neighbour and woundeth him to death, loe is this matter.

27 For he found her in the fields: the betrothed mayde cryed, and there was no man to succour her.

28 ¶ If a man finde a maid that is not betrothed, and take her, and lie with her, and they be found,

29 Then the man that lay with her, shall give vnto the maydes father fiftie shekels of siluer: and she

¶ The tenor of this Law, is to walke in simplicity, and not to be curious of new inventions.

¶ Num. 15, 38.

¶ That is, be an occasion that she is slandered.

h Meaning, the sheete, wherein the signes of her virginity were.

i For the fault of the child recommended to the name of the parents, therefore the wife was compelled when she was faultless.

¶ Levit. 20, 10.

¶ Or, defiled.

¶ Or, no sinne worthy of death.

¶ Meaning, that the innocent cannot be punished.

¶ Exod. 22, 16.



1 Hee shall not lie with his fupmother, meeting hereby ffather deputed in bidden, Leuit. 18.

the fhall be his wife, becaufe he hath married her, he cannot put her away all his life.

30 ¶ No man fhall take his fathers wife, nor fhall vncouer his fathers skirt.

## CHAP. XXIII.

1 What men ought not to be admitted to office. 9 What they ought to auoide when they goe to warre. 15 Of the fugitiue feruant. 17 To fee all kinde of whoredome. 19 Of Vfurie. 21 Of vices. 24 Of the neighbours vine and corne.

N One that is hurt by burfting, or that hath his priuite member cut off, a fhall enter into the Congregation of the Lord.

2 A b. fhall not enter into the Congregation of the Lord: euen to his tenth generation fhall he not enter into the Congregation of the Lord.

3 ¶ The Ammonites and the Moabites fhall not enter into the Congregation of the Lord: euen to their tenth generation fhall they not enter into the Congregation of the Lord for euer.

4 Becaufe they c met you not with bread and water in the way, when yee came out of Egypt, and b becaufe they hired againft thee Balaam the fonne of Beor, of Pethor in Aram-naharaim, to curfe thee.

5 Neuertheleffe, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curfe to a bleffing vnto thee, becaufe the Lord thy God loned thee.

6 Thou fhalt not feeke their peace, nor their propriety all thy dayes for euer.

7 ¶ Thou fhalt not abhorre an Edomite: for he is thy brother, neither fhalt thou abhorre an Egyptian, becaufe thou wast a ftranger in his land.

8 The children that are begotten of them in their third generation, fhall enter into the Congregation of the Lord.

9 ¶ When thou goeft out with the hoatts againft thine enemies, keepe thee then from all wickedneffe.

10 ¶ If there bee among you any that is vncleane by that which cometh to him by night, he fhall goe out of the hoatts, and fhall not enter into the hoatts.

11 But at euen he fhall wash himfelfe with water, and when the funne is downe, he fhall enter into the hoatts.

12 ¶ Thou fhalt haue a place alfo without the hoatts, whether thou fhalt refort,

13 And thou fhalt haue a piddle among thy weapons, and when thou wouldest fit downe without, thou fhalt dig therewith, and returning, thou fhalt couer thine excrements.

14 For the Lord thy God walketh in the mids of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoatts fhall be holy, that he fee no filthy thing in thee, and turne away from thee.

15 ¶ Thou fhalt not h deliuer the feruant vnto his mafter, which is efaped from his mafter vnto thee.

16 He fhall dwell with thee, euen among you, in what place he fhall chufe, in one of thy cities where it liketh him beft: thou fhalt not vex him.

17 ¶ There fhall be no whore of the daughters of Ifrael, neither fhall there be a whore keeper of the formes of Ifrael.

18 ¶ Thou fhalt neither bring the hire of a whore, nor the price of a dogge into the houfe of the Lord thy God for any vow: for euen both thefe

are abomination vnto the Lord thy God.

19 ¶ ¶ Thou fhalt not giue to vfurie to thy brother: as vfurie of money, vfurie of meate, vfurie of any thing that is put to vfurie.

20 Vnto a ftranger thou maieft lend vpon vfurie, but thou fhalt not lend vpon vfurie vnto thy brother, that the Lord thy God may bleffe thee in all that thou fetteft thine hand to, in the land whither thou goeft to poffeffe it.

21 ¶ When thou fhalt vowe a vow vnto the Lord thy God, thou fhalt not be slacke to pay it: for the Lord thy God wil furely require it of thee, and fo it fhould be finne vnto thee.

22 But when thou abftaineft from vowing, it fhall be no finne vnto thee.

23 That which is gone out of thy lippes, thou fhalt keepe and performe, as thou haft vowed it willingly vnto the Lord thy God: for thou haft fpoken it with thy mouth.

24 ¶ When thou commeft vnto thy neighbours vineyard, then thou maieft eate grapes at thy pleasure, as much as thou wilt: but thou fhalt put none in thy veffell.

25 ¶ When thou commeft vnto thy neighbours corne, thou maieft plucke the eares with thine hand, but thou fhalt not mooue a sickle to thy neighbours corne.

## CHAP. XXIII.

1 Disorcement is permitted. 5 Hee that is newly married is exempted from warre. 6 Of the pledge. 14 Wages must not be retained. 16 The good must not be punished for the bad. 17 The care of the ftrangers, fatherleffe, and widow.

W Hen a man taketh a wife, and marieth her, if fo bee fhee finde no fauour in his eyes, becaufe he hath efpied fome filthineffe in her, a then let him write her a bill of disorcement, and put it in her hand, and fend her out of his houfe.

2 And when fhe is depriued out of his houfe, and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of disorcement, and put it in her hand, and fend her out of his houfe, or if the latter man die which tooke her to wife:

4 Then her firft husband, which fend her away, may not take her againe to be his wife, after that fhee is defiled: for that is abomination in the fight of the Lord, and thou fhalt not caufe the land to finne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man taketh a new wife, he fhall not goe a warfare, neither fhall hee be charged with any bufineffe, but fhall bee free at home one yeere, and reioyce with his wife, which hee hath taken.

6 ¶ No man fhall take the nether nor the upper d. milstone to pledge: for this gage is his liuing.

7 ¶ If any man bee found ftealing any of his brethren of the children of Ifrael, and maketh marchandize of him, or felleth him, that chiefe fhall die: fo fhalt thou put euill away from among you.

8 ¶ Take heed of the plague of leproffe, that thou obferue diligently, and doe according to all that the Priests of the Levites fhall teach you: take heed ye doe as I commanded them.

9 Remember what the Lord thy God did vnto ¶ Midian by the way after that yee were come out of Egypt.

10 ¶ When thou fhalt afke againe of thy neighbour

As Gods minifter, And charged with Lettine fame. Ioh. 4. 1.

1 The minifter for the he. of their hear. 1 If thou thine thy churche to thy brother, god will fce. to his fons toward thee.

2 If the vower be lawfull and godly.

3 Being hired for to labour.

4 Tethering home to thine houfe. Matt. 23. 5.

5 Hee by God fufficiently not that light diforcement, but permitteth it to auoide further inconuenience. Matt. 19. 7.

6 Seeing that by diuining her, he indged her to be vncleane and defiled.

7 That they might learn to know one anothers conditions, and to fte toward line in godly peace.

8 Not any thing whereby a man getteth his liuing.

9 Leuit. 23. 29

10 Num. 32. 10.

1 Eufier to beate office, or to marrie a wife. 2 This was to caufe them to line chafly, that their poffitue might not be reiected. Nbr. 13. 1.

3 Hee by hee comdemneth all that further not the children of God in their votacion. Num. 22. 5. 6.

4 Then Gualchane nothing to doe with them.

5 If the fathers had remoued their idolatrie, and reduced circumfpection.

6 For the neceffities of nature.

7 Meaning hereby that his people fhould be pure both in body and foule.

8 This is meant of the heathen, who fled for their mafters emile, and embraced the true religion. 9 Bar gure.

10 Forbidding hereby that any gaine gotten of euill things fhould be applied to the fervice of God, Matthe. 1. 7.

¶ Or, while the sonne of the father beeth.

As much as of the others: I see he hel vnnorithy

¶ Though hee would bee vnshamefull, yet God will not forget it.  
\* Leuit. 19. 13.  
Iob 4. 14.

\* 1. King. 14. 6.  
2. Chron. 35. 4.  
Iete. 31. 29. 30.  
Zack 13. 20.

¶ Because the world did least esteeme these sort of people, therefore God hath made care out them.

\* Leuit. 19. 9. and 23. 24.

¶ Or, gatherest thine oliue.

¶ Or, the grapes of thy vineyard.

¶ God iudged them not mindfull of his benefite, except they were beneficiall vnto others.

¶ Whether there be a plaintiffe or none, the magistrates ought to trie out faultes, and punish according to the crime.  
¶ When the crime doth touch not death.  
¶ The Iewes of superstition afterward tooke one wayes, Cor. 11. 24

\* 1. Cor. 9. 9.  
1. Tim. 5. 18.  
\* Ruth 4. 3.  
Math. 22. 34.  
Mathe. 12. 19.  
Looke 20. 29.

# appointinger. To

if any thing lent, thou shalt not goe into his house to fetch his pledge.

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it be a poore body, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, and blesse thee: and it shalbe righteousness vnto thee before the Lord thy God.

14 ¶ Thou shalt not oppresse an hyrd seruant that is needy & poore, neither of thy brethren, nor of thy stranger that is in the land within thy gates.

15 ¶ Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for he is poore, and therewith sustainteth his life: least he crye against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ \* The fathers shall not be put to death for the children, nor the children put to death for the fathers, but every man shall be put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of the stranger, nor of the fatherlesse, nor take a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I command thee to doe this thing.

19 ¶ \* When thou cuttest downe thine haruest in thy field, and hast forgotten a sheafe in the field, thou shalt not goe againe to fetch it, but it shalbe for the stranger, for the fatherlesse, and for the widowe: that the Lord thy God may blesse thee in all the workes of thine hands.

20 When thou shalt beate thine oliue tree, thou shalt not goe out the boughes againe, but it shalbe for the stranger, for the fatherlesse, and for the widowe.

21. When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widowe.

22 And remember that thou wast a seruant in the land of Egypt: therefore I command thee to doe this thing.

## CHAP. XXV.

¶ The beating of the offenders. 1 To raise vp seed to the kinfe.

men. 11 In what case a womans hand must be cut off.

13 Of inu weights and measures. 15 To destroy the Amalekites.

¶ When there shall bee strife betweene men, and they shall come vnto iudgement, and sentence shall bee giuen vpon them, and the righteous shall be iustified, and the wicked condemned.

2 Then if so be the wicked be worthy to bee beaten, the iudge shall cause him to lie downe, and to bee beaten before his face, according to his trespass, vnto a certaine number.

3 ¶ Fourtie stripes shall bee cause him to haue, and not past, least if he should exceed and beat him about that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ \* Thou shalt not mouell the oxe that treadeth out the corne.

5 ¶ \* If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marrie without, that is, vnto a stranger,

# Deuteronomie.

# raise seede to the kinfman.

but his kinsman shall goe in vnto her, and take her to wife, and doe the kinsfemens office to her.

6 And the first borne which the beareth, shall succeede in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinsfemoman, then let his kinsfemoman goe vp to the gate vnto the Elders, and say, My kinsfemane refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinsfemane vnto me.

8 Then the Elders of his citie shall call him, and commune with him: if hee stand and say, I will not take her,

9 Then shall his kinsfemane come vnto him in the presence of the Elders, and loose his shooe from his foot, and spit in his face, and answere, and say, So shall it bee done vnto that man that will not build vp his brothers house.

10 And his name shall be called in Israel, The house of him whose shooe is put off.

11 ¶ \* When men strue together, one with another, if the wife of the one come neere, for to rid her husband out of the handes of him that smiteth him, and put forth her hand, and take him by his priuities,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two manner of weights, a great and a small:

14 Neither shalt thou haue in thine house diuers measures, a great and a small:

15 But thou shalt haue a right and iust weight: a perfit and iust measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that do such things, and all that doe vnrightously, are abominatious vnto the Lord thy God.

17 ¶ Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How hee met thee by the way, and smote the hindmost of you, all that were feeble behind thee, when thou wast faint and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land which the Lord thy God giueth thee for an inheritance to possesse it, then thou shalt put out the remembrance of Amalek from vnder heauen: forget not.

## CHAP. XXVI.

¶ The offering of the first fruits. ¶ What they must professe when they offer it. ¶ The fathers of the first yeere.

13 Their protestation in offering it. 19 To what houses God preferreth them which acknowledge him to be their Lord.

¶ Also when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt possesse it, and dwell therein,

2 ¶ Then shalt thou take of the first of all the fruit of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, and goe vnto the place which the Lord thy God shall chuse, to place his name there.

3 And thou shalt come vnto the Priest, that shalbe in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thy hand, and set it downe before the altar of the Lord

¶ Because the Hebrew word signifiesh not the natural brother, and the word that signifiesh a brother, is taken also for a kinsfemane: it seemeth that it is hee meaning that the natural brother should marrie his brothers wife, but some other of the kindred that was in that degree which might matric.

¶ This Law importeth that godly shamefastnesse be preferred: for it is an horrible thing to see a woman putt shame.

¶ Elin. stone and stone.

¶ Elin. Epilob and Epilob, read Enob, 16. 36

¶ Exod. 17. 9.

¶ This was partly accomplished by Saul, about 450. yeeres afterwarde.

¶ By this ceremony they acknowledged that they receiued the land of Canaan as a free gift of God, & to be called vpon, festive, and worshipped spiritually, Chap. 13. 3.



Lord thy God.

5 And thou shalt answer and say before the Lord thy God, A *c* Syrian was my father, who being ready to perish for hunger, went down into Egypt, and sojourned there with a small company, and grew there vnto a nation great, mighty <sup>a</sup> and full of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when we cried vnto the Lord God of our fathers, the Lord heare our voyce, and looked on our aduerfities, and on our labour, and on our oppression:

8 And the Lord brought vs out of Egypt in a mighty hand, and stretched out arme, with great terriblefse, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, *euen* a land that floweth with milke and hony.

10 And now, loe, I haue brought the first fruites of the land, which thou, O Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee, and to thine household, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tythes of thine increase, the third yeere, *which is* the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eate within thy gates, and be satisfied.

13 Then thou shalt say before the Lord thy God, I haue brought the halowed thing out of mine house, and also haue giuen it to the Leuites and to the strangers, to the fatherlesse and to the widow, according to al thy commandments which thou hast commanded mee: I haue *i* transgressed none of the commandments, nor forgotten them.

14 I haue not eaten thereof in my mourning, nor sufficed ought to perish through uncleannes, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lord my God: I haue done *m* after all that thou hast commanded me.

15 Looke downe from thine holy habitation, *euen* from heauen, and blesse thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to do these ordinances & lawes: keepe them therefore, and do them with a all thine heart, and with all thy soule.

17 Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandments, and his lawes, and to hearken vnto his voyce.

18 ¶ And the Lord hath set thee vp this day, to be a precious people vnto him (as he hath promised thee) and that thou shouldest keepe all his commandments.

19 And to make thee high above all nations (which hee hath made) in praise, and in name, and in glory, \* and that thou shouldest be an holy people vnto the Lord thy God, as hee hath said.

# CHAP. XXVII.

*a* They are commanded to write the law upon stones for a remembrance. *s* Also to build an altar. *13* The cursing are given on mount Ebal.

Then Moses with the Elders of Israel commanded the people, saying, Keepe all the commandments, which I commanded you this day.

2 And when ye shall passe ouer Iordan vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister.

3 And shalt write vpon them all the words of this Law, when thou shalt come ouer, that thou myest go into the land which the Lord thy God giueth thee: a land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Iordan, ye shall set vp these stones, which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

5 ¶ And there shalt thou build vnto the Lord thy God an altar, *euen* an altar of stones: thou shalt lift none yron instrument vpon them.

6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Law, a well and plainly.

9 ¶ And Moses and the Priests of the Leuites, spake vnto all Israel, saying, Take heede and heare, O Israel: this day art thou become the people of the Lord thy God.

10 Thou shalt hearken therefore vnto the voyce of the Lord thy God, and doe his commandments and his ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizim, to blesse the people when ye shall passe ouer Iordan: Simeon, and Levi, and Iudah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand vpon mount Ebal, to scurle: Reuben, Gad, and Acher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answer and say vnto all the men of Israel with a loud voyce,

15 ¶ Cursed be the man that shall make any carved or molten image, *which is* an abomination vnto the Lord, the worke of the hands of the craftsman, and putteth it in a secret place: And all the people shall answer and say: So be it.

16 Cursed be he that iureth his father and his mother: And all the people shall say: So be it.

17 Cursed be he that reuereneth his neighbours mark: And all the people shall say: So be it.

18 Cursed be he that maketh the blind go out of the way: and all the people shall say: So be it.

19 Cursed be he that hindreth the right of the stranger, the fatherlesse, and the widow: And all the people shall say: So be it.

20 Cursed be he that lieth with his fathers wife: for he hath vncouered his fathers skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lieth with his mother in law: and all the people shall say: So be it.

*c* Meaning, Iakob who learned to yeere in Syria.

*d* Only by Gods mercy, and not by their fathers desertings.

*e* Alleging the promises made vnto our fathers, Abraham, Iakob, and Iakob.

*f* In token of a thankful heart, and mindful of this benefit.

*g* Signifying that God giueth vs not goods for our felicitie only, but for their viles also which are committed to our charge.

*h* Without hypocricie.

\* Chap. 14. 27. Of malice and conceit. Or, for any necessity.

*i* By putting them to any prophane vfe.

*m* As farre as my sinne full name would suffer: for else, as David and Paul say, there is none in us, Psal. 143. Rom. 3. 10.

*n* With a good and simple conscience.

*o* Signifying that there is a mutual bond between God and his people.

\* Chap. 6. and 14. 2. \* Chap. 4. 7. and 28. 1. \* Chap. 7. 6. and 14. 2.

*a* As Gods minister, and charged with the same. \* Iosh. 4. 1.

*b* God would that his Law should be set up in the borders of the land of Canaan, that all that looked thereon might know that the land was dedicated to his service.

\* Exod. 20. 25. Iosh. 8. 31. The altar should not be curiously wrought, because it should continue but for a time: for God would have, but our altar in Iudah.

*c* That every one may well read it, and understand it.

*e* This condition hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

*f* Meaning, Ephraim and Manasse.

*g* Signifying, that if thou would not obey Gods law, thou shouldst be made to obey for teate.

*h* Vnder this he containeth all the corruptions of Gods service, and the transgression of the 10<sup>th</sup> table.

*i* Or, commeth: & his app. vnto the 5<sup>th</sup> table. *k* He commandeth all inuities and extorsions. *l* Meaning, that helpe not and encourage not his iniquities.

*m* In committing with against him, Leuit. 20. 17. and chap. 20. 30. Ezk. 22. 10.

*n* Meaning, his viener mother.

**Cursings, and blessings. Deuteronomie. Cursings, plagues and threatnings.**

o For God that  
seeth in hearts, will  
revenge it.  
\* Ezek. 22, 30.  
  
\* Galat. 3, 10.

24 Cursed bee he that smiteth his neighbour  
secretly: And all the people shall say: So be it.  
25 \* Cursed bee he that taketh a reward to put  
to death innocent blood: And all the people shall  
say: So be it.  
26 \* Cursed bee he that confirmeth not all the  
words of this Law, to doe them: And all the peo-  
ple shall say: So be it.

a He will make  
thee the most excel-  
lent of all people.

b When thou thin-  
kest thy selfe for-  
tunate.  
c Thou shalt life  
wealthily.

d Thy children and  
succession,

e All thine enter-  
prises shall haue  
good successe.

f Meaning, many  
waters.

g God will blesse  
us, if we doe our  
duty, and not be  
idle.

h In that he is thy  
God, and thou art  
his people.

i For nothing in  
the earth is prohi-  
bited, but when God  
forbideth his servants  
from heauen.  
\* Chap 15. 6.  
\* Or, for I will

\* 10th 23. 6.

\* Levitic 26 14.  
Lament a 27.  
Mat. 11. 20.  
Deuter 1. 20.

i Or, store.

**Deuteronomie.**

the fruit of thy land, the increase of thy kine, and  
the flocks of thy sheepe.

19 Cursed shalt thou bee when thou comest  
in, and cursed shalt thou bee when thou goest out.

20 The Lord shall fend vpon thee cursing,  
trouble, and shame, in all that which thou settest  
thine hand to doe, vntill thou be destroyed, and  
perish quickly, because of the wickednesse of thy  
works, whereby thou hast forsaken me.

21 The Lord shall make the pestilence cleave  
vnto thee, vntill he hath consumed thee from the  
land, whither thou goest to possesse it.

22 \* The Lord shall limite thee with a con-  
sumption, and with the feuer, and with a burning  
ague, and with feruent heate, and with the sword,  
and with blasting, and with the mildew, and they  
shall pursue thee vntill thou perish.

23 And thine heauen that is ouer thine head,  
shalbe like brasse, and the earth y<sup>e</sup> is vnder thee, yron.

24 The Lord shall giue thee for the raine of thy  
land, dust and ashes: *even from y<sup>e</sup> heauen* shall it  
come downe vpon thee, vntill thou shalt be destroyed.

25 And the Lord shall cause thee to fall before  
thine enemies: thou shalt come out one way a-  
gainst them, and shalt flee seuen wayes before  
them, and shalt be scattered through all the king-  
domes of the earth.

26 And thy meate carkeis shall bee meat vnto all  
foules of the aire, and vnto the beasts of the earth,  
and none shall fray them away.

27 The Lord wil smite thee with the botch of  
Egypt, and with the emeroids, and with the scab,  
and with the itch, that thou canst not be healed.

28 And the Lord shall smite thee with mad-  
nesse, and with blindness, and with astonying of  
heart.

29 Thou shalt also grope at noone dayes, as  
the blinde gropeth in darkenesse, and shalt not  
prosper in thy wayes: thou shalt neuer but be op-  
pressed with wrong, and be powled euermore, and  
no man shall succour thee.

30 Thou shalt beroth a wife, and another man  
shall lie with her: thou shalt build an house, and  
shalt not dwell therein: thou shalt plant a vineyard,  
and shalt not dwell therein.

31 Thine eye shall bee slaine before thine eyes,  
and thou shalt not eat thereof: thine affe shall be  
violently taken away before thy face, and shall not  
be restored to thee: thy sheepe shall be giuen vnto  
thine enemies, & no man shall rescue them for thee.

32 Thy sonnes and thy daughters shall be giuen  
vnto another people, and thine eyes shall fill  
lookes for them, euen till they fall out, and there  
shall be no power in thine hand.

33 The fruites of thy land and all thy labours  
shall a people which thou knowest not, eate, and  
thou shalt neuer but suffer wrong, and violence  
alway:

34 So that thou shalt bee made for the fight  
which thine eyes shall see.

35 The Lord shall smite thee in the knees, and  
in the thighes, with a sore toreh, that thou canst  
not be healed: euen from the sole of the foot, vnto  
the top of thine head.

36 The Lord shall bring thee and thy King  
(which thou shalt set ouer thee) vnto a nation,  
which neither thou nor thy fathers haue known,  
and there thou shalt serue other gods, euen wood  
and stone.

Or, rebuke.

\* Levitic 26, 16.

Or, drought.

k It shall giue thee  
no more moytue  
then if it were of  
brasse.  
l Or, out of the sky  
as dust raised with  
winde.

I Some reade, thou  
shalt be a terror  
and feare, when  
they shall see  
how God hath  
plagued thee.  
m Thou shalt be  
cursed both in thy  
life and in thy  
death: for the ba-  
ptist is a testimony  
of the resurrection:  
which signe for thy  
wickednesse thou  
shalt lacke.  
n In things most  
evident and cleare  
thou shalt lacke  
discretion and  
iudgement.

† Eter. make it  
commen.

o When they shall  
curre from their  
captiuitie.

p As he did Ma-  
nach, Isachar,  
Zebulais and  
others.



\* Iere. 24, 9, and  
25, 9. a. king. 8, 7

\* Mich. 6, 15.  
Hag. 1, 8.

¶ Or, be shaken be-  
fore they be wipr.

¶ Under one kind  
hee containeth all  
the venome, which  
destroy the fruit  
of the land : and  
this is an evident  
token of Gods  
curse.

¶ Gods plagues shall  
be evident signes  
that hee is offended  
with thee.

¶ Or, be hrought  
onward as impudent.

¶ Or, first borne of  
ely in lusher.

¶ Or, gates.

\* Leuit. 26, 29.  
a. King. 6, 19. Lam.  
43, 6. Baruch 4, 3.

\* Chap. 15, 9.

37 And thou shalt \* be a wonder, a prouerbe  
and a common talke among all people, whither the  
Lord shall cary thee.

38 \* Thou shalt carie out much seede into the  
field, and shalt gather but little in: for the grasshoppers  
shall destroy it.

39 Thou shalt plant a vineyard, and dresse it,  
but shalt neither drinke of the wine, nor gather  
the grapes: for the wormes shall eat it.

40 Thou shalt haue Oliue trees in all thy  
coasts, but shalt not anynt thy selfe with the  
oyle: for thine oliues shall ¶ fall.

41 Thou shalt beget sonnes and daughters,  
but shalt not haue them : for they shall goe into  
captiuitie.

42 All thy trees and fruites of thy land ¶ shall  
the grasshopper confume.

43 The stranger that is among you, shall climbe  
about thee vpon hie, and thou shalt come downe  
beneath alow.

44 He shall lend thee, &c thou shalt not lend him:  
he shall bee the head, and thou shalt bee the taile.

45 Moreover, all these curses shall come vpon  
thee, and shall pursue thee and ouertake thee, till  
thou be destroyed, because thou obeydest not the  
voyce of the Lord thy God, to keepe his com-  
mandmentes, and his ordinances, which he com-  
manded thee:

46 And they shall bee vpon \* thee for signes  
and wonders, and vpon thy feed for euer,

47 Because thou seruest not the Lord thy God  
with ioyfulness, and with a good heart, for the  
abundance of all thinges.

48 Therefore thou shalt serue thine enemies  
which the Lord shall send vpon thee, in hunger  
and in thirst, and in nakednesse, and in need of all  
things: and he shall put a yoke of yron vpon thy  
necke vntill he haue destroyed thee.

49 The Lord shall bring a nation vpon thee  
from farre, *even* from the end of the world, flying  
swiftly as an eagle: a nation whose tongue thou shalt  
not vnderstand:

50 A nation of a ¶ fierce countenance, which  
will not regard the person of the olde, nor haue  
compassion of the yong.

51 The same shall eate the fruit of thy cattell,  
and the fruit of thy land, vntill thou be destroyed,  
and he shall leaue thee neither wheate, wine, nor  
oyle, neither the ¶ increase of thy kine, nor the  
flocks of thy sheepe, vntill he haue brought thee  
to nought.

52 And he shall besiege thee in all thy cities,  
vntill thine high and strong walles fall downe,  
wherein thou trustedst in all the land : and hee  
shall besiege thee in all thy ¶ cities thorowout all  
thy lande, which the Lord thy God hath giuen  
thee.

53 \* And thou shalt eate the fruit of thy body,  
*even* the flesh of thy sonnes and thy daughters,  
which the Lord thy God hath giuen thee, during  
the siege and straitnesse wherein thine enemies  
shall inclose thee:

54 So that the man (that is tender and exceed-  
ing dainty among you), \* shall be grieved at his  
brother, and at his wife that lieth in his bosome,  
and at the remnant of his children, which hee  
hath yet left,

55 For feare of giuing vnto any of them of  
the flesh of his children, whom he shall eate, be-  
cause he hath nothing left him in that siege, and

straitnesse, wherewith thine enemy shall besiege  
thee in all thy cities.

56 The tender and dainty woman among  
you, which neuer would venture to see the sole of  
her foot vpon the ground (for her softnesse and  
tendernesse) shall be grieved at her husband and  
lieth in her bosome, and at her sonne, and at her  
daughter,

57 And at her afterbirth (that shall come out  
from between her feete) and at her children,  
which she shall beare: for when all things lacke,  
she shall eate them secretly, during the siege and  
straitnesse wherewith thine enemy shall besiege  
thee in thy cities.

58 ¶ If thou wilt not keepe and doe \* all the  
wordes of this Law (that are written in this book)  
and feare this glorious and fearefull Name, THE  
LORD THY GOD,

59 Then the Lord will make thy plagues won-  
derfull, and the plagues of thy feede, *even* great  
plagues, and of long continuance, and sore dis-  
eases, and of long durance.

60 Moreover, he will bring vpon thee all the  
diseases of Egypt, whereof thou wast afraid, and  
they shall cleaue vnto thee.

61 And euery sickenesse, and euery plague,  
which is not \* written in the booke of this Law,  
will the Lord heape vpon thee, vntill thou be de-  
stroyed.

62 And yee shall be left few in number, where  
ye were as the \* starnes of heauen in multitude,  
because thou wouldest not obey the voyce of the  
Lord thy God.

63 And as the Lord hath reioyced ouer you,  
to doe you good, and to multiply you, so he will  
reioyce ouer you, to destroy you, and bring you to  
nought, and ye shall be rooted out of the land,  
whither thou goest to possesse it.

64 And the Lord shall ¶ scatter thee among  
all people from the one end of the world vnto the  
other, and there thou shalt serue other gods, which  
thou hast not known, nor thy fathers, *even*  
wood and stone.

65 Also among these nations thou shalt finde  
no rest, neither shall the sole of thy foot haue rest:  
for the Lord shall giue thee there a trembling  
heart, and looking to returne till thine eyes fall out,  
and a sorrowfull mind.

66 And thy life shall ¶ hang before thee, and  
thou shalt feare both night and day, and shalt haue  
none assurance of thy life.

67 In the morning thou shalt say, Would God  
it were euening, and at euening thou shalt say,  
Would God it were morning, for the feare of thine  
heart, which thou shalt feare, and for the sight of  
thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt  
again with ships by the way, whereof I sayde  
vnto thee, Thou shalt see it no more againe : and  
there yee shall sell your selues vnto your enemies  
for bondmen and bondwomen, and there shall be  
no buyer.

## CHAP. XXIX.

a The people are exhorted to observe the commandmentes.  
20 The whole people from the highest to the lowest are com-  
prehended vnder Gods commandment. 29 The punishment of  
him that flattereth himself in his wickednesse. 34 The  
cause of Gods wrath against his people.

These are the \* wordes of the covenant which  
the Lord commanded Moses to make with

f As came to passe  
in the dayes of Je-  
ram king of Iheru-  
salem, 6, 10, and  
when the Romanes  
besieged Ierusalem.  
Hunger shall fo-  
rite her, that she  
shall be ready to  
eate her childe  
before it be de-  
livered.

¶ For he that offend-  
eth in one, is guiltie  
of all, Iam. 2, 10

x Declaring, that  
God hath infinite  
mercy to plague  
the wicked, besides  
them that are  
ordinarie or  
written.  
\* Chap. 10, 32.

y Signifying that it  
is a singular gift of  
God to be in a  
place whereas we  
may worship God  
purely, and declare  
our faith and re-  
ligion.

¶ Or, thou shalt be  
in doubt of thy  
life.

Because they were  
vnmindfull of that  
misdeed, when the  
Sea gaue place for  
them to passe  
thorow.

a That is, the arti-  
cles, or condi-  
tions.

b At the first giving of the Law, which was forty yeeres before.

c The proofes of my p wor. d Hee sheweth that it is not in mans power to understand the merities of God. If it be not given him from above.

e Made by mans arte, but Manna, which is called the bread of Angels.

\* Chap. 4. 6. a King. 2. 3.

f Who knoweth man heart, and therefore ye may not trike to himselfe with him.

g Alindring to them, that when they made a fine covenant, divided a beast in twaine, and pill betwene the parted sides. Gen. 15. 10.

h Mesning, their pollicitie.

i Such finne, as the bitter founte thereof might choke and destroy you. \* Actes 8. 23. h For as he that is thirstie desireth to drinke much, so he that followeth his appetites, feedeth with all meates, and yet cannot be satisfied.

the children of Israel, in the land of Moab, beside the covenant which hee had made with them in Horeb.

2 And Moses called all Israel, and said vnto them, Ye haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his seruants, and vnto all his land,

3 The great tentations which thine eyes haue seene, those great miracles and wonders;

4 Yet the Lord hath not giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

5 And I haue leit you forty yeeres in the wilderness: your cloathes are not waxed olde vpon you, neither is thy shoe waxed olde vpon thy foote,

6 Yee haue eaten no bread, neither drunke wine, nor strong drinke, that ye might know how that I am the Lord your God.

7 After, ye came vnto this place, and Sihon King of Heshbon, and Og King of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manassih.

9 Keepe therefore the wordes of this covenant and doe them, that yee may prosper in all that ye shall doe.

10 Ye find this day every one of you before the Lord your God: your heads of your tribes, your Elders and your officers, *even* all the men of Israel:

11 Your children, your wiues, and thy stranger that is in thy campe, from the heuer of thy wood, vnto the drawer of thy water,

12 That thou shouldest passe into the covenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

13 For to establish thee this day a people vnto himselfe, and that he may be vnto thee a God, as he hath said vnto thee, and as he hath sworn vnto thy fathers, Abraham, Izhak, and Iakob.

14 Neither make I this covenant and this oathe with you only,

15 But *aforsell* with him that standeth here with vs this day before the Lord our God, as with *us* that is not here with vs this day.

16 For ye knowe, how we haue dwelt in the land of Egypt, and how we passed thorow the middes of the nations, which ye passed by

17 And ye haue seene their abominations and their idoles (wood and stone, silver and golde) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lord our God, to goe and serue the gods of these nations, and that there should not be among you any roote that bringeth forth gall and wormewood,

19 So that when he heareth the wordes of this curse, he shall blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburne fline of mine owne heart, thus adding drunkennesse to thirst.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his ielousie shall smoke against that man, and every curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from

vnder heauen,

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the covenant, that is written in the booke of this Law.

22 So that the 1 generation to come, *even* your children, that shall rise vp after you, and the stranger that shall come from a furre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord hath smite it;

23 (For all that land shall burne with brimstone and salt: it shall not be sowed, nor bring forth, nor any graffe shall growe therein, like as in the ouerthrowing of \* Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrow in his wrath and in his anger.)

24 Then shall all nations say, \* Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

25 And they shall answere, Because they haue forsaken the covenant of the Lord God of their fathers, which hee had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: *even* gods which they knew not, and which had giuen them nothing.

27 Therefore the wrath of the Lord waxed hot against this land, to bring vpon it every curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as appeareth this day.

29 The *secret* things *belong* to the Lord our God, but the things reuealed *belong* vnto vs, and to our children for ever, that wee may doe all the wordes of this Law.

# CHAP. XXX.

1 *Moses shewed when they repented.* 6 *The Lord doth circumsise the heart.* 11 *All curses of ignorance are taken away.* 15, 19 *Life and death is set before them.* 20 *The Lord is their life which obey him.*

NOW when all these things shall come vpon thee, *either* the blessing or the curse which I haue set before thee, and thou shalt tune into thine heart, among all the nations whither the Lord thy God hath drinen thee,

2 And shalt returne vnto the Lord thy God, and obey his voyce in all that I command thee this day: thou, and thy children with all thine heart and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God hath scattered thee.

4 Though thou werest cast vnto the vtmost part of heauen, from thence will the Lord thy God gather thee, and from thence will he take thee,

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and hee will shew thee fauour, and will multiply thee above thy fathers.

6 And the Lord thy God will *circumsise* thine heart, and the heart of thy feede, that thou mayest loue the Lord thy God with all thine heart, and with all thy soule, that thou mayest line,

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

1 Gods plagues vpon them that rebel against him, shall be so strange, that all ages shall be astonished.

\* Gen. 29. 24, 25.

\* 1 King. 9. 8. Iste. 22. 8.

1 Or, which had not giuen them a land to possess. m Moles hereby prometh their circumsise, which feede those things that are only knowne to God: and their negligence that regard not that, which God hath reuealed vnto them, as the Law.

1 By calling to remembrance, both his mercies and plagues.

1 In true repentance is none hypocrisie.

1 Men to the worlds end.

1 And bring thee into thy country.

1 God will purge. All thy wicked affections, which thing is not in thine owne power to doe.



if wee will haue  
God to worke in  
vs with his holy  
Spirit, wee must  
strive againe to him  
by repentance.

g He meaneth not  
that God is subiect  
to the passions, to  
reioyce, or to be  
sadd, but he teacheth  
his manner of  
reioyce to declare  
the loue that hee  
beareth vnto vs.  
h The Law is so  
evident that none  
can pretend igno-  
rance.

by heauen and the  
earth hee meaneth pla-  
ces most farre di-  
stant.

h Euen the law and  
the Gospell.

by faith in Christ.

m So that to loue  
and obey God, is  
only life and  
felicitie.

n In the addeth these  
promises to signifie  
that it is for our  
benefite that we loue  
him, and not for  
his.

\* Chap. 4. 26.

o That is, loue and  
obey God: which  
thing is not in  
mans power, but  
Gods Spirit onely  
worketh it in his  
elect.

a I can ne longer  
gouerne mine office.

\* Num. 10. 12.  
chap. 3. 26.

\* Num. 27. 18.

\* Num. 21. 24.

b Into your hands.

8 <sup>f</sup> Returne thou therefore, and obey the voyce  
of the Lord, and doe all his commaundements,  
which I command thee this day.

9 And the Lord thy God will make thee pleu-  
rentous in euery worke of thine hand, in the fruit  
of thy body, and in the fruit of thy cattell, and in  
the fruit of the land for thy wealth: for the Lord  
will turne againe, and g reioyce ouer thee to do  
thee good, as he reioycied ouer thy fathers,

10 Because thou shalt obey the voyce of the  
Lord thy God, in keeping his commaundements and  
his ordinances, which are written in the booke of  
this Law, when thou shalt returne vnto the Lord  
thy God with all thine heart &c with all thy soule.

11 <sup>f</sup> For this commaundement which I com-  
mand thee this day, is h not hid from thee, neither  
is it farre off.

12 It is not in heauen, that thou shouldst  
say, \* Who shall go vp for vs to heauen, and bring  
it vs, and cause vs to heare it, that we may do it?

13 Neither is it beyond the sea, that thou  
shouldst say, Who shall go ouer the sea for vs, and  
bring it vs, & cause vs to heare it, y we may do it?

14 But the word is very neare vnto thee: <sup>euen</sup>  
in thy mouth, and in thine heart, for to do it.

15 Beholde, I haue set before thee this day  
life and good, death and euill,

16 In that I command thee this day, m to  
loue the Lord thy God, to walke in his wayes, and  
to keepe his commaundements, and his ordinan-  
ces, and his lawes, that thou mayest a liue, and be  
multiplied, and that the Lord thy God may blesse  
thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou  
wilt not obey, but shalt be seduced and worship  
other gods, and serue them,

18 I pronounce vnto you this day, y ye shall surely  
perish, ye shall not prolong your dayes in y land,  
whither thou passest ouer Iorden to possesse it.

19 \* I call heauen and earth to reorde this  
day against you, that I haue set before you life and  
death, blessing and cursing: therefore o chuse life,  
that both thou and thy feede may liue,

20 By louing the Lord thy God, by obeying  
his voyce, and by cleauing vnto him: for hee is  
thy life, and the length of thy dayes: that thou  
mayest dwell in the land which the Lord swaie vn-  
to thy fathers, Abraham, Izhak, and Iaakob, to  
giue them.

### CHAP. XXXI.

21 <sup>a</sup> 7 Moses preparing himselfe to die, appointeth Iosua to  
rule the people. 9 He giueth the law to the Levites, that  
they should read it to the people. 19 God giueth them a song  
as a witness betwene him and them. 23 God confirmeth  
Iosua. 29 Moses sweareth them that they will rebell  
after his death.

**T**hen Moses went and spake these wordes vnto  
all Israel,

2 And saide vnto them, I am an hundred and  
twenty yeeres olde this day: I can no more goe  
out and in: also the Lord hath saide vnto mee,  
\* Thou shalt not goe ouer this Iorden.

3 The Lord thy God he will goe ouer before  
thee: hee will destroy these nations before thee,  
and thou shalt possesse them. \* Iosua, he shall goe  
before thee, as the Lord hath saide.

4 And the Lord shall doe vnto them, as hee  
did to \* Sihon and to Og kings of the Amorites,  
and vnto their land whom he destroyed.

5 And the Lord shall giue them b before you,  
that ye may do vnto them according vnto euery

\* commaundement which I haue commanded you.  
6 Plucke y vp your hearts therefore, and be  
strong: dreide not, nor be affraide of them: for the  
Lord thy God himselfe doeth goe with thee: hee  
will not faile thee, nor forsake thee.

7 <sup>f</sup> And Moses called Iosua, and saide vnto  
him in the sight of all Israel, Be c of a good cou-  
rage and strong: for thou shalt goe with this peo-  
ple vnto the lnd which the Lord hath sworne vn-  
to their fathers, to giue them, and thou shalt giue it  
them to inherit.

8 And the Lord himselfe doeth d goe before  
thee: hee will be with thee: hee will not faile thee,  
neither forsake thee: feare not therefore, nor be  
dificomforted.

9 <sup>f</sup> And Moses wrote this law, and deliuered  
it vnto the Priests the sonnes of Leni (which bare  
the Arke of the conenant of the Lord) and vnto  
all the Elders of Israel.

10 And Moses commanded them, saying, \* E-  
uery seventh yeare \* when the yeere of freedome  
shall be in the feast of the Tabernacles:

11 When all Israel shall come to appeare e be-  
fore the Lord thy God, in the place which hee  
shall chuse, thou shalt read this Law before all  
Israel, that they may heare it.

12 Gather the people together: men, and wo-  
men, and children, and thy stranger that is within  
thy gates, that they may heare, and that they may  
learne, and feare the Lord your God, and keepe  
and obserue all the wordes of this Law,

13 And that their children which shall not  
knowen it, may heare it, and learne to feare the  
Lord your God, as long as ye liue in the land, whi-  
ther ye goe ouer Iorden to possesse it.

14 <sup>f</sup> Then the Lord saide vnto Moses, Behold,  
thy dayes are come, that thou must dy: Call Ios-  
ua, and stand ye in the Tabernacle of the Con-  
gregation that I may giue him a charge. So Mo-  
ses and Iosua went, and stood in the Tabernacle  
of the Congregation.

15 And the Lord appeared in the Tabernacle,  
in the pillar of a g cloude, and the pillar of the  
cloude stood ouer the doore of the Taber-  
nacle.

16 <sup>f</sup> And the Lord said vnto Moses, Behold,  
thou shalt sleepe with thy fathers, and this people  
will rife vp, and go a whoring after the gods of a  
strange land (whither they goe to dwell therein)  
and will forsake me, & breake my conenant which  
I haue made with them.

17 Wherefore my wrath will waxe hore against  
them at that day, and I will forsake them, and  
will hhide my face from them: then they shall be  
confused, and many adulteries and tribulations  
shall come vpon them: so then they will say, Are  
not these troubles come vpon mee, because God is  
not with me?

18 But I will surely hhide my face in that day,  
because of all the euill which they shall commit, in  
that they are turned vnto other gods.

19 Now therefore write yee this song for you,  
and reach it to the children of Israel: put it in their  
monthes, that this song may bee my witness  
against the children of Israel.

20 For I will bring them into the land (which  
I swaie vnto their fathers) that floweth with milke  
and hony: and they shall eate and fill themselves,  
and waxe fat: k then shall they turne vnto other  
gods, and serue them, and contemne mee, and  
breake

\* Chap. 7. 2.  
Or, he of good  
courage.

For he that must  
gouerne the people,  
hath neede to be  
valliant to repress  
vice, and constant  
to maintaine ver-  
tye.  
d Signifying that  
man can neuer be  
of good courage,  
except he be per-  
suaded of Gods fa-  
uour and assistance.

\* Nehem. 8. 2.  
\* Chap. 15. 2.

e Before the Arke  
of the conenant,  
which was the  
signe of Gods pre-  
sence, and the figure  
of Christ.

f Which were not  
borne when the  
law was giuen.

g Or, Remembrance.

h In a cloude that  
was fashioned like a  
pillar.

i That is, I will take  
my fauour from  
them: as to turne  
his face towards vs,  
is to shew vs his  
fauour.

k To perswade you  
and your children  
from idolatry, by  
remembering Gods  
benefites.  
l For this is the  
nature of flesh, to  
longe to obey God,  
then it is vnder the  
rod.

in thy prosperous  
voyage: upon the  
Sea, Gen. 49. 13.  
Or, mount Sion.

The tribe of  
Zebulun.

So the portion  
of Gad, and o-  
thers on this side  
Jordan was Gods,  
though it was not  
so known.

p Meaning, meete  
the sea.

q Thou shalt be  
strong, or thy coun-  
try full of manerall  
it seemeth that Si-  
meon is left out, be-  
cause he was vnder  
Judah, and his por-  
tion of his inheri-  
tance,  
Job. 19. 9  
r who was plenti-  
full in little as a  
fountain.

Thine enemies for  
feare shall lye and  
faine to be in in-  
fection.

18 ¶ And of Zebulun he said, Reioyce, Zebu-  
lun, in thy <sup>m</sup> going out, and thou Ishachar in thy  
tents.

19 They shall call the people vnto the ¶ moun-  
taine: there they shall offer the sacrifices of righ-  
tuousnesse: for <sup>a</sup> they shall sucke of the abundance  
of the sea, and of the treasures hid in the land.

20 ¶ Also of Gad he saide, Blessed be he that  
enlargeth Gad: he dwelleth as a lion, that catch-  
eth for his praye the arme with the head.

21 And hee looked to himselfe at the begin-  
ning, because there was a portion of the <sup>o</sup> Law-  
giuer hid: yet hee shall come with the heads of  
the people, to execute the iustice of the Lord, and  
his iudgements with Israel.

22 ¶ And of Dan he said, Dan is a lions whelp:  
he shall leape from Bashan.

23 ¶ Also of Naphtali he said, O Naphtali, fa-  
tished with fauour, and filled with the blessing of  
the Lord, possesse <sup>p</sup> the West and the South.

24 ¶ And of Asher he said, Asher shall be bles-  
sed with children: he shall be acceptable vnto his  
brethren, and shall dippe his foote in oyle.

25 Thy shoes shall be <sup>q</sup> yron and brasse, and  
thy strength shall continue as long as thou liuest.

26 ¶ There is none like Gad, O righteous  
people, which rideth vpon the heauens for thine  
helpe, and on the cloudes in his glorie.

27 The eternall God is thy refuge, and vnder  
his armes thou art for euer: he shall cast out the  
enemie before thee, and will fay, Destroy them.

28 Then Israel <sup>r</sup> the fountaine of Iakob shall  
dwell alone in ssecitie in a land of wheate and wine:  
also his heauens shall drop the dewe.

29 Blessed art thou, O Israel: who is like vnto  
thee, O people saved by the Lord, the shield of  
thine helpe, and which is the sword of thy glo-  
rie: therefore thine enemies shall be in subiection  
to thee, and thou shalt tread vpon their high  
places.

#### CHAP. XXXIV.

<sup>a</sup> Moses seeth all the Land of Canaan. <sup>b</sup> Hee dieth. <sup>c</sup> Israel

moyses. <sup>q</sup> Ioshua succedeth in Moses voyde. <sup>10</sup> The  
graue of Moses.

Then Moses went from the plaine of Moab vp  
into mount Nebo vnto the top of Pisgah that  
is ouer against Iericho: and the Lord shewed him  
all the land of Gilead, vnto Dan,

2 And all Naphtali, and the land of Ephraim  
and Manasse, and all the land of Iudah, vnto the  
vmtoft <sup>a</sup> sea;

3 And the South, and the plaine of the valley  
of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord said vnto him, \* This is the  
land which I sware vnto Abraham, to Izhak and to  
Iaakob, saying, I will giue it vnto thy feede: I haue  
caused thee to see it with thine eyes, but thou shalt  
not goe ouer thither.

5 So Moses the seruant of the Lord died there  
in the land of Moab, according to the worde of the  
Lord.

6 And <sup>b</sup> he buried him in a valley in the land  
of Moab ouer against Beth-peor, but no man know-  
eth of his sepulchre vnto <sup>c</sup> this day.

7 Moses was now an hundreth and twentie  
yeere olde when he died, his eye was not dimme,  
nor his naturall force abated:

8 And the children of Israel wept for Moses in  
the plaine of Moab thirtie dayes: so the dayes of  
weeping and mourning for Moses were ended.

9 And <sup>c</sup> Ioshua the sonne of Nun was full of  
the spirit of wisdom: for Moses had put his hands  
vpon him, and the children of Israel were obedi-  
ent vnto him, and did as the Lord had commanded  
Moses.

10 But there arose not a Prophet since in Is-  
rael like vnto Moses (whom the Lord knewe <sup>d</sup> face  
to face.)

11 In all the miracles & wonders which <sup>e</sup> Lord  
sent him to do in <sup>f</sup> land of Egypt before Pharaoh  
and before all his seruants, and before all his land,

12 And in all that mightie hand and all that  
great feare, which Moses wrought in the sight of  
all Israel.

<sup>a</sup> Which was a part  
of mount Abazin,  
Num. 27. 12.  
\* Chap 3. 27.  
2. mo. 2. 4.

<sup>b</sup> Called, Mediter-  
ranean.

\* Gen. 12. 7. and  
13. 15.

<sup>c</sup> To wit, the  
Angel of the Lord,  
Iude 5.  
<sup>d</sup> That the lawes  
might not haue  
occasion thereby to  
commit Idolatry,

<sup>e</sup> Hereby appeareth  
the fauour of God,  
that least he not his  
Church destitute of  
a gouernour,

<sup>f</sup> Vnto whom the  
Lord did reueale  
himselfe, to plain-  
ly, as Exod. 33. 11

<sup>g</sup> Meaning, the  
power of God wor-  
king by Moses in  
the wilderness,

## THE BOOKE OF IOSHUA.

### THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, vnto as hee  
promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, vnto whom hee  
willeth to obey, Deut. 18. 15: so hee sheweth himselfe here true in his promise, as at all other times, and after  
the death of Moses his faithful seruant, he raiseth vp Ioshua to be ruler and gouernour ouer his people; that neither  
they should be discouraged for lacke of a captain, nor haue occasion to distrust Gods promises hereafter. And because  
that Ioshua might be confirme d in his vocation, and the people also might haue none occasion to grudge, as though he  
were not approved of God: hee is adorned with most excellent gifts and graces of God, both to gouerne the people  
with counsell, and to defend them with strength, that he lacketh nothing which either belongeth to a valiant  
captaine, or a faithful minister. So he ouercommeth all difficulties, and bringeth them into the land of Canaan: the  
which according to Gods ordinance he diuideth among the people and appointeth their borders: hee established lawes  
and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace and fauour,  
if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doth represent  
Iesus Christ the true Ioshua, vnto whom leadeth vs into eternall felicitie, vnto which is signified vnto vs by this land of  
Canaan. From the beginning of the Genesis to the end of this booke are contained 257 yeeres. For from Adam vnto  
the flood are 1656. from the flood vnto the departure of Abraham out of Caldea 423. and from thence to the death  
of Ioseph 290. So that the Genesis containeth 2369, Exodus 140, the other three bookes of Moses 40. Ioshua 27.  
So the whole maketh 2576 yeeres.



## C H A P. I.

<sup>a</sup> The Lord encourageth Ioshua to invade the land. <sup>b</sup> The borders and limits of the land of the Israelites. <sup>c</sup> The Lord promiseth to assist Ioshua, if he obey his word. <sup>d</sup> Ioshua commandeth the people to prepare themselves to passe over Iorden. <sup>e</sup> and exhorteth the Reubenites to execute their charge.

**N**ow after the <sup>a</sup> death of Moses the servant of the Lord, the Lord spake unto Ioshua the sonne of Nun, Moses minister, saying,

<sup>2</sup> Moses my servant is dead: now therefore arise: goe over this Iorden, thou, and all this people vnto the land which I giue thee, *that is*, to the children of Israel.

<sup>3</sup> Every place that the sole of your foote shall tread vpon, haue I giuen you, as I said vnto Moses.

<sup>4</sup> From the <sup>b</sup> wildernesse and this Lebanon euen vnto the great riuier, the riuier <sup>c</sup> Perath: all the lande of the Hittites, euen vnto the great Sea toward the going downe of <sup>d</sup> y sunne, shall be your coaft.

<sup>5</sup> There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: <sup>e</sup> I will not leaue thee, nor forsake thee.

<sup>6</sup> Be strong and of a good courage: for vnto this people shalt thou diuide the lande for an inheritance, which I sware vnto their fathers to giue them.

<sup>7</sup> Onely be thou strong, and <sup>f</sup> of a most valiant courage, that thou mayest obserue and doe according to all the Law which Moses my servant hath commanded thee: <sup>g</sup> thou shalt not turne away from it to the right hand, nor to the left, that thou mayest prosper whitherfoeuer thou goest.

<sup>8</sup> Let not this booke of the Law depart out of thy mouth, but meditate therein day and <sup>h</sup> night, that thou mayest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou <sup>i</sup> haue good successe.

<sup>9</sup> Haue not I commanded thee, saying, Be strong and of a good courage, feare not, nor bee discouraged: for I the Lord thy God *will* be with thee whitherfoeuer thou goest.

<sup>10</sup> ¶ Then Ioshua commanded the officers of the people, saying,

<sup>11</sup> Passe through the hoste, and command the people, saying, Prepare you victuals: for <sup>k</sup> after three dayes ye shall passe ouer this Iorden, to goe in, to possesse the land, which the Lord your God giueth you to possesse it.

<sup>12</sup> And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Ioshua, saying,

<sup>13</sup> Remember the worde, which Moses the servant of the Lord commanded you, saying, The Lord your God hath giuen you rest, and hath giuen you this <sup>l</sup> land.

<sup>14</sup> Your wiues, your children, and your cattell shall remaine in the land which Moses gaue you <sup>m</sup> on this side Iorden: but ye shall goe ouer before your brethren armed, all that be men of warre, and shall helpe them.

<sup>15</sup> Vntill the Lord haue giuen your brethren rest as well as to you, and vntill they also shall possesse the land, which the Lord your God giueth them: then shall ye returne vnto the land,

of your possession, and shall possesse it, which land Moses the Lords seruant <sup>n</sup> gaue you on this side Iorden toward the sunne rising.

<sup>16</sup> Then they answered Ioshua, saying, All that thou hast commanded vs, we will doe, and whitherfoeuer thou sendest vs, we will goe.

<sup>17</sup> As we obeyed Moses in all things, <sup>o</sup> so will we obey thee: onely the Lord thy God bee with thee, as he was with Moses.

<sup>18</sup> Whoeoener shall rebell against thy commandement, and will not obey thy wordes in all that thou commandest him, let him bee put to death: onely be strong and of good courage.

## C H A P. II.

<sup>1</sup> Ioshua sendeth men to spie Iericho, whom Rahab hideth. <sup>2</sup> She confesseth the God of Israel. <sup>3</sup> She requirerth a signe for her deliuerance. <sup>4</sup> The spies returne to Ioshua with comfortable tidings.

**T**hen Ioshua the sonne of Nun sent out of <sup>a</sup> Shittim two men to spie secretly, saying, Goe view the lande, and *also* Iericho, and they went, and <sup>b</sup> came into an <sup>c</sup> harlots house, named Rahab, and lodged there.

<sup>2</sup> Then report was made to the king of Iericho, saying, Behold, there came men hither to night, of the children of Israel, to spie out the country.

<sup>3</sup> And the king of Iericho sent vnto Rahab, saying, <sup>d</sup> Bring forth the men that are come to thee, and which are entred into thine house: for they be come to search out all the land.

<sup>4</sup> (But the woman had taken the two men, and hid them.) Therefore said she thus, There came men vnto me, but I wist not whence they were.

<sup>5</sup> And when they shut the gate in the darke, the men went out, whither the men went, I wote not: follow yee after them quickly, for yee shall ouertake them.

<sup>6</sup> (But the had brought them vp to the <sup>e</sup> roofof the house, and hid them with the stalks of flax, which he had spread abroad vpon the roofoe.)

<sup>7</sup> And certaine men pursued after them, the way to Iorden, vnto the fordes, and as soone as they which pursued after them, were gone out, they shut the gate.

<sup>8</sup> ¶ And before they were asleepe, shee came vp vnto them vpon the roofoe,

<sup>9</sup> And sayd vnto the men, I know that the Lord hath giuen you the land, and that the <sup>f</sup> feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

<sup>10</sup> For wee haue heard how the Lord <sup>g</sup> dried vp the water of the red Sea <sup>h</sup> before you, when ye came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other side Iorden, vnto <sup>i</sup> Sihon and to Og, whom ye utterly destroyed:

<sup>11</sup> And when wee heard it, our hearts <sup>j</sup> did faint, and there remained no more <sup>k</sup> courage in any because of you: for the Lord your God, he is the God in heauen aboue, and in earth beneath.

<sup>12</sup> Now therefore, I pray you, <sup>l</sup> shewe vnto me the Lord, that as he haue shewed you mercy, ye will also shew mercy vnto my fathers house, and giue me a true token,

<sup>13</sup> And that yee will saue aliae my father and my mother, and my brethren, and my sisters, and all that they haue: and that yee will deliuer our <sup>m</sup> soules from death.

<sup>14</sup> And the men answered her, <sup>n</sup> Our life for you

<sup>o</sup> By your request, entered by Gods secret appointment, Deut. 32. 21.

<sup>p</sup> They doe not only promise to obey him so long as God is with him: but to helpe to punish all that rebell against him.

<sup>q</sup> Which place was in the plaine of Moab next vnto Iorden. <sup>r</sup> Hebr. 11. 31. Iam. 2. 25.

<sup>s</sup> Or, tauerne house, or hostellers house.

<sup>t</sup> Though the wicked let the hand of God vpon them, yea they repent not, but seeke how they may by their power and policie resist his working.

<sup>u</sup> Meaning, vpon the house: for then their houses were stablished, so that they might doe their business therevpon.

<sup>v</sup> For so God promised, Deut. 28. 7. chap. 5. 1.

<sup>w</sup> Emd. 14. 21, 22. <sup>x</sup> Chap. 4. 23.

<sup>y</sup> Num. 31. 24. <sup>z</sup> Or, milde. <sup>aa</sup> Or, spirit. <sup>ab</sup> Herein appeareth the great mercy of God, that in this common destruction he would draw a most miserable sinner to repent, and confesse his Name. <sup>ac</sup> Or, liues. <sup>ad</sup> If we warrant you on paine of our liues.

<sup>a</sup> The beginning of this booke dependeth on the last chapter of Deut. which was written by Ioshua as a preparation to his history.

<sup>b</sup> Chap. 14. 9.

<sup>c</sup> Deut. 11. 24. <sup>d</sup> Of Zin, called Kadeth and Paran. <sup>e</sup> Or, Euphrates. <sup>f</sup> Meaning the whole land of Canaan. <sup>g</sup> Called Mediteranean.

<sup>h</sup> Hebr. 13. 5.

<sup>i</sup> Deut. 31. 23.

<sup>j</sup> Or, how stronger and stronger.

<sup>k</sup> Deut. 32. 32. <sup>l</sup> And 104. 4. <sup>m</sup> See the word wherewith counsellors may properly request to obey the word of God. <sup>n</sup> Showing, that it was not possible to gouerne well, without continuall smile of Gods word. <sup>o</sup> Or, guesse wisely.

<sup>p</sup> Meaning from the day that this warre was proclaimed, Chap. 3. 2.

<sup>q</sup> Num. 32. 30.

<sup>r</sup> Which belongeth to Sihon the King of the Amorites, and Og king of Bashan. <sup>s</sup> Or, beyond Iorden from Iericho.

you to die, if yee utter not this our businesse: and when the Lord hath giuen vs the lande, wee will deale mercifully and truly with thee.

15 Then she let them downe by a cord thorow the window: for her house was vpon the towne wall, and she dwelt vpon the wall.

16 And she said vnto them, Goe you into the g mountaine, left the pursuers meete with you, and hide your selves there three dayes, vntill the pursuers be returned: then afterward may ye goe your way.

17 And the men said vnto her, Wee will be blamelesse of this thine oath which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt binde this cord of red threed in y window, whereby thou lettest vs downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whoeuer then doeth goe out at the doores of thine house into the streete, his blood shall be vpon his head, and wee will be guiltlesse: but whoeuer shall bee with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou utter this our matter, we will be quite of thine oath, which thou hast made vs sweare.

21 And she answered, According vnto your words, so be it: then she sent them away, and they departed, and she bound the red cord in the window.

22 And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers sought them thorowout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed ouer, and came to Ioshua the sonne of Nun, and tolde him all things that came vnto them.

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euery all the inhabitants of the country faint because of vs.

### CHAP. III.

*1. Ioshua commandeth them to depart when the Arke remoueth. 7 The Lord promisseth to exalt Ioshua before the people. 9 Ioshua exhorteth to the people. 16 The waters part vnder while the people passe.*

Then Ioshua reke very earely, and they remoued from Shittim, and came to Iorden, hee and all the children of Israel, and lodged there before they went ouer.

2 And after three dayes, the officers went throughout the hoaste,

3 And commanded the people, saying, When ye see the Arke of the covenant of the Lord your God, and the Priests of the Leuites bearing it, yee shall depart from your place, and goe after it.

4 Yer shall there be a space betweene you and it, about two thousand cubites by measure: yee shall not come neere vnto it, that yee may know the way, by the which ye shall goe: for yee haue not gone this way in times past.

5 (Now Ioshua had layd vnto the people, Sanctifie your selves: for to morrow the Lord will doe wonders among you.)

6 Also Ioshua spake vnto the Priests, saying, Take vp the Arke of the covenant, and goe ouer before the people: so they tooke vp the Arke of

the covenant, and went before the people.

7 Then the Lord said vnto Ioshua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that as I was with Moses, so will I be with thee.

8 Thou shalt therefore command the Priests that beare the Arke of the covenant, saying, When yee are come to the brinke of the waters of Iorden, yee shall stand stille in Iorden.

9 Then Ioshua said vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Ioshua said, a Hereby ye shall know that the liuing God is among you, and that he will certainly cast out before you the Canaanites, and the Hittites, and the Hittites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Beholde, the Arke of the covenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you twelve men out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feete of the Priests (that beare the Arke of the Lord God of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, shall stand still vpon an heape.

14 Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the Arke of the covenant, went before the people.

15 And as they that bare the Arke, came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brinke of the water, (for Iorden vtieth to fill all his banks all the time of haruest)

16 Then the waters that came downe from aboue, stayed and rose vpon an heape, and departed farre from the citie of Adam that was beside Zaretan: but the waters that came downe toward the Sea of the wilderness, euen the salt Sea, failed and were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the covenant of the Lord, stood drie within Iordens ready prepared, and all the Israelites went ouer drie, vntill all the people were cleane gone ouer through Iorden.

### CHAP. IIII.

*1. God commandeth Ioshua to set vp twelue stones in Iorden. 13 The waters returne to their old course. 20 Other twelue stones are set up in Gilgal. 22 This miracle must be declared to the posteritie.*

And when all the people were wholly gone ouer Iorden (after the Lord had spoken vnto Ioshua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priests stood in a readinesse, twelue stones, which ye shall take away with you, and leaue them in the lodging, where you shall lodge this night)

4 Then Ioshua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

Which was neere vnto the citie.

Wee shalbe discharged of our othe, if thou dost performe this condition that followeth: for so shalt thou and thine be deliuered,

He shalbe guiltles of his owne death.

So that others should thinke to escape by the same means.

Or, swetes coloured.

To wit, the river Iorden.

Which according to the Hebrewes was in March, and about 40 dayes after Moses death. b Which time was giuen for to prepare them victuals, Chap. 1. 11.

Or, a mile.

Leuit. 20. 9. Num. 11. 18. Chap. 7. 13. 2 Sam. 10. 5.

Chap. 1. 6.

Euen in the channel where the streame had mane, as verse 17.

By this miracle in assisting the weak.

Which should set ye twelue stones in remembrance of the benefite.

Psal. 124. 3.

Acts 7. 45.

Exodus 14. 10. 1 Chron. 12. 13. b Because the river was accustomed at thistime to be full, the miracle is so much the greater.

8 Either saying till the people were past, or as some read, sure, as though they had bene vpon the drie land.

Deut. 47. 8.

As Chap. 3. 17 b meaning, the place were they should campe.



5 And Ioshua said vnto them, Go ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder according vnto the number of the tribes of the children of Israel,

6 That this may be a signe among you, that when your children shall aske their fathers in time to come, saying, What meant you by these stones?

7 Then ye may answer them, That the waters of Iorden were out off before the Arke of the Couenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Ioshua had commanded, and tooke vp twelue stones out of the mids of Iorden as the Lord had said vnto Ioshua, according vnto the number of the tribes of the children of Israel, &c. caried them away with them vnto the lodging, and laid them downe there.

9 And Ioshua set vp a twelue stones in the mids of Iorden, in the place where the feet of the Priestes, which bare the Arke of the Couenant stood, &c. there have they continued vnto this day.

10 So the Priestes, which bare the Arke, stood in the mids of Iorden, vntill euery thing was finished: that the Lord had commanded Ioshua to say vnto the people, according to all that Moses charged Ioshua: then the people hastened and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, &c. the Priestes before the people.

12 And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manassah went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourtie thousand prepared for warre, went before the Lord vnto battell, into the plain of Iericho.

14 That day the Lord magnified Ioshua in the sight of all Israel, and they feared him, as they feared Moses all the dayes of his life.

15 And the Lord spake vnto Ioshua, saying,

16 Command the Priestes that beare the Arke of the testimonie, to come vp out of Iorden.

17 Ioshua therefore commanded the Priestes, saying, Come ye vp out of Iorden.

18 And when the Priestes that bare the Arke of the Couenant of the Lord, were come vp out of the mids of Iorden, and stood on the soles of the Priestes feete were set on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof as they did before.

19 So the people came vp out of Iorden the tenth day of the first moneth, and pitched in Gilgal, in the Eastside of Iericho.

20 Also the twelue stones, which they tooke out of Iorden, did Ioshua pitch in Gilgal.

21 And hee spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What meant these stones?

22 Then ye shall say your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer as the Lord your God did thereto Sea, which hee dried vp before vs, till we were gone ouer,

24 That all the people of the world may know that the hand of the Lord is mighty, that ye might feare the Lord your God continually,

## C H A P. V.

The Canaanites are afraid of the Israelites. A Circumcision is commanded the second time. 10 The Passouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Ioshua.

NOW when all the Kings of the Amorites, which were beyond Iorden Wekward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the children of Israel.

¶ That same time the Lord said vnto Ioshua, Make thee sharpe kniues, and returne, and circumcise the sonnes of Israel the second time.

3 Then Ioshua made him sharpe kniues, and circumcised the sonnes of Israel in the hill of the fores kinnes.

4 And this is the cause why Ioshua circumcised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were not circumcised.

6 For the children of Israel walked fourtie yeeres in the wilderness, till all the people of the men of warre that came out of Egypt, were consumed, because they obeyed not the voyce of the Lord: vnto whom the Lord sware that he would not shew them the land, which the Lord had sworn vnto their fathers, that he would giue vs, euen a land that floweth with milke and hony.

7 So their sonnes whom he raised vp in the stead, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising all the people, they abode in the places in the campe till they were whole.

9 After, the Lord said vnto Ioshua, This day I haue taken away the shame of Egypt from you: wherefore hee called the name of that place, Gilgal, vnto this day.

10 So the children of Israel abode in Gilgal, and kept the feast of the Passouer the foureteenth day of the moneth at euen, in the plaine of Iericho.

11 And they did eate of the come of the land, on the morrow after the Passouer, vntill euen bread, and parched come in the same day.

12 And the MAN ceased on the morrow after they had eaten of the come of the land, neither had the children of Israel MAN any more, but did eate of the fruite of the land of Canaan that yeere.

13 And when Ioshua was by Iericho, hee lift vp his eyes and looked: and behold, there stood a man against him, hauing a sword drawn in his hand: and Ioshua went vnto him, and said vnto him, Art thou on our side, or on our aduerseries?

14 And hee said, Nay, but as a Captaine of the hoste of the Lord am I now come: then Ioshua fell on his face to the earth, and did worship, and said vnto him, What saith my Lord vnto his seruante?

15 And the Captaine of the Lords hoste sayd vnto Ioshua, Loose thy shoe off thy foote: for the place whereon thou standest, is holy: and Ioshua did so.

The Amorites were on both sides Iorden, whereof two kings were slain already on the Jordanward Moab.

¶ That is, for now they had left it off, about 100 yeeres. Gilgal was so called, because they were there circumcised.

¶ For they looked daily to remouen it, as the Lords commandment, which thing they that were now circumcised, could not doe without great danger.

¶ Num. 14, 13.

¶ For this sort were so grievous, that they were not able to remouen.

¶ By bribing you into this promised land, contrary to the wisdome of the Egyptians of the foreskin, where by you were like to the Egyptians.

¶ Exod. 23, 10. In that that Ioshua would supplicat him, hee desired God: and in that that hee called him, hee desired him to be Christ.

¶ Exod. 3, 5. 14, 7. after 7, 13, 8.

## CHAP. VI.

**The Lord instructeth Ioshua what he should doe as touching Iericho: & Ioshua commandeth the Priests and smiters what to doe. 1. Rahab is saved. 2. All is burnt faine gold and metall. 3. The curse of him that buildeth the citie.**

**N**OW Iericho was a shut vp, and closed, because of the children of Israel, none might goe out nor enter in.

2 And the Lord said vnto Ioshua, Beholde, I haue giuen into thine hand Iericho and the king thereof, and the strong men of warre.

3 All ye therefore that be men of warre, shall compass the citie, in going round about the citie a once: thus shall you doe sixe dayes:

4 And seven Priests shall beare seven trumpets of rams hornes before the Arke: and the seventh day ye shall compass the citie seven times, and the Priests shall blow with the trumpets.

5 And when they make a long blast with the rams horne, and yee heare the sound of the trumpet, all the people shall shout with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascend vp, euery man straight before him.

6 Then Ioshua the sonne of Nun called the Priests and said vnto them, Take vp the Arke of the Couenant, and let seven Priests beare seven trumpets of rams hornes before the Arke of the Lord.

7 But he said vnto the people, Goe and compass the city, and let him that is armed, go forth before the Arke of the Lord.

8 And when Ioshua had spoken vnto the people, the seven priests bare the seven trumpets of rams hornes, and went forth before the Arke of the Lord, and blew with the trumpets, and the arke of the Couenant of the Lord followed them.

9 And the men of armes went before the priests and blew the trumpets: then the gathering hoste came after the Arke, and they went and blew the trumpets.

10 (Now Ioshua had commanded the people, saying, Ye shall not shout, neither make any noise with your voice, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout.)

11 So the Arke of the Lord compassed the citie, and went about it once: then they returned into the hoste, and lodged in the campe.

12 And Ioshua arose early in the morning, and the Priests bare the Arke of the Lord:

13 Also seven Priests bare seven trumpets of rammes hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering hoste came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did sixe dayes.

15 And when the seventh day came, they rose early, even with the dawning of the day, & compassed the citie after the same manner, seven times: onely that day they compassed the citie seven times.

16 And when the priests had blown the trumpets, the seventh time, Ioshua said vnto the people, Shoute: for the Lord hath giuen you the citie.

17 And the citie shall be an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall live, shee, and all that are with her in the house: for shee hid the

messengers that we sent.

18 Notwithstanding, be ye ware of the execrable thing, left ye make your selues execrable, and in taking of the execrable thing, make also the hoste of Israel execrable, and trouble it.

19 But all silver, and gold, and vessels of brasse, and yron shall be consecrated vnto the Lord, and shall come into the Lords treasure.

20 So the people shouted, when they had blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the wall fell downe flat: so the people went vp into the citie, euery man straight before him: and they tooke the citie.

21 And they vterly destroyed all that was in the citie, both man and woman, yong, and olde, and oxe, and sheepe, and asse with the edge of the sword.

22 But Ioshua had said vnto seven women that had spied out the countrey, Goe into shears house, and bring out thence the woman, and all that she hath, as ye sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that shee had: also they brought out all her family, and put them without the hoste of Israel.

24 After, they burnt the city with fire, and all that was therein: onely the silver and the golde, and the vessels of brasse and yron, they put vnto the treasure of the house of the Lord.

25 So Ioshua saved Rahab the harlot, and her fathers household, and all that shee had, and they dwelt in Israel, euen vnto this day, because shee had hid the messengers, which Ioshua sent to spie out Iericho.

26 And Ioshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth the city Iericho: he shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall be set vp the gates of it.

27 So the Lord was with Ioshua, and he was famous through all the world.

## CHAP. VII.

**The Lords army with Achan. 2. They of Ai put the Israelites to flight. 3. Ioshua prays to the Lord. 4. Ioshua requirerth out of them sinners, and smiteth him and all his.**

**B**UT the children of Israel committed a trespasse in the execommunicate thing: for Achen the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah, tooke of the execommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Ioshua sent men from Iericho to Ai, which is beside Bethauen, on the Eastside of Bethel, and spake vnto them, saying, Goe vp, and view the countrey. And the men went vp and viewed Ai.

3 And returned to Ioshua, and said vnto him, Let not all the people goe vp, but let as it were two or three thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the men of Ais smote of them vpon a thirty and sixe men: for they chafed them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

**Leuit. 27. 28. Num. 21. 2. deuter. 13. 15. 17.**

**15. And therefore cannot be purgatoe private vie, but must be first molien, and then sent to the Tabernacle.**

**Hebr. 11. 30. 1. Achan. 12. 25. 26.**

**Chap. 14. 2. 11. 32.**

**For it was not lawful for strangers to dwell among the Israelites, till they were purged. Meaning, the Tabernacle.**

**For he was married to Salmea, prince of the tribe of Iudah. Maith. 11. 3.**

**He shall build it to the destruction of all his flock, which thing was fulfilled in Ierich of Beth-el. 1. Kings. 16. 34.**

**In taking that which was commanded to be destroyed. Chap. 21. 20.**

**1. 2. 2. 7.**

**This was a citie of the Amorites: for there was another so called among the Ammonites, Iere. 49. 3.**

**The Achan is called Achan, Iud. 10. 28.**

**God would by this overthrow make them more earnest to search out and punish the sinne committed.**

**a That none could goe out. b That none could come in. c For fence of the Israelites.**

**e That the conquest might not be assigned to mans power, but to the mercy of God, which with most weak things can overcome that which seemeth most strong.**

**f This is chiefly meant by the Rubensites, Gadites, and half the tribe of Manassah.**

**g Meaning, the ceremony, wherein was the standard of the tribe of Dan. Numb. 10. 21.**

**h For that day.**

**l The tribe of Dan was so called, because it marched last and gathered vp what euer was left of others.**

**m Besides every day once for the space of sixe dayes.**

**n That is appointed wholly to be destroyed.**



6 ¶ Then Ioshua rent his clothes, and fell to the earth upon his face before the Arke of the Lord, untill the euentide, he, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had beene content to dwell on the 4 other side Iorden.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie Name?

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue enen taken of § excommunicate thing, and haue also stolen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backs before their enemies, because they be execrable: neither will I be with you any more, except ye § destroy § excommunicate from among you.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore yee cannot stand against your enemies, vntill ye haue put the § execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And he that is taken with the excommunicate thing, shall be burnt with fire, hee, and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Ioshua rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the familie of the Zarahites, and he brought the familie of the Zarahites man by man, and Zabdi was taken.

18 And hee brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshua said vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and I make confession vnto him, and shew me now what thou hast done: hide it not from me.

20 And Achan answered Ioshua, and said, Indeede I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I sawe among the spoile a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fiftie shekels weight, and I coueted them, and tooke them: and behold, they lie hid in the earth in the mids of my tent, and the silver vnder it.

22 ¶ Then Ioshua sent messengers, which ran vnto the tent, and behold, it was hid in his tent, and the silver vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and laid them before the Lord.

24 Then Ioshua tooke Achan the § sonne of Zerah, and the silver, and the garment, and the wedge of gold, and his § finnes, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and all Israel with him brought them vnto the valley of Achor.

25 And Ioshua said, In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

#### CHAP. VIII.

3 The sieges, 19 and warnings of Ai. 30 The king thereof is killed. 30 Ioshua seith vp an Altar, 31 Hee writeth the Law vpon stones, 35 and readeth it to all the people.

AFTER, the Lord said vnto Ioshua, \* Feare not, neither be thou faint hearted: take all the men of warre with thee and arise, go vp to Ai: behold, I haue giuen into thine hand the king of Ai, and his people, and his city, and his land.

2 And thou shalt doe to Ai and to the king thereof, as thou diddest vnto \* Iericho and to the king thereof: neuertheless the spoile thereof and \* the cattell thereof shalt ye take vnto you for a pray: thou shalt lie in wait against the citie on the backside thereof.

3 ¶ Then Ioshua arose, and all the men of warre to go vp against Ai: and Ioshua chose out thirty thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the citie on the backside of the citie: goe not very farre from the city, but be ye all in a readinesse.

5 And I and all the people that are with me, will approach vnto the citie: and when they shall come out against vs, as they did at the first time, then will we see before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite and I destroy the city: for the Lord your God will deliuer it into your hand.

8 And when ye haue taken the citie, yee shall set it on fire: according to the commandement of the Lord shall ye doe: behold, I haue charged you.

9 ¶ Ioshua then sent them forth, and they went to lie in waite, and abode betwene Beth-el and Ai, on the Westside of Ai: but Ioshua lodged that night among the people.

10 And Ioshua rose vp early in the morning, and numbered the people: and he and the Elders of Israel went vp before the people against Ai.

11 Also all the men of warre that were with him went vp and drew neere, and came against the citie, and pitched on the Northside of Ai: and there was a valley betwene them and Ai.

12 And hee tooke about five thousand men, and set them to lie in waite betwene Beth-el and Ai, on the Westside of the citie.

13 And the people for all the hoste that was on the Northside against the city, and the liers in waite

Or, perhaps. Some teade, a place: others, a rod, and some a tongue.

m This indgement only appertaineth to God, and to whom he will reuenge it, to man he hath commanded not to punish the child for the fathers fault, Deut. 24. 16

n He declareth that this is Gods indgement, because he had offended, and caused others to be blaine.

\* Deut. 1. 43, and 7. 18.

\* Chap. 6. 25.

\* Deut. 10. 24.

a Meaning, as ver. 24 the Westside, as ver. 24

b God would not destroy Ai by miracle as Iericho, so the intent this other nations might feare the power and policie of his people.

c Or, draw out (his inhabitants) of the citie

c With the rest of the armye d That is, viewed or mustered them, & set them in array.

e He sent these few, that the citie which lay in ambush might be discovered.

d This infirmity of his faith breeth how we are inclined of nature to distrust.

e When thine enemies kill blaspheme thee, and say, that thou art not able to defend vs from them,

f Then to suffer wickednesse vnmurmured, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is found guilty, either by lottes, or by the indgement of Iurym, Num. 27. 11

i By declaring the truth: for God is glorified when the truth is confessed.

k Such a rich garment as the King of Babylon did wear.

<sup>1</sup> To the intent that they in the city might the better discover his sinne.

<sup>2</sup> As they which failed to flee for feare.

<sup>3</sup> Or, lift up the banner, to signify when they shall besiege the city.

<sup>4</sup> Or, toward the bowmen.  
<sup>5</sup> Or, place.

<sup>6</sup> Which came out of the ambush.

<sup>7</sup> Deut. 7. 2.

<sup>8</sup> For the fire, which they had before let in the city, was not to consume it, but to signify vnto Ioshua that they were entred.

<sup>9</sup> Num. 31. 23. 26. as ye see.

<sup>10</sup> That it could be made by busle againe.

<sup>11</sup> According as it was commanded. 1. Kings. 2. 13. 2. Kings. 7. 13. 26.

waite on the West, against the citie <sup>1</sup> and Ioshua went the same night into the midst of the valley.

14 ¶ And when the king of Ai saw it, then the men of the city hid and rose vp early, and went out against Israel to battell, he and all his people, at the time appointed, before the plaine: for hee knew not that <sup>2</sup> any lay in waite against him on the backefide of the city.

15 Then Ioshua and all Israel <sup>3</sup> as beaten before them, fled by the way of the wilderness.

16 And all the people of the city were called together to pursue after them: and they pursued after Ioshua, and were drawn away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 Then the Lord said vnto Ioshua, <sup>4</sup> Stretch out the speare that is in thine hand: toward Ai: for I will giue it into thine hand: and Ioshua stretched out the speare that he had in his hand, toward the city.

19 And they that lay in waite, arose quickly out of their place, and ranne as soone as he had stretched out his hand, and they entred into the citie, and tooke it, and hasted, and set the city on fire.

20 And the men of Ai looked behind them, and saw it: for loe, the smoke of the city ascended vp to heauen, and they had no power to see this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

21 When Ioshua and all Israel saw that they that lay in waite, had taken the city, and that the smoke of the city mounted vp, then they turned againe and slew the men of Ai.

22 Also the <sup>5</sup> other issued out of the citie against them: to were they in the middes of Israel, these being on the one side, and the rest on the other side: & they slew them, so that they let none of them <sup>6</sup> remaine nor escape.

23 And the King of Ai they tooke aliue, and brought him to Ioshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the field, <sup>7</sup> that is, in the wilderness where they chased them, and when they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and <sup>8</sup> smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drewe not his hand backe againe which hee had stretched out with the speare, vntill hee had utterly destroyed all the inhabitants of Ai.

27 ¶ Onely the cattell and the spoyle of this citie, Israel tooke for a prey vnto themselves, according vnto the worde of the Lord <sup>9</sup>, which hee commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for euer, and a wilderness vnto this day.

29 And the king of Ai hee hanged on a tree, vnto the euening. And as soone as the sunne was downe, Ioshua commanded <sup>10</sup> that they should take his carkeis downe from the tree, and cast it at the entering of the gate of the city, and <sup>11</sup> lay thereon a great heape of stones, that remaine to this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is written in the <sup>12</sup> booke of the Law of Moses, an altar of whole stoe, ouer which no man had lift an yron: and they offered thereon burn: offerings vnto the Lord, and sacrificed peace offerings.

32 Also he wrote there vpon the stones, <sup>13</sup> a remembrance of the Law of Moses, which hee wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges stood on this side of the Arke, and on that side, before the Priestes of the Levites, which bare the Arke of the covenant of the Lord) as well the stranger, as he that is borne in the countrey: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, <sup>14</sup> as Moses the seruant of the Lord had commanded before, that they should blesse the children of Israel.

34 Then afterward hee read all the wordes of the Law, the blessings and curings, according to all that is written in the booke of the Law.

35 There was not a worde of all that Moses had commanded, which Ioshua reade not before all the Congregation of Israel, <sup>15</sup> as well before the women and the children, as the stranger that was conueriant among them.

# CHAP. IX.

<sup>1</sup> Diuers Kings assemblen themselves against Ioshua. <sup>2</sup> The craft of the Gibeonites. <sup>3</sup> Ioshua maketh a league with them. <sup>4</sup> For their craft they are condemned to perpetual slavery.

AND when all the Kings that <sup>a</sup> were beyond Iorden, in the mountaines and in the valleys, and by all the coastes of the <sup>b</sup> great Sea ouer against Lebanon, (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof,

2 They gathered themselves together, to fight against Ioshua, and against Israel with one <sup>c</sup> accord.

3 ¶ <sup>d</sup> But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho, and to Ai.

4 And therefore they wrought craftily: for they went, and sained themselves ambassadors, and tooke olde sackes vpon their asses, and olde botels for wine, both rent and bound vp.

5 And olde shoes and clouted vpon their feete: also the raiment vpon them was olde, and all their promise of bread was dried, and moulded.

6 So they came to Ioshua into the hoaste to Gilead, and said vnto him, and vnto the men of Israel, Wee be come from a farre countrey: now therefore make a league with vs.

7 Then the men of Israel said vnto the <sup>e</sup> Hiuites, It may be that thou dwellest among vs: how then can I make a league with thee?

8 And they said vnto Ioshua, We are thy seruants. Then Ioshua said vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre countrey thy seruants are come for the Name of the Lord thy God: for wee haue heard his fame and all that he hath done in Egypt.

10 And all that he hath done to the two kings of the Amorites that were beyond Iorden, to Sihon king of Heibon, and to Og king of Bashan, which were at Ashtoroth.

11 Wherefore our Elders, and all the inhabitants of our countrey spake to vs, saying, Take vi-tayles <sup>f</sup> with you for the iourney, and go to meete them,

<sup>16</sup> Exod. 20. 25. Deut. 27. 5.

<sup>17</sup> Meaning the ten commandments, which are the summe of the whole Law.

<sup>18</sup> Deut. 11. 29. and 27. 12. 13.

<sup>19</sup> Deut. 32. 11. 13. So neither young nor olde, man nor woman, were exempted from hearing the word of the Lord.

<sup>20</sup> In respect of the plaine of Moab. <sup>21</sup> The maine sea called Medi-terranean.

<sup>22</sup> Efr. one mouth.

<sup>23</sup> 2. Sam. 21. 7.

<sup>24</sup> Because they were all worne.

<sup>25</sup> For the Gibeonites and the Hiuites were all one people.

<sup>26</sup> Euen the ido-laters for feare of death will pretend to honour the true God, and receiue his religion.

<sup>27</sup> Efr. ye your hands.



f The wicked  
lacke no arte, nor  
fear no lies to  
fer forth their  
policies, when they  
will deceiue the  
feruants of God.

g Some thinke  
that the Ifraelites  
are of the iuda-  
eals, and so made  
a league with them.

h From Gilgal.

i Feareng leaft for  
their fault the  
plague of God  
should haue light  
vpon them all.

k This doth not  
establish vs on  
our feet, but  
towards Gods  
mercy toward his  
villains would not  
punish them for  
their fault.

l For the vices of  
the Tabernacle  
and of the temple  
when it shalbe  
built  
\* Deut. 7. 1.

m Who were mis-  
deed to purchase  
death for feare  
of Gods wrath.

n That is, for the  
feruice of the  
Temple, 21. verſe 23.

them, and say vnto them, Wee are your seruants:  
now therefore make ye a league with vs.

12 This our bread we tocke it here with vs  
for victuals out of our houses, the day we departed  
to come vnto you: but now behold, it is dried,  
and it is moulded.

13 Also these bottels of wine which wee filled,  
were new, and loe, they be rent, and these our  
garments and our shoes are old, by reason of the  
exceeding great iourney.

14 ¶ And the men accepted their tale con-  
cerning their victuals, and counselled not with  
the mouth of the Lord.

15 So Ioshua made peace with them, and made  
a league with them, that he would suffer them to  
line: also the Princes of the Congregation swore  
vnto them.

16 ¶ But at the end of three dayes, after they  
had made a league with them, they heard that  
they were their neighbours, and that they dwelt  
among them.

17 And the children of Israel tooke their  
iourney, and came vnto their cities the thirde  
day, and their cities were Gibeon, and Jephtha-  
rah, and Beeroth, and Kirjath-earim.

18 And the children of Israel slew them not,  
because the Princes of the Congregation had  
sworne vnto them by the Lord God of Israel:  
wherefore all the Congregation murmured  
against the Princes.

19 Then all the Princes said vnto all the Con-  
gregation, Wee haue sworne vnto them by the  
Lord God of Israel: now therefore we may not  
touch them.

20 But this we will doe to them, and let them  
line, leaft the wrath be vpon vs, because of the  
oath which we sware vnto them.

21 And the Princes said vnto them againe,  
Let them line, but they shall hew wood, and draw  
water vnto all the Congregation, as the Princes  
appoint them.

22 Ioshua then called them, and talked with  
them, and said, Wherefore haue yee beguiled vs,  
saying, Wee are very farre from you, when yee  
dwell among vs?

23 Now therefore yee are cursed, and there  
shall none of you be freed from being bond men,  
and hewers of wood, and drawers of water for  
the house of my God.

24 And they answered Ioshua, and said, Be-  
cause it was tolde thy seruants, that the Lord thy  
God had \* commanded his seruant Moses to giue  
you all the land, and to destroy all the inhabitants  
of the land out of your fight, therefore wee were  
exceeding feare afraid for our lines at the presence  
of you, and haue done this thing:

25 And beholde now, wee are in thine hand:  
doe as it seemeth good and right in thine eyes to  
doe vnto vs.

26 Euen so did hee vnto them, and deliuered  
them out of the hand of the children of Israel,  
that they slew them not.

27 And Ioshua appointed them that same day  
to be hewers of wood, and drawers of water for the  
Congregation, and for the altar of the Lord vnto  
this day, in the place which he should chuse.

CHAP. X.

1 Five kings make warre against Gibeon whom Ioshua  
discomfited. 21 The Lord rained haile stones and flew  
many. 22 The Sunne standeth at Ioshuas prayer. 26 The  
five kings are hanged. 29 Many more cities and kings  
are destroyed.

N Ow when Adoni-zedek king of Ierusalem  
had heard how Ioshua had taken Ai and had  
destroyed it, (\* for as he had done to Iericho and  
to the king thereof, so he had done to Ai and to  
the king thereof) and how the inhabitants of Gi-  
beon had made peace with Israel, and were among  
them,

2 Then they feared exceedingly: for Gibeon  
was a great citie, as one of the royall cities: for it  
was greater then Ai, and all the men thereof were  
mighty.

3 Wherefore Adoni-zedek king of Ieru-  
salem sent vnto Hoham king of Hebron, and  
vnto Piram king of Iarmuth, and vnto Iapia  
king of Lachish, and vnto Debirking of Eglon,  
saying,

4 Come vp vnto mee, and helpe mee, that wee  
may smite Gibeon: for they haue made peace with  
Ioshua and with the children of Israel.

5 Therefore the five kings of the Amorites,  
the king of Ierusalem, the king of Hebron, the  
king of Iarmuth, the king of Lachish, and the  
king of Eglon, gathered themselves together, and  
went vp, they with all their hostes, and besieged  
Gibeon, and made warre against it.

6 And the men of Gibeon went vnto Ioshua,  
euen to the host to Gilgal, saying, Withdraw not  
thine hand from thy seruants: come vp to vs  
quickly, and saue vs, and helpe vs: for all the  
kings of the Amorites, which dwell in the moun-  
tains are gathered together against vs.

7 So Ioshua ascended from Gilgal, he, and all  
the people of warre with him, and all the men of  
night.

8 ¶ And the Lord said vnto Ioshua, ¶ Feare  
them not: for I haue giuen them into thine hand:  
none of them shall stand against thee.

9 Ioshua therefore came vnto them sudden-  
ly: for he went vp from Gilgal all the night.

10 And the Lord discomfited them before I-  
rael, and flew them with a great slaughter at Gi-  
beon, and chased them along the way that goeth  
vp to Beth-horon, and smote them to Azekah,  
and to Makkedah.

11 And as they fled from before Israel, and  
were in the going downe to Beth-horon, the Lord  
cast downe great stones from heauen vpon them,  
vntill Azekah, and they died: they were more that  
died with the hailestones, then they whom the  
children of Israel slew with the sword.

12 ¶ Then spake Ioshua to the Lord, in the  
day when the Lord gaue the Amorites before the  
children of Israel, and he said in the sight of I-  
rael, \*Sunne, stay thou in Gibeon, and thou Moone,  
in the valley of Aijalon.

13 And the sunne abode, and the moone stood  
still, vntill the people avenged themselves vpon  
their enemies: (is not this written in the booke  
of \* Iasher?) so the sunne abode in the middes of  
the heauen, and halted not to goe downe for a  
whole day.

14 And there was no day like that before it,  
nor after it, that the Lord heard the voyce of a  
man: for the Lord fought for Israel.

15 ¶ After, Ioshua returned, and all Israel with  
him vnto the campe to Gilgal:

16 But the five kings fled and were hid in a  
caue at Makkedah.

17 And it was told Ioshua, saying, The five  
kings are found hid in a caue at Makkedah.

18 Then Ioshua said, Roulde great stones vpon  
I 2 the

\* Chap. 4. 15. 16.  
\* Chap. 8. 3. 12. 29.

a That is, Lord of  
Iustice: to grant  
like to themselves  
glorious names,  
when indeed they  
be very enemies  
against God and  
all iustice.

b Sencious the  
wicked are when  
any depart from  
their hand.

c Leaft Ioshua  
should haue thought  
that God had sent  
this great power  
against him for his  
unlawfull league  
with the Gibeon-  
ites, the Lord wote  
greatly against him.

d So we see that  
all things seme  
to execute Gods  
vengeance against  
the wicked.

\* Isha. 23. 21. and  
6. 4. 5.

e Some read the  
booke of the  
righteous, mean-  
ing Moses: the  
Chalde treatise  
saith in the booke  
of the Law, but it  
is like that it was  
a booke thus na-  
med, which is now  
lost.

f By staying away  
the enemies heart  
and destroyng them  
with hard blowes.

the mouth of the caue , and set men by it for to keepe them.

19 But stand ye not still : follow after your enemies, and † finite all the hindmost, suffer them not to enter into their cities : for the Lord your God hath giuen them into your hand.

20 And when Ioshua and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioshua at Makkedah in peace; no man moued his tongue against the children of Israel.

22 After, Ioshua said, Open the mouth of the caue , and bring out these five kings vnto mee fourth of the caue.

23 And they did so, and brought out those five kings vnto him fourth of the caue , euen the king of Ierusalem , the king of Hebron , the king of Iarmuth , the king of Lachish , and the king of Eglon.

24 And when they had brought out those kings vnto Ioshua, Ioshua called for all the men of Israel, & said vnto the chiefe of the men of warre, which went with him, Come neere, set your feete vpon the neckes of these kings, and they came neere, and set their feete vpon their neckes.

25 And Ioshua said vnto them, Feare not, nor be faint hearted, for be strong and of a good courage : for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on five trees , and they hanged still vpon the trees vntill the euenng.

27 And at the going downe of the sunne, Ioshua gaue commendement , that they should take \* them downe off the trees, and cast them into the caue (wherein they had bene hid) and they laied great stones vpon the caues mouth, v which remaine vntill this day.

28 ¶ And that same day Ioshua tooke Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and all the foules that were therein , he let none remaine : for he did to the king of Makkedah, \* as he had done vnto the king of Iericho.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue ¶ it also and the king thereof into the hand of Israel : and hee smote it with the edge of the sword , and all the foules that were therein : hee let none remaine in it : for he did vnto the king thereof, as he had done vnto the king of Iericho.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue ¶ Lachish into the hand of Israel, which tooke it the second day, & smote it with the edge of the sword , and all the foules that were therein, according to all as he had done to Libnah.

33 ¶ Then Horam king of Gazer came vp to helpe Lachish : but Ioshua smote him and his people, vntill none of his remained.

34 ¶ And from Lachish Ioshua departed vnto Eglon, and all Israel with him, and they besieged it, and assaulted it.

35 And they tooke it the same day, and smote

it with the edge of the sword , and all the foules that were therein hee vnterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon , and all Israel with him vnto Hebron , and they fought against it.

37 And when they had taken ¶ it , they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the foules that were therein : hee left none remaining, according to all as he had done to Eglon : for he destroyed it vnterly, and all the foules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken ¶ it , and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vnterly destroyed all the foules that were therein , hee let none remaine : as he did to Hebron, so hee did to Debir, and to the king thereof , as hee had also done to Libnah, and to the king thereof.

40 ¶ So Ioshua smote all the hill countreies, and the South countreies , and the valleys , and the hill sides , and all their kings , and let none remaine, but vnterly destroyed euery soule, as the Lord God of Israel had commanded.

41 And Ioshua smote them from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings, and their land did Ioshua take at ¶ one time, because the Lord God of Israel fought for Israel.

43 Afterward , Ioshua and all Israel with him returned to the campe in ¶ Gilgal.

CHAP. XI.

1 Diuers kings and cities, and countreys ouercome by Ioshua, 15 Ioshua did all that Moses had commaunded him so God hardned the enemies hearts that they might be destroyed.

And when Iabin king of Hazor had heard this , then he ¶ sent to Iobab king of Madon, and to the king of Shimron , and to the king of Achthaph,

2 And vnto the kings that were by the North in the mountains and plaines toward the South side of ¶ Cinneroth, and in the valleys, and in the borders of Dor Westward,

3 And vnto the Canaanites, both by East, and by West , and vnto the Amorites , and Hittites, and Perizzites , and Iebusites in the mountains, and vnto the Hiuites, vnder ¶ Hermon in the land of Mizpeh.

4 And they came out, and all their hostis with them , many people, as the sand that is on the sea shore, for multitude , with horses and charets exceeding many.

5 So all these kings met together , and came and pitched together at the waters of Merom , for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua , Be not afraid for them : for to morow about this time will I deliuer them all slaine before Israel : thou shalt ¶ hough their horses , and burne their charets with fire.

7 Then came Ioshua and all the men of warre with him, against them, by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel, and they smote them, and chased them vnto great Zidon, and vnto ¶ Misrephothmaim, and vnto the valley of Mizpeh Eastward , and smote them vntill they had none remaining of them.

† Eue out off all their staine or taint.

¶ Or in safetie, so that none gaue them as much as an small wood.

h signifying what should become of them of Gods enemies, seeing that kings themselves were not spared.

¶ Dent. 2. 23. chap 8. 29.

¶ Ioshua capture Makkedah.

¶ Or, every person. Chap. 6. 21.

¶ Libnah is taken.

¶ Or, possess.

¶ Lachish is taken.

¶ The king of Gazer is slain.

¶ Eglon is taken.

Hebron is taken.

¶ Debir is taken.

i Some read A-bethoth, which signifies the destruction of the hills.

k In one battell. l Where the aide was, there to give thanks for their victories.

a The more that Gods power appeared, the more the wicked rage against it. b Which the Evangelists call the lake of Genezareth, or Tiberias.

c Which was mount Sion, 25. Dent. 4. 48.

d That neither they should ferue to the vile of warre, nor the israelites should put their trust in them.

e Which signifies her waters, or according to some, brine pits.



9 And Ioshua did vnto them as the Lord bade him : hee houghed their horses, and burnt their charrets with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the King thereof with the sword : for Hazor beforetime was the head of all those kingdomes.

11 Moreover they smote all the persons that were therein with the edge of the sword, vntil they destroyed all, leauing none aliuie, and hee burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and vntil they destroyed them, \* as Moyses the seruant of the Lord had commanded.

13 But Israel burnt none of the cities that stood still in their strength, saue Hazor onely, that Ioshua burnt.

14 And all the spoile of these cities and the cattell, the children of Israel tooke for their pray, but they smote euery man with the edge of the sword vntill they had destroyed them, not leauing one aliuie.

15 ¶ As the Lord \* had commanded Moyses his seruant, so did Moyses \* command Ioshua, and so did Ioshua : he left nothing vndone of all that the Lord had commanded Moyses.

16 So Ioshua tooke all this land of the mountaynes, and all the South, and all the land of Goshen, and the low countrey, and the plaine, and the mountaine of Israel, and the low countrey of the same,

17 From the mount Halak, that goeth vp to Seir, euen vnto Baal-gad in the valley of Lebanon, vnder mount Hermon : and all their kings he tooke, and smote them, and slew them.

18 Ioshua made warre long time with all those Kings,

19 Neither was there any city that made peace with the children of Israel, \* saue those Hiuites that inhabited Gibeon : all other they tooke by battell.

20 For it came of the Lord, to I harden their hearts that they should come against Israel in battell, to the intent that they should destroy them vnterly, and shewe them no mercy, but that they should bring them to nought, as the Lord had commanded Moyses.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaynes : as out of Hebron, out of Debir, out of Anab, and out of all the mountaynes of Iudah, and out of all the mountaynes of Israel : Ioshua destroyed them vnterly with their cities.

22 There was no Anakim left in the land of the children of Israel, onely in Azzah, in Gath, and in Ashdod they were left.

23 So Ioshua tooke the whole land, according to all that the Lord had said vnto Moyses : and Ioshua gaue it for an inheritance vnto Israel, \* according to their portions through their tribes : then the land was at rest without warre.

#### CHAP. XII.

1 ¶ What kings Ioshua and the children of Israel killed on both sides of Iordan. 24 Which were in number thirtie and one.

And these are the Kings of the land, which the children of Israel smote and possessed their land, on the other side Iordan toward the rising of the sunne, from the river Arnon, vnto mount Hermon, and all the plaine Eastward,

2 \* Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Arzer, which is beside the river of Arnon, and from the middle of the river, and from halfe Gilead vnto the river Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the sea of Cineroth Eastward, and vnto the sea of the plaine, euen the salt sea Eastward, the way to Beth-Ieshimoth, and from the South vnder the springs of \* Pisgah.

4 ¶ They conquered also the coast of Og king of Bashan of the \* remnant of the gyants, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Machathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moyses the seruant of the Lord, and the children of Israel smote them : \* Moyses also the seruant of the Lord gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

7 ¶ These also are the kings of the countrey, which Ioshua and the children of Israel smote on this side Iordan, Westward from Baal-gad in the valley of Lebanon, euen vnto the mount Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions :

8 In the mountaynes, and in the valleyes, and in the plaines, and in the hill sides, and in the wilderness, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, and Hiuites, and the Jebusites.

9 ¶ \* The King of Iericho was one : \* the king of Ai, which is besides Beth-el, one :

10 \* The King of Ierusalem, one : the king of Hebron, one :

11 The King of Iarmuth, one : the king of Lachish, one :

12 The King of Eglon, one : the \* king of Gazer, one :

13 The \* king of Debir, one : the king of Geder, one :

14 The King of Hormah, one : the king of Arad, one :

15 The \* king of Libnah, one : the king of Adullam, one :

16 The \* king of Makkedah, one : the king of Beth-el, one :

17 The King of Tappuah, one : the king of Hopher, one :

18 The King of Aphek, one : the king of Lasharon, one :

19 The King of Madon, one : the \* king of Hazor, one :

20 The King of Shimron-meron, one : the king of Achlah, one :

21 The King of Taanach, one : the king of Megiddo, one :

22 The King of Kedesh, one : the king of Iokanaan of Carmel, one :

23 The King of Dor, in the countrey of Dor, one : the king of the \* nations of Gilgal, one :

24 The King of Tizrah, one. All the kings were thirtie and one.

#### CHAP. XIII.

1 The burdeys and coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Iehoiada. 22 Balaham was slain.

¶ Both men, women and children.

\* Num. 33. 54  
Deut. 7. 2.

¶ Which were strong by situation and not hurt by warre.

¶ All mankind.

\* Exod. 34. 11.  
Deut. 7. 2.

¶ That is, Samaria

¶ So called, because it was bare and without trees. ¶ Or, the valley of Gid.

\* Chap. 9. 3.

¶ That is, to glie them out to themselves: and therefore they could not but rebel against God and seeke their owne destruction.

¶ Out of the which came Goliath, s. Sam. 17. 4.

\* Num. 26. 53. 55.

¶ From Gilgal where Ioshua camped.

\* Num. 31. 24.  
Deut. 3. 6.

¶ Or, wilderness.

¶ Or, hill sides.  
Deut. 3. 17.  
and 4. 49.

\* Deut. 3. 14.  
chap. 13. 14.

\* Num. 32. 29.  
Deut. 3. 12.  
chap. 13. 8.

¶ Reade chap. 1. verse 17.

¶ Or, in Ashdod.

\* Chap. 6. 2.

\* Chap. 8. 26.

\* Chap. 10. 23.

\* Chap. 10. 33.

\* Chap. 10. 34.

\* Chap. 10. 39.

\* Chap. 10. 41.

\* Chap. 11. 29.

¶ Or, near unto Carmel.

\* Gen. 24. 2.

a Being almost an hundred and ten yeeres olde.  
b After that the enemies are overcome.  
c Or, borders.  
d Efr. upon the face of Egypt.

NOW when Iofhua was olde <sup>a</sup> and <sup>b</sup> stricken in yeeres, the Lord said vnto him, Thou art olde and <sup>c</sup> grown in age, and there remaineth exceeding much land to be possessed;

2 This is the land that remaineth, all the regions of the Philistims, and all Geshuri.

3 From <sup>d</sup> Nilus which is <sup>e</sup> in Egypt, euen vnto the borders of Ekron Northwards: this is counted of the Canaanites, euen five Lordships of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Anites:

4 From the South, all the land of the Canaanites, and the <sup>f</sup> caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:

5 And the land of the Gibilites, and all Lebanon toward the Sun rising from <sup>g</sup> Bahal-gad vnder mount Hermon, vntill one come to Hamath.

6 All the inhabitants of the mountains from Lebanon vnto <sup>h</sup> Misrephothaim, and all the Sidonians, I will cast them out from before the children of Israel: onely diuide thou it by lot vnto the Israe'lites, to inherit, as I haue commanded thee.

7 Now therefore diuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manafsch.

8 For with <sup>i</sup> halfe thereof the Reubenites and the Gadites haue receiued their inheritance, \* which Moses gaue them beyond Iorden Eastward, euen as Moses the seruant of the Lord had giuen them.

9 From Aroer that is on the brinke of the river Arnon, and from the citie that is in the mids of the <sup>j</sup> river, and all the plaine of Medeba vnto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachabites, and all mount Hermon, with all Bashan vnto Salchah:

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the \* rest of the gyants) for these did Moses smite, and cast them out.

13 But the children of Israel <sup>k</sup> expelled not the Geshurites nor the Maachabites: but the Geshurites and the Maachabites dwell among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui he gaue none inheritance, <sup>l</sup> but the sacrifices of the Lord God of Israel are <sup>m</sup> his inheritance, as he said vnto him.

15 \* Moses then gaue vnto the tribe of the children of Reuben <sup>n</sup> inheritance, according to their families.

16 And their coast was from Aroer, that is on the brinke of the river Arnon, and from the city that is in the middes of the river, and all the plaine which is with Medeba:

17 Heshbon by all the cities thereof, that are in the plaine: Dibon and <sup>o</sup> Bamoth-baal, and Beth-baal-meon:

18 And Iahazah, and Kedemoth, & Mephaath:

19 Kirjathaim also, and Sibmah, and Zereth-shahar in the mount of <sup>p</sup> Emek:

20 And Beth-peor, and \* Ashdodh-pisgah, and Beth-jeshmoth:

21. And all the cities of the plaine, and all the kingdome of Sihon king of the Amorites, which reigned in Heshbon, whom Moses \* smote with the Princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling

in the country.

22 And <sup>q</sup> Balaam the sonne of Beor the soothsayer did the children of Israel slay with the sword, among them that were slaine.

23 And the border of the children of Reuben was Iorden with the coasts. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 \* Also Moses gaue <sup>r</sup> inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.

25 And their coasts were Iazer, and all the cities of Gilead, and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heibon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley of Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Iorden and the borders euen vnto the sea coast of Cinnereth, & beyond Iorden Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 \* Also Moses gaue <sup>s</sup> inheritance vnto the halfe tribe of Manafsch: and this belonged to the halfe tribe of the children of Manafsch according to their families.

30 And their border was from Mahanaim, euen all Bashan, <sup>t</sup> to uis, all the kingdome of Og king of Bashan, and all the townes of Iair which are in Bashan, threecore cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, \* were giuen vnto the <sup>u</sup> children of Machir the sonne of Manafsch to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Iorden toward Iericho Eastward.

33 \* But vnto the tribe of Leui Moses gaue none inheritance: <sup>v</sup> for the Lord God of Israel is their inheritance, \* as he said vnto them.

## CHAP. XIV.

a The land of Canaan was diuided among the nine tribes and the halfe. b Caleb receiued the heritage that was promised him. c H. ben was giuen him.

THESE also are the places which the children of Israel inherited in the land of Canaan, \* which Eleazar the Priest, and Iofhua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel, distributed to them.

2 \* By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to giue to the nine tribes, and the halfe tribe.

3 For Moses had giuen inheritance vnto <sup>w</sup> two tribes and an halfe tribe, beyond Iorden: but vnto the Leuites he gaue none inheritance among them.

4 For the children of Ioseph were <sup>x</sup> two tribes, Manafsch and Ephraim, therefore they gaue no part vnto the Leuites in the land, save cities to dwell in, with the suburbs of the same for their beasts and their substance.

5 \* As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

6 \* Then the children of Iudah came vnto Iofhua in Gilgal: and Caleb the sonne of Iephunneh the Kenetite said vnto him, Thou knowest what the Lord said vnto Moses the man of God, concerning

f So that both they which obeyed wicked counsell and the wicked counsellor perished by the iudgement of God.

g That is, in the hand of Moab.

+ Num. 22. 37. h Meaning his nephews and posteritie.

+ Chap. 13. 7.

+ Num. 18. 20.

+ Num. 34. 17.

+ Num. 26. 55 & 33. 54.

a As Reuben and Gad and halfe the tribe of Manafsch. Num. 32. 33 b So though Leui lacked, yet were there still twelue tribes by this meant.

+ Num. 35. 8. Chap. 21. 2. 3.

Or, Menab.

Or, the plaine of Gad.

Read Chap. 12.

Num. 32. 33. Deut. 3. 13. Chap. 22. 64.

Or, uis.

Deut. 3. 23. Chap. 22. 6.

a Because they destroyed not all as God had commanded, they that remained were smitten and prickes to hurt them. Num. 33. 35. Chap. 23. 13. Iudg. 2. 3. b Leui shall live by the sacrifices. Num. 18. 21.

Or, the plaine of Baal.

Or, the valley. Deut. 3. 17.

Deut. 32. 8.



<sup>a</sup> Which was, that they two onely should enter into the land, Numb. 34. 34.

<sup>d</sup> Which were the ten other spies.

concerning \* thee and me in Kadesh-barnea.

7 Fourty yeere olde was I, when Moses the servant of the Lord sent me from Kadesh-barnea to espie the land, and I brought him word againe, as I thought in mine heart

8 But my <sup>d</sup> brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feete haue troden, shall be thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept me aliuie, as he promised: this is the forty and fift yeere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wilderness: and now loe, I am this day fourescore and fise yeere olde:

11 And yet am as \* strong at this time, as I

was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or t for gouernement.

12 Now therefore giue mee this mountaine whereof the Lord spake in that day (for thou hearest in that day, how the <sup>g</sup> Anakims were there, and the cities great and walled) \* if I to be the Lord will be with mee that I may driue them out, as the Lord said.

13 Then Iosua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 \* Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenazite, vnto this day: because hee followed constantly the Lord God of Israel.

15 And the name of \* Hebron was before-time, Kirjath-arba: which *Arba* was a great man among the Anakims: thus the land ceased from warre.

<sup>†</sup> Euer, to get out and come in.

<sup>g</sup> Or, giants. <sup>e</sup> That he spake of modern, and not of doubting.

\* Chap. 22. 13. <sup>h</sup> Macc. 2. 56.

\* Chap. 15. 13. <sup>f</sup> Euer, for his power or person.

<sup>a</sup> Eccles. 46. 9.

N O R T H.



S O U T H.

### CHAP. XV.

<sup>a</sup> The lot of the children of Iudah, and the names of the cities and villages of the same. <sup>13</sup> Calebs portion. <sup>13</sup> The request of Achish.

**T**His then was the lot of the tribe of the children of Iudah by their families: *even* \* to the border of Edom and the wilderness of \* Zin, Southward on the South coast.

2 And their South border was the salt Sea coast, from the \* point that looketh Southward.

3 And it went out on the Southside toward Maaleh-akrabbim, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnea, and went along to Hebron, and went vp to Adar, and fer a compass to Karkaa.

4 From thence went it along to Azmon, and

reached vnto the riuer of Egypt, and the end of that coast was on the Westside: this shalbe your South coast.

5 Also the East border shall be the Salt Sea, vnto the b end of Iordan: and the border on the North quarter from <sup>g</sup> point of the Sea, and from the end of Iordan.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the <sup>e</sup> cone of Bohan the sonne of Reuben.

7 Again this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vnto Adummim, which is on the Southside of the ri-

<sup>b</sup> Meaning the mouth of the riuer: where it runneth into the salt Sea.

<sup>c</sup> Which was a mark to part their countreys.

<sup>a</sup> Numb. 34. 3.

<sup>a</sup> Numb. 33. 34.

<sup>a</sup> The Hebrew word signifieth tongue, whereby it meant either the arme of the Sea that cometh into the land, or a rock, as cape that goeth into the Sea.

Or, the fountain  
of the fountaine  
1. king. 1. 9.

Ebr, Ephraim.

Or, the rise of  
wade.

Meaning, to-  
ward Syria.

Chap. 14. 15.

e This was done  
after the death of  
Iofhua, iudg. 1. 10.  
10.

Or, confuſe.

Because her hus-  
band carried too  
long

Or, grant me this  
portion

Because her  
country was barren,  
she desired of  
her fathers field  
that had springs.  
iudg. 1. 14. 15.

h which before  
was call'd Zee-  
phai, iudg. 1. 17.

uer: also this border goeth vp to the waters of  
¶ En-thermel, and endeth at ¶ En-rogel.

8 Then this border goeth vp to the valley of  
the founte of Hinnom, on the Southſide of the Ie-  
bubites: the fame is Ieruſalem. Also this border  
goeth vp to the top of ¶ mounte that lieth be-  
fore the valley of Hinnom Weſtward, which is by  
the end of the valley of ¶ giants Northward.

9 So this border compaſſeth from the top of  
the mountaine vnto the fountaine of the water  
of Nephtoah, and goeth out to the cities of mount  
Ephron: and this border draweth to Baalah,  
which is ¶ Kiriathearim.

10 Then this border compaſſeth from Baalah  
Weſtward vnto mount Seir, and goeth along vnto  
the ſide of ¶ mount Iearim, which is Cheſalon on  
the Northſide: (fo it cometh downe to Beth-ſhe-  
mel, and goeth to Timn-h).

11 Also this border goeth out vnto the ſide of  
Ekron Northward: and this border draweth to  
Shikron, and goeth along to mount Baalah, and  
ſtrecheth vnto I-beuel: and the endes of this  
coast are vnto the ¶ Sea.

12 And the Weſt border is to the great ſea: fo  
this border ſhall be the bounds of the children of  
Iudah round about, according to their milies.

13 ¶ And vnto Caleb the ſonne of Iephunneh  
did ¶ Iofhua giue a part among the children of Iu-  
dah, as the Lord commanded him, *euē* ¶ Kiriath-  
arba of the father of Anak which is in Hebron.

14 And Caleb ¶ droue thence three ſonnes of  
An k, Shelhai, and Ahiman, and Talmi, the ſonnes  
of Anak.

15 And he went vp thence to the inhabitants  
of Debir: and the name of Debir beforetime *was*  
Kiriath-sepher.

16 Then Caleb ſaid, He that ſmiteth Kiriath-  
sepher, and taketh it, euē to him will I giue Ach-  
ſah my daughter to wife.

17 And Ochniel, the ſonne of Kenaz, the ¶ bro-  
ther of Caleb tooke it: and he gaue him Achſah  
his daughter to wife.

18 And as the went in to *him*, ſhe moued him,  
to aſke of her father a field: and he the lighted off  
her aſſe, and Caleb ſaid vnto her, What wilt thou?

19 Then ſhe answered, ¶ Giue mee a bleſſing:  
for thou haſt giuen me the South country: ¶ giue  
me alſo ſprings of water. And hee gaue her the  
ſprings aboue, and the ſprings beneath.

20 This ſhall be the inheritance of the tribe of  
the children of Iudah according to their families.

21 And the vtmoſt cities of the tribe of the  
children of Iudah, toward the coſtes of Edom  
Southward *were* Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedeth, and Hazor, and Ithan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Keriath, Beſron  
(which is Hazor.)

26 Aman, and Shema, and Moladah,

27 And Hazar, Gaddah, and Heſſimon, and  
Beth-pater,

28 And Hazar-ſhual, and Beerſheba, and Bizi-  
othiah,

29 Baalah, and Iim, and Azem,

30 And Elrolad, and Cheſil, and ¶ Hormah,

31 And ¶ Ziklag, and Madmanna, and Sanfannah,

32 And Lebaath, and Shilhim, and Ain, and  
Rimmon: *all* theſe cities are twenty nine with their  
villages.

33 ¶ In the lowe country *were* Eſhtao, and

Zoreah, and Aſhnah,

34 And Zanoah, and Engannim, and Tappuah,  
and Enam.

35 Iarmuth, and Adullam, Socoh, and Aze-  
kah,

36 And Sharaim, and Adithaim, and Gederah, &  
Gederothaim: fourteen cities with their villages,

37 Zenam, and Hadafſah, and Migdal-gad,

38 And Dileam, and Mizpeh, and Ioktheel,

39 Lachiſh, and Bozkath, and Eglon,

40 And Kabbon, and Lahman, and Kithliſh,

41 And Gederoth, Beth-dagon, and Naamah,

and Makedah: ſixteen cities with their villages.

42 Leb-nah, and Ether, and Aſhan,

43 And Iipthah, and Aſhnah, and Nezeb,

44 And Keil-h, and Aczib, and Mareſhah:

nine cities with their villages.

45 Ekron with her ¶ townes and her villages,

46 From Ekron ¶ euē vnto the Sea, all that li-  
eth about Aſhdod with their villages.

47 Aſhdod with her townes and her villages: Azzah  
with her townes and her villages, vnto the  
¶ riuier of Egypt, and the great Sea *was* their coaſt.

48 ¶ And in the mountaines *were* Shamir, and  
Iatir, and Socoh,

49 And Dannah, and ¶ Kiriath-ſannath (which  
is Debir.)

50 And Anab, and Aſhtemoh, and Anim,

51 And Goſhen, and Holon, and Giloh: eleuen  
cities with their vill ges.

52 Arab, and Dum-h, and Eſſean,

53 And Tanum, and Beth-tappuah, & Aphek-h,

54 And Hum-h, and ¶ Kiriath-arba (which is  
Hebron) and Zior: nine cities with their villages,

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with  
their vill- ges.

58 Halhil, Beth-zur, and Gedor,

59 And Maarah, and Beth-noth, and Elte-  
kon: ſixe cities with their villages.

60 Kiriath-bail, which is Kiriath-iearim, and  
Rabbah, two cities with their villages.

61 ¶ In the wildernes *were* Beth-arabah, Mid-  
din, and Secacah,

62 And Nibban, and the ¶ city of ſalt, and En-  
gedi: ſixe cities with their villages.

63 Neuertheleſſe, the Iebutites that were the  
inhabitants of Ieruſalem, could not the children  
of Iudah caſt ¶ out, but the Iebutites dwell with  
the children of Iudah at Ieruſalem vnto this day.

# CHAP. XVI.

¶ The laſt report of Ephraim. 10 The Canaanites dwelled among  
them

¶ And the loſt fell to the ¶ children of Iofeph  
from Iorden by Iericho vnto the water of  
Iericho Eaſtward, and to the wildernes that go-  
eth vp from Iericho by the mount Beth-el:

2 And goeth out from Beth-el to ¶ Luz, and  
runneth along by the borders of Archiaroth,

3 And goeth downe Weſtward to the coaſt of  
Iaphleti, vnto the coaſt of Beth-horon the nether,  
and to Gezer, & the ends ¶ thereof are at the Sea.

4 So the children of Iofeph, Manaſſeh and E-  
phraim ¶ tooke their inheritance.

5 ¶ Also the borders of the children of E-  
phraim according to their families, euē the bor-  
ders of their inheritance on the Eaſtſide were A-  
roth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto  
Michmethah on the Northſide, and this border  
returneth

† Ebr. daughter?

† Meaning, Nilus  
at Chap. 13. 3.

k Which is alſo  
called Kiriath-se-  
pher, verſe 15.

\* Chap. 14. 12.

l Of this title the  
ſile ſea hath his  
name.

m That is, vnto  
though they ſlew  
the moſt part, and  
burnt their citie.  
iudg. 1. 6.

n That is, to E-  
phraim and his  
children: for Ma-  
naſſehs portion  
followeth.  
\* iudg. 2. 26.

o Off his inhe-  
ritance

c Generally, ſith  
Ephraim, and then  
Manaſſeh.



For so farre the coasters reach.

Because Ephraims tribe was far greater then Manasseh, therefore he had more cities.

Gen. 48. 5. and 46. 10. and 23. Nam. 32. 39.

Num. 16. 59  
a For the other half tribe had their portion beyond Iorden.

Num. 26. 33. and 27. 1. and 30. 2. 11.

b Among them of our tribe.

c In the land of Canaan: due to the males: and other five to the daughters of Zelophehad.

d Meaning, the site is selfe.

e Or, the brooke of reedes.

f That is, toward the maine sea.

g In the tribe of Asher, and tribe of Issachar.

returneth Eastward vnto Taanath-shiloh, and passeth it on the Eastside vnto Iamoth,

7 And goeth downe from Iamoth vnto Aarath, and Naarath, and commeth to Iericho, and goeth out to Iorden.

8 And this border goeth from Tappuah Westward vnto the river Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

### CHAP. XVII.

The portions of the half tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

THIS was also the lot of the tribe of Manasseh: for he was the first borne of Ioseph, to vnto, of Machir the first borne of Manasseh, and the father of Gilead: now because he was a man of war, he had Gilead and Balhan.

2 And also \* of the rest of the sonnes of Manasseh by their families, euen of the sonnes of Abiezer, and of the sonnes of Helek, and of the sons of Azriel, and of the sons of Shechem, and of the sonnes of Hephher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph among their families.

3 \* But Zelophehad the sonne of Hephir, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commaunded Moyses to giue vs an inheritance among our brethren: therefore according to the commaundement of the Lord, hee giue them an inheritance among the brethren of their father.

5 And there fell ten portions to \* Manasseh, beside the land of Gilead and Balhan, which is on the other side of Iorden,

6 Because the daughters of Manasseh did inherit among his sonnes: and Manassehs other sonnes had the land of Gilead.

7 \* So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hande, euen to the inhabitants of Entappuah.

8 The land of Tappuah belonged to Manasseh, but Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

9 Also this border goeth downe vnto the river Kanah Southward to the river: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the river, and the ends of it are at the Sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, and the sea is his border: and they met together in Asher Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-then, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes

thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, euen three countreys.

12 Yet the children of Manasseh could not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuertheless, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one portion to inherite, seeing I am a great people, for as much as the Lord hath blessed me hitherto?

15 Ioshua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, and of the gyants, if mount Ephraim be too narrow for thee.

16 Then the children of Ioseph sayd, The mountaine will not be enough for vs: and all the Canaanites that dwell in the low countrey haue charrets of yron, & swell they in Beth-then, and in the townes of the same, as they in the valley of Izrael.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not have one lot.

18 Therefore the mountaine shall be thine: for it is a wood, and thou shalt cut it downe: and the ends of it shall be thine, and thou shalt cast out the Canaanites, though they haue yron charrets, and though they be strong.

### CHAP. XVIII.

The Tabernacle set in Shiloh. 4 Certaine are sent to diuide the land to the other seven tribes. 11 The lot of the children of Benjamin.

AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the Tabernacle of their Congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Israel seven tribes, to whom they had not diuided their inheritance,

3 Therefore Ioshua sayd vnto the children of Israel, How long are you lo slacke to enter and possess the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for euery tribe three men: that I may send them, and that they may rise and walke through the land, and distribute it according to their inheritance, and returne to me.

5 And that they may diuide it vnto them into seven parts, (Iudah shall abide in his coast at the South, and the house of Ioseph shall stand in their coats at the North.)

6 Ye shall deliue the land therefore into seven parts, and shall bring them hither to me, and I will cast lots for you here before the Lord our God.

7 But the Leuites shall haue no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben, and half the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to deliue

For at the first they lacked courage, and agreed with them on condition, contrary to Gods commaundement.

According to my father Isakohs prophetic, Gen. 22. 19.

If this mount be not large enough, why dost not thou get more by destroying Gods enemies, as he hath commanded?

So that thou shalt enlarge thy portion thereby.

For they had now remoued it from Gilgal, and set it vp in Shiloh. d As Eleazar, Ioshua, and the heads of the tribes had done to Iudah, Ephraim, and half of Manasseh.

That is, into seven portions, to euery tribe out.

For these had their inheritance already appointed.

Before the Ark of the Lord.

That is, the sacrifices and offerings, Chap. 23. 14.

g By writing the names of every country and city.

the land, saying, Depart, and goe thorow the land, and describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed through the land, and described it by cities into seven parts in a booke, and returned to Ioshua into the camp at Shiloh.

10 ¶ Then Ioshua <sup>h</sup> cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions.

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay <sup>i</sup> betwene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the fide of Iericho on the North part, and went vp through the mountaynes Westward, and the ends thereof are in the wilderness of Beth-auen:

13 And this border goeth along from thence to Luz, <sup>enem</sup> to the Southside of Luz (the same is <sup>k</sup> Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-earim) a citie of the childen of Iudah: this is the West quarter.

15 And the South quarter <sup>is</sup> from the end of Kiriath-earim, and this border goeth out <sup>¶</sup> Westward, and commeth to the fountaine of waters of Nephtoth.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Benhinom, which is in the valley of the <sup>¶</sup> giants Northward, and descendeth into the valley of Hinnom, by the fide of <sup>¶</sup> Iebusi Southward, and goeth downe to En-rogel.

17 And compasseth from the North, and goeth forth to <sup>¶</sup> Enshebeth, and stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the <sup>\*</sup> stone of Bohan the sonne of Reuben.

18 So it goeth along to the fide ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the fide of Beth-hoglah Northward: and the ends thereof, <sup>¶</sup> that is, of the border, reach to the point of the salt Sea Northward, and to the <sup>m</sup> end of Iorden Southward: this is the South coast.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Benjamin by the coastes thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemairaim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, and Eleph, and Iebusi (which is Jerusalem), Gibeah, and Kiriath: foureene

cities with their villages: this is the inheritance of the children of Benjamin, according to their families.

## CHAP. XIX.

<sup>1</sup> The portion of Simeon, <sup>20</sup> Of Zebulun, <sup>17</sup> Of Issachar, <sup>24</sup> Of Aser, <sup>32</sup> Of Naphtali, <sup>40</sup> Of Dan. <sup>49</sup> The possession of Ioshua.

¶ And the second lot came out to Simeon, <sup>enem</sup> for the tribe of the children of Simeon, according to their families: and their inheritance was in the <sup>a</sup> mids of the inheritance of the children of Iudah.

2 Now they had in their inheritance Beer-sheba, and Sheba, and Moladah,

3 And Hazar-thual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazur-sufah,

6 And Beth-lebaoth, and Sharuben: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Aishan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalah-beer, and <sup>¶</sup> Ramath, Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too <sup>b</sup> much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families: and the coastes of their inheritance came to Sarid,

11 And their border goeth vp <sup>¶</sup> Westward, euen to Maralah, and reacheth to Dabbatheth, and meeteth with the riuier that lieth before Iokneam,

12 And turneth from Sarid Eastward toward the Sunne rising vnto the border of Chilloth-tabor, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Githah-hepher, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the ends thereof are in the valley of Iiphtah-el.

15 And Karath, and Nahallal, and Shimron, and Idolah, and <sup>¶</sup> Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families, <sup>¶</sup> that is, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, <sup>enem</sup> for the children of Issachar, according to their families.

18 And their coast was Izreelah, and Chesul-loh, and Shunem,

19 And Hapharaim, and Sihon, and Anaharath,

20 And Harabbith, and Kishion, and Abez,

21 And Remeth, and <sup>¶</sup> Engannim, and En-haddah, and Beth-pazzez.

22 And this coast reacheth to Tabor, and Shakhazimath, and Beth-hemesh, and the ends of their coast reach to Iorden: sixteene cities with their villages.

<sup>a</sup> According to Iakob's prophesie, that he should be entered among the other tribes, Gen. 49. 7.

<sup>b</sup> Or, Remmon, as Gen.

<sup>c</sup> But this large portion was given them by Gods providence to declare their increase in time to come.

<sup>d</sup> Meaning, toward the gearee.

<sup>e</sup> There was another Beth-lehem in the tribe of Iudah.

<sup>f</sup> There was another cite of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were distinguished by the tribe onely,



23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is, the cities and their villages.*

24 ¶ Also the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcath, and Hali, and Beten, and Achshaph.

26 And Alammelech, and Amad, and Mifical, and came to Camel Westward, and to Shiloh Libnath.

27 And turneth toward the Sunne rising to Beth-dagon, and cometh to Zebulun, and to the valley of Iipthah-el, toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul.

28 And to Ebron, and Rehob, and Hammon, and Kanah, unto great Zidon.

29 Then the coast turneth to Ramah and to the strong city of Zor, and this border turneth to Hosh, and the ends thereof are at the Sea from Hebel to Achziv.

30 Ymmah also and Aphek, and Rehob: two and twentieth cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: *that is, these cities and their villages.*

32 ¶ The sixth lot came out to the children of Naphtali, *euen* to the children of Naphtali according to their families.

33 And their coast was from Heleph, and from Allon in Zaanannim, and Adaminekeb, and Iabneel, *euen* to Lakum, and the ends thereof are at Iorden.

34 So this coast turneth Westward to Aznoth-rabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South side, and goeth to Asher on the Westside, and to Iudah by Iorden toward the sunne rising.

35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and Cinnereth.

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-shechem: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is, the cities and their villages.*

40 ¶ The seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Ethaol, and Ir-shechem,

42 And Shaalabbin, and Aijalon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Ithud, and Bene-berak, and Gath-rimmun,

46 And Me-iarkon, and Rakkon, with the border that lieth before Iapho.

47 But the coast of the children of Dan fell out too little for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, *that is, these cities and their villages.*

49 ¶ When they had made an end of diuiding

the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among them.

50 According to the word of the Lord they gaue him the citie which hee asked, *euen* \* Timnath-serah in mount Ephraim: and hee built the citie and dwelt therein.

51 \* These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of diuiding the countrey.

**C H A P. XX.**

*2 The Lord commanded Ioshua to appoint cities of refuge. 3 The vs thereof, 7 and their names.*

**T**He Lord also spake vnto Ioshua, saying,

2 Speake to the children of Israel, and say, \* Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,

3 That the slayer that killeth any person by ignorance, and unwittingly, may flee thither, and they shall be your refuge from the auenger of blood.

4 And hee that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie, and shall shewe his cause to the Elders of the citie: and they shall receiue him into the city vnto them, and giue him a place, that hee may dwell with them.

5 And if the b. auenger of blood pursue after him, they shall not deliuer the slayer into his hand, because he smote his neighbour ignorantly, neither hated he him beforetime:

6 But he shall dwell in that city vntill he stand before the Congregation in iudgement, \* or vntill the death of the hie Priest that shalbe in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, *euen* vnto the citie from whence he fled.

7 ¶ Then they appointed Kedesh in Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other side Iorden toward Iericho Eastward, they appointed \* Bezer in the wilderness vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Baithan, out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill he stood before the Congregation.

**C H A P. XXI.**

*The cities giuen to the Leuites, 43 In number eight and foure 44 The Lord according to his promise gaue the children of Israel rest.*

**T**Hen came the principall fathers of the Leuites vnto Eleazar the Priest, and vnto Ioshua the sonne of Nun, and vnto the chiefe fathers of the tribe of the children of Israel.

2 And spake vnto them at Shiloh in the land of Canaan, saying, \* The Lord commanded by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commande-

¶ Ioshua to the tribe of Zebulun, which lay more Westward.

g which was Tyrus a strong citie in the sea.

h These cities were in the country of Zaanannim

¶ Or, then vnto Iordan. i Of the which the lake of Gennezareth hath his name.

k Called Ioppe.

l According as Iacob had prophesied, Genes. 48. 17. m Iud. 18. 29.

¶ Chap. 24. 29.

¶ Num. 34. 37.

\* Exod. 21. 17. Num. 35. 6. 21. 14. Deut. 19. 7. n Altruaries, and bearing him no guilde.

¶ Ex. in the entry of the Elders.

b That is, the nearest kinsman of him that is slaine.

c Till his cause were proued. \* Num. 35. 15.

¶ Or, Galile.

\* Deut. 4. 43. 1. Chron. 6. 79.

d Out of the halfe tribe of Manasse beyond Iorden.

e Before the Iudges.

¶ Or, the chiefe of the fathers.

\* Num. 35. 2. n By Moses, by whose ministration the law was written.

**b** He meaneth them that were Priests: for some were but Leuites, **c** Every tribe gave more or fewer cities according as their inheritance was great or litle, Num. 35. 8.

ment of the Lord these cities with their suburbs.

4 And the lot came out for the families of the **b** Kohathites: and the children of Aaron the Priest, *which were* of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Benjamin **c** thirteene cities.

5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.

6 Also the children of Gerson *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Acher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Basan, thirteene cities.

7 The children of Merari according to their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gave by lot vnto the Leuites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childre<sup>n</sup> of <sup>d</sup> Aaron being of the families of the Kohathites, and of the sonnes of Leui, (for theirs was the first lot.)

11 So they gaue them Kiriath-arba of the father of Anok (which is Hebron) in the mountaine of Iudah, with the suburbs of the same round about it.

12 (But the land of the city, and the villages thereof, gaue they to \* Caleb the sonne of Iephunneh to be his possession.)

13 ¶ Thus they gaue to the **e** children of Aaron the Priest, a citie of refuge for the slayer, *euery* Hebron with her suburbs, and Libnah with her suburbs,

14 And Iattir with her suburbs, and Ephremoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And An with her suburbs, and Iuttah with her suburbs, Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin *they gaue* Gibeon with her **f** suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: fourie cities.

19 All the cities of the children of Aaron Priests, *were* thirteene cities with their suburbs,

20 ¶ But to the families of the children of Kohath of the Leuites, **g** which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim.)

21 They gaue them the citie of refuge for the slayer, **h** Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs: fourie cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: fourie cities.

25 And out of the **i** halfe tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the

children of Kohath *were* ten with their suburbs, 27 ¶ Also vnto the children of Gerson of the families of the Leuites, *they gaue* out of the halfe tribe of Manasseh, the city of refuge for **j** slayer, **k** Golan in Basan with her suburbs, and Beeth-terah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kihon with her suburbs, Dabereh with her suburbs,

29 Iarnuth with her suburbs, En-gannim with her suburbs: fourie cities.

30 And out of the tribe of Acher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkai with her suburbs, and Rehob with her suburbs: fourie cities.

32 And out of the tribe of Naphtali, the city of refuge for the slayer, Kedesh in **l** Gelim, with her suburbs, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gersonites according to their families, *were* thirteene cities with their suburbs.

34 ¶ Also vnto the families of the children of Merari the **m** rest of the Leuites, *they gaue* out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: fourie cities.

36 And out of the tribe of Reuben, **n** Bezer with her suburbs, and Iahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: fourie cities.

38 And out of the tribe of Gad *they gaue* for a citie of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

39 Hesibon with her suburbs, and Iazer with her suburbs: fourie cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.

41 And all the cities of the Leuites **n** within the possession of the children of Israel, *were* eight and fourtie with their suburbs.

42 These cities lay euery one *seuerally* with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel all the land, which he had sworne to gaue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about according to all that hee had sworne vnto their fathers: and there stood not a man of all their enemies before them: *for* the Lord deliuered all their enemies into their hand.

45 \* There failed nothing of all the good things, which the Lord had said vnto the house of Israel, *but* all came to passe.

## CHAP. XXII.

**i** Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. **io** They build an altar for a memoriall. **ix** The Israelites reprocue them. **xi** Their answer for defence of the same.

**T**Hen **a** Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, Yee haue kept all that Moses the seruant of the Lord **b** commanded you, and haue obeyed my voyce in all that I commanded you:

3 You haue not forsaken your brethren this long season vnto this day: but haue diligently kept

**k** Golan and Kedesh were the cities of refuge vnder the Gersonites.

**l** Or, Galili

**m** They are here called the rest, because they are last numbered, and Merari was the younger brother, Gen. 46. 10. **n** Beetz and Ramoth were the cities of refuge vnder the Merarites and beyond Jordan, Chap. 10. 8.

**n** Thus according to Iakob's prophesie they were scattered throughout the countrey, which God vied to this end, that his people might be instructed in the true religion by them.

\* Chap. 23. 14. 15.

**a** After that the Israelites enjoyed the land of Canaan, **b** Which was to goe on and before their brethren, Num. 34. 29.

**d** For Aaron came of Kohath, and therefore the Priests office remained in that family.

\* Chap. 14. 16. 2. Chron. 6. 56.

**e** This is, the Priest of the family of the Kohathites, of whom Aaron was chiefe.

**f** The suburbs were a thousand cubites from the wall of the cities round about, Num. 35. 4.

**g** These were not Priests,

**h** Hebron and Shechem were the two cities of refuge vnder the Kohathites,

**i** Which dwelt in Canaan.



kept the commandment of the Lord your God.

4 And now the Lord hath given rest vnto your brethren, as hee promised them; therefore now returne ye, and goe to your tents, to the land of your possession, which Moses the seruant of the Lord hath \* giuen you beyond Iorden.

\* Num. 33. 33.  
Chap. 13. 8.

5 But take diligent heede, to doe the commandment and Law, which Moses the seruant of the Lord commanded you: *that is,* \* that ye loue the Lord your God, and walke in all his wayes, and keepe his commandments, and cleaue vnto him, and serue him with all your heart, and with all your soule.

\* Deut. 10. 12.  
c He thewe  
wherein consisted  
the fulfilling of  
the Law.

d He commended  
them to God, and  
prayed for them.

6 So Ioshua <sup>a</sup> blessed them, and sent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manasseh Moses had giuen <sup>a</sup> possession in Bashan: and vnto the other halfe thereof gaue Ioshua among their brethren on this side Iorden Westward: therefore when Ioshua fide them away vnto their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, & with a great multitude of cattell, with siluer and with gold, with braffe and with yron, and with great abundance of rayment: diuide the spoyle of your enemies with your <sup>e</sup> brethren.

e Which remay-  
ned at home and  
went to the  
warre, Num. 31. 8,  
a, Sam. 30. 24.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the lande of their possession, which they had obtained according to the word of the Lord by the hand of Moses.

f Ebr. Griloth,  
which countrey also  
was called Canaan,  
because the Amo-  
nites dwelling there  
were called Canaan-  
mites.

10 ¶ And when they came vnto the <sup>f</sup> borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built <sup>g</sup> there an altar by Iorden, a great altar to see too.

g That is, beyond  
Iorden: for some-  
time the whole  
countrey on both  
sides of Iorden is  
meant by Canaan.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan, vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe vp <sup>h</sup> to warre against them.

h Such now was  
their zeale, that  
they would rather  
loose their liues,  
then suffer the true  
religion to be  
changed or cor-  
rupted.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the lande of Gilead, Phinehas the sonne of Eleazar <sup>i</sup> Priest,

i Or, multitude,

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one <sup>i</sup> was chiefe of their fathers household among the <sup>j</sup> thousands of Israel.

j Not onely of  
the princes, but  
also of the com-  
mon people.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

k Num. 3. 6.  
l Meaning, God  
is not fully pacifi-  
ed forasmuch as  
no punishment can  
be sufficient for  
such wickednesse  
and idolatry.

16 Thus sayth <sup>k</sup> the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built your an altar for to rebell this day against <sup>l</sup> the Lord?

17 Haue we too little for the wickednesse <sup>m</sup> of Peor, whereof we are not <sup>n</sup> cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Yee also are turned away this day from the Lord: and seeing ye rebel to day against the Lord, euen to morrow he will be wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be <sup>o</sup> vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but <sup>p</sup> rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

k In your Judge-  
ment.

l To vse any other  
seruice then God  
hath appointed, is  
to rebell against  
God, 1. Sam. 15. 23.

20 Did not Achan the sonne of Zerah trespass grievously in the execrable thing, and wrath fell on <sup>q</sup> all the Congregation of Israel? and this man alone <sup>r</sup> perished not in his wickednes.

m Chap. 7. 1. 5.  
n Signifying, that  
if many suffi-  
red for one mans  
sinne, for the fault  
of many, all should  
suffer.

21 ¶ Then the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh answered, and sayd vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord <sup>s</sup> we haue done it, saue thou vs not this day.

23 If we haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord <sup>t</sup> himselfe require it:

n Let him punish  
vs.

24 And if we haue not rather done it for feare of <sup>u</sup> this thing, saying, In time to come your children might say vnto our children, What haue ye to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betwene vs and you, yee children of Reuben and of Gad: therefore ye haue no part in the Lord: fo shall your children make our children <sup>v</sup> cease from fearing the Lord.

o Or, to turne  
backe from the  
true God,

26 Therefore we sayd, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shall be a <sup>w</sup> witnesse betwene vs and you, and betwene our generations after vs, to execute the seruice of the Lord before him, in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

\* Gen. 31. 48.  
Chap. 22. 27.  
27. 34.

28 Therefore sayd we, If so be that they should so say to vs, or to our <sup>x</sup> generations in time to come, then will wee answer, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offering, nor for sacrifice, but it is a witnesse betwene vs and you.

y They signifie  
wonderfull case  
that they bare to-  
ward their poste-  
ritie, that they  
might liue in the  
true seruice of  
God.

29 God forbid, that we should rebell against the Lord, and turne this day away from the Lord, to build an altar for burnt offering, or for meate offering, or for sacrifice, like the altar of the Lord our God that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation and heads ouer the thousands of Israel, which were with him, heard the words that the children of Reuben, and children of Gad, and the children of Manasseh spake, <sup>z</sup> they were well content.

z Ebr. it was good  
in their eyes.

31 And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceiue, that the Lord is <sup>a</sup> among vs, because ye haue not done this trespass against the Lord: now yee haue <sup>b</sup> delivered the children of Israel out of the hand of the Lord.

q By persecuting  
and generating vs.  
r Whom if he had  
offended, he would  
haue punished  
with you.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the Princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel. and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel ¶ blessed God, and ¶ minded not to goe against them in battell for to destroy the land, wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar ¶ Ed: for it shall be a witnesse betweene vs, that the Lord is God.

CHAP. XXIII.

¶ Ioshua exhorteth the people, that they ioyne not themselves to the Gentiles, 7 that they name not their idoles.

14 ¶ The promise if they feare God, 15 and threatenings, if they forsake him.

¶ A Nd a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, and Ioshua was olde, and ¶ stricken in age,

2 Then Ioshua called all Israel, and their Elders, and their Heads, and their Iudges, and their officers, and sayd vnto them, I am old, and stricken in age.

3 Also yee haue seene all that the Lord your God hath done vnto all these nations ¶ before you, how the Lord your God himselfe hath fought for you.

4 Beholde, I haue ¶ diuided vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations: that I haue destroyed, euen vnto the great Sea ¶ Westward.

5 And the Lord your God shall expell ¶ them before you, and cast them out of your sight, and ye shall possesse their land, as the Lord your God hath sayd vnto you.

6 Be ye therefore of ¶ valiant courage to offeruice and doe all that is written in the booke of the Law of Moses, ¶ that yee turne not therefrom to the right hand nor to the left.

7 Neither company with these nations: ¶ that is, with them that are ¶ left with you, neither ¶ make mention of the name of their gods, ¶ nor caufe to swear by them, neither serue them, nor bow vnto them:

8 But stick fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 ¶ One man of you shall chase a thousand: for the Lord your God he fighteth for you, as hee hath promised you.

11 Take good heede therefore vnto your ¶ felues, that ye loue the Lord your God.

12 Else, if ye goe backe, and cleaue vnto the rest of these nations: ¶ that is, of them that remaine with you, and shall ¶ make marriages with them, and ¶ goe vnto them, and they to you,

13 Know ye for certaine, that the Lord your God will cast out no more of these nations from before you: ¶ but they shall be a snare & destruction vnto you, and a whip on your sides, and thornes in your ¶ eyes, vntill yee perish out of this good land, which the Lord your God hath giuen you.

14 And behold, this day doe I ¶ enter into the way of all the world, and yee know in all your hearts and in all your soules, that ¶ nothing hath

failed of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all good things are come vpon you, which the Lord your God promised you, so shall the Lord bring vpon you euery ill thing, vntill hee haue destroyed you out of this good land, which the Lord your God hath giuen you.

16 When yee shall ¶ transgresse the Couenant of the Lord your God, which hee commanded you, and shall goe and serue others gods, and bow your selues to them, then shall the wrath of the Lord waxe hote against you, and yee shall perish quickly out of the good land which hee hath giuen you.

CHAP. XXIII.

¶ Ioshua rehearseth Gods benefits, 14 and exhorteth the people to feare God. 25 The league renewed betwene God and the people. 29 Ioshua dieth. 32 The bones of Iosaph are buried. 33 Eleazar dieth.

¶ A Nd Ioshua assembled againe all the ¶ tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their Iudges, and their officers, & they presented themselves before God.

2 Then Ioshua sayd vnto all the people, 25 ¶ faith the Lord God of Israel, ¶ Your fathers dwelt beyond the ¶ flood in olde time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And I tooke your father Abraham from beyond the flood, and brought him thorow all the land of Canaan, and multiplied his seede, and ¶ gaue him Izhak.

4 And I gaue vnto Izhak, ¶ Iakob and Esau: and I gaue vnto ¶ Esau mount Seir, to possesse it: but ¶ Iakob and his children went downe into Egypt.

5 And ¶ I sent Moses also and Aaron, and I plagued Egypt: and when I had ¶ done among them, I brought you out.

6 So ¶ I brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your fathers with charets and horsemen vnto ¶ the red Sea.

7 Then they cryed vnto the Lord, and hee put ¶ a darkenesse betweene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wilderness a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, ¶ and they fought with you: but I gaue them into your hand, and yee possessed their country, and I destroyed them out of your sight.

9 ¶ Also Balak the sonne of Zippor king of Moab, arose and warred against Israel, and sent to Balaam the sonne of Beor for to curse you.

10 But I would not heare Balaam: therefore hee blessed you, and I deliuered you out of his hand.

11 And yee went ouer Iorden, and came vnto Iericho, and the ¶ men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuities, and the Iebusites, and I deliuered them into your hand.

12 And I sent ¶ hornets before you, which cast them out before you, euen the twokings of the Amorites, ¶ nor with thy sword, nor with thy bow.

13 And I haue giuen you a land, wherein yee

Or, promise.

Or, threatening, as Chap. 24. 20.

In the which that no euill can come vnto man, except he offend God by disobedience.

That is, the nine tribes in the halfe.

Before the Aike which was brought to Shechem, when they went to bury Iosaphs bones. Gen. 11. 31. Iudith. 5. 6. 7. c. Ephraim in Mesopotamia Gen. 11. 26.

Gen. 21. 22. Gen. 25. 26. c. Gen. 36. 8. c. Gen. 46. 8.

Exod. 3. 18.

Exod. 12. 37.

Exod. 14. 9.

Or, a cloude.

Even fourey yeres.

Nam. 21. 29.

Nim. 22. 54. Deut. 23. 49.

Because it was the chief citie, vnder it he contained all the country: els they of the city fought not.

Exod. 23. 18. Deut. 7. 20. Chap. 11. 20.

Or, prosyd. Elv. 59. 1.

Or, witness, as verse 7.

Ebr. commen into geron.

Your eyes beeing witnesse.

Or, our brethren these nations.

Ebr. at the same tye.

Which yee remember and are not euertome, as chap. 23. 2.

Deut. 5. 32. and 28. 14.

And not yet subdued.

Isrl. 16. 4.

I let not the tages admit an oathe which any shall, swear by their idoles.

Leuit. 24. 8. Deut. 32. 30.

Ebr. felues.

Or, he of their affluence.

Or, haue conversation with them.

Exod. 33. 13. Num. 33. 35.

Deut. 7. 14.

Meaning, they shall haue a continuall grieue vnto you, and so the cause of your destruction.

I die according to the course of nature. Most certainly. Chap. 8. 26.



¶ This is the true  
vfe of Gods bene-  
fices, to let one  
thetoby to feare  
and ferue him with  
an vpright con-  
fciēce.  
¶ Ely if it be euill  
in your fight.

g This teacheth  
vs that if all the  
world would goe  
from God, yet eu-  
ery one of vs par-  
ticularly is bound to  
eleaze vnto him.

h How much more  
are we bound to  
ferue God in  
Christ, by whom  
we haue obtained  
the redemption of  
our foules?

\* Chap. 23. 15.

i If you doe the  
contrary, your  
owne mouthes  
shall condemne  
you.

did not labour, and cities which ye built nor, and ye dwell in them, and eate of the vineyards and olive trees, which ye planted nor.

14 Now therefore feare the Lord, and ferue him in vprightnesse and in truth, and put away the gods, which your fathers serued beyond the flood, and in Egypt, and ferue ye the Lord.

15 And if it teeme euill vnto you to ferue the Lord, chuse you this day whom ye will ferue, whether the gods which your fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: & but I and mine house will ferue the Lord.

16 Then the people answered and said, God forbid, that we should forsake the Lord, to ferue other gods.

17 For the Lord our God, he brought vs and our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preferred vs in all the way that wee went, and among all the people through whom we came.

18 And the Lord did cast out before vs all the people, euen the Amorites which dwell in the land: therefore will we also ferue the Lord, for he is our God.

19 And Ioshua said vnto the people, Ye cannot ferue the Lord: for he is an holy God: he is a ielous God: he will not pardon your iniquity nor your finnes.

20 If ye forsake the Lord and ferue strange gods, \* then he will returne and bring euill vpon you, and consume you, after that he hath done you good.

21 And the people sayd vnto Ioshua, Nay, but we will ferue the Lord.

22 And Ioshua sayd vnto the people, Yee are witnessess against your selues, that yee haue chosen you the Lord, to ferue him: and they sayd,

We are witnessess.

23 Then put away now, said he, the strange gods which are among you; and bow your hearts vnto the Lord God of Israel.

24 And the people sayd vnto Ioshua, The Lord our God we will ferue, & his voyce will we obey.

25 So Ioshua made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

26 And Ioshua wrote these words in the booke of the Law of God, and tooke a great stone, and pitched it there vnder an ioke that was in the Sanctuary of the Lord.

27 And Ioshua sayd vnto all the people, Behold, this stone shall be a witness vnto vs: for it hath heard all the words of the Lord which he spake with vs: it shall be therefore a witness against you, least you denie your God.

28 Then Ioshua let the people depart, euery man vnto his inheritance.

29 And after these things, Ioshua the sonne of Nun, the seruant of the Lord died; being an hundred and ten yeeres olde.

30 And they buried him in the border of his inheritance in \* Timnath-serah, which is in mount Ephraim, on the North side of mount Gaath.

31 And Israel \* ferued the Lord all the dayes of Ioshua, and all the dayes of the Elders that ouerliued Ioshua, and which had knowne all the workes of the Lord that he had done for Israel.

32 And the \* bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcel of ground, which Iakob bought of \* the sons of Hamor the father of Shechem, for an hundred pieces of silver, and \* children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in the hill of Phinehas his sonne, which was giuen him in mount Ephraim.

k Out of your  
houses and other  
wife.

l By ioyning God  
and the people to-  
gether: also he re-  
peated the promi-  
se and testamē-  
t: out of the Lawe  
of God, etc.

m Rather then  
mans dissimula-  
tion should not  
be punished, the  
dumme cryeth  
shall cry for re-  
uēge.

\* Gen. 19. 50.  
Iudges 2. 9.

n Such as the  
people commonly  
call their rulers are.

\* Gen 50. 26.  
Exod. 13. 19.

\* Gen. 33. 19.

o Ely Gilead  
Pithul.

# THE BOOKE OF IUDGES.

## THE ARGVMENT.

**A**lbeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displea-  
sant and hainous that can turne backe Gods loue from his Church. For now when the Israelites were en-  
tered into the land of Canaan, and saw the truth of Gods promise performed, in stead of acknowledging his great  
benefits and giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrary to their solemne  
promise made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their utter destruction.  
Whereof as they had most euident signes by the mutability of their state: (for he suffered them to be most cruelly  
vexed and tormented by tyrants; he pulled them from libertie, and cast them into slaueerie to the intent they might  
feele their owne miseries, and so call vnto him and be deliuered.) So to shew that his mercies endure for euer, he  
raised vp from time to time such as should deliuer them, and assure them of his fauour and grace, if they would  
turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executors  
of Gods iudgements, not chosen of the people nor by succession, but raised vp as it seemed best to God, for the gou-  
ernance of his people. They were foretold in number beside Ioshua, and gouerned from Ioshua vnto Saul the first  
King of Israel, Ioshua and these vnto the time of Saul, ruled 377 yeeres. In this booke are many notable points de-  
clared, but two especially; first, the battell that the Church of God hath for the maintenance of true Religion against  
idolatry and superstition; next, what great danger that common-weale is in, when as God giueth not a iud-  
gistrate to retaine his people in the purenesse of Religion and his true seruice.

### CHAP. I.

After Ioshua was dead, Iudah was constant captaines.  
16 Adoni-bezek is taken. 14 The request of Achish.  
16 The children of Keni. 18 The Canaanites are made  
tributaries, but not destroyed.

¶ After that Ioshua was dead, the chil-  
dren of Israel \* asked the Lord, say-  
ing, <sup>b</sup> Who shall goe vp for vs against  
the Canaanites to fight first against  
them?

a By the inge-  
ment of Virm, reade  
Exod. 28. 30. Num.  
27. 21. 1 sam 28. 6  
b Who shall be our  
capitaine?

2 And the Lord sayd, Iudah shall goe vp: be-  
hold, I haue giuen the land into his hand.

3 And Iudah sayd vnto Simeon his \* brother,  
Come vp with me into my lot, that we may fight  
against the Canaanites: and I likewise will goe  
with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered  
the Canaanites and the Perizzites into their hands,  
and they slew of them in Bezek ten thousand men.

c For the tribe of  
Simeon had their  
inheritance within  
the tribe of Iudah,  
to the river.

Or, the lord of Bezek.

d This was Gods full iudgement, as the ryant himfelfe confefeth, that as he had done, fo did he receiue, *Leuit. 24. 19. 20.*

e Which was afterward built againe, and poffeffed by the Iebusites, *2. Sam. 5. 6.*

f Chap. 15. 24. f These three were gyants, and the children of Anak.

g Reade Iob. 15. 12

h This was one of the names of Moyses father in law, *Exode Num. 10. 29*

i Num. 24. 3. i These cities and others were afterward poffeffed of the Philistines, *2. Sam. 6. 17.*

k Nam. 14. 64. *Iob. 14. 13. and 15. 4.*

l For after that the tribe of Iudah had bene it, they built againe.

m Gen. 28. 59.

5 And they found ¶ Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they purfued after him, and caught him, and cut off the thumbes of his hands and of his feete.

7 And Adoni-bezek faid, Seuenie Kings hauing the thumbes of their hands &c. of their feete cut off, gathered bread vnder my table: as I haue done, fo God hath rewarded me, fo they brought him to Ierufalem, and there he died.

8 (Now the children of Iudah had fought against Ierufalem, and had taken it and smiten it with the edge of the fword, and had fet the city on fire.)

9 ¶ Afterward alfo the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low country.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron before time was called \* Kiriath-arba: and they flew f Shefhai, and Ahiman, and Talmai.

11 And from thence hee went to the inhabitants of Debir, and the name of Debir in old time was Kiriath-sepher.

12 And Caleb fayd, Hee that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achfah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs younger brother tooke it, to whom he gaue Achfah his daughter to wife.

14 And when thee came to him, thee moued him to aske of her father a field, & the he lighted off her affe, and Caleb faid vnto her, What wilt thou?

15 And the answered him, Giue me a blessing: for thou hast giuen me a South country, giue me alfo springs of water: and Caleb gaue her the springs aboue, and the springs beneath.

16 ¶ And the children of ¶ Keni Moyses father in law went vp out of the cite of the palme trees with the children of Iudah, into the wildernesfe of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it, and called the name of the cite \* Hormah.

18 Also Iudah tooke i Azzah with the coasts thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Iudah, and he poffeffed the mountaines: for hee could not driue out the inhabitants of the valleyes, because they had charots of yron.

20 And they gaue Hebron vnto Caleb, as \* Moyses had fayd, and he expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not caft out the Iebusites, that \* inhabited Ierufalem: therefore the Iebusites dwell with the children of Benjamin in Ierufalem vnto this day.

22 ¶ They alfo that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them,

23 And the house of Ioseph caufed to viewe Beth-el (and the name of the city before time was \* Luz.)

24 And the spies saw a man come out of the cite, and they fayd vnto him, Shew vs, wee pray

thee, the way into the cite, \* and wee will shew thee mercie.

25 And when hee had shewed them the way into the cite, they smote the cite with the edge of the fword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a cite, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ \* Neither did Manaffeh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Migiddo with her townes: ¶ but the Canaanites dwelt still in thir land.

28 Neuertheleffe when Irael was strong they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ \* Likewise Ephraim expelled not the Canaanites that dwell in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did ¶ Zebulun expell the inhabitants of Kiron, nor the inhabitants of Nahalol, but the Canaanites dwell among them, and became tributaries.

31 ¶ Neither did Affer cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwell among the Canaanites the inhabitants of the land: for they did not driue them a out.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shefesh, nor their inhabitants of Beth-anath, but dwell among the Canaanites the inhabitants of the land: Neuertheleffe the inhabitants of Beth-shefesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ¶ drone the children of Dan into the mountaine: so that they suffered there not to come downe to the valley.

35 And the Amorites ¶ dwell still in mount Heres in Aijalon, and in Shaalbm, and when the ¶ hand of Iosephs familie preuailed, they became tributaries:

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from ¶ Selah and vpward.

C H A P. II.

i The Angel rebuketh the people, because they had made peace with the Canaanites. ii The Israelites fell to idollatry after Ioshuas death. iii They are deliuered into the enemies hand: 16 G-d deliuereth them by Judges. 21 Why God suffered adulterers to remaine among them.

¶ And an ¶ Angel of the Lord came vp from Gilgal to Bochim, and fayd, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had fborne vnto your fathers, and fayd, I will neuer breake my couenant with you.

2 ¶ Yee alfo shall make no couenant with the inhabitants of this land, \* but shall breake downe their altars: but yee haue not obeyed my voyce. Why haue ye done this?

3 Wherefore, I fayd alfo, I will not caft them out before you, but they shall be \* as thornes vnto your sides, &c. their gods shall be your ¶ destruction.

4 And when the Angel of the Lord spake these words vnto all the children of Irael, the people lift vp their voyce, and wept.

5 ¶ Therefore they called the name of that place

\* Iob. 2. 14.

\* Iob. 17. 17.

l Wherefore God permitted the Canaanites to dwell still in the land, *Exode Chap. 3. 4.*

\* Iob. 16. 10.

m That is, the tribe of Zebulun as is also to be vnderstood of the 12th

n But made them pay tribute as the others did.

o Or, afflicted thornes.

p Or, would dwell.

q Meaning, when he was stronger then they.

r Which was a cite in Arabia, or as some reade, from the rocke.

s That is, messenger, or prophet, as some thinke Phinath.

\* Deut. 7. 2.

\* Deut. 12. 3.

\* Iob. 23. 13. ¶ Or, faine.



Or, wringing

After that he had divided to every man his portion by lot, 10th. 14. 48.

Meaning, the wonders and miracles.

8. Holes, by turning the letters backward in Seth, as 10th. 14. 30.

That is, all manner of idols.

Chap. 10. 6. Erba was an idol, which had the forme of an ewe or heepe among the Sidonians. \* Psa. 44. 12. 10. 1. 2. In all their enterprises. \* The vengeance.

Or, magistrates. \* 2d. 10. 1.

Meaning, from the true religion.

1. Ebr. repent. 2. Seeing their enemies. \* Chap. 3. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. As the Hittites, 2. Ammonites, &c. m. So that both outward enemies, and false prophets are but a trial to prove our faith. Deut. 13. 3. and chap. 3. 1.

place, 11 Bochim, and offered sacrifices there vnto the Lord.

6 1 Now when Ioshua had sent the people away, the children of Israel went every man into his inheritance, to possess the land.

7 And the people had served the Lord all the dayes of Ioshua, and all the dayes of the Elders that outlived Ioshua, which had seen all the great works of the Lord that he did for Israel.

8 But Ioshua the sonne of Nun the seruant of the Lord died, when he was an hundredth and ten yeeres old:

9 And they buried him in the coastes of his inheritance, in Timmath-heres in mount Ephraim, on the Northside of mount Gaath.

10 And so all that generation, was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Israel.

11 1 Then the children of Israel did wickedly in the sight of the Lord, and serued Baalim,

12 And forooke the Lord God of their fathers, which brought them out of the land of Egypt, & followed other gods, euen the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forooke the Lord, and serued \* Baal, and 4 Astartoth.

14 And the wrath of the Lord was hoate against Israel, and he deliuered them into the hands of spoylers, that spoyled them, and he \* sold them into y<sup>e</sup> hands of their enemies round about them, so that they could no longer stand before their enemies.

15 Whither soeuer they went out, the hand of the Lord was fore against them, as the Lord had said, and as the Lord had sworn vnto them: so he punished them fore.

16 1 Notwithstanding, the Lord raised vp Iudges, which deliuered them out of y<sup>e</sup> hands of their oppressours.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, and worshipped them, and turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Lord: they did not so.

18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lord \* had compassion of their groanings, 1 because of them that oppressed them, and tormented them.)

19 Yet \* when the Iudge was dead, they returned, and \* did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before me any of the nations, which Ioshua left when he died,

22 That through them I may prouee Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and droue them not out immediately, neither deliuered them into the hand of Ioshua.

## CHAP. III.

1 The Canaanites were left to the Israel. 2 Othniel deliuereth Israel. 3 Ehud killeth King Eglon. 4 Shamgar killeth the Philistims.

T Hese now are the nations which the Lord left, that he might prouee Israel by them (euen as many of Israel as had not known all the warres of Canaan,

2 Onely to make the generations of the children of Israel to know, and to teach them warre, which doubtlesse their predecessors knew not.)

3 Five princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hittites that dwelt in mount Lebanon, from mount Baalhermon vntill one come to Hamath,

4 And these remained to prouee Israel by them, to wit, whether they would obey the commandments of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hittites, and the Jebusites,

6 And they tooke their daughters to bee their wives, and gae their daughters to their sonnes, and serued their gods.

7 1 So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and 4 Astartoth.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chushan-rishathaim King of 11 Aram-nah-rain, and the children of Israel serued Chushan-rishathaim eight yeeres.

9 1 And when the children of Israel cried vnto the Lord, the Lord stirred vp a Saviour to the children of Israel, and hee saued them, euen Othniel the sonne of Kenaz, Calebs younger brother.

10 And the \* Spirit of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chushan-rishathaim king of 11 Aram into his hand, and his hand preuailed against Chushan-rishathaim.

11 So the land had rest 40 yeeres, and Othniel the sonne of Kenaz died.

12 1 Then the children of Israel againe committed wickednes in the sight of the Lord: and the Lord 8 strengthened Eglon king of Moab against Israel, because they had committed wickednesse before the Lord.

13 And he gathered vnto him the children of Ammon, and Amalek, and went against Israel, and they possessed the cite of palme trees.

14 So the children of Israel serued Eglon king of Moab eightene yeeres.

15 But when the children of Israel cried vnto the Lord, the Lord stirred them vp a saviour, Ehad the sonne of Gera the sonne of 11 Iemini, a man lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

16 And Ehud 1 made him a dagger with two edges of a cubite length, and he did gird it vnder his raiment vpon his right thigh,

17 And he presented the gift vnto Eglon king of Moab (and Eglon was a very fat man.)

18 And when he had now presented the present, he sent away the people that bare the present,

19 But he turned againe from the 4 quarrics, that were by Gilgal, & said, I haue a secret errand vnto thee, O King. Who said, Keepe silence; and

a Which were niched by the hand of God, and not by the power of man. b For they trusted in God, and he fought for them.

c Century to Gods commandment. Deut. 3. 7.

d Trees of woods erected for idolatry.

Or, Messengers.

e He was stirred up by the Spirit of the Lord.

Or, Syria.

f That is, 32 vnder 10thms, and eight vnder Othniel.

g So that the enemies of Gods people haue no power over them, but by Gods appointment.

h Or, Beniamin. Or, left hand.

i Or, caused a dagger to be made.

k Or, as some reades from the places of idols. l Till hee was paid.

all that stood about him went out from him.

20 Then Ehud came vnto him, (and he fate alone in a summer parler, which he had) and Ehud sayd, I haue a meſſage vnto the from God. Then he aroſe out of his throne.

21 And Ehud put forth his left hand, and tooke the dagger from his right thigh, and thruſt it into his belly.

22 So that the haſt went in after the blade, and the ſatte cloſed about the blade, ſo that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the porch, and ſhut the doores of the parler vpon him, and locked them.

24 And when hee was gone out, his ſeruautes came: who ſeeing that the doores of the parler were locked, they ſaid, Surely the doeth his eaſement in his ſummer chamber.

25 And they tried till they were aſhamed: and ſeeing hee opened not the doores of the parler, they tooke the key and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud eſcaped (while they tried) and was paſſed the quieries, and eſcaped vnto Seirath.

27 And when he came home, he blew a trumpet in mount Ephraim, and the children of Iſrael went downe with him from the mountaine, and he went before them.

28 Then ſaid he vnto them, Follow mee: for the Lord hath deliuered your enemies, euen Moab into your hand. So they went downe after him, and tooke the paſſages of Iorden toward Moab, and ſluffed not a man to paſſe over.

29 And they ſlew of the Moabites the ſame time about tenne thouſand men, all ſedde men, and all were warriors, and there eſcaped not a man.

30 So Moab was ſubdued that day, vnder the hand of Iſrael: and the land had reſt fouretye yeeres.

31 And after him was Shamgar the ſonne of Anath, which ſlew of the Philiftines fixe hundred men with an oxe ſgoade, and hee alſo deliuered Iſrael.

CHAP. IIII.

1 Iſrael ſinne and are giuen into the hands of Iabin. 4 Deborah iudgeth Iſrael, and exhorteth Barak to deliuer the people. 15 Sifera ſleeth, 17 and is killed by Iael.

ANd the children of Iſrael began againe to doe wickedly in the fight of the Lord when Ehud was dead.

2 And the Lord ſold them into the hands of Iabin King of Canaan, that reigned in Hazor, whoſe chiefe captaine was called Sifera, which dwelt in b Harotheth of the Genties.

3 Then the children of Iſrael cried vnto the Lord: (for he had nine hundred charets of yron, and twenty yeeres hee had vexed the children of Iſrael very fore.)

4 And at that time Deborah a Prophetesse the wife of Lapioth iudgeth Iſrael.

5 And this Deborah dwelt vnder a palme tree, betwene Ramah and Beth-el in mount Ephraim, and the children of Iſrael came vp to her for iudgement.

6 Then the ſent and called Barak the ſonne of Alboom out of Kedeth of Naphtali, and ſaid vnto him, Hah not the Lord God of Iſrael commanded, ſaying, Goe, and draw toward mount Tabor, and take with thee ten thouſand men of

the children of Naphtali, and of the children of Zebulun?

7 And I will draw vnto thee to the \* riuer Kilthon, Sifera, the captaine of Iabins armie with his charets, and his multitude, and will deliuer him into thine hand.

8 And Barak ſaid vnto her, e If thou wilt goe with me, I will goe: but if thou wilt not goe with me, I will not goe.

9 Then ſhe answered, I will ſurely goe with thee, but this iourney that thou takeſt, ſhall not be for thine honour: for the Lord ſhall ſell Sifera into the hand of a woman. And Deborah aroſe and went with Barak to Kedeth.

10 And Barak called Zebulun and Naphtali to Kedeth, and he went vp with his feete with ten thouſand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the children of \* Hobab the father in law of Moſes, was departed from the † Tenites, and pitched his tent vntill the plaine of Zaanaim, which is by Kedeth.)

12 Then they ſlew Sifera, that Barak the ſonne of Alboom was gone vp to mount Tabor.

13 And Sifera called for all his charets, euen nine hundred charets of yron, and all the people that were with him from Harotheth of the Gentiles, vnto the riuer Kilthon.

14 Then Deborah ſaid vnto Barak, & Vp: for this is the day that the Lord hath deliuered Sifera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and ten thouſand men after him.

15 And the Lord deſtroyed Sifera and all his charets, and all his hoſte with the edge of the ſword before Barak, ſo that Sifera lighted downe off his charet, and fled away on his feete.

16 But \* Barak purſued after the charets, and after the hoſte vnto Harotheth of the Genties: and all the hoſte of Sifera fell vpon the edge of the ſword: there was not a man left.

17 Howbeit Sifera fledde away on his feete to the tent of Iael the wife of \* Heber the Kenite: (for peace was betwene Iabin the king of Hazor, and betwene the houſe of Heber the Kenite.)

18 And Iael went out to meete Sifera, and ſaid vnto him, Turne in, my lord, turne in to me: feare not. And when he had turned in vnto her into her tent, ſhe couered him with a mantell.

19 And he ſaid vnto her, Gine me, I pray thee, a little water to drinke: for I am thirſty. And ſhe opened \* a bottle of milke, and gaue him drinke, and couered him.

20 Again hee ſayd vnto her, Stand in the doore of the tent, and when any man doeth come and enquire of thee, ſaying, Is any man there? thou ſhalt ſay, Nay.

21 Then Iael Hebers wife tooke a \* nail of the tent, and tooke a hammer in her hand, and went ſoftly vnto him, and inote the nail into his temples, and ſiftened it into the ground, (for he was faſt aſleepe, and wearie) and ſo he died.

22 And behold, as Barak purſued after Sifera, Iael came out to meete him, and ſayd vnto him, Come, and I will ſlew thee the man, whom thou ſeekeſt: and when he came into her tent, behold, Sifera lay dead, and the nail in his temples.

23 So God brought downe Iabin the king of Canaan that day before the children of Iſrael.

24 And the bande of the children of Iſrael prospered.

\* Pſal. 83. v. 10. Or, village.

e Feaſing his owne weaken and his enemies power, hee deſireth the propheteſſe to goe with him to aſſure him of Gods will from time to time.

h Or, he led after him 10000 men.

Or, poſſible. \* Num. 10. 29. † Ebr. from Kenit. f Meaning, that he poſſeſſed a great part of that countrie.

g She ſtill entreated him to beſiege him by aſſuring him of Gods fauour and ayde.

\* Pſal. 83. v. 10.

h Whoſe ancients were ſtrangers, but worſhipped the true God, and therefore were ioynd with Iſrael.

Or, blanket.

\* Chp. 4. 15.

To wit, Sifera.

That is, the pin or nail, whereby it was ſiftened to the ground.

So he ſaw that a woman had the honour, as Deborah propheted.

Or, kill.

† Ebr. he couered his feete.

Or, cauſed the trumpet to be blown, Num. 10. 2.

Or, strong and bigge bodied.

† Ebr. humbled. h Meaning, the ſtraſſing. i So that it ſeemeth the number, not the meaſure of war God regard him, who he will get the victory.

† Ebr. old, or continued to doe evil.

2 There was another Iabin, whom 10 thouſand killed and burnt his city Hazor, 1oth. 11. 13. That is, in a wood, or among place.

\* By the ſpirit of captiuitie, deliuing of Canaanites, and c. clearing the way to God.

† And thou ſaidſt, ſo, ſay by the ſpirit we prophete.



† He went and  
was strong.

† prospered, and prevailed against Iabin king of Canaan, vntill they had destroyed Iabin king of Canaan.

## C H A P. V.

1 The song and thanksgiving of Deborah and Barak, after the victory.

Then sang Deborah, and Barak the sonne of Abinoam the same day, saying,

2 Praise yee the Lord for the auenging of Israel, and for the people that offered themselves willingly.

3 Heare, ye kings, hearken ye princes : I, euen I will sing vnto the Lord : I will sing praise vnto the Lord God of Israel.

4 Lord, \* when thou wentest out of Seir, when thou departedst out of the field of \* Edom, the earth trembled, and the heauens rained, the cloudes alio dropped water.

5 \* The mountaines melted before the Lord, \* as did that Sinai before the Lord God of Israel.

6 In the dayes of \* Shamgar the sonne of Anath, in the dayes of \* Iael, the hie wayes were vnoccupied, and the trauellers walked through bywayes.

7 The townes were not inhabited : they decayed, I say, in Israel, vntill I Deborah came vp, which role vp a mother in Israel :

8 They chose new gods : then was warre in the gates. Was there a shield or speare seene among fourtie thousand of Israel :

9 Mine heart is set on the gouernours of Israel, and on them that are willing among the people : praise ye the Lord.

10 Speake ye that ride on white asses, ye that dwell by Middin, & that walke by the way.

11 For the noyse of the archers appealed among the drawers of water : there shall they recheafse & righteoufnesse of the Lord : his righteoufnesse of his townes in Israel : then did the people of the Lord goe downe to the gates.

12 Vp Deborah, vp arise, and sing a song : arise Barak, and leade thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the mightie of the people : the Lord hath giuen me dominion ouer the strong.

14 Of Ephraim : their roote arose against Amalek : and after thee Benjamin shall fight against thy people, O Amalek, of Michir came rulers, and of Zebulun, they that handle the penne of the writer.

15 And the princes of Issachar were with Deborah, and Issachar, and also Barak : hee was set on his feet in the valley : for the diuisions of Reuben were great in thoughts of heart.

16 Why abodest thou among the sheepeholds, to heare the bleatings of the flocks : for the diuisions of Reuben were great thoughts of heart.

17 \* Gilead abode beyond Iordan : and why doeth Dan remaine in shippes ? After fate on the sea shone, and taried in his decayed places.

18 But the people of Zebulun and Naphtali haue incoparded their lines vnto the death in the hie places of the field.

19 The Kings came and fought : then fought the Kings of Canaan in Tanach by the waters of Megiddo : they received no gaine of money.

20 They fought from heauen, euen the starrs in their courses fought against Sifera,

21 The Riuer Kithon swept them away, that ancient riuer the riuer Kithon, O my soule, thou

hast marched valiantly.

22 Then were the horse hoores broken with the oft beating together of their mightie men.

23 Curse yeer Meroz : (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

24 Iael the wife of Heber the Kenite shall bee blessed aboue other women : blessed shall shee be aboue women dwelling in tents.

25 He asked water, and shee gaue him milke : shee brought forth butter in a lordly dish.

26 She put her hand to the noisie, and her right hand to the workemens hammer : with the hammer smote she Sifera : she smote off his head, after she had wounded and perished his temples.

27 Hee bowed him downe at her feete, hee fell downe, and lay still : at her feete hee bowed him downe, and fell : and when hee had hurte downe, he lay there dead.

28 The mother of Sifera looked out at a window, & cried throw the lateste, Why is his charret so long a coming : why tary the wheelies of his charrets ?

29 Her wise ladies answered her, Yea, \* Shee answered her selfe with her owne words,

30 Haue they not gotten, and they diuide the spoile : euery man hath a maide or two. Sifera hath a pray of diuers coloured garments, a pray of sundry colours made of needle worke : of diuers colours of needle worke on both sides, \* for the chiefe of the spoile

31 So let all thine enemies perish, O Lord, but they that loue him, shall bee as the Sunne when hee riseth in his might, & the land had rest fourtie yeeres.

## C H A P. VI.

1 Israel is oppressed of the Midianites for their wickednesse. 14 Gideon is sent to bee their deliverer. 37 Hee askes a signe.

Afterward the children of Israel committed wickednesse in the fight of the Lord, and the Lord gaue them into the hands of Midian seuen yeeres.

2 And the hand of Midian preuailed against Israel, and because of the Midianites the children of Israel made them demes in the mountaines, and in caves, and strong holds.

3 When Israel had sown, then came vp the Midianites, the Amalekites, and they of the East, and came vpon them.

4 And camped by them, and destroyed the fruite of the earth, euen till thou come vnto Azazah, and left no foode for Israel, neither sheepe, nor oxe, nor asse.

5 For they went vp and their cattell, & came with their tents as grasshoppers in multitude : so that they and their camels were without number : and they came into the land to destroy it.

6 So was Israel exceedingly impoverished by the Midianites : therefore the children of Israel cryed vnto the Lord.

7 And when the children of Israel cryed vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who sayd vnto them, Thus saith the Lord God of Israel, I haue brought you vp frō Egypt, & haue brought you out of the house of bondage.

9 And I haue deliuered you out of the hand

† It was a chieftaine  
of Tabar, where  
they fought.

† Some made chieftaine  
and milke in a great  
cup.

† Sir, destroyed.

† Or, fete.

† That is, the comforted her selfe.

† Because he was  
chieftaine of the armies.

† Shall grow daily  
more and more in  
Geds favour.

† For feate of the  
Midianites, they  
led into the den of the mon-  
tains.

† Or, of Edom.

† Euen almost the  
whole country.

† This is the end  
of Gods punish-  
ments, to call his  
to repentance, that  
they may seek helpe  
of him.

d To wit, the two  
tribes of Zebulun  
and Naphtali.

\* Dent 3. 11.  
\* Dent 2. 15.

\* Psal 97. 5.  
\* Exod. 19. 18.

\* Chap. 3. 31.  
\* Chap. 4. 18.

b For feare of the  
enemies.

c Miraculously  
stirred vp of God  
to pite the them  
and him then.  
d They had no  
heart to resist their  
enemies.

e Yegannemoers.

f As in danger of  
your enemies.

g For now you may  
draw water without  
feare of your ene-  
mies.

h To wit, them  
that kept by possi-  
ble in captiuitie.

i Ioshua first fought  
against Amalek, and  
Saul destroyed him.

k Euen the learned  
did helpe to fight.

l Euen the whole  
tribe.

m They maruelled  
that they came not  
ouer Iordan to  
helpe them.

n She reproacheth all  
them that came not  
to helpe their bre-  
thren in their  
necessities.

o Either by hearing  
of the feare, or by in-  
uincing.

p They wanne no-  
thing, but lost all.  
q As a before-  
doer the filth of  
the house.

9o King 17.25, 38.  
10e. 16, 22

10 Or, to prepare his  
flight.

11 This came not  
of distrust, but of  
weaknesse of faith,  
which is in the  
most perfect: for  
no man in this life  
can haue a perfect  
faith: yet the chil-  
dren of God haue a  
true faith, whereby  
they be iustified.  
12 That is, Christ  
appearing in visible  
forme  
13 Which thau  
gaue thee  
14 Or, family.

15 So that we see  
how the flesh is  
enemie vnto Gods  
vocation, which  
cannot be per-  
formed without  
fignes.

16 In Of Ephah, 12.22  
17 22. 37.

18 By the power of  
God onely, as in  
the sacrifice of He-  
liar, 1. King. 8. 38.

19 Exod 33. 20.  
chap. 33. 22.

20 Or, the Lord of  
Heaue.

21 That is, as the  
Childe teat writ-  
eth, fed seven  
yeeres.

of the Egyptians, and out of the hand of all that  
oppressed you, and haue cast them out before you,  
and giuen you their land.  
10 And I said vnto you, I am the Lord your  
God: \* feare not the gods of  $\gamma$  Amorites in whose  
land you dwell; but yee haue not obeyed my voice.  
11 And the Angel of the Lord came, and  
sate vnder the oke which was in Ophrah, that per-  
tained vnto Ioath the father of the Ezrites, and his  
son Gideon threshed wheate by the winepresse,  
to hide it from the Midianites.  
12 Then the Angel of the Lord appeared vnto  
him, and said vnto him, The Lord is with thee, thou  
valiant man.  
13 To whom Gideon answered,  $\alpha$  Ah my  
Lord, if the Lord be with vs, why then is all this  
come vpon vs? & where be all his miracles which  
our fathers told vs of, and said, Did not the Lord  
bring vs out of Egypt? but now the Lord hath for-  
saken vs, and deliuered vs into the hand of the Mi-  
dianites.  
14 And the Lord looked vpon him, and said,  
Go in this thy might, and thou shalt saue Israel  
out of the handes of the Midianites: haue not I  
sent thee?  
15 And he answered him, Ah my Lord, where-  
by shall I saue Israel? behold, my father is poore  
in Manasseh, and I am the least in my fathers  
house.  
16 Then the Lord said vnto him, I will there-  
fore be with thee, and thou shalt smite the Midia-  
nites, as one man.  
17 And hee answered him, I pray thee, if I  
haue found fauour in thy sight, then shew mee  
a signe, that thou talkest with me.  
18 Depart not hence, I pray thee, vntill I come  
vnto thee, and bring mine offering, and lay it be-  
fore thee. And he said, I will tary vntill thou come  
again.  
19 Then Gideon went in, and made readie  
a kiddie, and vneleavened bread of an Ephah of  
floure, and put the flesh in a basket, and put the  
broth in a pot, and brought it out vnto him vnder  
the oke, and presented it.  
20 And the Angel of God sayd vnto him, Take  
the flesh and the vneleavened bread, and lay them  
vpon this stone, and powre out the broth: and he  
did so.  
21 Then the Angel of the Lord put forth  
the end of the staffe that he held in his hand, and  
touched the flesh and the vneleavened bread: and  
there arose vpon it out of the stone, and consumed  
the flesh and the vneleavened bread, so the Angel  
of the Lord departed out of his sight.  
22 And when Gideon perceived that it was an  
Angel of the Lord, Gideon then said, Alas, my  
Lord God: \* for because I haue seene an Angel of  
the Lord face to face, I shall die.  
23 And the Lord said vnto him, Peace be vn-  
to thee: feare not, thou shalt not die.  
24 Then Gideon made an altar there vnto the  
Lord, and called it,  $\gamma$  Iehouah-shalom: vnto this  
day it is in Ophrah, of the father of the Ezrites.  
25 And the same night the Lord said vnto  
him, Take thy fathers young bullocke, and another  
bullocke of seuen yeeres olde, and destroy the  
altar of Baal that thy father hath, and cut downe  
the groue that is by it,  
26 And build an altar vnto the Lord thy God

vpon the top of this rocke, in a plaine place: and  
take the second bullocke, & offer a burnt offering  
with the wood of the groue, which thou shalt cut  
downe.  
27 Then Gideon tooke ten men of his seruants,  
and did as the Lord bade him: but because hee  
feared to doe it by day for his fathers household,  
and the men of the citie, he did it by night.  
28 And when the men of the citie arose ear-  
ly in the morning, beholde, the altar of Baal was  
broken, and the groue cut downe that was by it,  
and the second bullocke offered vpon the altar  
that was made.  
29 Therefore they said one to another, Who  
hath done this thing? and when they had inquired  
and asked, they said, Gideon the sonne of Ioath  
hath done this thing.  
30 Then the men of the citie said vnto Ioath,  
Bring out thy sonne, that he may die: for he hath  
destroyed the altar of Baal, & hath also cut downe  
the groue that was by it.  
31 And Ioath said vnto all that stood by him,  
Will yee plead Baals cause? or will yee saue him?  
he that will contend for him, let him die or the  
morning. If hee be God, let him pleade for him-  
selfe against him that hath cast downe his altar.  
32 And in that day was Gideon called Ierub-  
baal, that is, Let Baal pleade for himselfe becau-  
se he hath broken downe his altar.  
33 Then all the Midianites and the Amaki-  
tes, and they of the East, were gathered together,  
and went and pitched in the valley of Izree.  
34 But the Spirit of the Lord came vpon  
Gideon, and he blew a trumpet, and Abiezer  
was ioyned with him.  
35 And he sent messengers thorowout all Ma-  
nasseh, which was also ioyned with him, and hee  
sent messengers vnto Asher, and to Zebulun and  
to Nephtali, and they came vp to meet them.  
36 Then Gideon said vnto God,  $\rho$  If thou wilt  
saue Israel by mine hand, as thou hast said,  
37 Behold, I will put a fleece of wooll in the  
threshing place: if the dewe come on the fleece  
onely, and it be drie vpon all the earth, then shall I  
be sure, that thou wilt saue Israel by mine hand, as  
thou hast said.  
38 And so it was: for he rose vp early on the  
morrow, and thrust  $\gamma$  fleece together, and wringed  
the dew out of  $\gamma$  fleece, & filled a bowle of water.  
39 Again, Gideon said vnto God, Be not an-  
grie with me, that I may speake once more: let  
me proue once againe, I pray thee, with  $\gamma$  fleece:  
let it now bee drie onely vpon the fleece, and let  
dew be vpon all the ground.  
40 And God did so that same night: for it was  
drie vpon the fleece onely, and there was dewe  
on all the ground.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part  
of his company. 22 The Midianites are discombred by a  
wondrous sort. 25 Oreb and Zeeb are slaine.

Then  $\gamma$  Ierubbaal (who is Gideon) rose vp ear-  
ly, and all the people that were with him,  
and pitched beside  $\gamma$  the well of Harod, so that the  
hoaste of the Midianites was on the Northside of  
them, in the valley by the hill of  $\gamma$  Moreh.  
2 And the Lord said vnto Gideon, The people  
that are with thee, are too many for mee to giue  
the Midianites into their hands, lest Israel make  
their

1 Which grew  
about Baals altar.

11 Meaning, the fle-  
cell, which was  
kept to be offered  
vnto Baal.

12 Thus, we ought  
to iustifie them  
that are zealous  
of Gods cōse,  
though all the  
multitude be  
against vs.

13 Elected Gideon  
\* Num. 10. 31  
chap. 3. 27.  
14 The familie of  
Abiezer, whereof  
he was

15 This sequel  
proceeded not of  
indefinitie, but that  
he might be con-  
firmed in his vo-  
cation.

\* Gen. 18. 36.

16 Whereby he  
was assured that  
it was a miracle  
of God.

\* Chap. 8. 35.

17 Ebr. En-harod.

18 Ebr. Hemmech.



a God will not  
say meane depriv  
him of his glory.  
\* Dent 20. 8.  
r. Mat. 8. 16.]

their vauit againſt me, and ſay, Mine hand hath ſaued me.

b I will giue thee  
greife to know  
them that ſhall goe  
with thee,

3 Now therefore proclaime in the audience of the people, and ſay, \* Who fo is timorous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thouſand: ſo ten thouſand remained.

4 And the Lord ſaid vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will trie them for thee there: and of whom I ſay vnto thee, This man ſhall goe with thee, the ſame ſhall goe with thee: and of whom I ſay vnto thee, This man ſhall not goe with thee, the ſame ſhall not goe.

c Let them depart  
at vnto mee for this  
enterpriſe,

5 So he brought downe the people vnto the water. And the Lord ſaid vnto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themſelves, and euery one that ſhall bow downe his knees to drinke, *c put apart.*

6 And the number of them that lapped by putting their hands to their mouths, *uere* three hundred men: but all the remanent of the people kneeled downe vpon their knees to drinke water.

d That it, the one  
and thirtie thou-  
ſand, and yoo.  
Looke verſe 5. and  
e Elie, in ſtir  
hand.

7 ¶ Then the Lord ſayd vnto Gideon, By theſe three hundred men that lapped, will I ſaue you, and deliuer the Medianites into thine hand: and let all the *other* d people goe euery man vnto his place.

8 ¶ So the people tooke vitayles † with them, and their trumpets: and he ſent all the reſt of Iſrael, euery man vnto his tent, and ¶ retained the three hundred men: and the hoſt of Midian was beneath him in a valley.

e Thoſe the Lord  
by diuines meane  
doeth ſtrengthen  
him, that he ſaunt  
not in to great an  
enterpriſe,

9 ¶ And the ſame night the Lord ſaid vnto him, Ariſe, & get thee downe vnto the hoſte: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, *then* goe thou, and Phurah thy ſeruant downe to the hoſte,

11 And thou ſhalt hearken what they ſay, and ſo ſhall thine handes be ſtrong to goe downe vnto the hoſte. Then went hee downe and Phurah his ſeruant vnto the outſide of the ſouldiers that were in the hoſte.

¶ Chap. 6. 33.

12 ¶ And the Medianites, and the Amalekites and all \* they of the Eaſt, lay in the valley like graſhoppers in multitude, and their camels *uere* without number, as the ſand which is by the ſea ſide for multitude.

f Some ſaie, a  
trembling noife of  
barley bread: mea-  
ning, that one of  
no reputation  
ſhould make theſe  
great armie to  
tremble,

13 And when Gideon was come, beholde, a man told a dreame vnto his neighbour, and ſaid, Behold, I dreamed a dreame, and loe, a f cake of barley bread tumbled from aboue into f hoſte of Midian, and came into a tent, and imoute it that it fell, and ouerturned it, that the tear fell downe.

14 And his fellow answered, and ſaid, This is nothing elſe ſau the ſword of Gideon the ſonne of Ioſaſh a man of Iſrael: for in his hand hath God deliuered Midian and all the hoſte.

g Or, gaue God  
thankes, as it is in  
the Chaldee text.

15 ¶ When Gideon heard the dreame tolde, and the interpretation of the ſame, he g worſhipped, and returned vnto the hoſte of Iſrael, and ſaid, Vp: for the Lord hath deliuered into your hand the hoſte of Midian.

i Or, ſtrengths.  
h Theſe words  
meane God ſaid  
to ſignifie, that the  
whole victorie  
came of him.

16 And hee diuided the three hundred men into three bandes, and gaue euery man a trumpet in his hand with emptie pitchers, and ¶ lappes b within the pitchers.

17 And he ſaid vnto them, Looke on me, and do likewise, when I come to the ſide of the hoſte:

enen as I doe, ſo doe you.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets alſo on euery ſide of the hoſte, and ſay, ¶ For the Lord, and for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came vnto the outſide of the hoſte, in the beginning of the middle watch, and they raiſed vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right handes to blowe withall: and they cryed, ¶ The sword of the Lord and of Gideon.

21 And they flood, euery man in his place round about the hoſte: and all the hoſte ¶ ranne, and cryed, and fled.

22 And the three hundred blew with trumpets, and \* the Lord let euery man ſword vpon his neighbour, and vpon all the hoſte: ſo the hoſte fled to Beth-hathirah in Zerebah, and to the border of Abel-meholch, vnto Tabbath.

23 Then the men of Iſrael being gathered together out of Naphthali, and out of Aſſer, and out of all Manaſſeh, purſued after the Medianites.

24 And Gideon ſent meſſengers vnto all mount Ephraim, ſaying, Come downe againſt the Medianites, and take before them the m waters vnto Beth-barah and Iorden. Then all the men of Ephraim gathered together and tooke the waters vnto Beth-barah, and Iorden.

25 And they tooke two \* princes of the Medianites, Oreb and Zeeb, and ſlew Oreb vpon the rocke Oreb, and ſlew Zeeb at a the winepreſſe of Zeeb, and purſued the Medianites, & brought the heads of Oreb & Zeeb to Gideon beyond Iorden.

# CHAP. VIII.

1 Ephraim murmureth againſt Gideon, 2 who appeareth them. 4 He ſaffeth the Iorden. 16 He reuengeth himſelfe on them of Succoth and Penuel. 37 He maketh an Ephod which was the cauſe of idolatrie. 30 Of Gideons ſonnes and of his death.

T Hen the men of Ephraim ſayde vnto him, ¶ Why haſt thou ſerued vs thus that thou caldeſt vs not, when thou wenteſt to fight with the Medianites? and they chode with him ſharply.

2 To whom he ſaid, ¶ What haue I now done, in compariſon of b you? is not the c gleanings of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in compariſon of you? and when hee had thus ſpoken, then their ſpirits abated toward him.

4 ¶ And Gideon came to Iorden to paſſe over, hee, and the three hundred men that were with him, wearie, yet purſuing ¶ them.

5 And he ſaid vnto the men of Succoth, Giue I pray you, d moriels of bread vnto the people that follow me (for they be wearie): that I may follow after Zeebah and Zalmonna Kings of Midian.

6 And the princes of Succoth ſaid, Are the e handes of Zeebah and Zalmonna now in thine handes, and thou ſhould giue bread vnto thine armie?

7 Gideon then ſaid, Therefore when the Lord hath deliuered Zeebah and Zalmonna into mine hand, I will t teare your fleſh with thornes of the wildeſſe and with briers.

¶ That is, the victory  
vnto the Lord, and  
Gideons his ſer-  
uants.

¶ Shall deſtroy the  
enemies.

¶ Or, brake the  
cups.

¶ Ifs 9. 4.  
¶ The Lord enſure  
the Medianites to  
kill one another.

m Meaning, the  
paſſages of the  
Iorden, that they  
ſhould not eſcape.

¶ Eſd 8. 17.  
ſa. 20. 26.

¶ Theſe places had  
the names of the  
places that were  
done there.

¶ They begin to  
fault, becauſe he  
had the glory of the  
victory.

¶ Which haue ſeene  
two princes, Oreb  
and Zeeb  
e This ſaſe of the  
whole tribe is  
more famous, than  
the whole entre-  
priſe of one man  
of one family.

¶ Or, ſome ſmall  
portion.  
¶ Elie, that are at  
my ſervice.

¶ Becauſe then hee  
outcome an hand-  
full, thinke thou  
to haue overcome  
the whole?

¶ Elie, ſee of the  
picture.

8 ¶ And he went vp thence to Pennel, and spake vnto them likewise, and the men of Pennel answered him, as the men of Succoth answered.

9 And hee said also vnto the men of Pennel, When I come againe in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna were in Karkor, and their hostes with them, about fiftene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundredth and twenty thousand men, that drew swords.

11 ¶ And Gideon went through them that dwelt in the Tabernacles on the Eastside of Nobah and Logbajah, and smote the hoste: for the hoste was careless.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, the sunne being yet hie,

14 And tooke a servant of the man of Succoth, and enquired of him: and hee wrote to him the princes of Succoth and the Elders thereof, *even* twenty and seven men.

15 And he came vnto the men of Succoth, and said, Behold Zebah, and Zalmunna, by whom yee vpbraid me, saying, Are the hands of Zebah, and Zalmunna already in thine hands, that wee should giue bread vnto thy weary men?

16 Then he tooke the Elders of the citie, and thornes of the wilderness, and briers, and † did teare the men of Succoth with them.

17 Also hee brake downe the towre of \* Pennel, and slew the men of the citie.

18 ¶ Then said he vnto Zebah and Zalmunna, What manner of men were they, whom yee slew at Tabor? And they answered, ¶ As thou art, so were they, *every* one was like the children of a king.

19 And he said, They were my brethren, *even* my mothers children: as the Lord liueth, if yee had saved their liues, I would not slay you.

20 Then hee said vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for *as* the man is, *so* is his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the ornaments, that were on their camels neckes.

22 ¶ Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy *mothers* sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon said vnto them, I will not reigne ouer you: neither shall my childre reigne ouer you: but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, ¶ I would desire a request of you, that you would giue mee euery man the earrings of his pray (for they had golden earrings because they were Hittites.)

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the earrings of his praye.

26 And the weight of the golden earrings that he required, was a thousand and seven hundredth *shekels* of gold, beside collars and iewels, and purple raiment that was on the kings of Midian, and beside the chaines that were about their camels neckes.

27 And Gideon made an Ephod thereof, and

put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heads no more: and the country was in quietnesse forty yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seventy sonnes † begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, which had deliuered them out of the hands of all their enemies on euery side.

35 Neither † shewed they mercy on the house of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

#### CHAP. IX.

*a Abimelech usurpeth the kingdom, and putteth his brethren to death. b Iotham propheth a parable. c Hatred betweene Abimelech and the Shechemites. d God confiseth against him, and is overcome. e Abimelech is wounded to death by a woman.*

¶ Then Abimelech the sonne of Ierubbaal went to Shechem vnto his mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were mooued to follow Abimelech: for said they, He is our brother.

4 And they gaue him seuentie pieces of silver out of the house of Baal-berith, wherewith Abimelech hired ¶ vaine and light fellows which followed him.

5 And he went vnto his fathers house at Ophrah, and slew his brethren, the sonnes of Ierubbaal, *about* seuentie persons vpon one stone: yet Iotham the youngest sonne of Ierubbaal was left: for he did himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of ¶ Millo, and came and made Abimelech King in the plaine, where the stone was erected in Shechem.

7 And when they told it to Iotham, he went and stood in the top of mount Gerizim, and left vp his voyce, and cried, and said vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 ¶ The trees went forth to anoint a King ouer them, and said vnto the Olive tree, Reigne thou ouer vs.

9 But the Olive tree said vnto them, Should I leaue my famelle, wherewith by mee they honour God and man, and goe to aduance mee about the trees?

*Elv. which came out of his wife.*

*a Which city belonged to the family of the Ezrites. b That is, Baal, to whom they had bound themselves by covenant. c They were vndermined of God and vnkind toward him, by whom they had received his benefit.*

*a To persuade with his kindred for the attaining of the kingdom.*

*b Of you kindred by my mothers side.*

*c Or, idle fellows and vagabonds.*

*d Thus tyrants to establish their vnto power, spare not the innocent blood. 2. King. 10. 7. 2. thro. 21. 4. e Which was at the towne house, or common hall, which he calleth the towne of Shechem, velle 49.*

*e By this parable he sheweth that those that are ambitious, are most worthy of honour, and that the ambitious abuse their honour both to their owne destruction and others.*



10 Then the trees said to the figtree, Come thou, and be king over vs.

11 But the figtree answered them, Should I forsake my sweetnesse, and my good fruit, and go to aduance me aboute the trees?

12 Then said the trees vnto the vine, Come thou, and be king over vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheere God and man, and goe to aduance me aboute the trees?

14 Then said all the trees vnto the Bramble, Come thou, and reigne over vs.

15 And the bramble said vnto the trees, If ye will in deed anoint mee king over you, come, and put your trust vnder my shadow: & if not, the fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if ye do truly and vncorruptly to make Abimelech King, and if yee haue dealt well with Ierubbaal and with his house, and haue done vnto him according to the deseruing of his hands,

17 (For my father fought for you, and † adu-  
† Eir, he saith his  
hfe fare from him. ventured his life, and deliuered you out of the hands of Midian,

18 And yee are risen vp against my fathers house this day, and haue slaine his children, about seventy persons vpon one stone, and haue made Abimelech, the sonne of his maide seruant, king over the men of Shechem, because hee is your brother.)

19 If ye then haue dealt truly & purely with Ierubbaal, and with his house this day, then † re-  
† That he is your  
king, and you his  
subjects. ioiue yee with Abimelech, and let him reioiue with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God<sup>h</sup> sent an euill spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the seventy sonnes of Ierubbaal and their blood might come and be layd vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they went out into the field, and gathered in their grapes, and trode them, and made merie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serue him? Is he nor the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should wee serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 † And when Zebul the ruler of the citie  
† Eir, craftily. heard the words of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore hee sent messengers vnto Abimelech † priuily, saying, Beholde, Gaal the sonne  
† Eir, rebellious  
and craftie. of Ebed, and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning assoone as the sunne is vp, and assault the citie: and when he and the people that is with him, shall come out against thee, doe to him † what thou canst.

34 † So Abimelech rose vp, and all the people  
† Eir, rebellious  
and craftie. that were with him by night: and they lay in waite against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, & stood in the entering of the gate of the citie: and Abimelech rose vp, and the folke that were with him from lying in waite.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people downe from the tops of the mountaines; and Zebul said vnto him, The † shadow of the mountaines seeme men vnto  
† There are strikers  
in shadow. thee.

37 And Gaal spake againe, and said, See, there come folke downe † by the middle of the land, & another band cometh by the way of the plaine of † Mooneim.

38 Then said Zebul vnto him, Where is now thy mouth that said, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

39 And Gaal<sup>m</sup> went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him, and many were ouerthrowen and wounded euen vnto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 † And on the morrow the people went out  
† Eir, rebellious  
and craftie. into the field: which was told Abimelech.

43 And hee tooke the † people, and diuided  
† Which were of  
his company. them into three bands, and laid wait in the fields, and looked, and beheld, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entering of the gate of the citie: and the two other bands ranne vpon all the people that were in the field, & slew them.

45 And when Abimelech had sought against the citie all that day, he tooke the citie, and slew the people that was therein, and destroyed the citie, and sowed † salt in it.

46 † And when all the men of the tower  
† That it should be  
vncircumcised, and not  
serue to any use. of Shechem heard it, they entered into an holde of the house of the god † Berish.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gate him vp to mount,  
M 4 Zalmon.

‡ Eirriggly, as though hee had bene present, or as his captain Zebul.

† Eir, rebellious and craftie.

† There are strikers in shadow.

† Eir, rebellious and craftie.

Or, therefore;

As their captain

† Which were of his company.

† That it should be vncircumcised, and not serue to any use.

† This is, of Berish, as chap. 8. 33

Zalmon, & hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughes of trees, and tooke them, and bare them on his shoulder, and sayd vnto the folke that were with him, What ye haue seene me doe, make haste, and doe like me.

49 Then all the people also cut downe every man his bough, and followed Abimelech, and put them to the holde, and set the holde on fire with them: so all the men of the tower of Shechem died also, about a thousand men and women.

50 Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong tower within the citie, and thither fled all the men and woman, and all the chiefe of the citie, and shut it to them, and went vp to the top of the tower.

52 And Abimelech came vnto the tower, and fought against it, and went hard vnto the doore of the tower to fer it on fire.

53 But a certaine woman \* cast a piece of a millstone vpon Abimelechs head, and brake his braine pan.

54 Then Abimelech called hastily his page that bare his harness, and sayd vnto him, Drawe thy sword and slay mee, that men say not of mee, A woman slew him. And his page thrust him thorow, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which hee did vnto his father in slaying his seuentie brethren.

57 Also all the wickednes of the men of Shechem did, God bring vpon their heads. So vpon them came the curse of Iotham the sonne of Ierubbab.

#### CHAP. X.

1 Tola dieth. 2 Jair also dieth. 3 The Israelites are punished for their sinnes. 4 They cry vnto God, 5 and hee heareth their cry.

AFTER Abimelech, there arose to defend Israel, Tola, the sonne of Pith, the sonne of Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And hee indged Israel three and twenty yeeres, and died, and was buried in Shamir.

3 And after him arose Jair a Gileadite, and indged Israel two and twenty yeeres.

4 And he had thirtie sonnes that rode on thirty asse-colls, & he had thirtie cities, which are called Havaoth-Jair vnto this day, and are in the land of Gilead.

5 And Jair died, and was buried in Ramon.

6 And the children of Israel wrought wickednesse againe in the sight of the Lord, & serued Baalim and Ashtaroth, and the gods of Amram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and hee sold them into the hands of the Philistims, and into the hands of the children of Ammon:

8 Who from that yeere vexed and oppressed the children of Israel eightheene yeeres, & euen all the children of Israel that were beyond Iordan, in the land of the Amorites, which is in Gilead.

9 Moreover, the children of Ammon went ouer Iordan to fight against Iudah, and against Benjamin, and against the house of Ephraim: for that Israel was fore tormented.

10 Then the children of Israel cried vnto the Lord, saying, Wee haue sinned against thee, euen because wee haue forsaken our owne God, and haue serued Baalim.

11 And the Lord said vnto the children of Israel, Did not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Moabites did oppresse you, and yee cried to me, and I saued you out of their hands.

13 Yet ye haue forsaken mee, and serued other gods: Wherefore I will deliuer you no more.

14 Go, and cry vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel said vnto the Lord, We haue sinned: doe thou vnto vs whatsoever please thee: onely wee pray thee to deliuer vs this day.

16 Then they put away the strange gods from among them, and serued the Lord: and his foule was grieued for the miserie of Israel.

17 Then the children of Ammon gathered themselues together, and pitched in Gilead: and the children of Israel assembled themselues, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoever will begin the battell against the children of Ammon, the same shall be head ouer all the inhabitants of Gilead.

#### CHAP. XI.

1 Iphthah being called away by his brethren, was afterwards captain ouer Israel. 2 Hee maketh a rash vow. 3 Hee vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

THEN Gilead begate Iphthah, and Iphthah the Gileadite was a valiant man, but the sonne of an harlot:

2 And Gileads wife bare him sonnes, and when the womens children were come to age, they thrust out Iphthah, and said vnto him, Thou shalt not inherit in our fathers house: for thou art the sonne of a strange woman.

3 Then Iphthah fled from his brethren, and dwelt in the land of Tob: and there gathered idle fellows to Iphthah, and went out with him.

4 And in processe of time, the children of Ammon made warre with Israel,

5 And when the children of Ammon fought with Israel, the Elders of Gilead went to see Iphthah out of the land of Tob.

6 And they said vnto Iphthah, Come and be our captain, that we may fight with the children of Ammon.

7 Iphthah then answered the Elders of Gilead, Did not ye haue me, and expell me out of my fathers house: how then come you vnto mee now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphthah, Therefore we tunc againe to thee now, that thou mayest go with vs, and fight against the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphthah said vnto the Elders of Gilead, If ye bring mee home againe to fight against the children

They prayed to the Lord, and confessed their sinnes.

By stirring them to some propheticall Chap. 6, 8.

Deut. 32. 17. Ietern. 2. 13.

This is, from this present danger.

This is time repentance, to put away the guilt, and to serve God aright.

Or, be puffed.

Chap. 11, 2.

Elev. a man of mighty force.

Or, without law.

That is, of an house, as verse 2. Where the gentile out of the country was called Tob.

Joined with him as some thinke, against his brethren, Or, ambassadores, sent for that purpose.

Men oft times are constrained to desire helpe of them, whom before they haue refused.

Of times those things which men respect, God chuseth to doe greater things by.

Meaning, that all were d. d. d. d. d. well they in the tower, is the other.

Sam. 11. 27.

Thus God by such miserable death taketh vengeance on tyrants even in this life.

For making to constant their king.

Or, his vnder.

Or, journal.

a Signifying, that they were men of authority.

Or, the princes of Israel, as Deut. 34. 6.

Chap. 2. 1. and 3. 7. and 4. 1. and 5. 1. and 11. 1.

Chap. 13. Or, d. d. d. d. d.

Or, d. d. d. d. d.

As the Reubenites, Gadites, and all the tribe of Benjamin.



childrea of Ammon, if the Lord give them before me, shall I be your head?

† *Elev. in the river.*

10 And the Elders of Gilead said vnto Iphthah, The Lord † be witness betwene vs, if we do not according to thy words.

11 Then Iphthah went with the Elders of Gilead, and the people made him head and captaine ouer them : and Iphthah reheard all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphthah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

† *Num. 31. 13.*

13 And the king of the children of Ammon answered vnto the messengers of Iphthah, \* Because Israel tooke my land, when they came vp from Egypt, from Amon vnto Iabbok, and vnto Iordan: now therefore restore those lands † quietly.

† *Elev. in p. 100.*

14 Yet Iphthah sent messengers againe vnto the king of the children of Ammon,

† *Deut. 2. 9.*

15 And said vnto him, Thus saith Iphthah, \* Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wilderness vnto the red sea, then they came to Kadesh.

† *Num. 20. 14. 20.*

17 \* And Israel sent messengers vnto the king of Edom, saying, Let mee, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh,

18 Then they went through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the Eastside of the land of Moab, and pitched on the other side of Arnon, \* & came not within the coast of Moab: for Arnon was the border of Moab.

† *Num. 21. 13. and 22. 16.*

19 Also Israel † sent messengers vnto Sihon, king of the Amorites, the king of Hebron, and Israel said vnto him, Let vs passe, we pray thee, by thy land vnto our place.

† *Or, ventury.*

20 But Sihon consented not to Israel, that he should goe through his coast: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Israel.

† *Or, ventury.*

21 And the Lord God of Israel gave Sihon, and all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey.

22 And they possessed † all the coast of the Amorites, from Arnon vnto Iabbok, and from the wilderness euen vnto Iordan.

† *Deut. 8. 36.*

23 Now therefore the Lord God of Israel hath cast but † Amorites before his people Israel, and thou shalt thou possesse it.

24 Wouldst not thou possesse that which Chemoth thy god giueth thee to possesse? So whomeuer the Lord our God driueth out before vs, then will we possesse.

† *For we ought more to believe and obey God, then than thine idole.*

25 \* And art thou now fare better then Balak the sonne of Zippor king of Moab? did hee not strite with Israel and fight against them,

† *Num. 22. 2. deuter. 23. 4. Josh. 24. 9.*

26 When Israel dwelt in Hebron and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundred yeeres: why did ye not then recover it then in that space?

† *Meaning, their power.*

27 Wherefore I haue not offended thee: but thou doest me wrong to warr against mee, The

Lord the Iudge † be Iudge this day betwene the children of Israel, and the children of Ammon.

† *To punish the offender.*

28 Howbeit the king of the children of Ammon hearkened not vnto the words of Iphthah, which he had sent him.

† *That is, the spirit of strength and aale.*

29 ¶ Then the Spirit of the Lord came vpon Iphthah, and he passed ouer to Gilead, and to Manassah, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphthah vowed a vow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that cometh out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall bee † Lords, & I will offer it for a burnt offering.

32 And Iphthah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And hee smote them from Aroer euen till thou come to Minnith, twenty cities, and so forth to † Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphthah came to Mizpeh vnto his house, beholde, his daughter came out to meet him with † timbels & dances, which was his onely childe: he had none other sonne, nor daughter.

35 And when he saw her, he † rent his clothes, and sayd, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord, and can not goe backe.

36 And shee said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath avengeed thee of thine enemies the children of Ammon.

37 Also shee sayd vnto her father, Doe thus much for me: suffer me two moneths, that I may go to the mountaine, and † bewaile my virginity, I and my fellows.

38 And he said, Go: and he sent her away two moneths: so she went with her companions, and lamented her virginity vpon the mountaine.

39 And after the ende of two moneths, shee turned againe vnto her father, who did with her according to his vowe which he had vowed, and shee had knowen no man. And it was a custome in Israel;

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphthah the Gileadite, foure dayes in a yeere.

## CHAP. XII.

1 Iphthah killeth two and forty thousand Ephraimites.  
2 After Iphthah succedeth Ithan, at Elon, 13 and 14th.

And the men of Ephraim gathered themselves together, and went Northward, and sayd vnto Iphthah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call vs to go with thee: we will therefore burne thine house vpon thee with fire.

† *After they had passed Iordan.*

2 And Iphthah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their hands.

† *That ambitious menish Gods works in others, as they did also against Gilead, Chap. 11. 31.*

3 So when I saw that yee deliuered mee not,

† *I pur*

that is, I ventu-  
red my life, and  
when mans helpe  
failed, I put my trust  
only in God.

2 Ye came from vs,  
and chaf: Gilead,  
and now in respect  
of vs, ye are no-  
thing.

3 Which signifieth  
the fall of waters, or  
an eate of corne,

4 Some thinke that  
this vs. Boaz the  
husband of Ruth.

5 Elv sonnes  
funnes.  
6 Or, breckers.

\* Chap. 11. 11. and  
37. and 4. 1. and  
6. 1. and 10. 6.

a Signifying, that  
their delivrance  
came only of God,  
& not by mans po-  
wer.

\* Num. 6. 1. 2. 3.

\* 1 Sam. 1. 11.  
b Meaning, hee  
should be separate  
from the world, &  
dedicate to God.  
c If he be not able  
to abide the sight of  
an Angel, how  
much more the pre-  
sence of God?

1 I put my life in mine hands, and went vpon the children of Ammon: for the Lord deliuered them into mine hands. Wherefore then are yee come vpon me now to fight ag:inst me?

4 Then Iphthah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim<sup>d</sup> among the Ephraimites, and among the Manassites.

5 Also the Gileadites took the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they vnto him, Say now a Shibboleth: and he said Sibboleth: for he could not so pronounce: then they took him, and slew him at the passages of Iorden: and there fell at that time of the Ephraimites two and forty thousand.

7 And Iphthah iudged Israel fixe yeere: then died Iphthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ After him Ibzan of Beth-Ichem iudged Israel,

9 Who had thirtie sonnes and thirty daughters, which he sent out and tooke in thirty daughters from abroad for his sonnes: and hee iudged Israel seuen yeere.

10 Then Ibzan died, and was buried at Beth-Ichem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeeres.

12 Then Elon the Zebulonite died, and was buried in Aijalon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had fortie sonnes and thirty nephewes that rode on seventy<sup>5</sup> assecolts: and hee iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

### CHAP. XIII.

1 Israel for their wickednesse is oppressed of the Philistines. 3 The Angel appeareth to Manoahs wife, 16 The Angel commandeth them to sacrifice vnto the Lord. 24 The birth of Samson.

**B**Vt the children of Israel continued to commit<sup>a</sup> wickednes in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims fortie yeere.

2 ¶ Then there was a man in Zorah of the familie of the Danites, named Manoah, whose wife was<sup>b</sup> barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and beare a sonne.

4 And now therefore beware<sup>c</sup> that thou drinke no wine, nor strong drinke, neither eate any vncleane thing.

5 For loe, thou shalt conceive and beare a sonne, and no razor shall<sup>d</sup> come on his head: for the child shalbe a Nazarite vnto God from his birth: and he shall bring to saue Israel out of the hands of the Philistims.

6 ¶ Then the wife came and tolde her husband, saying, A man of God came vnto mee, and the fashion of him was like the fashion of the Angel of God exceeding<sup>e</sup> fearefull, but I asked him

not whence he was, neither told he me his name, 7 But hee said vnto mee, Behold, thou shalt conceive and beare a sonne, and now thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing, for the child shall be a Nazarite to God from his birth to the day of his death.

8 Then Manoah<sup>d</sup> prayed to the Lord, and sayd, I pray thee, my Lord, let the man of God, whom thou sendest, come againe now vnto vs, and reach vs what wee shall doe vnto the child when he is borne.

9 And God heard the voyce of Manoah, and the Angel of God came againe vnto the wife, as shee sat in the field, but Manoah her husband was not with her.

10 ¶ And the wife made haste and ranne, and shewed her husband, and said vnto him, Behold, the man hath appeared vnto mee, that came vnto me a tody.

11 And Manoah arose and went after his wife, and came to the<sup>f</sup> man, and sayd vnto him, Art thou the man that spakest vnto the woman? and he sayd, Yea.

12 Then Manoah sayd, Now let thy saying come to passe: but how shall we order the child, and doe vnto him?

13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I sayd vnto her.

14 Shee may eate of nothing that cometh of the vine tree: shee shal not drinke wine nor strong drinke, nor eate any s vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then said vnto the Angell of the Lord, I pray thee, let vs retaine thee, vntill we haue made ready a kid for thee.

16 And the Angell of the Lord said vnto Manoah, Though thou make me abide, I will not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto the<sup>h</sup> Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angell of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lord said vnto him, Why askest thou thus after my name, which is<sup>i</sup> secret?

19 Then Manoah tooke a kid with a meat offering, and offered it vpon a stone vnto the Lord: and the Angell did<sup>j</sup> wondrously, whilst Manoah and his wife looked on.

20 For when the flame came vp toward heaven from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appeare vnto Manoah and his wife) Then Manoah knew that it was an Angell of the Lord.

22 And Manoah said vnto his wife, We shall surely die, because we haue seene God.

23 But his wife sayd vnto him, If the Lord would kill vs, hee would not haue receiued a burnt offering, and a meat offering of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

24 ¶ And the wife bare a sonne, and called his name Samson: and the child grew, and the Lord blessed him.

25 And the Spirit of the Lord beganne to strengthen

d He sheweth him-  
self ready to obey  
Gods will, and  
therefore desireth to  
know farther,

e It seemeth that the  
Angel appeared vnto  
her twice in one  
day.  
f He calleth him  
man, because he se-  
emeth, but he was  
Christ the eternall  
word, which at his  
time appointed be-  
came man,

g Any thing forbid-  
den by the Law,

h Shewing, that he  
sought not his owne  
honour but Gods,  
whose messenger he  
was,

i Or, my secret,

j God sent fire  
from heauen to  
consume their sa-  
crifice, to consume  
their faith in his  
promise,

\* Exod. 33. 20  
chap. 6. 12,

k These graces that  
We haue receiued of  
God, and his accep-  
ting about obedien-  
ce, are first tokens  
of his love toward  
vs, so that nothing  
can hurt vs,



¶ Or, to overcome him at divers times.

strengthen him in the hoaste of Dan, betwene Zorah and Elhtaol.

## CHAP. XIV.

Samson desireth to have a wife of the Philistines, & he killeth a lion. 12 He propoundeth a riddle. 19 He killeth thirvie. 20 His wife forsaketh him, and taketh another.

**N**OW Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistims,

2 And he came vp and told his father and his mother, and said, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore ¶ give me her to wife.

3 Then his father and his mother sayd vnto him, Is there a neuer a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Give me her, for she pleasech me well.

4 But his father and his mother knewe not that it came of the Lord, that he should seeke an occasion against the Philistims: for at that time the Philistims reigned ouer Israel.

5 ¶ Then went Samson and his father and his mother downe to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared vpon him.

6 And the Spirit of the Lord came vpon him, and hee tare him, as one should haue rent a kid, and had nothing in his hand, neither told hee his father nor his mother what he had done.

7 And hee went downe, and talked with the woman which was beautiful in the eyes of Samson.

8 ¶ And within a few dayes, when hee returned ¶ to receiue her, hee went aside to see the carkeis of the lion, and behold, there was a swarme of bees, and honie in the body of the lion.

9 And hee tooke thereof in his hendes, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he told not them, that he had taken the honie out of the body of the lion.

10 So his father went downe vnto the woman, and Samson made there a feast: for so vsed the young men to doe.

11 And when ¶ he sawe him, they brought thirdie companions to be with him.

12 Then Samson said vnto them, I will now put fourth a riddle vnto you: and if you can declare it mee within seven dayes of the feast, and finde it out, I will giue you thirdie sheets, and thirte change of garments.

13 But if you cannot declare it me, then shall yee giue me thirthe sheetes, and thirte change of garments. And they answered him, Put fourth thy riddle, that we may heare it.

14 And hee said vnto them, Out of the eater came meate, and out of the strong came sweetnesse: and they could not in three dayes expound the riddle.

15 And when the seventh day was come, they said vnto Samsons wife, Entice thine husband that he may declare vs the riddle. ¶ left wee burne thee and thy fathers house with fire. Haue yee called vs ¶ to possesse vs: is it not so?

16 And Samsons wife wept before him, and said, Surely thou hatest me, and lovest me not: for thou hast put fourth a riddle vnto the children of my people, and hast not told it me. And he said vnto her, Behold, I haue not told it my father

nor my mother, and shall I tell it thee?

17 Then Samsons wife wept before him seven dayes, while their feast lasted: and when the seventh day came, he tolde her, because shee was importunate vpon him: so he tolde the riddle to the children of euer people.

18 And the men of the citie said vnto him the seventh day before the sunne went downe, What is sweeter than honie? and what is stronger then a Lion? Then he tolde vnto them, ¶ If yee had not plowed with my heifer, ¶ had not found out my riddle.

19 And the Spirit of the Lord came vpon him, and he went downe to Ashkelon, and slew thirte men of them and spoiled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

20 Then Samsons wife was giuen to his companion, whom he had vsed as his friend.

## CHAP. XV.

Samson tieeth firebrands to the foxes tails, & the Philistims burnt his father in law and his wife. 25 With the sawbone of an asse hee killeth a thousand men. 29 Out of a great teeth in the iaw God gaue him water.

**B**T within a while after, in the time of wheate harvest, Samson visited his wife with a kiddle, saying, I will ¶ goe in to my wife into the chamber: but her father would not suffer him to go in.

2 And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her younger sister fairer then shee? take her, I pray thee, in stead of the other.

3 Then Samson sayd vnto them, Now am I more blamelesse then the Philistims: therefore will I doe them displeasure.

4 And Samson went out, and tooke three hundred foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the mids betweene two tails.

5 And when he had set the brands on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the crickets and the standing corne, with the vineyards and oliues.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of the Timnite, because hee had taken his wife, and giuen her to his companion. Then the Philistims came vp and burnt her and her father with fire.

7 And Samson said vnto them, Though yee haue done this, yet will I be auenged of you, and then I will cease.

8 So hee smote them ¶ hip and thigh with a mightie plague: then hee went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and ¶ were spread abroad in Lehi.

10 And the men of Iudah said, Why are yee come vp vnto vs? And they answered, To binde Samson are we come vp, and to doe to him as he hath done to vs.

11 Then three thousand men of Iudah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? ¶ Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Again he said vnto him, Wee are come to binde thee, and to deliuer thee into the hand

¶ Or, to the seventh day, beginning at the fourth.

¶ If yee had not vsed the helpe of my wife,

¶ Which was one of the fine chiefe of the Philistims.

¶ That is, I will vie her as my wife,

¶ For though his father in lawes occasion, hee was moued againe to take vengeance of the Philistims.

¶ Or, that which was respected and gathered.

¶ Or, the citizen of Timnath.

¶ So the wicked possid not victorie for lone of iniustice, nor for feare of danger, which els might come to them.

¶ Or, hostmen and footmen.

¶ Or, camped.

¶ And so being our prisoner to punish him,

¶ Such was their grosse ignorance, that they iudged Gods great benefite to be a plague vnto them,

¶ Else, take her for me as a wife. a Though his parents did iniuriously to him, yet it appeareth that this was the secret worke of the Lord, verse 4.

¶ To fight against them for the dilignance of himself.

¶ Whereby he had strength and boldnesse.

¶ Or, to take her to his wife.

¶ Meaning, when he was married.

¶ That is, her parents or kinsmen.

¶ To weare at feasts, or solemne dayes.

¶ Or, drew neerer: for it was the fourth day.

¶ Or, to importune.

¶ Vnto them which are of my nation,

of the Philistims. And Samfon said vnto them, Swear vnto me, that yee will not fall vpon mee your felues.

13 And they answered him, saying, No, but we will binde thee, & deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new cords, and brought him from the rocke.

14 When hee came to Lehi, the Philistims scouted against him, and the spirit of the Lord came vpon him, and the cords that were vpon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

15 And hee found a new iawbone of an asse, and put fourth his hand, and caught it, and slew a thousand men therewith.

16 Then Samfon said, With the iaw of an asse haue I slaine a thousand men.

17 And when hee had left speaking, he cast away the iawbone out of his hand, and called that place, ¶ Ramath-Lehi.

18 And he was for a thirtie, and was called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirtie, and fall into the hands of the vncircumcised.

19 Then God brake the cheeke tooth, that was in the iaw, and water came therout: and when he had drunke, his spirit came againe, and hee was reuiued: wherefore the name thereof is called, ¶ En-hakkore, which is in Lehi vnto this day.

20 And hee iudged Israel in the dayes of the Philistims twentie yeeres.

### CHAP. XVI.

3 Samfon carieth away the gates of Azzah. 28 He was deceiued by Delilah. 30 Hee pulleth downe the haufe vpon the Philistims, and dieth with them.

Then went Samfon to Azzah, and saw there an harlot, and went in vnto her.

2 And it was told to the Azzahites, Samfon is come hither. And they went about, and layed wait for him all night in the gate of the citie, and were quiet all the night, saying, Abide I till the morning early, and we shall kill him.

3 And Samfon slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the bars, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 And after this hee loued a woman by the river of Sorek, whose name was Delilah:

5 Vnto whom came the princes of the Philistims, and said vnto her, Entise him, and see wherein his great strength lieth, and by what meane we may overcome him, that we may binde him, and punish him, and euerie one of vs shall giue thee elenen hundredth <sup>shekels</sup> of siluer.

6 ¶ And Delilah said to Samfon, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound, to doe thee hurt.

7 Samfon then answered vnto her, If they binde me with seven <sup>greene</sup> cords, that were neuer dried, then shall I be weake, and be as another man.

8 And the princes of the Philistims brought her seven greene cords that were not drie, and she bound him therewith.

9 And hee had 4 men lying in waite with her in the chamber. Then shee said vnto him, The Philistims be vpon thee, Samfon. And hee brake the cords, as a threede of tow is broken, when it is feeleth fire: so his strength was not knowne.

10 ¶ After Delilah said vnto Samfon, See, thou hast mocked me, and tolde me lies. I pray thee now, I tell me wherewith thou mightest be bound.

11 Then hee answered her, If they binde me with new ropes that neuer were occupied, then shall I be weake, and be as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and said vnto him, The Philistims be vpon thee, Samfon: (and men lay in waite in the chamber) and he brake them from his armes, as a threede.

13 ¶ Afterward Delilah said to Samfon, Hitherto thou hast beguiled me, and tolde me lies: tell me how thou mightest be bound. And hee said vnto her, If thou pleasest seuen lockes of mine head with the threeds of the woufe.

14 And she fastened it with a pinne, and said vnto him, The Philistims be vpon thee, Samfon. And hee awoke out of his sleepe, and went away with the pinne of the webbe, and the woufe.

15 Again she said vnto him, How canst thou say, I loue thee, when thine heart is not with me? thou hast mocked me these three times, and hast not tolde mee wherein thy great strength lieth.

16 And because shee was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

17 Therefore he tolde her all his heart, and said vnto her, There neuer came afor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be shauen, my strength will goe from me, and I shall be weake, and be like all other men.

18 And when Delilah saw that he had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come vp once againe: for he hath shewed me all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to shauo off the seuen lockes of his head, and shee began to vex him, and his strength was gone from him.

20 Then she said, The Philistims be vpon thee, Samfon. And hee awoke out of his sleepe, and thought, I will go now out as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and hee did grinde in the prison house.

22 And the haire of his head began to grow againe after that it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samfon our enemy into our hands.

24 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our hands our enemy and destroyer of our country, which hath slaine many of vs.

d Certaine Philistims in a secret chamber,

e When fire come meeth nere it,

f Though her falshood tended to make him lose his life, yet his affection so blinded him, that he could not be ware,

g It is impossible: if we giue place to our wicked affections, but at length we shall be deceiued,

h Or, because, For this Samfon had to say, I loose thee.

i Thus his immoderate affection to ward a wicked woman caused him to lose Gods excellent gifts, and become slane vnto them whom he should haue ruled,

k Nor for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him,

l Yet had hee not his strength againe, till he had called vpon God, and reconciled himselfe.



in Thus by Gods  
sub iudgements  
they are made  
flames to infidels  
which neglect their  
vocation in defen-  
ding the faithfull.

Or, was mocked.

† Ebr. take and  
vengeance.  
In According to my  
vocation which is  
to execute Gods  
iudgements vpon  
the wicked.  
o He spake not  
this of despote, but  
humbling himselfe  
for neglecting his  
office and the  
offence thereby  
giuen.

a Some thinke  
this historie was  
in the time of Oth-  
niel, or of Iosaphat  
twelfth, imme-  
diately after Iosiah.

b Contrary to the  
commandment of  
God and true  
religion practised  
vnder Iosiah, they  
sought the Lord,  
and fell to idolatry.

\* Chap. 17.  
e He would serue  
his God and  
Idol.

† Gen. 31. 19.  
Hofea 3. 4.

d By Teraphim  
some vnderstand  
 certaine idoles,  
hauing the likenesse  
of a man, but  
others vnderstand  
 thereof all maner  
of thing; and in-  
strument belong-  
ing vnto those,  
who fought for  
any answer at  
Chaps hands, as  
Gods 15. e.

† Ebr. fill the  
hand of me.

\* Chap. 21. 25.  
e For where there  
is no magistrie  
teaching God,

there can be no true religion, or order. f Which Bethlehem was in the tribe of  
Judah.

25 And when their hearts were merie, they  
sayd, Call Samson, that he may make vs pastime: So  
they called Samson out of the prison house, and he  
was a laughing stocke vnto them, & they fet him  
betweene the pillars.

26 Then Samson sayd vnto the seruant that led  
him by the hand, Leade me, that I may touch the  
pillars that the house standeth vpon, and that I may  
leane to them.

27 (Now the house was full of men and wo-  
men, and there were all the princes of the Philis-  
tines: also vpon the roofe were about three thou-  
sand men and women, that beheld while Samson  
played.)

28 Then Samson called vnto the Lord, and  
sayd, O Lord God, I pray thee, thinke vpon me: O  
God, I beseech thee, strengthen me at this time  
only, that I may be fit at once to auenged of the  
Philistines for my two eyes.

29 And Samson layd hold on the two middle  
pillars wherevpon the house stood, and on which  
it was borne vp: vpon the one with his right hand,  
& on the other with his left.

30 Then said Samson, o Let me lose my life  
with the Philistines: and hee bowed him with all  
his might, and the house fell vpon the princes, and  
vpon all the people that were therein: so the dead  
which he slew at his death, were more then they  
which he had slaine in his life.

31 Then his brethren, and all the house of his  
father came downe and tooke him, and brought  
him vp and buried him betweene Zorah and Esh-  
taol, in the sepulchre of Manoah his father: now  
he had iudged Israel twenty yeeres.

#### CHAP. XVIII.

3 Michahs mother according to her vow, made her sonne  
two idols. 5 He made his sonne a Priest for his idoles,  
two and after hecher a Leuite.

HERE was a man of mount Ephraim, whose  
name was Michah.

2 And he layd vnto his mother, The eleuen  
hundred shekels of siluer that were taken from  
thee, for the which thou cursedst, & spakest it, euen  
in mine hearing, behold, the siluer is with me, I  
tooke it. Then his mother sayd, Blessed be my  
sonne of the Lord.

3 And when he had restored the eleuen hun-  
dred shekels of siluer to his mother, his mother  
sayd, I had dedicate the siluer to the Lord of mine  
hand for my sonne, to make a grauen and molten  
image. Now therefore I will giue it thee againe.

4 And when he had restored the money vnto  
his mother, his mother tooke two hundred shekels  
of siluer, and gaue them to the founder, which made  
thereof a grauen and molten image, and it was in  
the house of Michah.

5 And this man Michah had in house of gods,  
and made an \* ephod, and \* a teraphim, and  
consecrated one of his sonnes, who was his Priest.

6 In those dayes there was n \* King in Israel,  
but every man did that which was good in his  
owne eyes.

7 There was also a yong man out of Beth-  
lehem Iudah, of the familie of Iudah: who was  
a Leuite, and foimoured there.

8 And the man departed out of the city, euen  
out of Beth-lehem Iudah, to dwell where he could  
finde a place: and as hee journeyed, hee came to

mount Ephraim to the house of Michah.

9 And Michah sayd vnto him, Whence comest  
thou? And the Leuite answered him, I come  
from Beth-lehem Iudah, and goe to dwell where I  
may finde a place.

10 Then Michah sayd vnto him, Dwell with  
me, and bee vnto me a father and a Priest, and I  
will giue thee ten shekels of siluer by yeere, and a  
fute of apparell, and thy meate and drinke. So the  
Leuite went in.

11 And the Leuite was content to dwell with  
the man; and the yong man was vnto him as one  
of his owne sonnes.

12 And Michah consecrated the Leuite, and  
the yong man was his Priest, and was in the house  
of Michah.

13 Then said Michah, Now I know that the  
Lord will be good vnto me, seeing I haue a Leuite  
to my Priest.

#### CHAP. XVIII.

a The children of Dan send men to search the land  
11 Then came the six hundred and take the gods, and  
the Priest of Michah away. 17 They destroy Laish,  
28 They built it againe. 30 And set vp Idolatry.

IN those dayes there was n \* King in Israel, and  
at the same time the tribe of Dan sought them an  
inheritance to dwell in: for vnto that time all  
their inheritance had not fallen vnto them among  
the tribes of Israel.

2 Therefore the children of Dan sent of their  
familie, five men out of their coastes, euen men  
expert in warre, out of Zorah and Eshtaol to view  
the land, and search it out, and sayd vnto them,  
b Goe, and search out the land. Then they came  
to mount Ephraim to the house of Michah, and  
lodged there.

3 When they were in the house of Michah,  
they knew the voyce of the yong man the Leuite:  
and being turned in thither, they sayd vnto him,  
Who brought thee hither? or what makest thou in  
this place? and what hast thou to doe here?

4 And he answered them, Thus and thus dealeth  
Michah with me, and hath hired me, and I am his  
Priest.

5 Againe they sayd vnto him, Aske counsell  
now of God, that wee may know whether the way  
which wee goe, shall be prosperous.

6 And the Priest sayd vnto them, d Goe in  
peace: for the Lord guideth your way which yee  
goe.

7 Then the five men departed, and came to  
Laish, and saw the people that were therein, which  
dwelt carelesse, after the manner of the Zidonians,  
quiet and sure, because no man had made any trouble  
in the land, or vsurped any dominion: also they  
were farr from the Zidonians, and had no busi-  
nesse with other men.

8 I So they came againe vnto their brethren  
to Zorah and Eshtaol, and their brethren sayd vnto  
them, What haue ye done?

9 And they answered, Arise, that we may goe vp  
against them: for we haue seene the land, and surely  
it is very good, and doe ye sit still be not slough-  
full to goe and enter to possesse the land:

10 (If ye will goe, yee shall come vnto a care-  
lesse people, and the country is large) for God  
hath giuen it into your hand. It is a place which  
doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the fa-  
mily

g For in those  
dayes the seruice  
of God was cor-  
rupt in all estates,  
and the Leuites  
were not look-  
ed vnto.

h Not considering  
that he sought  
the true way: ship-  
ping of God for to  
maintaine his owne  
belly.

i Thus the idola-  
ters perswade  
themselves of Gods  
fauour, when in-  
deede he doeth detest  
them.

k Meaning, no or-  
dinary Magistrate  
to punish vice ac-  
cording to Gods  
word.

l For the portion  
which Iosiah gaue  
them, was not suffi-  
cient for all their  
tribe.

m They knew him  
by his speech that  
he was a stranger  
there.

d Thus God grant-  
eth the idollaters  
from time their re-  
quests to their de-  
struction that de-  
light in errors.

† Ebr. made them  
flummed.

e Lofe ye this  
good occasion  
through your  
sloughness.

¶ Or the tents of Dan.

¶ Because they before had had good success, they would that their brethren should be encouraged by hearing the same tidings.

¶ So superstition blinded them that they thought Gods power was in these idols, and that they should have good success by them, though by violence and robbery they did take them away.

¶ With the six hundred men. ¶ Superseding them the idolatrous nation.

¶ This declaration of his opinion the idolaters hate of their idols.

¶ Else, who have their hearts bitter.

¶ Meaning, the idolaters, as ver. 18.

¶ Or, deliver them. ¶ In which after was called Celsus Philippi.

millie of the Danites, from Zorah and from Eshtaol, six hundred men appointed with instruments of warre.

12 And they went vp, &c pitched in Kiriath-earim in Iudah : wherefore they called that place ¶ Mihaneh-Dan vnto this day : and it is behinde Kireath-earim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the six men that went to spie out the countrey of Laish, and said vnto their brethren, ¶ Know yee not, that there is in these houses an Ephod, and Teraphim, and a grauen and a molten image ? Now therefore consider what ye haue to doe.

15 And they turned thitherward, and came to the house of the yong man the Leuite, *even* vnto the house of Michah, and saluted him peaceably.

16 And the six hundred men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the six men that went to spie out the lande, went in thither, and tooke the grauen image and the Ephod, and the Teraphim, and the molten image : and the Priest stood in the entring of the gate with ¶ six hundred men that were appointed with weapons of warre.

18 And the other went into Michahs house, and fet the grauen image, the Ephod and the Teraphim, and the molten image. Then said the Priest vnto them, What doe ye ?

19 And they answered him, Holde they peace : lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shouldst be a Priest vnto ¶ house of one man, or that thou shouldst be a Priest vnto a tribe and to a family in Israhel ?

20 And the Priests heart was glad, and hee tooke the Ephod, and the Teraphim, and the grauen image, and went among these people.

21 And they turned and departed, and put the children, and the cattell, and the substance ¶ before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, &c pursued after the childre n of Dan,

23 And cried vnto the children of Dan : who turned their faces, and said vnto Michah, What ayleth thee that thou makest an outcry ?

24 And he said, Ye haue taken away my ¶ gods, which I made, and the Priest, and go your wayes : and what haue I more ? how then day yee vnto me, What ayleth thee ?

25 And the children of Dan sayd vnto him, Let not thy voice be heard among vs, lest ¶ angry fellows runne vpon thee, and thou lose thy life with the lites of thine houthold,

26 So the children of Dan went their wayes : and when Michah saw that they were too strong for him, hee tunned and went backe vnto his house.

27 And they tooke the ¶ things which Michah had made, and the Priest which he had, and came vnto Laish, vnto a quiet people, and without mistrust, and smote them with the edge of the sword, and burnt the citie with fire :

28 And there was none to ¶ helpe, because ¶ Laish was farre from Zidon, and they had no businessse with other men : also it was in the valley

that lieth by Beth-tehob. After, they built the citie, and dwelt therein,

29 ¶ And I called the name of the city Dan, after the name of Dan their father, which was borne vnto Israhel : howbeit the name of the citie was Laish at the beginning.

30 Then the children of Dan fet them vp the grauen image : and Ionath in the sonne of Gershon, the sonne of Manasseh, and his sonnes were the Priests in the tribe of the Danites, vntill the day of the captiuitie of the land.

31 So they fet them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

A Leuite wife being an harlot forsooke her husband, and hee tooke her againe. 25 At Gibeah she was most villainously abused to the death. 29 The Leuite casteth her in pieces, and sendeth her to the twelue tribes.

ALso in those dayes, when there was no king in Israhel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a ¶ concubine out of Beth-lehem Iudah,

2 And his concubine played the whore ¶ there, and went away from him vnto her fathers house to Beth-lehem Iudah, and there continued the space of foure monthes.

3 And her husband arose and went after her, to speake friendly vnto her, &c to bring her againe : he had also his seruant with him, and a couple of asses : and she brought him vnto her fathers house, and when the yong womans father saw him, he reioyced ¶ of his coming.

4 And his father in law, the yong womans father receiued him : and he abode with him three dayes : so they did eat and drinke, &c lodged there.

5 ¶ And when the fourth day came, they arose early in the morning, and ¶ hee prepared to depart : then the yong womans father said vnto his sonne in law, ¶ Comfort thine heart with a morcell of bread, and then goe your way.

6 So they satte downe and did eate and drinke, both of them together. And the yong womans father said vnto the man, Be content, I pray thee, and tary all night, and let thine heart be merry.

7 And when the man rose vp to depart, his father in law ¶ was earnest : therefore he returned, and lodged there.

8 And hee arose vp early the fifth day to depart, and the yong womans father said, ¶ Comfort thine heart, I pray thee, and they taried vntill after midday, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law, the yong womans father said vnto him, Behold now, the day ¶ draweth toward euen : I pray you, tary all night : behold, the funne goeth to rest : lodge here, that thine heart may be merrie, and to morrow get you early vpon your way, and goe to the ¶ tent.

10 But the man would not tary, but arose, and departed, and came out against Iebus. (which is Ierusalem) and his two asses laden, and his concubine *ware* with him.

11 When they were neere Iebus, the day ¶ was fore spent, and the seruant said vnto his master, Come, I pray thee, and let vs turne vnto this citie of the Iebusites, and lodge all night there.

12 And his master answered him, ¶ I woe will not turne into the city of strangers that are not of

104, 104 47,

¶ Thus in stead of giving glory to God, they substituted the victory to their idols, and honoured them therefore. ¶ That is, till the Ark was taken, 1 Sam. 5. 1.

¶ Chap. 17. 6. and. 18. 1. Gene. 25. 6.

¶ Ebr. besides him. ¶ to wit, with others.

¶ Ebr. so be content.

¶ Or, at his myrring.

¶ Ebr. rose vp. Or, strengthened.

¶ That is, his concubines lather.

¶ Or, comforted him. ¶ Meaning, that he should refresh himself with meates, as ver. 5.

¶ Ebr. is make. ¶ Or, the day led forth.

¶ To wit, to the towne or citie, where he dwelt.

¶ Or, went downe. ¶ Though in these dayes there were men horrible corruptions, yet necessity could not compell them to have to doe with them, that professed not the true God,



of the children of Israel, but we will goe forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs drawe neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the Sunne went downe vpon them neere to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he sate him down in a street of the city: for there was no man that tooke them into his house to lodging.

16 And behold there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of e Iemini.

17 And when he had lift vp his eyes, he saw a wayfaring man in the streets of the citie: then this olde man saide, Whither goest thou, and whence camest thou?

18 And hee answered him, Wee came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and goe now to the house of the Lord: and no man receiue me to house,

19 Although we haue strawe and prouender for our asses, and also bread and wine for me and rhine handmaid, and for the boy that is with thy seruant: we lacke nothing.

20 And the olde man said, Peace be with thee: as for all that thou lackest, *thou shalt finde* with me: onely abide not in the street all night.

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feet, and did eate and drinke.

22 And as they were making their hearts merrie, behold, the men of the citie, ¶ wicked men befet the house round about, and smote at the doore, and spake to this olde man the master of the house, saying, Bring forth the man that came into thine house that we may know him.

23 And \* this man the master of the house went out vnto them, and said vnto them, Nay my brethren, doe not so wickedly, I pray you, seeing that this man is come into mine house, doe not this villenie.

24 Behold, *here is* my daughter, a virgine, and his concubine: them will I bring out now, and humble them, and doe with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and fell downe at the doore of the mans house where her lord was, till the light day.

27 And her lord arose in the morning, and opened the doores of the house, and went out to goe his way, and beholde, the woman his concubine *was* dead at the doore of the house, and her hands lay vpon the threshold.

28 And hee said vnto her, Vp, and let vs goe: but she answered not. Then hee tooke her vp vpon the asse, and the man rose vp, and went vnto his place.

29 And when hee was come to his house, hee tooke a knife and laid hand on his concubine, and diuided her in pieces with her bones into twelue

parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, counsell and giue sentence.

### CHAP. XX.

¶ The Israelites assembled at Mizpeh to whom the Leuite declared his wrong. ¶ They sent for them that did the villenie. ¶ The Israelites are twice avenge, and at length get the victorie.

¶ Then \* all the children of Israel went out, and the Congregation was gathered together as one man, from Dan to Beersebea, with the land of Gilead, vnto the Lord in Mizpeh.

2 And the ¶ chief of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was slaine, answered and said, I came vnto Gibeah that is in Benjamin with my concubine to lodge,

5 And the ¶ men of Gibeah arose against me, and befet the house round about vpon mee by night, thinking to haue slaine mee, and haue forced my concubine that is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent her thorowout all the country of the inheritance of Israel: for they haue committed abomination and villeny in Israel.

7 Behold, yee are all children of Israel, giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his house.

9 But now this is that thing which we will doe to Gibeah: *wee will goe* vp by lot against it.

10 And we will take ten men of the hundredth throughout all the tribes of Israel, and an hundredth of the thousand, and a thousand of ten thousand to bring ¶ vitale for the people, that they may doe (when they come to Gibeah of Benjamin) according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men thorow all the tribe of Benjamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euill from Israel: but the children of Benjamin ¶ would not obey the voyce of their brethren the children of Israel.

14 But the children of Benjamin gathered them selues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Benjamin were numbered at that time, out of the cities, fixe and twenty thousand men that drew sword, beside the inhabitants of Gibeah, which were nombred seven hundredth chosen men.

16 Of all this people *were* seven hundredth chosen men, being \* left handed: all these could sling stones at an haire breadth, and not faile.

17 ¶ Also the men of Israel beside Benjamin, were nombred foure hundredth thousand men

¶ For this was like the sinne of sodom, for the which God turned downe vice and brimstone from heauen.

¶ Hof. 10. 9

¶ That is, all with one consent.  
¶ To sake counsell.  
¶ Eze. xxxviii.

¶ Meaning, men able to handle their weapons.

¶ To the Leuite.

¶ Or, advise, or lord.

¶ That is, her pieces, to enury tribe a piece, Chap. 19. 29.

¶ Before we haue reneged this wickednesse.

¶ These onely should bane the charge to provide for vitale for the rest.

¶ That is, enery familie of the tribe.

¶ Because they would not suffer the wicked to be punished, they declared themselves to maintain them in their euill, and therefore were all finally punished.

\* Chap. 3. 35

¶ Or, gathered them

¶ That is, of the tribe of Benjamin.  
¶ Or, a man well-learned.

¶ To shiloh of Mizpeh, where the Ark was,

¶ Or, hee good comfort.

¶ Eise men of Benjamin, that is given to all wickedness.  
¶ To the intent they might breake it.

\* Gen. 19. 6.

¶ That is, abuse them, at Gen. 19. 8

¶ She fell downe dead, as verse 27.

¶ Or, husband.

¶ Or, fallen.

¶ Meaning, hoys vnto mount Ephraim.

that drew sword euen all men of warre.

18 And the children of Israel arose, and went vp <sup>¶</sup> to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Benjamin? and the Lord said, Iudah shall be first.

19 Then the children of Israel rose vp early and camped against Gibeah.

20 And the men of Israel went out to battell against Benjamin, and the men of Israel put themselves in aray to fight against them before Gibeah.

21 And the children of Benjamin came out of Gibeah, and flew downe to the ground of the Israelites that day <sup>¶</sup> two and twenty thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place were they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Benjamin my brethren? and the Lord said, Goe vp against them.)

24 ¶ Then the children of Israel came neere against the children of Benjamin the second day.

25 Also the second day Benjamin came forth to meeete them out of Gibeah, and flew downe to the ground of the children of Israel againe eighteene thousand men; <sup>¶</sup> all they could handle the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept, and faste there before the Lord, and fasted that day vnto the euening, and offered burnt offerings and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for there was the Arke of the Couenant of God in those dayes,

28 And Phinehas the sonne of Eleazar, the sonne of Aaron <sup>¶</sup> stood before it at that time) saying, Shall I yet goe any more to battell against the children of Benjamin my brethren, or shall I cease? And the Lord said, Goe vp: for to morow I will deliuer them into thy hand.

29 And Israel set men to lie in wait round about Gibeah.

30 And the children of Israel went vp against the children of Benjamin the third day, and put themselves in aray against Gibeah, as at other times.

31 Then the children of Benjamin comming out against the people, were <sup>¶</sup> drawn from the citie; and they began to smite of the people and kill as at other times, euen by the wayes in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirty men of Israel.

32 (For the children of Benjamin sayd, They are fallen before vs, as at the first. But the children of Israel said, Let vs see and plucke them away from the citie vnto the high wayes.)

33 And all the men of Israel rose vp out of their place, and put themselves in aray at Baaltamar: and the men that lay in wait of the Israelites came fourth of their place, euen out of the meadowes of Gibeah,

34 And they came ouer against Gibeah, tenne thousand chosen men of all Israel, and the battell was fore: for they knew not that the euill was neere them.

35 ¶ And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the

Beniamites the same day fise and twentie thousand and an hundred men: all they could handle the sword.

36 So the children of Benjamin saw that they were stricken downe: for the men of Israel came place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

37 And they that lay in wait hasted, and brake forth toward Gibeah, and the ambushment <sup>¶</sup> drew themselves along, and smote all the citie with the edge of the sword.

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame and smoke arise vp out of the citie.

39 And when the men of Israel retired in the battell, Benjamin began to smite and kill of the men of Israel about thirte persons: for they said, Surely they are stricken downe before vs, as in the first battell.

40 But when the flame began to rise out of the citie as a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned againe, and the men of Benjamin were astonied: for they saw that euill was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wilderness, but the battell overtooke them: also they which came out of the citie, slew them among them.

43 Thus they compassed the Beniamites about, and chased them at ease, and ouerran them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Benjamin eighteene thousand men, which were all men of warre.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon: and the Israelites <sup>¶</sup> gained of them by the way fise thousand men, and purified after them vnto Gidom, and slew two thousand men of them.

46 So that all that were slaine that day of Benjamin, were fise and twenty thousand men that drew sword, which were all men of warre:

47 ¶ But fise hundred men turned and fled to the wilderness vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel turned vnto the children of Benjamin, and smote them with the edge of the sword, from the men of the city vnto the beasts, and all that came to hand: also they set on fire all the cities that they could come by.

## CHAP. XXI.

The Israelites sweare that they will not marry their daughters to the Beniamites. ¶ They slay them of Jabesh Gilead, and giue their virgins to the Beniamites, as the Beniamites take the daughters of Shiloh.

MOREouer, the men of Israel a sware in Mizpah, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, and abode there till euen before God, and lift vp their voyces, and wept with great lamentation.

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morow the people rose vp and made there an altar, and offered burnt offerings and peace offerings.

¶ Then

¶ Retired to destroy them after.

¶ Or, made a large found with a trumpet.

¶ For they were waxen hardie by the two former victories.

¶ And with blood their enemies.

¶ For they were compassed in on every side.

¶ Or, draw them from their refuge.

¶ They slew them by one and one, as they were destituted abroad.

¶ Besides eleven hundred that had bene slaine in the former battels.

¶ Chap. 21. 13.

¶ If they belonged to the Beniamites.

¶ This oath came of thine, and not of judgement: for after they broke it, in the wing they took the meane to marry with certain of their daughters.

¶ According to what is said, when they would consult with the Lord.

¶ This is, to the Arke which was in Shiloh: some thinke in Mizpah.

¶ This God permitted, because the Israelites partly entrued too much in their strength, and partly God would by this meane punish their sinnet.

¶ All they drawing the sword.

¶ To wit, in Shiloh.

¶ Or, formed in the Priests office at those dayes: for the Jewes write, that he liued after hundred yeeres.

¶ By the policie of the children of Israel.

¶ Meaning, creeping by paths to diuers places.

¶ They knew not what Gods iudgement was at hand to destroy them.



5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great oath concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel were sorry for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall wee doe for wines to them that remaine, seeing we haue sworne by the Lord, that we will not giue them of our daughters to wiues?

8 Also they said, Is there any of the tribes of Israel that came not vp to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the hoste, and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelve thousand men of the most valiant, and commanded them, saying, Goe and finite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

11 \* And this is it that ye shall doe: yee shall utterly destroy all the males, and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundred maides, virgins that had known no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation sent and spake with the children of Benjamin that were in the rocke of Rimmon, and called ¶ peaceably vnto them:

14 And Benjamin came againe at that time, and they gaue them wines which they had saved aline of the women of Iabesh Gilead: but they had not so ynough for them.

15 And the people were sorry for Benjamin,

because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wines to the remnant? for the women of Benjamin are destroyed.

17 And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit wee may not giue them wines of our daughters: for the children of Israel had sworne, saying, Cursed be he that giueth a wife to Benjamin.

19 Therefore they said, Behold, there is a feast of the Lord euery yeere in Shiloh, in a place, which is on the Northside of Beth-el, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded ¶ children of Benjamin, saying, Goe, and lie in wait in the vineyards.

21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Benjamin.

22 And i when their fathers or their brethren come vnto vs to complaine, wee will say vnto them, Haue pitie on them for our sakes, because we referred not to each man his wife in the war, and because ye haue not giuen vnto them hither-to, ye haue sinned.

23 And the children of Benjamin did so, and tooke wines of them that danced according to their number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 \* In those dayes there was no king in Israel, but euery man did ¶ which was good in his eyes.

g Benjamin must be referred to haue the twelfth portion in the inheritance of Iasob.

h He describeth the place where the maidens vied yeetely to dance, as the manner then was, and to sing Psalmes and songs of Gods waikes among them.

i Though they thought hereby to perswade men that they kept their oathe, yet before God it was broken.

k Meaning, two hundred.

\* Chap. 17. 6, and 18. 1. and 19. 1.

## THE BOOKE OF RUTH.

### THE ARGUMENT.

THIS Booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. VVherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide vvith patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of David, proceeded of Ruth, of whom the Lord Iesu did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and iyned vvith his people, and that there should be but one sheepefold, and one sheepeheard. And it seemeth that this historie appertaineth to the time of the Iudges.

### CHAP. I.

1 Elimelech goeth vvith his wife, and children into the lande of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

**I**N the time that the Iudges ruled, there was a dearth in the land, and a man of Beth-lehem of Iudah went for to sojourne in the countrey of Moab, hee, and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephraimites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wines of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died also both twaine: so the woman was left despitute of her two sonnes, and of her husband.

6 ¶ Then she arose vvith her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had visited his people, and giuen them bread.

7 Wherefore shee departed out of the place where she was, and her two daughters in law vvith her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters  
N

c By this wonderful prouidence of God Ruth became one of Gods household, of whom Christ came.

d By sending them plentie against,

e Or, repented that they had destroyed their brethren, as appeareth verse 15.

f Condemning them to be fautors of vice, which would not put their hand to punish it.

g Else children of strangers.

\* Num. 31. 17.

e To wit, about foure moneths after the discomfiture, Chap. 10. 67. Or, friendly.

f For there lacked two hundred,

g Else, iudged.

a In the lande of Canaan. In the tribe of Iudah, which was also called Beth-lehem Ephraim, because there was another city so called in the tribe of Zebulun.

in law, Goe, retorne eche of you vnto her owne mothers houle: the Lord shew fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord grant you, that you may finde rest, either of you in the houle of her husband. And when shee kissed them, they lift vp their voyce and wept.

10 And they said vnto her, Surely we will retorne with thee vnto thy people.

11 But Naomi said, Turne againe my daughters: for what cause will ye goe with mee? are there any more sonnes in my wombe, that they may be your husbands?

12 Turne againe my daughters: go your way: for I am too old to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, and if I had borne sonnes.

13 Would ye tary for them, till they were of age? would ye le deferred for them from taking of husbands? nay my daughters: for it grieueth mee much for your sakes: that the hande of the Lord is gone out against me.

14 Then they lift vp their voyce and wept againe, and Orpah<sup>h</sup> kissed her mother in law, but Ruth abode still with her.

15 And Naomi said, Behold, thy sister in lawe is gone backe vnto her people, and vnto her gods: retorne thou after thy sister in law.

16 And Ruth answered, Intreate mee not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell, thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried. The Lord do so to me and more also, if I forget but death depart thee and me.

18 When the saw that she was steadfastly minded to goe with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was noised of them through all the citie, and they said, Is not this Naomi?

20 And she answered them, Call me not Naomi, but call me Mara: for the Almighty hath giuen me much bitterness.

21 I went out full, and the Lord hath caused me to retorne empty: why call ye me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me vnto aduersitie?

22 So Naomi returned and Ruth the Moabitte her daughter in law with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of barley harvest.

# CHAP. II.

Ruth gathered corne in the fields of Boaz. The gentleness of Boaz toward her.

Then Naomi's husband had a kinsman, one of great power of the familie of Elimelech, and his name was Boaz.

2 And Ruth the Moabitte said vnto Naomi, I pray thee, let me goe to the field, and gather eares of corne after him, in whose sight I find fauour. And she said vnto her, Goe my daughter.

3 And she went, and came and gleaned in the field after the reapers, and it came to passe, that shee met with the portion of the field of Boaz, who was of the familie of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said vnto the reapers, The Lord be with you: and they answered him, The Lord bless thee.

5 Then said Boaz vnto his seruants that was

appointed ouer the reapers, Whose maide is this?

6 And the seruant that was appointed ouer the reapers, answered, and said, It is the Moabitish maide, that came with Naomi out of the countrey of Moab:

7 And these said vnto vs, I pray you, let mee please, and gather after the reapers among the sheaves: so shee came, and hath continued from that time in the morning vnto now, save that shee taried a litle in the houle.

8 Then said Boaz vnto Ruth, Hearest thou, my daughter? goe to none other field to gather, neither goe from hence: but abide heere by my maidens.

9 Let thine eyes be on the field that they do reape, and go thou after the maidens. Haue I not charged the seruants, that they touch thee not? Moreover when thou art athirst, go vnto the vessels, and drinke of that which the seruants hath drawn.

10 Then shee fell on her face, and bowed her selfe to the ground, and said vnto him, How haue I found fauour in thine eyes, that thou shouldst know me, seeing I am a stranger?

11 And Boaz answered and said vnto her, All is tolde, and shewed me that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke, and a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

13 Then shee said, Let me finde fauour in thy sight, my Lord: for thou hast comforted mee, and spoken comfortably vnto thy maide, though I be not like to one of thy maidens.

14 And Boaz said vnto her, At the meale time come thou hither, and eate of the bread, and dippe thy morsell in y vinegar. And the fate beside the reapers, and hee reached her parched corne: and shee did eate, and was sufficed, and I left thereof.

15 And when shee arose to leave, Boaz commanded his seruants, saying, Let her gather among the sheaves, and doe not rebuke her.

16 Also let fall some of the sheaves for her, & let it lie, that the may gather it vp, & rebuke her not.

17 So shee gleaned in the field vntill evening, and shee threshed that shee had gathered, and it was about an Ephah of barley.

18 And shee tooke it vp, and went into the citie, and her mother in law saw what shee had gathered: Also shee tooke forth, and gaue to her that which shee had reserved, when shee was sufficed.

19 Then her mother in law layde vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he, that knew thee. And shee shewed her mother in law, with whom shee had wrought, and said, The mans name with whom I wrought to day, is Boz.

20 And Naomi said vnto her daughter in law, Blessed be he of the Lord: for hee ceaseeth not to doe good to the liuing, and to the dead. Againe Naomi said vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabitte said, He said also certainly vnto me, Thou shalt be with my seruants, vntill they haue ended all mine harvest.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe

Or, retaine bond-fall.

That is, to heede in what field they decrease.

Even of the Moabites, which are enemies to Gods people.

Signifying, that shee shall neuer want any thing, if shee trust in God, and liue vnder his protection.

Which shee brought home to her mother in law.

Exod. 16. 36.

To wit, of her baggage, as is in the Chalde text.

To my husband and children, when they were alive, and now I vs,

Hereby it appeareth that Naomi by dwelling among idolaters, was waxes cold in the true zeale of God, which rather hath respect to the ease of the body then to the comfort of the soule.

Or, mee: then you.

When shee tooke leave and departed.

No persuasions can prevail to turne them backe from God, whom he hath chosen to be his.

Whereby appeareth that she was of a great familie of good reputation.

Which was in the month Nisan, that containeth part of March and part of Aprill.

Both for vertue, authenticke and riches.

This her humble love doeth her great affection toward her mother in law, for as much as shee spake no gainfull diligence to get by her thining.



Or, fall upon thee.

out with his maides, that they meet thee not in another field.

23 Then she kept her by the maids of Boaz, to gather vnto the end of barley haruest, and of wheat haruest, and dwelt with her mother in law.

### CHAP. III.

1 Naomi giueth Ruth counsell. 8 Shee sleepech at Boaz feete. 12 He acknowledgeth himselfe to be her kinsman.

Afterward Naomi her mother in law said vnto her, My daughter, shall not I seeke a rest for thee, that thou mayest prosper?

2 Now also is not Boaz our kinsman, with whose maides thou wast? Behold, he winnoweth barley to night in the field.

3 Walk thou felfe therefore, and anoint thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the man know of thee, vntill he haue left eating and drinking,

4 And when hee shall sleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And she answered her, All that thou biddest me, I will doe.

6 ¶ So she went downe vnto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunken, and echeared his heart, hee went to lie downe at the ende of the heape of corne, and she came softly, and vncouered the piace of his feete, and lay downe.

8 And at midnight the man was afraid, and caught hold: and loe, a woman lay at his feete.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinsman.

10 Then he said, Blessed be thou of the Lord, my daughter: thou hast shewed more goodnes in the latter end, then at the beginning, in as much as thou followedst not young men, were they poore or rich.

11 And now, my daughter, feare not: I will doe to thee all that thou requirest: for all the cite of my people doeth know that thou art a vertuous woman.

12 And now, it is true that I am thy kinsman, howbeit there is a kinsman neerer then I.

13 Tarie tonight, and when morning is come, if hee will doe the dutie of a kinsman vnto thee, well, let him doe the kinsmans dutie: but if hee will not doe the kinsmans part, then will I doe the dutie of a kinsman, as the Lord lieth: sleepe vntill the morning.

14 ¶ And shee lay at his feete vntill the morning: and the mofe before one could know another: for he said, Let no man know, that a woman came into the floore.

15 Also he said, Bring the shee that thou hast vpon thee, and hold it. And when he held it, hee measured fixe measures of barley, and layed them on her, and the went into the cite.

16 And when shee came to her mother in law, she said, ¶ Who art thou, my daughter? And she told her all that the man had done to her.

17 And said, These fixe measures of barley gaue he mee: for hee said to mee, Thou shalt not come empirie vnto thy mother in law.

18 Then said she, My daughter, sit still, vntill thou know how the thing will fall: for the man

will not be in rest, vntill he hath finished the matter this same day.

### CHAP. IIII.

1 Boaz speaketh to Ruth next kinsman touching her marriage. 7 The ancient custome in Israel. 10 Boaz marieth Ruth, of whom be begitteth Obed. 18 The generation of Pharez.

Then went Boaz vnto the gate, and fate there, and beholde, the kinsman, of whom Boaz had spoken, came by: and he said, Ho such one come, sit downe heere. And hee turned, and fate downe.

2 Then he tooke ten men of the Elders of the cite, and said, Sit yee downe heere. And they fate downe.

3 And he said vnto the kinsman, Naomi, that is come againe out of the country of Moab, will sell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the assistants, and before the Elders of my people, if thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me, for I know that there is none besides thee to redeeme it, and I am after thee. The he answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitess the wife of the dead, to stir vp the name of the dead vpon his inheritance.

6 And the kinsman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before tyme in Israel, concerning redeeming and changing for to stablish all things: a man did plucke off his shoe, and gaue it his neighbour: and this was a sure witness in Israel.

8 Therefore the kinsman said to Boaz, Buy it for thee: and he drew off his shoe.

9 And Boaz said vnto the Elders and vnto all the people, Yee are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilion and Mahlons, of the hand of Naomi.

10 And moreover, Ruth the Moabitess the wife of Mahlon, haue I bought to be my wife, to stir vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: yee are witnesses this day.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that cometh into thine house, like Rahel and like Leah, which twain did build the house of Israel: and that thou mayest doe worthily in the Ephrathah, and be famous in Beth-lehem.

12 And that thine house bee like the house of Pharez (whose Thamar bare vnto Iudah) of the seed which the Lord shall giue thee of this young woman.

13 ¶ So Boaz tooke Ruth, and shee was his wife: and when hee went in vnto her, the Lord gaue that he conceived, and bare a sonne.

14 And the women said vnto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, and his name shalbe continued in Israel.

15 And this shall bring thy life againe, and cherish thine olds age: for thy daughter in law which loueth thee, hath borne vnto him, and she is better to thee then 7 seuen founnes.

16 And Naomi tooke the child, and laide it in her lap, and became nurse vnto it,

Which was the place of judgement. The interpreters here vnto two words: which haue no proper signification, but sense to note a certain person, as we haue, such a one.

Or, inhabitants.

For thou art the next of the kin.

That his inheritance might beare his name that is dead.

That he had reigned his righte Deut. 25. 9.

Or, of the citie where he remained.

Ephrathah & Bethlehem are both one. Gen. 35. 12.

He shall beare continually posteritie.

Meaning, many founnes.

\* 1. Chron. 2. 4.  
Mat. 1. 3.  
k This genealogy  
is brought in, to  
proove that Dau-  
id by succellion came  
of the house of  
Ishai.

17 And the woman her neighbours gave it a name, saying, There is a child borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of David.

18 ¶ These now are the generations of \* k Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate

Amminadab,

20 And Amminadab begate Nahshon, and Nahshon begate Salmon,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate David.

# THE FIRST BOOKE OF SAMUEL.

## THE ARGUMENT.

According as God had ordained, Deut. 17. 14. that when the Israelites should bee in the land of Canaan, he would appoint them a king: so here in the first booke of Samuel is declared the state of this people under their first king Saul, who not content with that order which God had for a time appointed for the government of his Church, demanded a king, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serve God, as being under the safeguard of him which did represent Iesu Christ the true deliverer, therefore he gaue them a tyrant & an hypocrite to rule over them, that they might learne that the person of a king is not sufficient to defend them, except God by his power preserve and keepe them. And therefore hee punished the ingratitude of his people, and sendeth them continually warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voyce of God put downe from his estate, and David the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to every member of the same, as a patterne and example to beholde their state and vocation.

## CHAP. I.

1 The genealogy of Elkanah father of Samuel. 2 His two wives, 3 Hanna was barren, and prayed to the Lord. 4 She answered to Eli. 5 Samuel is borne. 6 She doth dedicate him to the Lord.

Here was a man of one of the two <sup>a</sup> Ramathim in Zophim, of mount Ephraim, whose name was Elkanah the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephraimite.

2 And hee had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 \* And this man went vp out of his citie euerie yeere, to worship and to sacrifice vnto the Lord of hostes in <sup>b</sup> Shiloh, where were the two sonnes of Ely, Hophni, and Phinehas, Priests of the Lord.

4 And on aday, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah he gaue a worthy <sup>c</sup> portion: for hee loued Hannah, and the Lord had made her barren.

6 \* And her aduersarie vexed her fore, forasmuch as shee vpbraided her, because the Lord had made her barren.

7 And so did hee yeere by yeere) and as oft as shee went vp to the house of the Lord, thus shee vexed her that she wept and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why carest thou not? and why is thine heart troubled? am not I better to thee then ten <sup>d</sup> sonnes?

9 So Hannah rose vp after that they had eaten and drunke in Shiloh (and Eli the Priest fate vpon a stooke by one of the postes of the <sup>e</sup> Temple of the Lord)

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept fore:

11 \* Also she vowed a vow, and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but giue vnto thine handmaid a man-child, then I will giue him vnto the Lord all the dayes of his life, \* and there shall no razor come vpon his head.

12 And as shee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought she had beene drunken.

14 And Eli said vnto her, How long wilt thou be drunke? Put away thy drunkenesse from thee.

15 Then Hannah answered, and said, Nay my Lord, but I am a woman <sup>f</sup> troubled in spirit: I haue drunke neither wine nor strong drinke, but haue \* powred out my soule before the Lord.

16 Count not thine handmaide <sup>g</sup> for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 Shee said againe, Let thine handmaid finde <sup>h</sup> grace in thy sight: so the woman went her way and did eate, and looked no more sad.

19 \* Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elikanah knew Hannah his wife, and the Lord remembered her.

20 For in proceesse of time Hannah conceived and bare a son, and shee called his name Samuel, Because, <sup>i</sup> said she, I haue asked him of the Lord.

21 \* So the man <sup>j</sup> Elikanah, and all his house, went vp to offer vnto the Lord the yeerely sacrifice and his vow:

22 But Hannah went not vp: for shee said vnto her husband, I will tarie untill the child be weaned, then I will bring him that hee may appeare before the Lord, and there abide for euer.

23 And Elikanah her husband said vnto her,

\* Num. 6. 5.  
Iud. 13. 5.

† Ely, thy minde

† Ely, of an hard spirit.

\* Ely, 4. 2. 5.

† Ely, for a daughter of Belial.

† That is, pray vnto the Lord for me.

g According to her petition.

h This Elikanah was a Lemite, 1. 1. 1. 27. and as some write once a yeare they accustomed to appeare before the Lord with their families,

Doe

a There were two Ramaths, to thin this city in mount Ephraim were Zophim: that is, the learned men and Prophets.

\* Deut. 16. 16.

b For the Ark was there at that time.

c Some reade, a portion with an heauie clothe.

d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.

e That is, of the house where the Ark was.



because hee praye  
wile effect, there-  
fore it was called  
the Lords promise  
\* Exod. 16. 36.

† Eli, a child.

‡ That is, most  
extrinically.

~ Eli int.  
I Mercuri. Eli  
gave thanks to God  
for her

a After that she had  
obtained a sonne  
by prayer, she gave  
thanks.

b I have recovered  
strength and glory  
by the benefit of  
the Lord.  
c I can assure  
them, that because  
my barrenness,  
d so that yet con-  
demne my barren-  
ness, ye have your  
pride against God.

e They sell their  
labour for neces-  
sitys food.  
f Or, many.  
g Deut. 33. 30.  
h Psal. 16. 13.  
i Job. 13. 2.

\* Psal. 113. 7.  
† He receiveth  
honour, and lifteth  
up his name accord-  
ing to his owne will,  
though mans  
judgement be  
contrary.  
‡ Therefore he  
may dispose all  
things according  
to his will.  
\* Chap. 7. 10.

h She grounded  
her prayer on this  
Christ which was  
to come.  
i In all that Eli  
commanded him.

‡ That is, they  
neglected his ad-  
monition.

Or, sonne.

1 Transferring the  
order appointed in  
the Law, Lev. 7.  
31. for their belike  
like.

Do: what seemeth thee best: tary vntill thou hast  
weined him: onely the Lord accomplish his  
word. So the woman abode, and gaue her sonne  
sucke vntill she weined him.

24 ¶ And when she had weined him, she tooke  
him with her with three bullocks and an Ephah  
of flour and a bottle of wine, and brought him  
vnto the house of the Lord in Shiloh, and the  
childe was t young.

25 And they slew a bullocke, and brought the  
childe to Eli.

26 And she sayd, Oh my lord, as thy sonne  
liueth, my lord, I am the woman that stood with  
thee here praying vnto the Lord.

27 I prayed for this childe, and the Lord hath  
giuen me my desire which I asked of him.

28 Therefore also I haue t giuen him vnto the  
Lord: as long as he liueth he shall be giuen vnto  
the Lord: and he l whippeth the Lord there.

### CHAP. II.

a The rage of Hannah. 11. The fumes of Eli, wicked. 13. The  
new custome of the Priests. 18. Samuel ministered before  
the Lord. 20. Eli the high priest and his sons. 23. Eli  
reproacheth his sonnes. 27. God giueth a Prophet to Eli.  
31. Eli is merced for not chiding his children.

And Hannah a prayed, and sayd, Mine heart re-  
ioyceth in the Lord, mine e hornes is exalted  
in the Lord: my mouth is enlarged ouer mine  
enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is  
none besides thee, & there is no god like our God.

3 Speake d no more presumptuously: let not  
arrogancy come out of your mouth: for the Lord  
is a God of knowledge, and by him euery thing  
is established.

4 The bow and the mighty men are broken, and  
the weak haue girded themselves with strength.

5 They that were full, are hired forth for  
bread, and the hungry are no more hired, so that  
the barren hath borne l seuen: and shee that had  
many children is feeble.

6 \* The Lord killeth and maketh aliue: bring-  
geth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh rich:  
bringeth low, and exalteth.

8 He raiseth vp the poore out of the dust, and  
lifteth vp the begger from the dunghill, to set them  
among t princes, and to make them inherit the  
seat of glory: for the pillars of the earth are the  
g Lords: and he hath set the world vpon them.

9 He will keepe the feet of his Saints, and the  
wicked shall keepe silence in darkenesse: for in  
his owne might shall no man be strong.

10 The Lords aduersaries shall be destroyed,  
and out of heauen shall he \* thunder vpon them:  
the Lord shall iudge the ends of the world, and  
shall giue power vnto his King, and exalt the  
horne of his Anointed.

11 And Elkanah went to Ramah to his house,  
and the childe did minister vnto the Lord be-  
fore Eli the Priest.

12 ¶ Now the sonnes of Eli were wicked men,  
and knew not the Lord.

13 For the Priests custome toward the people  
was this: when any man offered sacrifice, & Priests  
boy came, while the flesh was seething, and a  
fleshooke with three teeth in his hand,

14 And thrust it into the kettie, or into the  
caldron, or into the panne, or into the pot: l all  
that the fleshooke brought vp, the Priest tooke  
for himselfe: thus they did vnto all the Israelites,

that came thither to Shiloh.

15 Yea, before they burnt the fat, the Priests  
boy came and said vnto the man that offered, Giue  
me flesh to roast for the Priest: for he will not haue  
sodden flesh of thee, but raw.

16 And if any man sayd vnto him, Let them  
burn the fat according to the custome, then take  
as much as thine heart desireth: then he would  
answer, No, but thou shalt giue it now: and if  
thou wilt not, I will take it by force.

17 Therefore the sinne of the young men was  
very great before the Lord: for men a blotted  
the offering of the Lord.

18 ¶ Now Samuel being a young childe mi-  
nistrated before the Lord, girded with a linnen  
\* Ephod.

19 And his mother made him a little coat, and  
brought it to him from yeere to yeere, when she  
came vp with her husband, to offer the yeerely  
sacrifice.

20 And Eli blessed Elkanah and his wife, and  
sayd, The Lord giue thee seed of this woman, for  
the petition that she asked of the Lord: and they  
departed vnto their place.

21 And the Lord visited Hannah, so that she  
conceived, and bare three sonnes, and two daugh-  
ters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very old, and heard all that  
his sonnes did vnto all Israel, and how they lay  
with the women that assembled at the doore of  
the Tabernacle of the Congregation.

23 And hee sayd vnto them, Why doe ye such  
things? for of all this people I heare euill reports  
of you.

24 Doe no more, my sonnes: for it is no good  
report that I heare, which is, that yee make the  
Lords people to trespasse.

25 If one man sinne against another, the Iudge  
shall iudge it: but if a man sinne against the Lord,  
who will plead for him? Notwithstanding they  
obeyed not the voyce of their father, because the  
Lord t would lay them.

26 ¶ (Now the childe Samuel profited, and  
grew, and was in fauour both with the Lord and  
also with men.)

27 And there came a man of God vnto Eli,  
and sayd vnto him, Thus saith the Lord, Did not  
I plainly appeare vnto the house of thy father,  
when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Is-  
rael to be my Priests, to offer vpon my altar, & to  
burn incense, and to wear an Ephod before me:  
and I gaue vnto the house of thy father all the  
offerings made by fire of the children of Israel.

29 Wherefore haue you kicke against my  
sacrifice and mine offering, which I commanded  
in my Tabernacle, and haue not thy children  
about me, to make your selues fat of the first fruits  
of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I  
said, that thine house, and the house of thy father  
should walke before mee for ever: but now the  
Lord saith, It shall not be so: for them that ho-  
nour me, I will honour, and they that despise me,  
shall be despised.

31 Behold, the dayes come, that I will cut off  
thine \* arme, and the arme of thy fathers house,  
that there shall not be an old man in thine house.

32 And thou shalt see thine enemy in the  
habitation of the Lord in all things wherewith  
God shall blesse Israel, and there shall not be an  
old

m Which was com-  
manded him to  
have been offered  
to God.

Or, Lame.  
n Not passing for  
their owne profit,  
for the God might  
be offered right.

o Screeching  
horrible abuse  
thereof.

\* Exod. 28. 6.

l Or, forth: thing  
that she had said  
to the Lord: to wit  
Samuel.

p Which was [at  
the Tabernacle]  
after their transire,  
when they came to  
be purified, reade  
Exod. 38. 8.  
Leuit. 13. 6.

q Because they  
contemne their  
duty to God,  
reffe. 17.

r So that to obey  
good admonition  
is Gods mercy, and  
to disobey therein  
is his iudgement  
for sinne.

† To wit, Aaron

\* Exod. 10. 26.

Why haue you  
contemned my sa-  
crifices, and as it  
were made them  
under foot?

u God promiser  
are only ife shall  
to such as hee giueth  
constance vnto, to  
fear and obey  
him.

x Thy power and  
authoritie  
Thy pasture  
shall see the glory  
of the chief Priest  
mandated to ano-  
ther, whom they  
shall enue, i.  
King. 1. 37.

old man in thine houfe for euer.

33 Neuertheleffe, I will not deftroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart forowfall: and all the multitude of thine houfe fhall // die *when they be men.*

34 And this fhall be a figne vnto thee, that fhall come vpon thy two fonnes Hophni and Phinehas: in one day they fhall die both.

35 And I will ftrike me vp a faithful Priest, that fhall do according to mine heart, and according to my mind: & I will build him a fure houfe, and he fhall walke before mine Anointed for euer.

36 And all that are left in thine houfe, fhall come and bow downe to him for a piece of filuer, and a morfell of bread, and fhall fay, Appoint me, I pray thee, to one of the Priests offices, that I may eate a morfell of bread.

CHAP. III.

1 There was no manifeft vifion in the time of Eli. 4 The Lord calleth Samuel three times. 11 And fheweth what fhall come vpon Eli and his houfe. 18 The fame declareth Samuel to Eli.

NOW the child Samuel miniftred vnto the Lord: before Eli: and the word of the Lord was precious in thofe dayes: for there was no manifeft vifion.

2 And at that time, as Eli lay in his place, his eyes began to waxe dimme, that he could not fee.

3 And yer the light of God went out, Samuel fleep in the Temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuel: and he faid, Here I am.

5 And he came vnto Eli, and faid, Here am I, for thou calledst me. Bur hee faid, I called thee not: goe againe and fleepe. And he went and fleep. 6 And the Lord called once againe, Samuel. And Samuel arofe, and went to Eli, and faid, I am here: for thou diddest call me. And he answered, I called thee not my fonne: goe againe and fleepe.

7 Thus did Samuel, before hee knewe the Lord, and before the word of the Lord was reuealed vnto him.

8 And the Lord called Samuel againe the third time: and he arofe, and went to Eli, and faid, I am here: for thou haft called me. Then Eli perceived that the Lord had called the child.

9 Therefore Eli faid vnto Samuel, Goe and fleepe: and if hee call thee, then fay, Speake Lord, for thy feruant heareth. So Samuel went, and fleep in his place.

10 ¶ And the Lord came, and flood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy feruant heareth.

11 ¶ Then the Lord faid vnto Samuel, Behold, I will doe a thing in Iſrael, whereof whofoeuer fhall heare, his two eares fhall tingle.

12 In that day I will raife vp againſt Eli all things which I haue fpooken concerning his houfe: when I begin, I will alfo make an end.

13 And I haue told him that I will iudge his houfe for euer: for the iniquitie which he knoweth, becaufe his fonnes ran into a flander, and hee ſtayed them not.

14 Now therefore I haue ſworne vnto the houfe of Eli, that the wickednes of Elis houfe fhall not be purged with ſacrifice nor offering for euer.

15 Afterward Samuel fleep vntill the morning, and opened the doores of the houfe of the Lord, and Samuel feared to ſlew Eli the vifion.

16 ¶ Then Eli called Samuel, and faid, Samuel

my ſonne. And he answered, Here I am.

17 Then he faid, What is it, that the Lord faid vnto thee? I pray thee hide it not from me. God ſaie fo to thee, and more alfo, if thou hide any thing from me, of all that hee ſayd vnto thee.

18 So Samuel tolde him euery whir, and hid nothing from him. Then he faid, It is the Lord: let him doe what feemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his words fall to the ground.

20 And all Iſrael from Dan to Beerſheba knew that faithful Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed himſelfe to Samuel in Shiloh by his word.

CHAP. IV.

1 Iſrael is overcome by the Philiftims. 4 They doe ſee the Arke, wherefore the Philiftims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the ſonne of Eli.

AND Samuel ſpake vnto all Iſrael: ¶ and Iſrael went out againſt the Philiftims to battell, and pitched beſide Elben-ezer: and the Philiftims pitched in Aphek.

2 And the Philiftims put themſelues in aray againſt Iſrael: and when they ioyned the battell, Iſrael was ſmiten downe before the Philiftims: who ſlew of the armie in the field about foure thouſand men.

3 So when the people were come into the campe, the Elders of Iſrael ſaid, A wherefore hath the Lord ſmiten vs this day before the Philiftims: let vs bring the Arke of the covenant of the Lord out of Shiloh vnto vs, that when it cometh among vs, it may ſaue vs out of the hand of our enemies.

4 Then the people ſent to Shiloh, and brought from thence the Arke of the covenant of the Lord of hoſtes, who dwelleth betwene the Cherubims: & there were the two ſonnes of Eli, Hophni and Phinehas, with the Arke of the covenant of God.

5 And when the Arke of the covenant of the Lord came into the hoſte, all Iſrael ſhouted a mighty ſhout, ſo that the earth rang againe.

6 And when the Philiftims heard the noiſe of the ſhout, they ſaid, What meaneth the found of this mighty ſhout in the hoſt of the Ebrewes: and they vnderſtood, that the Arke of the Lord was come into the hoſte.

7 And the Philiftims were afraid, and ſayd, God is come in the hoſte: therefore ſayd they, ¶ Woe vnto vs: for it hath not bene ſo heretofore.

8 Wo vnto vs, who ſhall deliver vs out of the hand of theſe mighty Gods? theſe are the Gods that ſmote the Egyptians with all the plagues in the wildeerneſſe.

9 Be ſtrong and play the men, O Philiftims, that ye be not ſeruiants vnto the Ebrewes, as they haue ſerued you: be valiant therefore, and fight.

10 And the Philiftims fought, and Iſrael was ſmiten downe, and fled euery man into his tent: and there was an exceeding great ſlaughter; for there fell of Iſrael a thirty thouſand footmen.

11 And the Arke of God was taken, and the two ſonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Benjamin out of the army, and came to Shiloh the ſame day with his clothes rent, and earth vpon his head.

13 And when he came, ſee, Eli ſate vpon a ſort

God puniſheth thee with this, and that ſort, except thou tell me truth, Ruth. i. 17. 1 The Lord accompliſhed what he ſaith.

2 Or, that Samuel was the faithful Prophet of the Lord, & ſayd by the word of the Lord.

3 From the departure of the Iſraelites out of Egypt, vnto the time of Samuel, were about 397. yeere. 4 Or, ſay of help, ch. 7. 13.

5 For it may ſeeme that this warre was undertaken by 52. milles commanded.

6 For he ſeemeth to appeare to the Iſraelites between the cherubims vnder the Arke of the covenant, Exodus. 25. verſ. 17.

7 Before thee fought againſt men, and now God is come to fight againſt vs. 8 For in the ſea the Iſraelites were deſtroyed, which was the laſt of all his plagues. 9 Iug. 13. 1.

10 David alledging to this place, Pſal. 78. 63. ſaith they were confounded with fire: meaning they were ſuddenly deſtroyed.

11 In token of ſorrow and mourning.

ſort

a Meaning, Zadok, who ſucceeded Abiathar, and was the ſigne of Chriſt.

b There is, ſhall be infected vnto him.

c The Chalde text readeth, whiles Eli ſlept. d Becauſe there were very few Prophets to declare it.

e In the Count next to the Tabernacle. f That is, the ſampet, which burne in the night. g Iſaiah writeth that Samuel was ewe like yeeres old, when the Lord appeared to him.

i By vifion.

g Such was the corruption of thoſe times, that the chief Priests became dull and negligent to order, and the Lords appearing.

\* 2. King. 2. 12. h God declareth what ſhould befall when they ſhall heare that the Arke is taken, and alſo Elis houſe deſtroyed.

i Meaning, that his poſteritie ſhould neuer enjoy the chief Priests office.



g Least it should be taken of the enemies,

feare by the way side, waiting for his heart feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

14 And when Eli heard the noise of the crying, he sayd, What meane this noise of the tumult? and the man came in hastily, and told Eli.

15 (Now Eli was fourecore and eightene yeere old, and his eyes were dim that hee could not see.)

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreover thy two sonnes, Hophni and Phinehas are dead, and the Arke of God is taken.

18 And when he had made mention of the Arke of God, Eli fell from his seate backward by the side of the gate, and his necke was broken, and he died: for he was an old man and heauie: and he had been iudged Israel fourety yeeres.

19 And his daughter in law, Phinehas wife, was with child, neere her traualle: and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she bowed her selfe, and traualled: for her paines came vnto her.

20 And about the time of her death, the women that stood about her, said vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the child Ichtobod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

22 Shee sayd againe, The glory is departed from Israel: for the Arke of God is taken.

### CHAP. V.

The Philistims bring the Arke into the house of Dagon, which idol fell downe before it. The men of Ashdod are plagued. The Arke is carried into Gath, and after to Ekron.

Then the Philistims tooke the Arke of God, and caried it from Eben-ezer vnto Ashdod.

2 Even the Philistims tooke the Arke of God, and brought it into the house of Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands were cut off vpon the threshold: onely the stump of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that come into Dagon's house, tread not on the threshold of Dagon vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with the emerods, both Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs and vpon Dagon our god.

8 They sent therefore, and gathered all the princes of the Philistims vnto them, and sayd,

What shall wee doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and hee smote the men of the citie both small and great, and they had emerods in their secret parts.

10 Therefore they sent the Arke of God to Ekron: and as soone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death thorowout all the citie, and the hand of God was very fore there.

12 And the men that dyed not, were smitten with the emerods: and the cry of the citie went vp to heauen.

### CHAP. VI.

The time that the Arke was with the Philistims, which they sent againe with a gift. It cometh to Beth-shemesh. The Philistims offer golden emerods. The men of Beth-shemesh are stricken for looking into the Arke.

So the Arke of the Lord was in the country of the Philistims seven moneths.

2 And the Philistims called the Priests and the Soothsayers, saying, What shall we doe with the Arke of the Lord? tell vs wherewith we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, sent it not away emptye, but giue vnto it a sinne offering: then shall yee bee healed, and it shall bee knowne to you, why his hand departeth not from you.

4 Then sayd they, What shall be the sinne offering, which wee shall giue vnto it? And they answered, Five golden emerods, and five golden mice, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore yee shall make the similitudes of your emerods, and the similitudes of your mice that destroy the land: so yee shall giue glory vnto the God of Israel, that hee may take his hand from you, and from your gods, and from your land.

6 Wherefore then should yee harden your hearts, as the Egyptians and Pharaoh hardened their hearts, when hee wrought wonderfully among them, did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calves home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the iewels of gold which ye giue it for a sinne offering in a coffer by the side thereof, and send it away, that it may goe.

9 And take heede, if it goe vp by the way of his owne coale to Beth-shemesh, it is hee that did vs this great euill: but if not, we shall know then, that it is not his hand that smote vs, but it was a chance that happened vs.

Though they had felt Gods power, and were afraid thereof, yet they would further try him, which thing God turned to their destruction and his glory.

The wicked when they feele the hand of God, grudge and relect him, where the godly humble themselves, and cry for mercy.

They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still.

The idolaters confesse there is a true God, who punisheth sinne fully.

This is Gods iudgement vpon the idolaters, that knowing the true God, they thought him not righteous.

Exod. 10. 3. 1.

Meaning, the golden emerods and the golden mice.

The God of Israel.

The wicked attribute almost all things to fortune and chance, whereas in deed there is nothing done without Gods providence and decree.

According as God hath store sayd.

Or, gourned.

Or, is to be out.

And feared her body toward her traualle.

Or, No glory, Or where is the glory?

Shee wanted her best comfort by repeating her words.

Which was one of the five principall cities of the Philistims.

Which was their chief idol, and as some write, from the assault downeward was like a fish, and upward like a man.

Thus in heed of acknowledging the true God by this miracle, they fell to a farther superstition.

Psa. 78. 66.

10 And the men did so: for they tooke two kine that gave milke, and tied them to the cart, and thut the calves at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mife of golde, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after it vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat harvest in the valley, and they lift vp their eyes, and spied the Arke, and reioycied when they saw it.

14 ¶ And the cart came into the field of Iosua a Beth-shemite, and stood still there. There was also a great fire, and he clave the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the five princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So there are the golden emerods, which the Philistims gave for a sinne offering to the Lord: for i Ashdod one, for Gaza one, for Askeon one, for Gath one, and for Ekron one.

18 And golden mife, according to the number of all the cities of the Philistims, belonging to the five princes, both of walled townes, and of townes vnwalled vnto the great fount of Abel, whereop they set the Arke of the Lord: which stone remaineth vnto this day in the field of Iosua the Beth-shemite.

19 And the smote of the men of Beth-shemesh, because they had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men and threescore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh sayd, Who is able to stand before this holy Lord God, and to whom shall he goe from vs?

21 And they sent messengers to the inhabitants of Kiriah-iearim, saying, The Philistims have brought againe the Arke of the Lord: come ye downe, and take it vp to you.

### CHAP. VII.

1 The Arke is brought to Kiriah-iearim. 2 Samuel exhorteth the people to forsake their sinnes, and turne to the Lord. 3 The Philistims fight against Israel, and are overcome. 4 Samuel is judged Israel.

¶ Then the men of Kiriah-iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kiriah-iearim, the time was long, for it was twentie yeeres) and all the house of Israel lamented after the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, \* put away the strange gods from among you, and \* Asherah, and direct your hearts vnto the Lord, and serue him \* onely, &c. be

shall deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away \* Baalim & Asherah, and serued the Lord onely.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Cease not to \* crie vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it all together for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it betweene Mizpeh and Shen, and called the name thereof Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coasts of the same out of the hands of the Philistims: and there was a peace betweene Israel and the Amorites.

15 And Samuel iudged Israel all the dayes of his life.

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudged Israel: also he built an altar there vnto the Lord.

### CHAP. VIII.

1 Samuel maketh his sonnes iudges ouer Israel, and fellowes not his people. 2 The Israelites take a King. 3 Samuel deliuereth in what state they should be vnder the King. 4 Notwithstanding, they aske one still, and the Lord willeth Samuel to grant vnto them.

¶ When Samuel was now become olde, hee \* made his sonnes Iudges ouer Israel,

2 (And the name of his eldest sonne was \* Ioel, and the name of the second Abiah) euen Iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and \* tooke rewards, and peruerthed the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah,

5 And said vnto him, Behold, thou art olde, and

¶ Iudg. 1. 2, 13. For Shiloh was now defoliate, because the Philistims had taken thence the Arke.

¶ The Chaldee text hath, that they drew water out of their weate: that is, wept abundantly for their sinnes.

¶ Signifying, that in the prayers of the godly, there ought to be a vehement zeale.

¶ According to the prophesie of Hannah Samuels mother, Chap. 2. 10.

¶ Which was a great tocke ouer against Mizpeh.

¶ Meaning, the Philistims.

¶ Which was necessary to the Law: for yet a certaine place was not appointed.

¶ Because he was not able to beare the charge.

¶ Who was also called Vahani. 1 Chron. 6. 28.

¶ Deut. 16. 19.

¶ For there his house was. Chap. 7. 17.

¶ For the mill of the matter.

¶ To wit, the men of Beth-shemesh, which were Iseachars.

¶ These were the five principall cities of the Philistims, which were not all conquered vnto the time of David. ¶ Or, the place of lamentation.

¶ For it was not lawful to any eie to touch or to see it, save onely to Aaron and his sonnes. Num. 4. 15.

¶ A cite in the tribe of Iudah, called also Kiriah-beth, Iob. 25. 6.

¶ Lamented for their sinne, and followed the Lord.

¶ Iob. 24. 15, 23. ¶ Iudg. 1. 13. ¶ Deut. 6. 4. Matt. 4. 23.



\* Hose. 13. 10.  
gds 13. 11.  
d Because they  
were not content  
with the order  
that God had ap-  
pointed, but would  
be governed as  
were the Gentiles.

and thy sonnes walke not in thy wayes: \* make vs  
now a King to iudge vs like all nations.

6 But the thing <sup>¶</sup> displeased Samuel, when they  
sayd, Give vs a king to iudge vs: and Samuel  
prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare the  
voyce of the people in all that they shall say vnto  
thee: for they haue not cast thee away, but they  
haue cast me away, that I should norreigne ouer  
them,

8 As they haue euer done since I brought  
them out of Egypt euen vnto this day, (and haue  
forsaken me, and serued other gods) euen so doe  
they vnto thee.

9 Now therefore hearken vnto their voyce:  
howbeit, yet a teftifie vnto them, and shew them  
the manner of the king that shall reigne ouer them.

10 ¶ So Samuel told all the words of the Lord  
vnto the people that asked a king of him.

11 And hee said, This shall be the manner of  
the king that shall reigne ouer you: he will take  
your sonnes, and appoint them to his charets, and  
to be his horsemen, and some shall runne before  
his charet.

12 Also he will make them his captaines ouer  
thousands, and captaines ouer fifties, and to eare  
his ground, and to reape his harvest, and to make  
instruments of warre, and the things that serue  
for his charets.

13 He will also take your daughters and make  
them Apothecaries, and Cookes, and Bakers,

14 And he will take your fields, and your vine-  
yards, and your best olive trees, and giue them  
to his seruants.

15 And hee will take the tenth of your feede,  
and of your vineyards, and giue it to his Eun-  
uchs, and to his seruants.

16 And he will take your men seruants, and  
your maid seruants, and the chiefe of your yong  
men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and  
ye shall be his seruants.

18 And ye shall cry out at that day, because of  
your king, whom ye haue chosen you, and the  
Lord will not <sup>¶</sup> heere you at that day.

19 But the people would not heare the voyce  
of Samuel, but did say, Nay, but there shall be  
a king ouer vs.

20 And we also will be like all other nations,  
and our king shall iudge vs, and goe out before vs  
and fight our battels.

21 Therefore when Samuel heard all the words  
of the people, hee rehearsed them in the eares of  
the Lord.

22 And the Lord said to Samuel, ¶ Hearken  
vnto their voyce, and make them a king. And Sa-  
muel said vnto the men of Israel, Goe euery man  
vnto his citie.

### CHAP. IX.

3 Saul seeking his fathers off, by the counsel of his servants goeth  
to Bethleem. 4 The Prophets called Saul. 5 The Lord reue-  
lēt to Samuel Sauls coming, & anouncing him to Iouah  
him king. 6 Samuel bids greet Saul to his flesh.

T Here was now a man of Benjamin, a mighty  
in power, named \* Kish, the sonne of Abiel,  
the sonne of Zeror, the sonne of Bechorah, the  
sonne of Aphiah, the sonne of a man of Iemini.

2 And he had a sonne called Saul, a goodly  
young man and a faire: so that among the children  
of Israel there was none goodlier then hee: from  
the shoulders vpward, he was higher then any of  
the people.

3 And the asses of Kish, Sauls father, were  
loit: therefore Kish said to Saul his sonne, Take  
now one of the seruants with thee, and arise, goe  
and seeke the asses.

4 So hee passed through mount Ephraim, and  
went thorow the lande of Shailah, but they  
found them not. Then they went thorow the land  
of Shalim, and <sup>¶</sup> there they were not: hee went also  
thorow <sup>¶</sup> and of Iemini, but they found them not.

5 When they came to the land of <sup>¶</sup> Zuph, Saul  
sayd vnto his seruant that was with him, Come  
and let vs returne, lest my father leaue the care of  
asses, and take thought for vs.

6 And hee said vnto them, Behold now, in this  
city is a man of God, and he is an honorable man:  
all that hee saith commeth to passe: let vs now goe  
thither, if so be that hee can heare vs what way we  
may goe.

7 Then said Saul to his seruant, Well then,  
let vs goe: but what shall we bring vnto the man?  
For hee breed is spent in our vessels, and there is  
no present to bring to the man of God: what haue  
we?

8 And the seruant answered Saul againe, and  
said, Behold, I haue found about me the fourth  
part of a shekel of filter: that will I giue the  
man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to  
seeke an answer of God, thus hee spake, Come, and  
let vs goe to the seer: for hee that is called now  
a Prophet, was in the old time called a Seer)

10 Then said Saul to his seruant, Well said,  
come, let vs goe: so they went into the citie  
where the man of God was.

11 ¶ And as they were going vp the hie way  
to the citie, they found maids that came out to  
draw water, and said vnto them, Is there here a  
Seer?

12 And they answered them, and said, Yea,  
loe, hee is before you: make haste now, for hee  
came this day to the citie: for there is an offering  
of the people this day in the high place.

13 When ye shall come into the citie, ye shall  
find him straight way yee he come vp to the high  
place to eate: for the people will not eate vntill he  
come, because hee will <sup>¶</sup> himselfe the sacrifice: and  
then eate they that bee bidden to the feast: now  
therefore goe vp, for euen now shall ye find him.

14 Then they went vp into the citie, and when  
they were come into the middes of the citie, Sam-  
uel came out against them, to goe vp to the hie  
place.

15 ¶ \* But the Lord had reueled to Samuel  
secretly (a day before Saul came) saying,

16 To morrow about this time I will find thee  
a man out of the kind of Benjamin, him shalt thou  
anoint to bee gouernour ouer my people Israel,  
that he may <sup>¶</sup> I saue my people out of the hands of  
the Philistines: for I haue looked vpon my peo-  
ple, and their cry is come vnto me.

17 When Samuel therefore saw Saul, the Lord  
answered him, See, this is the man whom I spake  
to thee of, hee shall rule my people.

18 Then went Saul to Samuel in the middes  
of the gate, and said, Tell me, I pray thee, where  
the Seers house is.

19 And Samuel answered Saul, and said, I am  
the Seer: goe vp before me vnto the high place,  
for ye shall eate with me to day, and to morrow I  
will let thee goe, and will tell thee all that is in  
thine heart.

e All these circum-  
stances were  
meanes to serue  
vnto Gods prou-  
idence, whereby  
Saul (though not  
approved of God)  
was made king.  
d Where was Ra-  
mah Zophim, the  
citie of Samuel,

¶ Or, vntill ite

e Which is aboue  
the pence, reads  
Gen. 31. 15.

f So called because  
he foresaw things  
to come.

g That is, a feast  
after the offering,  
which should be  
kept in an high  
place of the citie  
appointed for that  
vie.  
h That is, giue  
thanks and distri-  
bute the meat accord-  
ing to their con-  
summe.

\* Chap. 19. 12.  
18. 13. 21.  
† Elr. in his own.

i Notwithstanding  
their wickednes, as  
God was euer  
mindfull of his  
inheritance.

k Meaning, all that  
thou desirest to  
know.

e To proue if they  
will forsake their  
wicked purpose.

f Not that kings  
haue this authori-  
ty by their office, but  
that such as are giue  
in Gods wrath  
should vmphe this  
ouer their brethren  
contrary to the  
law, Deut. 17. 20.

¶ Or, vntill Officers

g Because ye repen  
not for your sin: er,  
but because ye make  
for your afflictions,  
whereinto ye call  
yourselues willin-  
gly.

¶ Or, against their  
request.

a This is, both valiant  
and rich.  
b Chap. 14. 15.  
c, Canon 8. 33.

b So that it might  
seeme that God ap-  
proved their request  
in appointing out  
such a person.

1 Whom doest thou  
call to be their  
King, but thee?

21 Where the feast  
was.

22 That is, the  
shoulder with the  
breast, which the  
Priest had for his  
family in all peace  
offerings, Levit.  
10, 14.

23 That both by the  
assembling of the  
people, and by the  
meat prepared for  
thee, thou mightest  
understand that I  
knew of thy com-  
ing.

24 To speake with  
him secretly: for  
the houses were not  
above.

25 Gods commande-  
ment as concerning  
thee.

26 In the Law this  
anointing signified  
the gifts of the holy  
Ghost, which were  
necessary for them  
that should rule,  
chap. 35, 30.

27 Samuel confir-  
med him by these  
signes, that God had  
appointed him  
King.

28 Or, &c.

29 Div. of grace.

30 Which was an  
high place in the  
cite Kiriah-jear-  
im, where the  
Ark was, chap.  
7, 1.

20 And as for thine asses that were lost three  
dayes ago, care not for them: for they are found:  
and upon whom is yet all the desire of Israel? is it  
not upon thee, and on all thy fathers house?

21 But Saul answered and said, Am not I  
the sonne of Lemini of the smallest tribe of Israel  
and my familiie is the least of all the families of  
the tribe of Benjamin. Wherefore then speakest  
thou so to me?

22 And Samuel took Saul and his servant, and  
brought them into the chamber, and made them sit  
in the chiefest place among them that were  
bidden: which were about thirtie persons.

23 And Samuel said vnto the Cooke, Bring  
forth the portion which I gave thee, and whereof  
I said vnto thee, Keepe it with thee.

24 And the Cooke tooke vp the shoulder, and  
that which was a vpon it, and set it before Saul.  
And Samuel said, Behold, that which is left, let it  
be before thee, and eate: for hitherto hath it bene  
kept for thee, saying, Allso I have called the  
people. So Saul did eate with Samuel that day.

25 And when they were come downe from  
the high place into the cite, he communed with Saul  
vpon the top of the house.

26 And when they arose early about the spring  
of the day, Samuel called Saul to the top of the  
house, saying, Vp, that I may fend thee away. And  
Saul arose, and they went out, both he, & Samuel.

27 And when they were come downe to the  
end of the cite, Samuel said to Saul, Bid the ser-  
uant goe before vs, (and he went) but stand thou  
still now, that I may shewe thee the worde of  
God.

# C H A P. X.

6 Sauls onynted King by Samuel. 9 God chargeth Sauls heart,  
and he prophesieth. 17 Samuel affirmeth to the people,  
and sheweth them their sinnes. 21 Sauls onynted King by lot.  
25 Samuel writeth to the Kings office.

1 Then Samuel tooke a vial of oyle,  
and powred it vpon his head, and kissed him, and said,  
Hath not the Lord anointed thee to be gouernor  
ouer his inheritance?

2 When thou shalt depart from me this day,  
thou shalt find two men by Rahels sepulchre in  
the border of Benjamin, euen at Zelzah, and they  
will say vnto thee, The asses which thou wentest  
to seeke, are found: and loe, thy father hath left  
the care of the asses, and forsooth for you, saying,  
What shall I doe for my sonne?

3 Then shalt thou go forth from thence, and  
shalt come to the plaine of Tabor, and there shall  
meet thee three men going vp to God to Beth-el,  
one carying three kiddes, and another carying  
three loaves of bread, and another carying a bot-  
tle of wine:

4 And they will aske thee if all be well, and  
will giue thee the two loaves of bread, which thou  
shalt receiue of their hands.

5 After that shall thou come to the hill of  
God, where is the garlons of the Philistines: and  
when thou art come thither to the cite, thou shalt  
meete a companie of Prophets coming downe  
from the hie place with a vial, and a tymbrell, and  
a pipe, and an harpe before them, and they shall  
prophesie.

6 Then the spirit of the Lord will come vpon  
thee, and thou shalt prophesie with them, and  
thalt be turned into another man.

7 Therefore when these signes shall come vnto

to thee, doe as occasion shall serue: for God is  
with thee.

8 And thou shalt goe downe before mee to  
Gilgal: and I also will come downe vnto thee to  
offer burnt offerings, and to sacrifice sacrifices of  
peace. Tarie for me seuen dayes, till I come to  
thee and shew thee what thou shalt doe.

9 And when hee had turned his backe to go  
from Samuel, God gaue him another heart; and  
all those tokens came to passe that same day.

10 And when they came thither to the hill,  
behold, the company of Prophets met him, and  
the Spirit of God came vpon him, and hee pro-  
phesied among them.

11 Therefore all the people that knew him be-  
fore, when they saw that hee prophesied among the  
Prophets, sayd ech to other, What is come  
vnto the sonne of Kish? Is Saul also among the  
Prophets?

12 And one of the same place answered, and  
sayd, But who is their father? Therefore it  
was a prouerbe, Is Saul also among the Prophets?

13 And when he had made an end of proph-  
cying, hee came to the high place.

14 And Sauls vncle sayd vnto him, and to his  
seruant, Whither went ye? And he said, To seeke  
the asses: and when wee saw that they were no  
where, we came to Samuel.

15 And Sauls vncle sayd, Tell me, I pray thee,  
what Samuel said vnto you.

16 Then Saul said vnto his vncle, He tolde vs  
plainly that the asses were found: but concerning  
the kingdome whereof Samuel spake, tolde he  
him not.

17 And Samuel assembled the people vnto  
the Lord in Mizpeh.

18 And hee sayd vnto the children of Israel,  
Thus saith the Lord God of Israel, I haue brought  
Israel out of Egypt, and deliuered you out of the  
hand of the Egyptians, and out of the hands of all  
kingdomes that troubled you.

19 But ye haue this day cast away your God,  
who onely deliuereth you out of all your aduer-  
sities and tribulations: and ye said vnto him, No,  
but appoint a king ouer vs. Now therefore stand  
ye before the Lord according to your tribes, and  
according to your thousands.

20 And when Samuel had gathered together  
all the tribes of Israel, the tribe of Benjamin was  
taken.

21 Afterward hee assembled the tribe of Ben-  
iamin, according to their families, and the fami-  
lie of Matry was taken. So Saul the sonne of Kish  
was taken, and when they fought him, he could  
not be found.

22 Therefore they asked the Lord againe, if  
that man should yet come thither. And the Lord  
answered, Beholde, he is hath hid himselfe among  
the stuffe.

23 And they ranne, and brought him thence,  
and when he stood among the people, hee was  
higher then any of the people from the shoulders  
vpward.

24 And Samuel sayd to all the people, See ye  
not him, whom the Lord hath chosen, that there  
is none like him among all the people? and all  
the people showed and said, God saue the  
King.

25 Then Samuel tolde the people the duties  
of the kingdome, and wrote it in a booke, and  
laid

2 Chap. 13, 8.

3 Ebr. shoulder.  
4 He gaue him such  
words as were to  
meet for a King.

5 Or, sang praises.

6 Chap. 19, 16.

7 Meaning, that  
prophetic commeth  
noby succellion,  
but is giuen to  
whom is pleased  
God.

8 Noting thereby  
him that from low  
degree commeth  
suddenly to honour.

9 Both to declare  
vnto them their  
fault in asking a  
King, and also to  
shew Gods sentence  
therein.

10 Thus is, by  
casting of lots.

11 As though he  
were unworthy and  
unwilling.

12 Ebr. let the King  
live.  
13 As it is written  
in Deut. chap. 17,  
25, 6 & 7.



layed it vp before the Lord, and Samuel sent all the people away euery man to his houle.

26 Saul alio went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shall he saue vs? So they despised him, and brought him no presents: but he held his tongue.

### CHAP. XI.

1 Nabab the Ammonite marcht against Iabesh Gilead, who askeb helpe of the Israelites. 2 Saul promitteth helpe. 3 The Ammonites are slaine. 4 The kingdome is recovered.

Then Nabab the Ammonite came vp, and besieged Iabesh Gilead: and all the men of Iabesh said vnto Nabab, Make a couenant with vs, and we will be thy seruants.

2 And Nabab the Ammonite answered them, On this condition I will make a couenant with you, that I may thrust out all your right eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Iabesh sayd, Giue vs ieuen dayes respite, that wee may send messengers vnto all the coastes of Israel, and then if no man deliner vs, we will come out to thee.

4 Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And behold, Saul came following the cattell out of the field, and Saul said, What aileth this people that they weepe? And they told him the tidings of the men of Iabesh.

6 Then the Spirit of God came vpon Saul, when he heard thole tidings, and hee was exceeding angry.

7 And tooke a yoke of oxen, and hewed them in pieces, & sent them thorowout all the coasts of Israel by the hands of messengers, saying, Whosoever commeth forth after Saul, and after Samuel, to slay his oxen, shall be serued. And the feare of the Lord fell on the people, and they came out with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundred thousand men, and the men of Iudah thirty thousand.

9 Then they sayd vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow by then the Sonne be hote, yee shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morrow we will come out vnto you, and ye shall doe with vs all that pleaseth you.

11 And when three morow was come, Saul put the people in three bands, and they came in vpon the hoste in the morning watch, and slew the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people said vnto Samuel, Who is he that said, Shall Saul reigne ouer vs: bring those men that we may slay them.

13 But Saul sayd, There shall no man die this day: for to day the Lord hath saved Israel.

14 Then said Samuel vnto the people, Come, that we may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul King there before the Lord in Gilgal: and there they offered peace offerings before the Lord:

and there Saul and all the men of Israel reioyced exceedingly.

### CHAP. XII.

1 Samuel desiring to the people his integrity, representeth their ingratitude. 2 God by miracle causeth the people to confesse their sinne. 3 Samuel exhorteth the people to follow the Lord.

Samuel then said vnto all Israel, Behold, I have hearkened vnto your voyce in all that yee sayd vnto mee, and haue appointed a King ouer you.

2 Now therefore behold, your King walketh before you, and I am olde and gray headed, and behold, my sonnes are with you: and I haue walked before you from my childehood vnto this day.

3 Behold, here I am: \* heare record of me before the Lord, and before his anoynted, \* Whose oxen haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I received any bribe, to blinde mine eyes there with, and I will restore it you?

4 Then they sayd, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lord is witness against you, and his anoynted is witness this day, that yee haue found nothing in mine handes. And they answered, He is witness.

6 Then Samuel said vnto the people, It is the Lord that made Moses and Aaron, and that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord according to all the righteousness of the Lord, which he shewed to you and to your fathers.

8 \* After that Iacob was come into Egypt, and your fathers cryed vnto the Lord, then the Lord sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 \* And when they forgot the Lord their God, he sold them into the hand of Siser a captain of the hoste of Habor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

10 And they cried vnto the Lord, and said, We haue sinned, because wee haue forsaken the Lord, and haue serued Basim and Astaroth. Now therefore deliuer vs out of the hands of our enemies, and we will ferue thee.

11 Therefore the Lord sent Ierubbaal and Bedan and \* Iphrah, and \* Samuel, and deliuered you out of the hands of your enemies on euery side, and ye dwelled safe.

12 Notwithstanding when you saw, that Nabab the king of the children of Ammon came against you, ye said vnto me, No, but a King shall reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the King whom ye haue chosen, and whom ye haue desired: loe therefore, the Lord hath set a King ouer you.

14 If ye will ferue the Lord and serue him, and heare his voyce, and not disobey the word of the Lord, both yee, and the king that reigneth ouer you, shall follow the Lord your God.

15 But if ye will not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your fathers.

16 Now

1 Beh to auoide sedition, and to winne them by patience.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 9. 19.

b This declareth what the more necesse the tyrants are to their destruction, the more cruel they are.

c God gude him the spirit of strength and courage to goe against this tyrant.

d He addeeth Samuel, because Saul was not yet approued of all. See at one map.

e Meaning, Saul and Samuel.

f That is, to the Ammonites, dissembling that they had hope of ayde.

g By this victory the Lord wonne the hearts of the people to Saul. h By the wing mercy he thought to overcome their malice.

i In signe of thanksgiving for the victory.

a I haue granted you perdition.

b To gouerne you in peace and warre.

\* Encl. 4. 6. 19. c God would that this confession should bee a pattern for all them that haue any charge or office.

d Your King, who is anoynted by the commandment of the Lord.

g Or, raised.

h Or, benefite.

\* Gen. 46. 26.

\* Exod. 4. 16.

\* Iudg. 4. 2. e Captain of Sisers hoste King of Habor.

f That is, Samson, Iudg. 13. 25. g Iudg. 11. 1. h Chap. 4. 11.

i Learning God to seeke the helpe of man, Chap. 1. 5.

h Yee shall be persecuted as they that follow the Lords will.

i Meaning, the gouernour.

16 Now also stand and see this great thing which the Lord will doe before your eyes.

17 Is it not now wheat harvest? I will call vnto the Lord, and he shall fend thunder and raine, that ye may perceiue and fee, how that your wickednes is great, which ye haue done in the fight of the Lord in asking you a king.

18 Then Samuel called vnto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people sayd vnto Samuel, Pray for thy seruants vnto the Lord thy God, that wee die not: for wee haue sinned in asking vs a King, beside all our other finnes.

20 ¶ And Samuel said vnto the people, Feare not, (ye haue indeede done all this wickednesse, yet depart not from following the Lord, but serue the Lord with all your heart,

21 Neither turne ye backe: for that should bee after vaine things which cannot profit you, nor deliuer you, for they are but vanitie.)

22 For the Lord will not forsake his people for his great Names sake: because it hath pleased the Lord to make you a his people.

23 Moreover God forbid, that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, and serue him in the truth with all your hearts, and consider how great things he hath done for you.

25 But if ye doe wickedly, ye shall perish, both ye and your King.

CHAP. XIII.

3 The Philistines are enemies of Saul and Ionathan. 13 Saul being disobedient to Gods commandment, is shewed of Samuel that he shall not reign. 14 The great slavery, wherein the Philistines kept the Israelites.

S And now haue bene King a one yeere, and hee reigned 20 yeeres ouer Israel.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Ionathan in Gibeah of Benjamin: and the rest of the people he sent every one to his tent.

3 And Ionathan imputed the grison of the Philistines, that was in the hill: and it came to the Philistines eares: and Saul blew the trumpet throughout all the land, saying, Heare, O yee Ebrewes.

4 And all Israel heard say, Saul hath destroyed a garison of the Philistines: wherefore Israel was had in abomination with the Philistines: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselves together to fight with Israel, thirty thousand chariots, and sixe thousand horsemen: for the people were as the land which is by the seas side in multitude, and came vp, and pitched in Michmash Eastward from Beth-auen.

6 And when the men of Israel saw that they were in a trait (for the people were in distresse) the people hid themselves in caues, and in holds, and in rocks, and in towers, and in pits.

7 And some of the Ebrewes went ouer Iordan vnto the land of Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried seuen dayes, according vnto the time that Samuel had appointed: but Samuel

came not to Gilgal, therefore the people were scattered from him.

9 And Saul sayd, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.

10 And assoone as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went forth to meete him, to salute him.

11 And Samuel said, What hast thou done? Then Saul said, Because I saw that the people was scattered from mee, and that thou camest not within the dayes appointed, and that the Philistims gathered themselves together to Michmash.

12 Therefore said I, the Philistims will come downe now vpon mee to Gilgal, and I haue not made supplication vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which hee commanded thee: for the Lord had now stablished thy kingdom vpon Israel for euer.

14 But now thy kingdom shall not continue: the Lord hath sought him a man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast kept that which the Lord had commanded thee.

15 ¶ And Samuel arose, and gat him vp from Gilgal in Gibeah of Benjamin: and Saul numbered the people that were found with him, about sixe hundred men.

16 And Saul and Ionathan his sonne, and the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims three bands to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth-horon, and the third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wilderness.

19 Then there was no smith found thorowout all the land of Israel: for the Philistims said, Left the Ebrewes make them sword or speares.

20 Wherefore, all the Israelites went downe to the Philistims, to sharpen every man his share, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattocks, and for the pike-forks, and for the axes, and for to sharpen the goads.

22 So when the day of battell was come, there was neither sword nor speare found in the hands of any of the people that were with Saul and with Ionathan: but onely with Saul and Ionathan his sonne was there found.

23 And the grison of the Philistims came out to the passage of Michmash.

CHAP. XIV.

14 Ionathan and his armour becomer put the Philistims to flight. 24 Saul smother the people by an oath, not to eat till morning. 32 The people ate with the blood. 35 Saul would put Ionathan to death. 45 The people deliver him.

T Hen on a day Ionathan the sonne of Saul said vnto the young man that bare his armour, Come and let vs goe ouer toward the Philistims garison, that is yonder on the other side, but hee told not his father,

g Thinking that the absence of the Prophet was a signe, that they should lose the victory.

h Elr. blese him.

i Though these causes seeme sufficient in mans iudgement: yet because they had not the word of God, they trusted to his discretion.

k Who willed thee to obey him, and reu upon the words spoken by his Prophet.

k That is, David,

l And went to his city Ramah.

m Or, the destroyer: to wit, the captaines came out with these bands.

n So that to mans iudgement these three armies would haue ouercome the whole country.

o So that to mans iudgement these three armies would haue ouercome the whole country.

p To declare that the victory onely came of God, and not by their force.

q By this example God would declare to Israel that the victory did not consist in multitude or armour, but onely came of his grace.

1 In that ye haue forsaken him, who hath all power in his hand, for a mortall man.

1 Not onely at other times, but now chiefly.

m He sheweth that there is no sinne so great, but it shall be forgiven, if the sinner turne againe to God.

n Of his free mercy, and not of your merits, and therefore hee will not forsake you.

o Unfaithfully, and without hypocrisie.

a While these things were done, b before heeooke vpon him the Rite of a King.

c Of Kirjath-bearim, where the Arke was Chap. 10. 5. d These enemy one should prepare charnelouses to waste.

e Which was also called Beth-el, in the tribe of Benjamin.

f Where the two wives and the halfe remained,



\* Chap. 4. 31.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Michmash, and the people that were with him, *was* about fixe hundred men.

3 And Ahiah the sonne of Abitub, \* Ithabods brother, the sonne of Phinehas the sonne of Eli, *was* the Lords Priest in Shiloh, and were an Ephod: and the people knew not that Jonathan was gone.

Or, like a rooke.

4 ¶ Now in the way whereby Jonathan fought to go ouer to the Philistims garison, there was a ¶ sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one *was* called Bozez, and the name of the other Senech.

5 The one rocke stretched from the North toward Michmas, and the other *was* from the South toward Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let vs go ouer vnto the garison of these ¶ vncircumcised: it may bee that the Lord will worke with vs: for it is ¶ not hard to the Lord \* to saue with many, or with few.

b To wit, the Philistims.  
¶ Or, none can let the Lord.  
\* 2. Corin. 14. 11.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, ¶ I am with thee as thine heart desireth.

c I will follow thee whithersoever thou goest.

8 Then said Jonathan, Behold, we goe ouer vnto those men, and will shew our selues vnto them.

9 ¶ If they say on this wise to vs, Tarie vntill we come to you, then wee will stand still in our place, and not goe vp to them.

d This I see spoke by the spirit of prophesie, forasmuch as hereby God gaue him assurance of the victory.  
\* 1. Mai. 4. 30.

10 But if they say, Come vp vnto vs, then we will goe vp: for \* the Lord hath deliuered them into our hand: and this shalbe a signe vnto vs.

11 So they both shewed themselves vnto the garison of the Philistims: and the Philistims said, See, the Ebrewes come out of the ¶ holes wherein they had hid themselves.

e Thus they spake contemptuously and by detision.

12 And the men of the garison answered Jonathan and his armour bearer, and said, Come vp to vs: for we will shew you a thing. Then Jonathan said vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

13 So Jonathan went vp vpon ¶ his hands and vpon his feete, and his armour bearer after him: and some fell before Jonathan, and his armour bearer flew others after him.

f That is, he crept vp, or went vp with all haste.

14 So the 8 first slaughter which Jonathan and his armour bearer made, was about twenty men, as it were within halfe an acre of land which two oxen plow.

g The second was when they slew one another, and the child when the Israelites chased them.

15 And there was a feare in the hoste, and in the field, and among all the people: the garison also, and they that went out to spoile, were afraid themselves: and the earth ¶ trembled: for it was stricken with feare by God.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shalbe against his enemies.

16 ¶ Then the watchmen of Saul in Gibeah of Benjamin saw: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore said Saul vnto the people that were with him, Search now, and see, who is gone from vs. And when they had numbred, Behold, Jonathan and his armour bearer were not there.

18 And Saul said vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 ¶ And while Saul talked vnto the Priest, the noyse that was in the hoste of the Philistims,

spread farther abroad, and increased: therefore Saul said vnto the Priest, ¶ Withdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, \* euery mans sword was against his fellow, and there was a very great disconstitue.

Let the Ephod Ioue: for I haue no leisure now to take counsell of God, Numb 27. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23.

21 Moreouer, the Ebrewes that were with the Philistims before time, and were come with them into all parts of the hoste, when they also turned to bee with the ¶ Israelites that were with Saul and Jonathan.

Though before for feare of the Philistims they declared themselves as enemies to their brethren.

22 Also all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And to the Lord saued Israel that day: and the battell continued vnto Beth-aun.

24 And at that time the men of Israel were pressed with hunger: for Saul charged the people with an oath, saying, ¶ Curled be the man that eateth ¶ foode tul night, that I may bee auenged of mine enemies: for none of the people tasted any sustenance.

i Such was his hypocricie and arrogancie, that hee thought to attribute to his policie that which God had giuen by the hand of Jonathan, 1. Cor. 13. 11.

25 And all they of the land came to a wood, where he lay vpon the ground.

26 And the people came into the wood, and behold, the honey dropped, and no man moued his hand to his mouth: for the people feared the ¶ oath.

m That is, the punishment, if they breake their oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipt it in an honycombe, and put his hand to his mouth, and his eyes receiued sight.

n Which were dimme before for want of weareine and hunger.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Curled bee the man that eateth sustenance this day: and the people were ¶ faint.

¶ Or, many. 10. By making this cruel law.

29 Then said Jonathan, My father hath ¶ troubled the land: see now how mine eyes are made cleare, because I haue tasted a litle of this honey.

30 How much more, if the people had eaten to day of the spoile of their enemies which they found: for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmas to Ailalon: and the people were exceeding faint.

32 So the people turned to the spoyle, and tooke sheepe, and oxen, and calves and flew them on the ground, and the people did eat them \* with the blood.

\* Levit. 7. 26. and 12. 16.

33 Then men tolde Saul, saying, Behold, the people sinne against the Lord, in that they eate with the blood. And he said, Ye haue trespassed: for ye haue brought a curse vnto me this day.

p That the blood of the beast that shalbe slaine, may be pressed out vpon it.

34 Againe Saul said, Goe abroad among the people, and bid them bring me euery man his ox, and euery man his sheepe, and slay them here, and eate, and sin not against the Lord in eating with the blood. And the people brought euery man his ox in his hand that night, and flew them there.

35 Then Saul made an altar vnto the Lord, and that ¶ was the first altar that hee made vnto the Lord.

¶ Or, that first began he to build an altar.

36 ¶ And Saul said, Let vs goe downe after the Philistims by night, and spoile them vntill the morning shine, and let vs not leaue a man of them. And they said, Doe whatsoever thou thinkest best. Then said the Priest, Let vs draw

q To take counsell of him, neere

neere hither vnto God.

37 So Saul asked of God, saying, Shall I goe downe after the Philistims: wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul said, \* All † yee chiefe of the people, come ye hither, and know, and see by whome this tittle is done this day.

39 For as the Lord lieth, which saueh Israel, though it be done by Ionathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, and I and Ionathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue † a perfect lot. And Ionathan and Saul were taken, but the people escaped.

42\* And Saul said, Cast lot betwene mee and Ionathan my sonne, And Ionathan was taken.

43 Then Saul said to Ionathan, Tell me what thou hast done? And Ionathan told him, and said, I tasted a little hony with the end of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God do so and more also, vnlesse thou die the death, Ionathan.

45 And the people said vnto Saul, † Shall Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord lieth, there shall not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Ionathan that he died not.

46 Then Saul came vp from the Philistims, and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistims: and whithersoener he went, he † handled them as wicked men.

48 Hee gathered also an hoste, and smote \* A-malek, and deliuered Israel out of the hands of them that spoyled them.

49 Now the sonnes of Saul were Ionathan, \* and Ishui, and Malchihua: and the names of his two daughters, the elder was called Merub, and the yonger was named \* Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was † Abner the sonne of Ner, Sauls vncle.

51 And Kish † was Sauls father: and Ner the father of Abner † was the sonne of Abiel.

52 And there was fore warre against the Philistims all the dayes of Saul: and \* whomsoever Saul saw to bee a strong man, and meete for the warre, he tooke him vnto him.

# CHAP. XV.

3 Saul is commended to slay Amalek. 10 Hee smote Agag, and the rest things. 19 Samuel reprooueth him. 28 Sauls friends of the Lord, and his king come giue to another. 33 Samuel beweeth Agag in pieces.

AFTERWARD Samuel said vnto Saul, \* The Lord sent me to anoynt thee King ouer his people, ouer Israel: now therefore \* obey the voice of the wordes of the Lord.

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, \* how they laid † vaine

for them in the way, as they came vp from Egypt.

3 Now therefore goe, and smite Amalek, and destroy ye all that pertaineth vnto them, and haue no compassion on them, but † slay both man and woman, both infant and suckling, both oxe, and sheepe, both camell, and asse.

4 ¶ And Saul assembled the people, and † numbered them in Telaim, two hundred thousand footemen, and ten thousand men of Iudah.

5 And Saul came to a citie of Amalek, and † let watch at the riuer.

6 And Saul said vnto the \* Kenites, Goe, depart, and get you downe from among the Amalekites, lest I destroy you with them: for ye shewed † mercy to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Hauilah, as thou comest to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beasts, and the lambs, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 ¶ Then came the word of the Lord vnto Samuel, saying,

11 I ¶ reuenged mee that I haue made Saul King: for he is turned from me, and hath not performed my commandements. And Samuel was moored, and cryed vnto the Lord all night.

12 And when Samuel arose early to meete Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence hee returned, and departed, and is gone downe to Gijgal.

13 ¶ Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the † commandment of the Lord.

14 But Samuel said, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites, for the people spared the best of the sheepe, and of the oxen, to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let mee tell thee what the Lord hath said to me this night, And he said vnto him, Say on.

17 Then Samuel said, When thou wast a little in thine owne sight, wast thou not made the head of the tribes of Israel: for the Lord anointed thee King ouer Israel.

18 And the Lord sent thee on a iourney, and said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now, wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said vnto Samuel, Yea, † I haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent mee, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoile, sheepe, and oxen, and the chiefeft of the things which should haue bene destroyed, to offer vnto the

That this might be an example of Gods vengeance against them that deale cruelly with his people.

¶ Or, know the number by the tenths, as it is said they sought.

¶ Or, fought in the valley.

Which were the posterity of Iethro Moyses father in law.

For Iethro came to visit them, and gave them good counsel, Exod. 18, 19.

God in his eternal counsell neuer changeth nor repenteth, as verse 10, though he seemeth to vs to repent when any thing goeth contrary to his temporal election.

This is the nature of hypocrites: to be iniquitous against the truth, to condemn others, and iustifie themselves.

Meaning, of base condition, as chap. 9, 11.

After standeth most impudently in his owne defence both against God and his owne conscience.

\* Iudg. 10, 2.

† 1. Sam. 10, 2.

¶ Cause the lot to fall on him that hath broken the oathe: but he doeth not consider his presumption in commanding the same oathe.

¶ The people thought if their duty to rescue him was of ignorance had but broken a rash law, and by whom they had received so great a benefit.

¶ Or, ouercome them.

¶ As the Lord had commanded. Deut. 25, 17.

¶ Called also Abimelech, chap. 31, 2.

¶ Which was the wife of David, Chap. 18, 27.

¶ Whom Ioshab the captive of David slew, 2. Sam. 3, 27.

¶ As Samuel had forewarned, chap. 9, 11.

\* Chap. 9, 16. † Because he had presented them to this honour, thou art bound to obey him.

¶ Exod. 17, 14. Num. 24, 29.



Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? behold, \* to obey is better then sacrifice, and to hearken is better then the fat of rammes.

23 For <sup>1</sup> rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolary. Because thou hast cast away the word of the Lord, therefore hee hath cast away thee from being king.

24 Then Saul said vnto Samuel, I have sinned: for I have transgressed the Commandement of the Lord, & thy words, because I feared the people, and obeyed their voyce.

25 Now therefore I pray thee, take away my sinne, and turne againe with mee, that I may worship the Lord.

26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the worde of the Lord, and the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned himselfe to go away, he caught the lappe of his coate, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdom of Israel from thee this day, and hath giuen it to thy neighbour, that is better then thou.

29 For indeede their strength of Israel will not lye nor repent: for he is not a man that he should repent.

30 Then hee said, I have sinned: but honour mee, I pray thee, before the Elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

31 <sup>1</sup> So Samuel turned againe, and followed Saul: and Saul worshipped the Lord.

32 Then said Samuel, Bring yee hither to mee Agag the king of the Amalekites: and Agag came vnto him <sup>1</sup> plesantly, and Agag sayd, Truly the bitterness of death is passed.

33 And Samuel said, As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 <sup>1</sup> So Samuel departed to Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul: till the day of his death: but Samuel mourned for Saul, and the Lord repented that hee made Saul King ouer Israel.

### CHAP. XVI.

<sup>1</sup> Samuel is rebuked of God, and is first to auoid David. <sup>2</sup> God reprocheth his heart. <sup>3</sup> The Spirit of the Lord cometh vpon David. <sup>4</sup> The wicked spirit is sent vpon Saul. <sup>5</sup> Saul sendeth for David.

**T**He Lord then said vnto Samuel, How long wilt thou mourne for Saul, <sup>a</sup> seeing I have cast him away from reigning ouer Israel: all thine home with oyle and come, I will send thee to Ithai the Bethlehemit: for I haue provided me a King among his sonnes.

2 And Samuel said, How can I go? for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer <sup>b</sup> with thee, and say, I am come <sup>b</sup> to doe sacrifice to the Lord.

3 And call Ithai to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt ayoynt vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the elders of the tewepe

were <sup>a</sup> astonied at his coming, and said, Comest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lord: I sanctifie your selues, and come with me to the sacrifice. And hee sanctified Ithai and his sonnes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and said, Surely the Lords Anointed is before him.

7 But the Lord said vnto Samuel, Look not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the heart.

8 Then Ithai called Abinadab, and made him come before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Ithai made Shamsh come. And hee said, Neither yet hath the Lord chosen him.

10 Againe Ithai made his seven sons to come before Samuel, and Samuel said vnto Ithai, The Lord hath chosen none of these.

11 Finally Samuel said vnto Ithai, Are there no more children <sup>b</sup> but these? And he said, There remaineth yet a little one behinde, that keepeth the sheepe. Then Samuel said vnto Ithai, <sup>a</sup> Send and fet him: for we will not sit downe, till he be come hither.

12 And hee sent, and brought him in: and he was ruddy, and of a good countenance, and comely visage. And the Lord said, Arise, and ayoynt him: for this is he.

13 Then Samuel tooke the horne of oyle, and ayoynted him in the middes of his brethren. And the Spirit of the Lord <sup>a</sup> came vpon David, from that day forward: then Samuel rose vp, and went to Ramah.

14 <sup>1</sup> But the Spirit of the Lord departed from Saul, and an euill spirit <sup>b</sup> sent of the Lord, vexed him.

15 And Sauls seruants said vnto him, Behold now, the euill spirit of God vexeth thee.

16 Let our Lord therefore command thy seruants that are before thee, to seeke a man that is a cunning player vpon the harpe: that when the euill spirit of God cometh vpon thee, hee may play with his hand, and thou mayest be eased.

17 Saul then said vnto his seruants, Provide me a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his seruants, and said, Behold, I haue seene a sonne of Ithai, a Bethlehemit, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 Wherefore Saul sent messengers vnto Ithai, and said, Send me David thy sonne, which is with the sheepe.

20 And Ithai toke an ass laden with bread and a flagon of wine and a kid, and sent them by the hand of David his sonne vnto Saul.

21 And David came to Saul, and stood before him: and hee loued him very well, and he was his armour bearer.

22 And Saul sent to Ithai, saying, Let David now remaine with me: for he hath found fauour in my sight.

23 And so when the euill spirit of God came vpon Saul, David tooke an harpe and played with his

<sup>a</sup> Fearing, lest some serious crime had been committed, because the Prophet was not wont to come thither.

<sup>b</sup> Thinking that Eliab had been appointed of God to be made King.

<sup>a</sup> 1. Chron. 28, 9, 10. 2. Sam. 17, 10. and 80, 12. Psal. 7, 19.

<sup>a</sup> Eir. are the children sent?

<sup>a</sup> 2. Sam. 7, 8. Psal. 78, 71. and 89, 21.

<sup>a</sup> Acts 2, 46. and 13, 22. <sup>b</sup> Or, prepared.

<sup>c</sup> The wicked spirits are at Gods commandment to execute his will against y wicked.

<sup>d</sup> Though David was now anointed King by the Prophet, yet God would exercise him in sundry sort before hee had the use of his kingdom.

<sup>e</sup> Or, served him.

\* Exul. 4, 17. 1. Es. 6, 5, 7. math. 9, 15. and 11, 17. <sup>a</sup> God hateth nothing more then the disobedience of his Commandement, though the intent seeme neuer so good to man.

<sup>b</sup> This was not true repentance, but dissimulation, fearing the losse of his kingdom.

<sup>c</sup> I Th. 2, 10. David, in Atting, God who maintaineth and preferreth his.

<sup>d</sup> Co. in londe. <sup>e</sup> he suspected nothing lesse then death, or as some write, he paled not for death. <sup>f</sup> Exod. 17, 11. Num. 14, 45. <sup>g</sup> Where his house was. <sup>h</sup> Though Saul came where Samuel was, Chap. 19, 7. <sup>i</sup> As vsell 15.

<sup>a</sup> Signifying, that we ought not to trust our selues more piously, then God, nor to laune them whom hee caeth our.

<sup>b</sup> Eir. in thine hand. <sup>c</sup> That is, to make a peace offering, which might be done though the Ake was not there.

God would that Saul should receive this benefit as at David's hand: that his condemnation might be the more evident, for his evil heart toward him.

CHAP. XVII.

*1 The Philistims make warre against Israel. 10 Goliath defiech Israel. 19 David is sent to his brethrin. 24 The strength and boldness of David. 47 The Lord foweth not by sword nor spear. 50 David killeth Goliath, and the Philistims flee.*

Now the Philistims gathered their armies to battell, & came together to Shochoh which is in Iudah, & pitched betweene Shochoh and Azekeh, || in the coast of Danimm.

2 And Saul, and the men of Israel assembled and pitched in the valley || of Elah, and put themselves in battell aray to meet the Philistims.

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley *was* betweene them.

4 ¶ Then came a man from them: both out of the tents of the Philistims, named Goliath of Gath: his height *was* sixe cubites and an hand breadth.

5 And had an helmer of brasse upon his head, & a brigandine upon him: and the weight of his brigandine *was* five thousand *b* shekels of brasse.

6 And he had || boots of brasse upon his legs, and a shield of brasse upon his shoulders.

7 And the shaft of his speare *was* like a weavers beame: and his speare head *was* brendred sixe hundred shekels of yron: and one bearing a shielde went before him.

8 And he stood, and cried against the hoaste of Israel, and said vnto them, Why are ye come to see your battell in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and I kill me, then will we be your seruants: but if I ouercome him, and kill him, then shall yee be our seruants, and serue vs.

10 Also the Philistim said, I defie the hoast of Israel this day: giue me a man, that we may fight || together.

11 When Saul and all Israel heard those words of the Philistim, they were discouraged, and greatly afraid.

12 ¶ Now this David *was* the \* sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and || this man was taken for an old man in the dayes of Saul.

13 And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell *were* Eliab the eldest, and the next Abinadab, and the third Shammah.

14 So David *was* the least: and the three eldest went after Saul.

15 David also *went*, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistim drew neere in the morning, and euening, and continued fourtie dayes.

17 And Ishai sayd vnto David his son, ¶ Take now for thy brethren an Ephah of this parched corne, and these ten cakes, and run to the hoast to thy brethren.

18 Also carie these ten fresh cheefes vnto the captaine, and looke how thy brethren fare, and receiue their \* pledge.

19 (Then Saul and they, and all the men of Is-

rael *were* in the valley of Elah, fighting with the Philistims.)

20 ¶ So David rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commaund ed him, and came within the compasse of the hoaste: and the hoast went out in aray, and shouted in the battell.

21 For Israel and the Philistims had put themselves in aray, armie against armie.

22 And David left the things which he bare, vnder the hands of the keeper of the cartiarge, and ranne into the hoast, and came, and asked his brethren ¶ how they did.

23 And as he talked with them, beholde, the man that *was* betweene the two armies, came vp, (whose name *was* Goliath the Philistim of Gath) out of the army of ¶ Philistims, and spake such words, and David heard them.

24 And all the men of Israel when they sawe the man, ranne away from him, and were fore afraide.

25 For euery man of Israel said, Saw yee not this man that commeth vp: euen to reuile Israel is hee come vp: to and him that killeth him, will the King giue great riches, and will giue him his \* daughter, yea, and make his fathers house free in Israel.

26 ¶ Then David spake to the men that stood with him, and sayd, What shall be done to the man that killeth this Philistim, and take away the *b* shame from Israel? for who is this vncircumcised Philistim, that hee should reuile the hoaste of the liuing God?

27 And the people answered him after this maner, saying, Thus shall it bee done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab *was* very angry with David, and sayd, Why camest thou downe hither: and with whom hast thou left those few sheepe in the wilderness? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then David said, What haue I now done? Is there not a cause?

30 And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former words.

31 ¶ And they that heard the wordes which David spake, rehearsed them before Saul, which caused him to be brought.

32 So David sayd to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistim.

33 And Saul said to David, Thou art not able to goe against this Philistim to fight with him: for thou art a boy, and he is a man of warre from his youth.

34 And David answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a lyon, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slew both the lyon, and the beare: therefore this vncircumcised Philistim shall bee as one of them, seeing he hath railled on the hoaste of the liuing God.

|| Or, in Ephraim.

|| Or, of the oke.

a Betweene the two camps.

|| Or, in the place.

b That is, 150.

lib. a, ounces after the shekel, and 500.

shekels weight amounte h to 18.

lib. 3. quarters.

|| Or, graues.

\* New Smith.

|| Or, b and to land.

\* Chap. 16. y.

|| Or, he was counted among them that were officers.

e To serue Saul, chap. 16. vers. 19.

d Though Ishai meant one thing, yet Gods providence directed David to another end.

e If they have laid any thing to gage for their necessity, sedeme it out.

|| Ebr. vassile.

|| Ebr. of peace.

|| Or, valley. f As are above re-hearled, vers. 8, and 9.

\* Iosh. 15. 19. g From taxes and payments.

h This dishonour that he dooth to Israel.

i For his fathers sending was an occasion, and also he felt himself inwardly moued by Gods Spirit.

k Here Satan prooueth David faith, by the infidelity of Saul.

l David by the experience that hee hath had in time past of Gods help, nothing doubting to overcome this danger, seeing he was zealous for Gods honour.



m For by these examples he sheweth that the power of God was with him.

l Or, offered.

n To the intent that by these weak means, God might onely be knowne to be the author of this victory.

o He swore by his gods that he would destroy him.

p Dauid being afflicted both of his enuie and of his calling, prophesied of the destruction of the Philistines.

q Being moued with a lateste zeal, to be reneged vpon this blasphemy of Gods Name.

\* Eccles. 47. 4. 2. Mic. 4. 30.

7 Or, Cal the way.

8 Or, house of Beth-lehem.

37 <sup>1</sup> Moreouer Dauid said, The Lord that deliuered me out of the paw of the lyon, and out of the paw of the beere, he will deliuer me out of the hand of this Philistim. Then Saul said vnto Dauid, <sup>m</sup> Goe, and the Lord be with thee.

38 And Saul put his raiment vpon Dauid, and put a helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sword vpon his raiment, and he began to go: for he neuer proued it: and Dauid saide vnto Saul, I cannot goe with these: for I am not accustomed. Wherefore Dauid put them off him.

40 Then tooke he his <sup>a</sup> staffe in his hand, and chose him fow fmoote stones out of a brooke, & put them in his shepheards bagge or scrippe, and his sling <sup>b</sup> was in his hand, and hee drew neere to the Philistim.

41 <sup>1</sup> And the Philistim came and drew neere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and sawe Dauid, hee disdained him: for hee was but yong, ruddie, and of a comely face.

43 And the Philistim said vnto Dauid / Am I a dog, that thou comest to me with staffes? And the Philistim <sup>c</sup> cursed Dauid by his gods.

44 And the Philistim said to Dauid, Come to me, and I will giue thy flesh vnto the fowles of the heauen, and to the beasts of the field.

45 <sup>1</sup> Then said Dauid to the Philistim, Thou comest to me with a sword, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hostes of Israel, whom thou hast rayled vpon.

46 This day shall the Lord choose thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carkeases of <sup>d</sup> y host of the Philistims this day vnto the fowles of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God.

47 And that all this assembly may know, that the Lord saueh not with sword nor with speare, (for the battell is the Lords) and he will giue you into our hands.

48 And when the Philistim arose to come and draw neere vnto Dauid, Dauid <sup>e</sup> hastened and ran to fight against the Philistim.

49 And Dauid put his hand in his bagge, and tooke out a stone, and flung it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell growling to the earth.

50 So Dauid <sup>f</sup> ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slew him, when Dauid had no sword in his hand.

51 Then Dauid ran, and stood vpon the Philistim, and tooke his sword and drew it out of his sheath, and slewed him, and cut off his head therewith. So when the Philistims saw that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistims, vntill they came to the <sup>g</sup> valley, and vnto the gates of Ekron: and the Philistims fell down wounded by the way of Sharaaim, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoiled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his <sup>h</sup> tent.

55 <sup>1</sup> When Saul saw Dauid goe forth against the Philistim, he said vnto Abner the captaine of his host, Abner, <sup>i</sup> whose sonne is this yong man? and Abner answered, As thy soule liueth, O king, I cannot tell.

56 Then the King said, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, and brought him before Saul with the head of the Philistim in his hand.

58 And Saul saide to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ithai the Bethlehemeite.

# CHAP. XVIII.

<sup>1</sup> The amitie of Ionathan and Dauid. 8 Saul enuieith Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid. 17 He prometh him Merab to wife, but giueh him Michal. 27 Dauid deliuereth to Saul two hundredth foreskinnes of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

And when hee had made an end of speaking vnto Saul, the <sup>a</sup> soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him, as his owne soule.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Ionathan and Dauid made a couenant: for hee loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sword, and to his bow, and to his girdle.

5 And Dauid went out whither soeuer Saul sent him, and behaued himselfe <sup>b</sup> wisely: so that Saul set him over the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 <sup>1</sup> When they came againe, and Dauid returned from the slaughter of the Philistim, the women came out of all cities of Israel singing and dancing to meete king Saul, with timbrels, with instruments of ioy, and with rebeckes.

7 And the women <sup>c</sup> sang by course in their play, and said, \* Saul hath slaine his thousand, and Dauid his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed but a thousand, and <sup>d</sup> what can hee haue more saue the kingdom?

9 Wherefore Saul <sup>e</sup> had an eye on Dauid from that day forward.

10 <sup>1</sup> And on the morowe, the euill spirit of God came vpon Saul, and hee <sup>f</sup> prophesied in the middes of the house: and Dauid played with his hand like as at other times, and there <sup>g</sup> was a speare in Sauls hand.

11 And Saul tooke the speare, and said, I will smite Dauid through to the wall. But Dauid avoided twise out of his presence.

12 And Saul was afraid of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and he went out in and before the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord <sup>h</sup> was with him.

15 Wherefore when Saul saw that he was verry wise, hee was afraid of him.

16 For all Israel and Iudah loued Dauid, because he went out in and before them.

r That is, of whose family and tribe is he? or els he had forgotten David, about he had retained to great a benefit by him.

s His affection was fully bent toward him.

t That is, he preferred in all his doings.

u To wit, Goliath.

v Or, enuiered, slaying. \* Chap. 21. 11. and 20. 5. Eccles. 47. 4. 7.

w Because he bare him enuie and hatred.

x That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

y Metning, he was captaine ouer the people.

g. Fight against them that warre against Gods people.

h. By whom hee had his sonnes which Daa put to death at the request of the Gibeonites. 1 Sam. 21. 8. i. So his hypocritic appeares: for vnder pretence of feare he sought his destruction.

k. Meaning, that hee was not able to endow his wife with riches.

l. i. a cause hee thought him selfe able to compromise the Kings request.

m. Meaning, David and his soldiers.

n. To be deprived of his kingdom.

o. That is, David had better success against the Philistines then Sauls way.

a. Before Saul taughte Davids life secretly, but now his hypocrite breeth forth open sentences.

b. That I may give thee warning what comes.

17 ¶ Then Saul said to David, Beholde mine eldest daughter Merab, her I will give thee to wife: onely be a valliant sonne vnto mee, & fight the Lords batells: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistines shall be vpon him.

18 And David answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be sonne in law to the King?

19 Howbeit when Merab Sauls daughter should haue bene giuen to David, h he was giuen vnto Adriel a Meholathite to wife.

20 ¶ Then Michal Sauls daughter loved David; and they shedd Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a snare to him, and that the hand of the Philistines may bee against him. Wherefore Saul said to David, ¶ Thou shalt this day bee my sonne in law in the one of the twaine.

22 And Saul commanded his seruants, Speake with David secretly, and say, Behold, the king hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake these wordes in the eares of David. And David said, ¶ Seemeth it to you a light thing to be a kings sonne in law, seeing y I am a poore man and of small reputation?

24 And then Sauls seruants brought him word againe, saying, Such wordes spake David.

25 And Saul said, This wife shall ye say to David, The King desireth no dowrie, but an hundred foreskinnes of the Philistines, to bee auenged of the Kings enemies: for Saul thought to make David fall into the hands of the Philistines.

26 And when his seruants tolde David these wordes, it pleased David well, to bee the Kings sonne in law: and the dayes were not expired.

27 Afterward David arose with his men, and went and slew of the Philistines two hundred men: and David brought their foreskinnes, and they gaue them wholly to the King that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saue, and vnderstood that the Lord was with David, and that Michal the daughter of Saul loved him.

29 Then Saul was more and more afraid of David, and Saul became alway Davids enemy.

30 And when the Princes of the Philistines went forth, at their going forth David behaued himselfe more wisely then all the seruants of Saul, so that his name was much let by.

#### CHAP. XIX.

1 Jonathan declareth to David the wicked purpose of Saul. 11 Michal his wife saueth him. 18 David cometh to Samuel. 33 The Spirit of prophesie cometh on Saul.

¶ Then Saul spake to Jonathan his sonne, and to all his seruants, that they should kill David: but Jonathan Sauls sonne had a great fauour to David.

2 And Jonathan told David, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out and stand by my father in the field where thou art, and will commune with my father of thee, and I will see what hee saith, and will tell thee.

4 ¶ And Jonathan spake good of David vnto Saul his father, and said vnto him, Let not the king

sinne against his seruant, against David: for hee hath not sinned against thee, but his workes haue bene to thee very good.

5 For hee did put his life in danger, and slew the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycdest: wherefore then wilt thou sinne against innocent blood, and slay David without a cause?

6 Then Saul hearkened vnto the voyce of Jonathan, and Saul sware, As the Lord liueth, he shall not die.

7 So Jonathan called David, and Jonathan shewed him all those wordes, and Jonathan brought David to Saul, and hee was in his presence as in times past.

8 ¶ Againe the warre began, and David went out and fought with the Philistines, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as hee sate in his house hauing his speare in his hand, and David played with his hand.

10 And Saul intended to smite David out of the wall with the speare: but hee turned aside out of Sauls presence, and he smote the speare against the wall: but David fled, and escaped the same night.

11 Saul also sent messengers vnto Davids house, to watch him, and to slay him in the morning: and Michal Davids wife told it him, saying, If thou saue not thy selfe this night, to morow thou shalt be slaine.

12 So Michal let David downe through a window: and he went, and fled, and escaped.

13 Then Michal tooke an image, and laid it in the bed, and put a pillow stuffed with goats haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take David, the said, He is sicke.

15 And Saul sent the messengers againe to see David, saying, Bring him to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, an image was in the bed with a pillow of goats haire vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that hee is escaped? And Michal answered Saul, Hee said vnto me, Let me goe, or els I will kill thee.

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

19 But one told Saul, saying, Behold, David is at Naioth in Ramah.

20 And Saul sent messengers to take David, and when they saw a company of Prophets prophesying, and Samuel standing as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went hee himselfe to Ramah, and came to a great well that is in Secu, and hee asked, and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

23 And hee went thither, euen to Naioth in Ramah, and the Spirit of God came vpon him also, and hee went prophesying vntill hee came to Naioth in Ramah.

Ebr. her part was giuen in his hands. i. Iudg. 12. 3. 2 Sam. 28. 2. Phil. 1. 19. 1079

c. Whatsoeuer he pretended outwardly, yet his heart was full of malice.

d. He played on his harpe to mitigate the rage of the euill spirit, as Chap. 16. 23.

e. Thus God mocked both the frowne and daughter of this tyrant to fauour David against their father.

f. Behold how the tyrants to accomplish their rage, neither regard oath nor friendship, God nor man.

g. Naioth was a schoole where the word of God was studied, hence to Ramah.

h. Being their chiefe instructor. i. Changed their minds and practise of God.

k. With a mind to persecute them.



was kingly apparel. He humbled himselfe as other did.

¶ Chap. 10. 11.

a For Saul was stayed, and prophesied a day and a night by Gods providence, that Dauid might haue time to escape.

† Ebr. reuileth in manner.

b I am in great danger of death.

† Ebr. saith.

c At what time there should be a solemn sacrifice, Num. 28. 17. To the which they added peace offerings and feasts.

d Reside Chap. 1. 21.

\* Chap. 18. 3. and 23. 18.

e That he were fully determined.

f If they father doe favour me.

g The Lord punish me most generously.

h I know that if thou werst now preferred to the Kingdom, thou wouldest not destroy mee, but thy selfe as readily as my possibillie.

24 And he stript off his<sup>1</sup> clothes, and hee prophesied also before Samuel, and fell<sup>m</sup> down naked all that day and all that night: therefore they say, \* Is Saul also among the Prophets?

# CHAP. XX.

a Ionathan comforteth Dauid. 3 They reuue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduerseth Dauid by three arrowes of his fathersurie.

ANd Dauid<sup>a</sup> fled from Naioth in Ramah, and came and faine before Ionathan, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And hee said vnto him, God forbid, thou shalt not die: behold, my father will do nothing great nor small, but hee will <sup>†</sup> shew it me; and why should my father hide this thing from me? he will not doe it.

3 And Dauid sware againe, and said, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Ionathan shall not know it, least he be forie: but indeed, as the Lord liueth, and as thy soule liueth, there is but a <sup>†</sup> step betweene mee and death.

4 Then said Ionathan vnto Dauid, Whosoever thy soule <sup>†</sup> requireth, that will I doe vnto thee.

5 And Dauid said vnto Ionathan, Behold, to morrow is the <sup>†</sup> first day of the moneth, and I should sit with the king at meate: but let me goe, that I may hide my selfe in the fieldes vnto the third day at euen.

6 If thy father make mention of mee, then say, Dauid a ked leaue of me, that hee might goe to Bethlehem to his owne citie: for there is a <sup>†</sup> yeerly sacrifice for all that family.

7 And if hee say thus, It is well, thy seruant shall haue peace: but if he be angry, be sure that wickednesse is concluded of him.

8 So shalt thou shew mercie vnto thy seruant: \* for thou hast ioyned thy seruant into a covenant of the Lord with thee, and if there be in mee iniquitie, slay thou mee: for why shouldest thou bring me to thy father?

9 ¶ And Ionathan answered, God keepe that from thee: for if I knew that wickednesse were <sup>†</sup> concluded of my father to come vpon thee, would not I tell it thee?

10 Then said Dauid to Ionathan, Who <sup>†</sup> shall tell me? how shall I know, if thy father answer thee truly?

11 And Ionathan said to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Ionathan said to Dauid, O Lord God of Israel, when I haue groped my fathers mind to morrow at this time, <sup>†</sup> or within this three dayes, and if it be well with Dauid, and I then send not vnto thee, and shew it thee,

13 The Lord <sup>†</sup> doe so and much more vnto Ionathan: but if my father haue minde to doe thee enill, I will shew thee also, and sent thee away, that thou mayest goe in peace: and the Lord be with thee as he hath bene with my father.

14 Likewise I require not whiles I liue - for I doubt not but thou wilt shew me the mercy of the Lord, <sup>†</sup> that I die not.

15 But I require that thou cut not off thy mercie from mine house for ever: no, not when the Lord hath destroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan sware vnto Dauid, because hee loued him (for hee loued him as his owne soule).

18 Then said Ionathan to him, To morrow is the first day of the moneth: and thou shalt bee <sup>†</sup> looked for, for thy place shall be empty.

19 Therefore thou shalt hide thy selfe three dayes, <sup>†</sup> then thou shalt goe downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, and shalt remaine by the stone <sup>†</sup> Ezel.

20 And I will shoot three arrowes on the side thereof, as though I shot at a make.

21 And after I will send a boy, saying, Goe, seeke the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, and come thou: for it is <sup>†</sup> well with thee, and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the <sup>†</sup> Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, behold, the Lord be betweene thee and me for ever.

24 ¶ So Dauid hid himselfe in the field: and when the first day of the moneth came, the king fate to eate meate.

25 And the king fate, as at other times vpon his seate, euen vpon his seat by the wall: and Ionathan arose, and Abner fate by Sauls side, but Dauids place was empty.

26 And Saul said nothing that day: for hee thought, Some thing hath befallen him, though he were <sup>†</sup> cleane, or else because hee was not purified.

27 But on the morow, which was the second day of the moneth, Dauids place was empty againe: and Saul said vnto Ionathan his sonne, Wherefore comest thou not the sonne of Ishai to meate, neither yesternor to day?

28 And Ionathan answered vnto Saul, Dauid required of me, <sup>†</sup> that hee might goe to Beth-lehem.

29 For he said, Let me goe, I pray thee: for our familie offereth <sup>†</sup> a sacrifice in the citie, and my brother hath sent for me: therefore now, if I haue found fauour in thine eyes, let me go, I pray thee, and see my brethren: this is the cause that hee cometh not vnto the kings table.

30 Then was Saul angry with Ionathan, and said vnto him, Thou <sup>†</sup> sonne of the wicked rebellious woman, doe not I know, that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion and shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not be established, nor thy kingdom: wherefore now feed and fatten him: me, for he <sup>†</sup> shall surely die.

32 And Ionathan answered vnto Saul his father, and said vnto him, Wherefore shall hee die? what hath he done?

33 And Saul cast a speare at him to hit him, whereby Ionathan knew, that it was determined of his father to slay Dauid.

34 ¶ So Ionathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sorry for Dauid, and because his father had reuiled him.

35 On the next morning therefore Iona-

Or, murmured.

† Eze of the way, because it is found as a signe to shew the way to them that are offed by.

† Ebr. peace.

† The Lord is the author of thy departure.

h Yet he might haue some business to let him.

i That he speaketh contemptuously of Dauid.

m That is, a peace offering.

n Meaning, all his kinnefolke.

o Thou art much country vnto mee as thy mother is.

† Ebr. sonne of death.

p For it were too great a shame to put on to death and so to shew the cause why.

For this was the third day, as it was begund upon, verſ. 5.

By theſe words the admoniſhed Dauid what he ought to doe.

It ſeemeth that he had ſhot on the Northſide of the ſtone, leaſt the boy ſhould haue eſpyed Dauid.

Which oathe he calleth in the eight verſe, the covenant of the Lord.

Where the arkethen was to ake ſonſell of the Lord.

Thiſe Infirmities that we ſee in the ſacets of God, teach vs that none hath his iuſtice in himſelfe, but re- ceiueth it of Gods merite.

Exod. 25. 30. Latins. 1. 5. Mat. 22. 34. c. If they haue not content with their wint.

d Thereſe, theiſe bodies.

e Shall be more excuſed to keepe his wealth holy, when he ſhall haue care of this holy food.

f Tarrying to wor- ſhip, before the ark.

g Or, a miſtreſſe of them that kept Dauid ſafe.

than went out into the field, at the time appointed with Dauid, and a little boy with him.

36 And he ſaid vnto his boy, Runne now, ſeeke the arrowes which I ſhoote: and as the boy ran, he ſhot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Ionathan had ſhot, Ionathan cryed after the boy, and ſaid, Is not the arrow beyond thee?

38 And Ionathan cryed after the boy, \* Make ſpeede, haſte and find not ſtill: and Ionathans boy gathered vp the arrowes, and came to his maſter,

39 But the boy knew nothing: onely Ionathan and Dauid knew the matter.

40 Then Ionathan gaue his † bow and arrowes vnto the boy that was with him, and ſaid vnto him, Goe, carie them into the citie.

41 ¶ Aſſoone as the boy was gone, Dauid arole out of a place that was toward the South, and fell on his face to the ground, and bowed himſelfe three times: and they kiſſed one another, and wept both twaine, till Dauid exceeded.

42 Therefore Ionathan ſaid to Dauid, Goe in peace: that which we haue ſworne both of vs in the name of the Lord, ſaying, The Lord bee betweene me and thee, and betweene my ſeede and betweene thy ſeede, let it ſtand for euer.

43 And hee arole and departed, and Ionathan went into the citie.

C H A P. XXII.

1 Dauid ſleeth to Nob to Ahimelech the Prieſt 6 Hee getteth of him the ſhewbread to ſatiſſie his hunger. 7 Doeſ Sauls ſervant was preſent. 10 Dauid ſleeth to King Achifh, 13 and there fainteth himſelfe mad.

**T**hen came Dauid to a Nob to Ahimelech the Prieſt, and Ahimelech was aſtoniſhed at the meeting of Dauid, and ſaid vnto him, Why art thou alone, and no man with thee?

2 And Dauid ſaid to Ahimelech the Prieſt, The King hath commanded me a certaine thing, and hath ſaid vnto me, Let no man know whereabout I ſend thee, and what I haue commanded thee: and I haue appointed my ſeruants to ſuch and ſuch places.

3 Now therefore, if thou haſt ought vnder thine hand, giue mee ſue cakes of bread, or what cometh to hand.

4 And the Prieſt answered Dauid, and ſaid, There is no common bread vnder mine hand, but here is \* hallowed bread, if of the young men haue kept themſelves, at leaſt from \* women.

5 Dauid then answered the Prieſt, and ſaid vnto him, Certainly women haue bene ſeparate from vs theſe two or three dayes ſince I came out: and the 2 veſſels of the young men were holy, though the way were prophane, and how much more then ſhall ſuffry one \* bee ſanctified this day in the veſſell?

6 So the Prieſt giue him hallowed bread: for there was no bread there, ſaue the ſhewbread that was taken from before the Lord, to put hore bread there, the day that it was taken away.

7 (And there was the ſame day one of the ſeruants of Saul ſt abiding before the Lord, named Doeſ the Edomite, the ¶ chiefſt of Sauls hear- men.)

8 And Dauid ſaid vnto Ahimelech, Is there not here vnder thine hand a ſpeare, or a ſword?

for I haue neither brought my ſword nor mine harnelle with me, becauſe the kings buſineſſe required haſte.

9 And the Prieſt ſaid, The ſword of Goliath the Philitiſt, whom thou ſlewſt in the \* valley of Elah, behold, it is wrapt in a cloath behind the 2 Ephod: if thou wilt take that to thee, take it: for there is none other ſane that here: and Dauid ſaid, There is none to that, giue it me.

10 And Dauid arole and fledde the ſame day from the h preference of Saul, and went to Achifh the king of Gath.

11 And the ſeruants of Achifh ſaid vnto him, Is not this Dauid the \* King of the land? did they not ſing vnto him in dances, ſaying, \* Saul hath ſlaine his thouſand, and Dauid his ten thouſand?

12 And Dauid † conſidered theſe words, and was fore afraid of Achifh the king of Gath.

13 And hee changed his behauiour before them, and ſained himſelfe mad in their hands, and ſcrabled on the doores of the gate, and let his ſpettle fall downe vpon his beard.

14 Then ſaid Achifh vnto his ſeruants, Lo, ye ſee the man is beſide himſelfe, wherefore haue ye brought him vnto me?

15 Haue I neede of madde men, that yee haue brought this fellow to play the madde man in my preſence? ¶ ſhall he come into mine houſe?

C H A P. XXII.

1 Dauid hideth himſelfe in a cave. 2 Many that were in trouble came vnto him. 9 Doeſ accuſeth Ahimelech. 18 Saul caſteth the Prieſts to bee ſlaine. 20 Abiathar eſcapeth.

**D**auid therefore departed thence, and ſaned himſelfe in the cave of Adullam: and when his brethern and all his fathers houſe heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, and all thoſe that were vexed in minde, and hee was their ¶ prince, and there were with him about four hundred men.

3 ¶ And Dauid went thence to Mizpeh in Moab, and ſaid vnto the King of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

4 And hee brought them before the King of Moab, and they dwelt with him all the while that Dauid was in the hold.

5 And the Prophet Gad ſaid vnto Dauid, Abide not in the hold, but depart and goe into the land of Iudah. Then Dauid departed and came into the foreſt of Hareth.

6 ¶ And Saul heard that Dauid was \* diſcou- red, and the men ¶ y were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his ſpeare in his hand, and all his ſeruants ſtood about him.

7 And Saul ſaid vnto his ſeruants that ſtood about him, Heare now, ye ſonnes ¶ of Iemini, will the ſonne of Iſhai giue euery one of you fieldes and vineyards? will hee make you all captaines ouer thouſands, and captaines ouer hundreds?

8 That all ye haue conſpired againſt me, and there is none that telleth me that my ſonne hath made a covenant with the ſonne of Iſhai: and there is none of you that is ſorie for me, or ſheweth mee, that my ¶ ſonne hath ſtirred vp my ſervant to lie in wait againſt mee, as appeareth in this day?

9 ¶ Then answered Doeſ the Edomite, (who

Chap. 19. 2

Behinde that place, where the high Prieſts gaue may lay.

h That is, out of Sauls dominion.

i Chap. 17. 9. Chap. 18. 7. and 29. 1. Eccleſ. 47. 6. 2 Sam. 21. 16. words in his heart.

j By making madneſſe and toy.

k Is he meete to ¶ be in a kings houſe?

l which was in the riue of Iudah, and meete to Iethelchem.

m Or, captaine.

n For there was another called in Iudah.

o For he feared the rage of Saul againſt his houſe.

p That is, in Miz- peh, which was a ſtrong hold.

q That a great brim- went on him.

r Ye that are of my riue and lineage.

s Herby hee would ſet aside them that this conſpiracie was moſt horrible, where the ſonne conſpired againſt the father, and the ſervant againſt his maſter.

was



was appointed ouer the seruants of Saul) and said, I saw the sonne of Ishai, when he came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him, and gaue him victuals, and he gaue him also the sword of Goliath the Philistim.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, to *viz*, to the Priests that were in Nob: and they came all to the King.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said vnto him, Why haue ye conspired against me, thou and the sonne of Ishai, in that thou hast giuen him victuals, and a sword, and hast asked counsell of God for him, that hee should rise against me, and lie in waite as appeareth this day?

14 And Ahimelech answered the King, and said, Who is so faithfull among all thy seruants as David, being also the kings sonne in law, and goeth at thy commandment, and is honourable in thine house?

15 Have I this day first begun to aske counsell of God for him? be it farre from me, let not the king impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the King sayde vnto the sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with David, and because they knew when he fledde, and shewed it not to me. But the seruants of the King would not mooue their hands to fall vpon the Priests of the Lord.

18 Then the king said to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ranne vpon the Priests, and slew that same day fourescore and fise persons, that did weare a linnen Ephod.

19 Also Nob the citie of the Priests smoothe hee with the edge of the sword, both man and woman, both child and suckling, both ox and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name *vvas* Abiathar) escaped and fled after David.

21 And Abiathar shewed David, that Saul had slaine the Lords Priests.

22 And David said vnto Abiathar, I knew it the same day, when Doeg the Edomite *vvas* there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with mee, and feare not: for he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

## CHAP. XXIII.

5 David departeth the Philistims from Keilah. 13 David departeth from Keilah, and remaineth in the wilderness of Ziph. 16 Jonathan comforteth David. 28 Sauls enterprise is broken in pursuing David.

Then they tolde David, saying, Behold, the Philistims fight against Keilah, and spoile the barnes.

2 Therefore David asked counsell of the Lord, saying, Shall I goe and smite these Philistims: And the Lord answered David, Go and smite the Philistims, and saue Keilah.

3 And Davids men said vnto him, See, we be

afraid here in Judah, how much more if wee come to Keilah against the hoste of the Philistims?

4 Then David asked counsell of the Lord againe. And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 So David and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus David saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech fled to David to Keilah, he brought an Ephod with him.)

7 And it was told Saul that David was come to Keilah, and Saul said, God hath deliuered him into mine hand: for hee is that in, seeing hee is come into a citie that hath gates and barnes.

8 Then Saul called all the people together to warre for to goe downe to Keilah, and to besiege David and his men.

9 And David hauing knowledge that Saul imagined mischief against him, said to Abiathar the Priest, a Bring the Ephod.

10 Then said David, O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, He will come downe.

11 Will the lords of Keilah deliuer me vp into his hands? and will Saul come downe as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, He will come downe.

12 Then said David, Will the lords of Keilah deliuer me vp, and the men that are with me, into the hand of Saul? And the Lord said, They will deliuer thee vp.

13 And then David and his men, which were about six hundred, arose and departed out of Keilah, and went whither they could. And it was told Saul, that David was fled from Keilah, and he left off his iourney.

14 And David abode in the wilderness in the holdes, and remained in a mountaine in the wilderness of Ziph. And Saul sought him every day, but God deliuered him not into his hand.

15 And David saw that Saul was come out for to seeke his life: and David *vvas* in the wilderness of Ziph in the wood.

16 And Jonathan Sauls sonne arose and went to David into the wood, and comforted him in God.

17 And said vnto him, Feare not, for the hand of Saul my father shall not finde thee, and thou shalt be king ouer Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and David did remaine in the wood: but Jonathan went to his house.

19 Then came vp the Ziphims to Saul to Gibeah, saying, Doe not David himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side of Ieshimon?

20 Now therefore, O king, come downe according to all that thine heart can desire; and our part shall bee to deliuer him into the Kings hands.

21 Then Saul said, Be ye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare ye yet better: know and see his place where he hath hid himselfe, and

That is, in the midst of Iudah, much more when we come to the borders against our enemies.

Chap. 23, 20. By Gods promise the Ephod was presented and kept with David the king. Err in the hand.

To consult with the Lord by Urim and Thuraim.

Or, earnestly.

Or, is and frome having no certain place to go to.

Or, strong places.

No power nor helpe can penitence against Gods chastiten, but when he appointeth the time.

Eliz. his hand.

Jonathan a sincere David, that God will accomplish his promise, and that his father drieth against his owne conscience.

Or, of the wilderness.

The Lord recomense this friendship. I.e., where his foot hath bene.

h Which were the remnant of a house of Eli, whose house God threatened to punish.

h Have I not it other times also, when he had great affliction, consulted with the Lord for him?

Or, footmen.

h For they knew that they ought not to obey the wicked commandment of the king in slaying the innocents.

1 This was Gods providence, who according to his promise preserved some of the house of Eli, Chap. 23, 33.

Or, he that taketh my life, shall take mine also.

h Which was a city in the tribe of Iudah. Josh. 23, 44.

who hath seene him there: for it is said to me, He is subtil, and craftie.

23 See therefore and know all the secret places where he hideth himselfe, and come ye againe to me with the certainty, and I will go with you: and if hee be in the land, I will search him out throughout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but David and his men were in the wilderness of Maon, in the plaine on the right hand of Ieshimon.

25 Saul also and his men went to seeke him, and they told David: wherefore he came downe vnto a rocke, and abode in the wilderness of Maon. And when Saul heard this, hee followed after David in the wilderness of Maon.

26 And Saul and his men went on the one side of the mountaine: and David and his men on the other side of the mountaine: and David made haste to get from the presence of Saul: for Saul and his men compassed David and his men round about, to take them.

27 But there came a messenger to Saul, saying, Haste thee, and come: for the Philistims have invaded the land.

28 Wherefore Saul returned from pursuing David, and went against the Philistims. Therefore they called that place, <sup>1</sup>Sela-hamm-lechoth.

#### CHAP. XXIV.

1 David hid in a cave spareth Saul. 10 Hee sheweth to Saul his innocence. 18 Saul acknowledgeth his fault. 22 Hee trusteth David to forewarn vnto him to be favourable to him.

And David went thence, and dwelt in a hold at En-gedi.

2 When Saul was returned from the Philistims, they tolde him, saying, Behold, David is in the wilderness of En-gedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke David and his men vpon the rocks among the wild goates.

4 And hee came to the sheepcotes by the way where there was a cave, and Saul went in to doe his easement: and David and his men sate in the inward parts of the cave.

5 And the men of David said vnto him, See, the day is come, whereof the Lord sayd vnto thee, Behold, I will deliver thine enemy into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then David arose and cut off the lep of Sauls garment privily.

6 And afterward David was touched in his heart, because hee had cut off the lep which was on Sauls garment.

7 And he said vnto his men, The Lord keepe mee from doing that thing: vnto my master the Lords anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So David overcame his servants with these words, and suffered them not to lay against Saul: for Saul rose vp out of the cave and went away.

9 David also arose afterward, and went out of the cave, and cryed after Saul, saying, O my Lord the King. And when Saul looked behinde him, David inclined his face to the earth, and bowed himselfe.

10 And David said to Saul, Wherefore persecutest thou a man as to reans wordes, that say, Behold, David seeketh euill against thee?

11 Behold, this day thine eyes have seene, that the Lord hath delivered thee this day into mine

hand in the cave, and some bade me kill thee: but I had compassion on thee, and said, I will not lay mine hand on my master: for he is the Lords Anointed.

12 Moreover my father, behold, I say, the lap of thy garment is in mine hand: for when I cut off the lap of thy garment, I killed thee not. Understand and see, that there is neither euill nor wickednesse in mee, neither have I sinned against thee, yet thou huntest after my soule, to take it.

13 The Lord be iudge betweene thee and me, and the Lord avenge me of thee, and let not mine hand be vpon thee.

14 According as the olde proverbe sayeth, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dogge, and after a flea.

16 The Lord therefore be iudge, and iudge betweene thee and me, and see, & please my cause, and deliver me out of thine hand.

17 When David had made an end of speaking these words to Saul, Saul said, Is this thy voyce, my sonne David? & Saul lift vp his voyce, & wept.

18 And said to David, Thou art more righteous then I: for thou hast rendered me good, and I have rendered thee euill.

19 And thou hast shewed this day, that thou hast dealt well with me: forasmuch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall find his enemy, and let him depart free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I know that thou shalt be King, and that the kingdome of Israel shall be stablished in thine hand.

22 Swear now therefore vnto me by the Lord, that thou wilt not destroy my feede after me, and that thou wilt not abolish my name out of my fathers house.

23 So David swore vnto Saul, and Saul went home: but David and his men went vp vnto the holde.

#### CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord Rulerh Nabal. 43 Abigail and Ahimeas Davids women. 44 Michai is given to Phai.

Then Samuel dieth, and all Israel assembled, and mourned for him, and buried him in his owne house at Ram-leh. And David arose and went downe to the wilderness of Paran.

2 Now in Maon was a man, who had his possesse in Carmel, & the man was exceeding mightie, and had three thousand sheepe, and a thousand goats: and he was hearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and there was a woman of singular wisdom, and becomfitt, but the man was churlish, and euill conditioned, and was of the family of Caleb.

4 And David heard in the wilderness, that Nabal did sheare his sheepe.

5 Therefore David sent ten young men, and David said vnto the young men, Goe vp to Carmel, and goe to Nabal, and aske him in my name how he doeth.

6 And thus shall ye say, \* for salutation, Both thou, and thine house, and all that thou hast, bee in peace, wealth and prosperitie.

7 Behold,

h In your country of Ziph, which is in Iudah.

h Which was also in the tribe of Iudah, 10th, 15, 55.

h Thus the Lord can pull backe the bridle of the tyrant, and deliver his out of the lions mouth. I that is, none of diuision, because they thought they would one from another.

h That is, in secret places, which were defended by nature.

h A City of Iudah, 2d, 15, 62.

h Elv, to court his friend.

h Elv, in the field.

h Here we see how ready we are to hate Gods promise, if the occasion force us, not to kinde our feeling it was his owne priuie cause, he reported that he had done his duty.

h Contrary to the faith of David, that hee said, I will not lay mine hand vpon him: for he is the Lords anointed.

h Or, the promise of an ancient man.

h Elv, iudge.

h Though he was most cruel, he came to David, yet by his great gentleness his conscience compelled him to yield.

h Elv, a good way.

h Though this tyrant saw and confessed the fauour of God toward David, yet he could not to persecute him againe his owne conscience.

h Chap. 28, 3, 10th, 46, 13, 20.

h That is, among his owne kindred. h Maon and Carmel were cities in the tribe of Iudah, Carmel the mountain was in Galilee.

h Elv, offer.

h Some rede, for mysel thou line in prosperitie the nexte yeare, both thou, &c.

h Elv, for life.



7 Behold, I have heard, that thou hast shea-  
rers: now thy shepherds were with vs, and wee  
did them no hurt, neither did they misse any thing  
all the while they were in Carmel.

8 Aske thy seruants, and they will shewe thee.  
Wherefore let these young men finde fauour in  
thine eyes: (for wee came in a good season)  
give, I pray thee, whatſoeuer cometh to thine  
hand vnto thy seruants, and to thy ſonne  
Dauid.

9 And when Dauid's young men came, they  
told Nabal all thoſe words in the name of Dauid,  
and held their peace.

10 Then Nabal answered Dauid's ſeruants,  
and ſayd, Who is Dauid? and who is the  
ſonne of Iſai? there be many ſeruants now  
adayes, that breake away euery man from his  
maſter.

11 Shall I then take my bread, and my water,  
and my fleſh that I haue killed for my ſhears,  
and giue it vnto them, whom I know not whence  
they be?

12 So Dauid's ſeruants turned their way, and  
went againe, and came, and told him all thoſe  
things.

13 And Dauid ſaid vnto his men, Gird euery  
man his ſword about him. And they girded euery  
man his ſword. Dauid alſo girded his ſword. And  
about foure hundred men went vp after Dauid,  
and two hundred abode by the ſeruinge.

14 Now one of the ſeruants told Abigail Na-  
bal's wife, ſaying, Behold, Dauid ſent meſſengers  
out of the wildeſſe to ſalute our maſter, and he  
ſailed on them.

15 Notwithſtanding, the men were very good  
vnto vs, and we had no displeaſure, neither miſ-  
ſed we any things as long as wee were conuerſant  
with them, when we were in the fields.

16 They were as a wall vnto vs both by night  
and by day, all the while we were with them kee-  
ping ſheep.

17 Now therefore take heed, and ſee what thou  
ſhalt doe: for euill ſhall ſurely come vpon our  
maſter, and vpon all his family: for he is ſo wicked,  
that a man cannot ſpeake to him.

18 Then Abigail made haſte, and tooke two  
hundred cakes, and two botrels of wine, and five  
ſheep ready dreſſed, and five meaſures of parched  
corne, and an hundred ſeales of ſtaffs, and two  
hundred of figs, and laded them on aſſes.

19 Then ſhe ſaid vnto her ſeruants, Go ye be-  
fore me: behold, I will come after you: yet ſhee  
told not her huſband Nabal.

20 And as the rode on her aſſe, ſhe came down  
by a ſecret place of the mountaine, and behold,  
Dauid and his men came downe againſt her, and  
ſhe met them.

21 And Dauid ſaid, In deed I haue kept all in  
vaine that this fellow had in the wildeſſe, ſo  
that nothing was miſſed of all that pertained vnto  
him: for he hath required me euill for good.

22 So and more alſo doe God vnto the ene-  
mies of Dauid, for ſurely I will not leaue of all  
that he hath by the dawning of the day, any that  
haue piſſed againſt the wall.

23 And when Abigail ſaw Dauid, ſhe haſted  
and lighted off her aſſe, and fell before Dauid on  
her face, and bowed her ſelfe to the ground.

24 And fell at his feete, and ſayd, Oh, my  
lord, I haue committed the iniquity, and I pray  
thee, let thine handmaid ſpeake ſ to thee, and

heere then the words of thine handmaid.

25 Let not my lord, I pray thee, regard this  
wicked man Nabal: for as his name is, ſo is hee:  
Nabal is his name, and folly is with him: but I  
thine handmaid ſawe not the young men of my  
lord whom thou ſentſt.

26 Now therefore, my Lord, as the Lord liueh,  
and as thy ſoule liueh (the Lord, I ſay, that hath  
withholde thee from coming to ſhed blood,  
and that thine I hand ſhould not ſeethe thee) (o now  
thine enemies ſhall be as Nabal, and they that in-  
tend to doe my lord euill.

27 And now this I bleſſing which thine hand-  
maid hath brought vnto my lord, let it be giuen  
vnto the young men that I follow my lord.

28 I pray thee, forgive the treſpaſſe of thine  
handmaid: for the Lord will make my lord a  
ſure houſe, becauſe my lord fighteth the battels  
of the Lord, and none euill hath bene found in  
thee I in all thy life.

29 Yet I a man hath riſen vp to perſecute thee,  
and to ſeek thee thy ſoule, but the ſoule of my lord  
ſhall bee bound in the manndle of life with the  
Lord thy God: and the ſoule of thine enemies  
ſhall God caſt out, as out of the middle of a ſling.

30 And when the Lord ſhall haue done to my  
lord all the good that he hath promiſed thee, and  
ſhall haue made thee ruler ouer Iſrael,

31 Then ſhall it be no griefe vnto thee, nor  
offence of minde vnto my lord, that he hath not  
ſhed blood careleſſe, nor that my lord hath not  
preferred himſelfe: and when the Lord ſhall haue  
dealt well with my lord, remember thine hand-  
maid.

32 Then Dauid ſaid to Abigail, Bleſſed be the  
Lord God of Iſrael, which ſent thee this day to  
meete me.

33 And bleſſed be thy counſell, and bleſſed be  
thou, which haſt kept me this day from coming  
to ſhed blood, and that mine hand hath not ſa-  
ued me.

34 For in deed, as the Lord God of Iſrael li-  
ueh, who hath kept mee backe from hurting thee,  
except thou haſteſt haſted and met mee,  
ſurely there had not bene left vnto Nabal by the  
dawning of the day, any thing piſſed againſt the  
wall.

35 Then Dauid receiued of her hand that  
which ſhe had brought him, and ſaid to her, Goe  
vp in peace to thine houſe: behold, I haue heard  
thy voyce, and haue granted thy petition.

36 So Abigail came to Nabal, and behold,  
hee made a feaſt in his houſe, like the feaſt of a  
king, and Nabal's heart was merry within him, for  
hee was very drunken: Wherefore hee told him  
nothing, neither leſſe nor more, vntill the mor-  
ning aroſe.

37 Then in the morning, when the wine was  
gone out of Nabal, his wife tolde him thoſe  
words, and his heart dyed within him, and he was  
like a ſtone.

38 And about ten dayes after, the Lord ſmote  
Nabal, that he dyed.

39 Now when Dauid heard that Nabal was  
dead, he ſaid, Bleſſed be the Lord, that hath iud-  
ged the cauſe of my rebuke of the hand of Nabal,  
and hath kept his ſeruant from euill: for the Lord  
hath recompended the wickednes of Nabal vpon  
his owne head. Alſo David went to commune with  
Abigail, to take her to his wife.

40 And when the ſeruants of Dauid were come

1 Cr. ſoule.

1 That is, that thou  
ſhouldeſt not be re-  
nued of thine  
enemie.

1 Or preſent.

1 Eie walketh at the  
ſide.

1 Confirm his  
Kingdome to his  
poſterity.

1 Eie from thy  
dore.

1 To wit, ſin-  
ce God ſhall pre-  
ſent thee long in  
his ſeruaice, and de-  
ſtroy thine ene-  
mies.

1 That he hath not  
angered himſelfe,  
wh things  
would haue tor-  
mented his  
conſcience.

1 Reſide verſe 10.

1 He ſerueſt him  
to the Lords meere,  
and did not to himſelfe  
that he was ſayed.

1 The reuiſing thy  
ſide.

1 Now he had no  
more to conſi-  
der to giue  
thanks for this  
great ſignall of  
diſturbance.

1 For feare of the  
great danger.

1 Or, wronged.

1 For he had expe-  
rience of his great  
godliſſe, Wiſe-  
dome and humil-  
ity.

1 Whatſoeuer thou  
haſt ready for vs,

1 Thus the conſonant  
wreches in ſtead of  
relucting the neceſſi-  
ty of Gods child-  
dren, vie to ſentle  
their perſons, and  
condemne their  
cauſe.

1 Eie ſerueſt thy  
ſide.

1 Eie about about  
away.

1 When we kept our  
ſheep in the wil-  
derneſſe of Paran.

1 Eie is accompli-  
ſhed.

1 Eie bread.  
1 Or, diſſolve.

1 Becauſe ſhee knew  
his crooked nature,  
that he would ra-  
ther hang periſhed,  
then conſent to  
that enormity.

1 Meaning by this  
prouerbe, that he  
would deſtroy both  
ſmall and great.

1 Eie in thine  
ſide.

to Abigail to Carmel, they spake vnto her, saying, David sent vs to thee, to take thee to his wife.

21 And she arose, and bowed her selfe on her face to the earth, and said, Behold, let thine hand-maid be a seruant to walk the feete of the seruants of my Lord.

22 And Abigail hasted, and arose, and rode vpon an asse, and her five maids <sup>†</sup> followed her, and she went after the messengers of David, and was his wife.

23 David also tooke Ahinoam of \* Izreel, and they were both his wives.

24 Now Saul had giuen \* Michal his daughter, Davids wife, to Phalti the sonne of Laish, which was of \* Gath.

# CHAP. XXVI.

1 David was discovered vnto Saul by the Ziphims, 12 David taketh away Sauls speare, and a pot of vnder that stood at his head. 21 Saul confesseth his sinne.

A Gaine the Ziphims came vnto Saul to Gibeah, saying, \* Doeth not David hide himselfe in the hill of Hachilah before \* Ieshimon?

2 Then Saul arose, and went downe to the wilderness of Ziph, hauing three thousand \* chosen men of Israel with him, for to seeke David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Now David abode in the wilderness, and hee saw that Saul came after him into the wilderness.

4 (For David had sent out spies, and vnderstood that Saul was come in) in very deed.)

5 Then David arose, and came to the place where Saul had pitched, and when David beheld the place where Saul lay, and \* Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the fort, and the people pitched round about him.)

6 Then spake David, and said to Ahimelech the b Hittite, and to Abithai the sonne of Zerniah, brother to \* Ioab, saying, Who will goe downe with me to Saul to the hoaste? Then Abithai said, I will goe downe with thee.

7 So David and Abithai came downe to the people by night: and behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his head: and Abner and the people lay round about him.

8 ¶ Then said Abithai to David, God hath closed thine enemy into thine hand this day: now therefore I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe.

9 And David said to Abithai, Destroy him not: for who can lay his hand <sup>†</sup> on the Lords anointed, and be guiltlesse?

10 Moreover David sayd, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

11 The Lord keepe me from laying mine hand vpon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.

12 So David tooke the speare and the pot of water from Sauls head: and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for <sup>†</sup> the Lord had sent a dead sleepe vpon them.

13 Then David went into the other side, and

flood on the top of an hill asfarre off, a great space being betweene them.

14 And David cried to the people, and to Abner the sonne of Ner, saying, <sup>†</sup> Hearst thou not, Abner? Then Abner answered and sayd, Who art thou that criest to the King?

15 ¶ And David said to Abner, Art not thou a man? and who is like thee in Israel? wherefore then hast thou not kept thy Lord the King? for there came one of the folke in to destroy the king thy lord,

16 This is not well done of thee: as the Lord liueth, yee are <sup>†</sup> worthy to die, because yee haue not kept your master the Lords anointed: and now see where the Kings speare is, and the pot of water that was at his head.

17 And Saul knew Davids voyce, and sayd, Is this thy voyce, \* my sonne David? and David said, It is my voyce, my lord, O King.

18 And he said, Wherefore doest thou thy lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beseech thee, let my lord the King heare the words of his seruant. If the Lord haue stirred thee vp against me, <sup>†</sup> let him smell the fauour of a sacrifice: but if the children of men haue done it, cursed bee they before the Lord: for they haue cast mee out this day from abiding in the inheritance of the Lord, saying, Go, serue <sup>†</sup> other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the King of Israel is come out to seeke a faine, as one would hunt a partridge in the mountains.

21 Then said Saul, I haue sinned: Come againe, my sonne David: for I will do thee no more harme, because my soule was <sup>†</sup> precious in thine eyes this day: behold, I haue done foolishly; and haue erred exceedingly.

22 Then David answered, and sayd, Behold the Kings speare, let one of the yong men come ouer and fet it.

23 And let the Lord reward euery man according to his <sup>†</sup> righteousnesse and faithfulness: for the Lord had deliuered thee into mine hands this day, but I would not lay mine hand vpon the Lords anointed.

24 And behold, like as thy life was much fet by this day in mine eyes: so let my life be fet by in the eyes of the Lord, that he may deliuer mee out of all tribulation.

25 Then Saul sayd to David, Blessed art thou, my sonne David: for thou shalt doe great things, and also preuaile. So David went his way, and Saul returned to his <sup>†</sup> place.

# CHAP. XXVII.

2 David fleeth to Achish King of Gath, vnto whom hee cometh. 8 David destroyeth certaine of the Philistines. 10 Achish is deceived by David.

AND David said in his heart, I shall now <sup>†</sup> perish one day by the hand of Saul: is it not better for mee that I saue my selfe in the land of the Philistines, and that Saul may haue no hope of mee to seeke mee any more in all the coasts of Israel, and so escape out of his hand?

2 David therefore arose, and he, and the six hundred men that were with him, went vnto Achish the sonne of Maach king of Gath.

3 And David dwelt with Achish at Gath, hee, and his men. euery man with his household,

His answer.

He seemed most valiant and meete to saue the King.

† Hee, sonne of death.

8 Heereby it appeareth, that the hypocrite persecuted David against his owne conscience, and contrary to his promise.

h Let his anger to ward vs be pacified by a sacrifice.

i As much as say in them, they compelled him to idolatry, because they forced him to flee to the idolaters.

j Because thou hast set my life this day.

l Thus hee protesteth his innocencie toward Saul, & redounding his iustice in the sight of God, in whole preface none is righteous. Psal. 14. 3. and 130. 3.

m To a tribe of Benjamin.

a David distrusteth Gods protection, and therefore fleeth into the idolaters, who were enemies to God: people. b Thus God by his providence changeth the enemies hearts, and maketh them to fauour his in their necessity.

¶ Chap. 23. 19. <sup>†</sup> Or, in Gibeah. <sup>†</sup> Or, the wilderness. <sup>†</sup> That is, of the most hillfull and valiant soldiers.

¶ Or, to a certain place.

¶ Chap. 14. 50. and 17. 55.

b Who was a Gathite, and not an Israelite. c Who afterward was Davids chiefe captaine.

¶ Or, belittles.

d Meaning, hee would make him sure at one stroke. e To wit, in his owne private case: for hee flew two Kings: Gods appointment, 2. King. 3. 24.

† Hee, the house of Israel. † The Lord was fallen vpon them.



David with his two wives, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that David was fled to Gath: so he sought no more for him.

5 And David fled vnto Achih, If I haue now found grace in thine eyes, let them giue mee a place in some other citie of the country, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdome with thee?

6 Then Achih gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 And at the time that Dauid dwelt in the country of the Philistims, was foure moneths and certaine dayes.

8 Then Dauid and his men went vp, and invaded the Geshurites, and the Giritzes, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And Dauid smote the land, and left neither man nor woman alive, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achih.

10 And Achih sayd, ¶ Where haue yee beene a routing this day? and Dauid answered, Against the South of Iudah, and against § South of § Ierahmeelites, and against the South of the Kenites.

11 And Dauid faced neither man nor woman alive, to bring them to Gath, saying, Least they should tell on vs, and say, So did Dauid, and so will be his manner all the while that hee dwelleth in the country of the Philistims.

12 And Achih beleened Dauid, saying, ¶ Hee hath made his people of Israel vterly to abhorre him: therefore hee shalbe my seruant for euer.

CHAP. XXVIII.

1 David hath the chiefe charge promised about Achih.  
8 Saul consulteth with a witch, and see causeth him to speake with Samuel. 18 VVho declareth his ruine.

Now at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achih said to Dauid, ¶ Be sure, thou shalt go out with me to the bartell, thou and thy men.

2 And Dauid said to Achih, Surely thou shalt know what thy seruant can doe, And Achih said to Dauid, Surely I will make thee keeper of mine head for euer.

3 (\* Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had put away the forcerers, and the Soothsayers out of the land.)

4 Then the Philistims assembled themselves, and came and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoaste of the Philistims, he was afraid, and his heart was sore aponed.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by § Vrim, nor yet by Prophets.

7 § Then said Saul vnto his seruants, Seeke me a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his seruants said to him, Behold, there is a woman at End-or that hath a familiar spirit.

8 Then Saul changed himselfe, and put on other raiment, and hee went, and two men with him, and they came to the woman by night: and he said, I pray thee, coniecture vnto mee by the familiar spirit, and bring mee him vp whom

I shall name vnto thee.

9 And the woman said vnto him, Beholde, thou knowest what Saul hath done, how he hath destroyed the forcerers, and the soothsayers out of the land: wherefore then leestest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And hee answered, Bring mee vp § Samuel.

12 And when the woman saw Samuel, shee cryed with a loud voyce, and the woman spake to Saul, saying, Why hast thou deceived me for thou art Saul.

13 And the king said vnto her, Be not afraid: for what sawest thou? And the woman said vnto Saul, I saw § gods ascending out of the earth.

14 Then hee said vnto her, What fashion is hee of? And she answered, An olde man cometh vp lapped in a mantle: and Saul knew that it was § Samuel, and he inclined his face to the ground, and bowed himselfe.

15 § And Samuel said to Saul, Why hast thou disquieted mee, to bring me vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee, what I shall doe.

16 Then said Samuel, Wherefore then dost thou aske of mee, seeing, the Lord is gone from thee, and is thine enemy:

17 Euen the Lord hath done to § him, as hee spake \* by mine § hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreover the Lord will deliuer Israel with thee into the hands of the Philistims: and to morrow shalt thou and thy sonnes be with mee, and the Lord shall giue the hoaste of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was sore afraid because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and saw that he was sore troubled, and said vnto him, See, thine handmaid hath obeyed thy voyce, and I haue put my soule in mine hand, and haue obeyed thy words which thou laidest vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let mee set a morsell of bread before thee, that thou mayest eat and get thee strength, and goe on thy iourney.

23 But he refused and said, I will not eat: but his seruants, and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and late on the bed.

24 Now the woman had a fat calfe in the house, and the hasted, and killed it, and tooke floure, and kneaded it, and baked of it unleavened bread.

c Let thine officers appoint me a place.

† Elee, the number of the dayes.

d These were the wicked Gansanites, whom God had appointed to be destroyed.

¶ Or, against mount.

e Which were a family of the tribe of Iudah, 1. Chron. 2. 5

¶ Or, he doeth furiously abhorre his people.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmity, he durst not deny him.

\* Chap. 25. 2.

b According to the commandment of God. End as. 18. and Deut. 18. 10, 12

c Meaning, the high Priest, Brod. 28. 30

d He seeketh not to God in his misery, but is led by Satan to vnlawfull means which in his conscience he condemns.

¶ Or, punishment.

e He speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and how Satan hath no power over them.

¶ Or, an excellent person.

f To his imagination, albeit it was Satan, who to blind his eyes rooke vpon him the forme of Samuel, as he can doe an Angel of light.

† Elee by the hand of Prophets.

g That is, to Dauid.

\* Chap. 15. 28.

¶ Or, ministry.

h Yet shall be dead, Chap. 31. 6.

i The wicked, when they heare Gods iudgements, tremble and despayre, but cannot be for meritorie repentance.

j I haue ventured my life.

k Because it required halfe.

## C H A P. I.

4 It was tolde David of Sauls death. 15 He causeth him to be flaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

After the death of Saul, when David was returned from the \* slaughter of the Amalekites, and had bene two dayes in Ziklag,

2 Beholde, a man came the third day out of the hoaste from Saul with his \* clothes rent, and earth vpon his head: and when he came to David, hee fell to the earth, and did obeisance.

3 Then David said vnto him, Whence comest thou? And hee said vnto him, Out of the hoaste of Israel I am escaped.

4 And David said vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul and Ionathan his sonne are dead.

5 And David said vnto the young man that tolde it him, How knowest thou that Saul and Ionathan his sonne be dead?

6 Then the young man that tolde him, answered, As I came to mount Gilboa, behold, Saul leaned vpon his speare, and loe, the charrets and horsemen followed hard after him.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an \* Amalekite.

9 Then said he vnto me, I pray thee, come vpon me, and slay mee: for anguish is come vpon me, because my \* life is yet whole in me.

10 So I came vpon him, and slew him, and because I was sure that hee could not lue, after that he had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then David tooke holde on his clothes, \* and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill enen, for Saul and for Ionathan his sonne, and for the people of the Lord, and for the hoaste of Israel, because they were slaine with the sword.

13 ¶ Afterward David said vnto the young man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And David said vnto him, How wast thou not afraid, to put forth thine hand to destroy the Anoynted of the Lord?

15 Then David called one of his young men, and said, Goe neere, and fall vpon him. And hee smote him that he died.

16 Then said David vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anoynted.

17 ¶ Then David mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also hee bade them teach the children of Iudah to shoote, as it is written in the booke of \* I Iasher.)

19 O noble Israel, he is slaine vpon thy places: how are the mightie ouerthrowen!

20 \* Tell it not in Gath, nor publish it in the streetes of Askelon, least the daughters of the Philistines reioyce, least the daughters of the vn-

circumcised triumph.

21 Ye mountaines of Gilboa, vpon you be neither dewe nor raine, nor be there fieldes of offerings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not bene anoynted with oyle.

22 The bow of Ionathan neuer turned backe, neither did the sword of Saul returne empty from the blood of the slaine, and from the fate of the mightie.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deaths they were not diuided: they were swifter then eagles, they were stronger then lions.

24 Yee daughters of Israel, weepe for Saul, which clothed you in skarlet, I with pleasures, and hanged ornaments of gold vpon your apprell.

25 How were the mighty slaine in the middes of the battell! O Ionathan, thou wast slaine in thine hie places.

26 Woe is me for thee, my brother Ionathan: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of women: how are the mightie ouerthrowen, and the weapons of warre destroyed!

## C H A P. II.

1 David is anoynted King in Hebron. 9 Abner maketh Ish-boseth King ouer Israel. 15 The battell of the seruants of David and Ish-boseth. 32 The buriall of Asahel.

After this, David \* asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Iudah? And the Lord said vnto him, Goe vp. And David said, Whither shall I goe? Hee then answered, Vnto \* Hebron.

2 So David went vp thither, and his two wiues also, Abinoam the Izraelite, and Abigail Nabals wife the Carmelite.

3 And David brought vp the men that were with \* him, euery man with his household, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anoynted David King ouer the house of Iudah. And they tolde David, saying, \* that the men of Iabesh Gilead buried Saul.

5 And David sent messengers vnto the men of Iabesh Gilead, and said vnto them, Blessed are yee of the Lord, that yee haue shewed such kindeesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shewe mercy and \* truth vnto you: and I will recompense you this benefit, because ye haue done this thing.

7 Therefore now let your handes be strong, and be ye valiant: albeit your master Saul be dead, yet neuerthelesse the house of Iudah hath anoynted me \* King ouer them.

8 ¶ But Abner the sonne of Ner that was captain of Sauls hoaste, tooke Ish-boseth the sonne of Saul, and brought him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Ashurites, and ouer Izrael, and ouer Ephraim, and ouer Benjamin, and ouer \* all Israel.

10 Ish-boseth Sauls sonne was fourtie yeeres old when he began to reigne ouer Israel, and reigned two yeeres: but the house of Iudah followed David.

11 (And the time which David reigned in Hebron ouer the house of Iudah, was seuen yeeres and fixe \* moneths)

12 ¶ And Abner the sonne of Ner, and the seruants of Ish-boseth the sonne of Saul went

i Let their familie fields be burnt, and bring forth no fruit to offer to the Lord.

k They died both together in Gilboa.

l As rich garments and costly jewells.

m Either toward their husbands, or their children.

a By the meanes of the hie Priest, as 1. Sam. 22. 2. and 2. Sam. 5. 10.

b Which cite was also called Kirjath-arba, 1oth. 16. 15.

c In the time of his persecution.

\* 1. Sam. 31. 13.

d According to his promise, which is to recompense them, that are mercifull.

e So hast you shall not want a captain and defender.

f Once the eleven tribes.

g After this time was expired, he reigned ouer all the countrey 33 yeeres, Chap. 5. 5.

seeming to lamen the overthrow of the people of Israel.

As I fled in the chase.

Or, captiues.

As I fled in the chase.

Or, captiues.

He was in Amalekite borne, but renounced his country, and ioyned with the Hebræites.

Elis. stand vpon. I am for, because I am yet alive.

Elis. I stood vpon him.

\* Chap. 3. 37. and 15. 34.

After the lamentation, hee examined him againe. \* Psal. 105. 15.

Then are they purified for thy fault.

That they might be able to match their enemies the Philistines in that case.

1oth. 10. 13.

Or, righteously.

Meaning, Saul.

1oth. 1. 26.



out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the servants of David went out and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner said to Ioab, Let the young men now arise, and h play before vs. And Ioab said, Let them arise.

15 Then there arose and went ouer twelue of Benjamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelue of the seruants of David.

16 And euery one caught his<sup>1</sup> fellow by the head, and thrust his sword in his fellows side, so they fell downe together: wherefore the place was called Helkath-hazzurim, which is in Gibeon.

17 And the battell was exceeding fore that same day: for Abner and the men of Israel<sup>2</sup> fell before the seruants of David.

18 And there were three sonnes of Zeruiah there, Ioab, and Abihai, and Asahel. And Asahel was as light on foote as a wilde roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behinde him, and said, Art thou Asahel? And he answered, Yea.

21 Then Abner said, Turne thee either to the right hand or to the left, and take one of the yong men, and take thee his weapons: but Asahel would not depart from him.

22 And Abner said to Asahel, Depart from mee: I wherefore should I smite thee to the ground: how then should I be able to hold vp my face to Ioab thy brother?

23 And when hee would not depart, Abner with the hinder end of the speare smote him vnder the m<sup>th</sup> rib, that the speare came out behinde him: and hee fell downe there, and dyed in his place. And as many as came to the place where Asahel fell downe and dyed, stood still.

24 Ioab also and Abihai pursued after Abner: and the sunne went downe when they were come to the hill Ammah, that lieth before Giah, by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioab, and said, Shall the sword denoue for euer? knowest thou not, that it will be bitterness in the latter end: how long then shall it bee, or thou bid the people returne from following their brethren?

27 And Ioab said, As God liueth, if thou haddest not spoken, surely euery in the morning the people had departed euery one backe from his brother:

28 So Ioab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the p<sup>l</sup>aine, and went ouer Iorden, and passed through all Bithron till they came to Mahanaim.

30 Ioab also returned backe from Abner: and when hee had gathered all the p<sup>o</sup>ple together, there lacked of Dauids seruants nineteene men, and Asahel.

31 But the seruants of David had smitten of

Benjamin, and of Abners men, so that three hundred and threecore men dyed.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and when they came to Hebron, the day arose.

### CHAP. III.

1 Long warre betwene the houses of Saul and David.  
2 The children of David in Hebron. 3 Abner turneth to David. 4 Ioab killeth him.

There was then<sup>a</sup> long warre betwene the house of Saul and the house of David: but David waxed stronger, and the house of Saul waxed weaker.

2 ¶ And vnto David were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izreelite,

3 And his second, vva<sup>b</sup> Chileab of Abigail the wife of Nabal the Carmelite: and the third, Abialom the sonne of Maachab the daughter of Talmai the king of Gethur,

4 And the fourth, Adonijah the sonne of Haggith: and the fifth, Shephatiah the sonne of Abital:

5 And the sixth, Ithream by Elgah Dauids wife: these were borne to David in<sup>c</sup> Hebron.

6 ¶ Now while there was warre betwene the house of Saul and the house of David, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aijah. And Ish-bosheth sayd to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a<sup>d</sup> dogs head, which against Iudah do shew mercy this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of David, that thou charge mee this day with a fault concerning this woman?

9 ¶ So doe God to Abner, and more also, except, as the Lord hath sworne to David, euen so I doe to him,

10 To remouee the kingdome from the house of Saul, that the throne of David may bee stablished ouer Israel, and ouer Iudah, euen from Dan to Beth-sheba.

11 And hee durst no more answer to Abner: for hee feared him.

12 ¶ Then Abner sent messengers to David from this behalf, saying, Whole is <sup>g</sup> land: who should also say, Make couenant with me, and beholde, mine hand shall be with thee, to bring all Israel vnto thee.

13 Who said, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou comest to see me.

14 ¶ Then David sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer me my wife Michal, which I married for an hundred forekins of the Philistims.

15 And Ish-bosheth sent, and tooke her from her husband<sup>h</sup> Phaltiel the sonne of Laish,

16 And her husband went with her, and came weeping behinde her vnto Bahurim: then said Abner vnto him, Goe, and returne. So he returned.

17 ¶ And Abner had<sup>i</sup> communication with the Elders of Israel, saying, Ye fought for David

This God would consume David in his kingdome by the destruction of his aduersaries.

That is, without intermission endur- ing two yeres, which was the whole reigne of Ish-bosheth.

Who is called also Daniel, 1 Chron. 3. 1.

Within seven yeres and six months,

Does that offend me no more then a dog, for all my seruice done to thy fa- thers house?

We see how the wicked can not abide to be admo- nished of their sinners, but seek to their displeasure, which goes about to bring them from their wickednes.

Or, fierily.

1 Sam. 13. 15, 17.

1 Sam. 25. 44.

Rather let malice be bare toward Ish-bosheth, then for me to be bare to David.

Let vs see how they can handle their weapons.

Meaning, his aduersarietie.

Or, We field of strong men.

As if that these four and twenty were slaine,

Or, spoiles.

I why dost thou provoke me to kill thee?

Some take it, in those parts, where as the liuely parts lie: as the heart, the lungs, the liver, the milke, and the gall.

Shall we not make an end of murthering?

Or, If thou hadst not provoked them to battell, as vsa vsa.

Or, without fail.

Or, as the enemy.

in times paſt, that he might be your King.

18 Now then doe it : for the Lord hath ſpoken of D. uid, ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hands of the Philiftines, and out of the hands of all their enemies.

19 Alſo Abner ſpake † to Benjamin, and afterward Abner went to ſpeake with David in Hebron, concerning all that Iſrael was content with, and the whole ſonne of Benjamin.

20 So Abner came to David to Hebron, having twenty men with him, and David made a feaſt vnto Abner, and to the men that were with him.

21 Then Abner ſaid vnto David, I will riſe vp, and goe gather all Iſrael vnto my Lord the King, that they may make a covenant with thee, and that thou mayeſt reigne ouer all that thine heart deſireth. Then David let Abner depart, who went in peace.

22 ¶ And behold, the ſervants of David and Ioab came from the campe, and brought a great pray with them (but Abner was not with David in Hebron : for he had ſent him away, and he departed in peace.)

23 When Ioab, and all the hoſt that was with him were come, men told Ioab, ſaying, Abner the ſonne of Ner came to the King, and hee hath ſent him away, and he is gone in peace.

24 Then Ioab came to the King, and ſaid, What haſt thou done ? behold, Abner came vnto thee, why haſt thou ſent him away, and hee is departed ?

25 Thou knoweſt Abner the ſonne of Ner : for he came to deceive thee, and to know thy outgoing and ingoing, and to know all that thou doeſt.

26 ¶ And when Ioab was gone out from David, hee ſent meſſengers after Abner, which brought him againe from the well of Siriah vnknowing to David.

27 And when Abner was come againe to Hebron, \* Ioab tooke him aſide in the gate to ſpeake with him peaceably, and ſmote him vnder the fifth rib, that hee dyed, for the blood of \* Aſahel his brother.

28 ¶ And when afterward it came to Dauid eare, hee ſaid, I and my Kingdome are \* guiltieſe before the Lord for euer, concerning the blood of Abner the ſonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers houſe, that the houſe of Ioab be neuer without ſome that haue running iſſues, or leper, or that leane on a ſtaffe, or that doeth fall on the ſword, or that lacketh bread.

30 (So Ioab and Abihai his brother ſlew Abner, becauſe hee had ſlaine their brother Aſahel at Gibeon in battell.)

31 And David ſayd to Ioab, and to all the people that were with him, Rent your cloathes, and put on ſackcloth, and mourne <sup>m</sup> before Abner : and King David himſelfe followed the beere.

32 And when they had buried Abner in Hebron, the King liſt vp his voyce, and wept beſide the ſepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and ſayd, Dyed Abner \* as a foole dyeth ?

34 Thine hands were not bound, nor thy feete ryed in fetters of braſſe : but as a man ſalleth be-

fore wicked men, ſo diſdeſt thou fall, And all the people wept againe for him.

35 Afterward all the people came to cauſe David eate <sup>o</sup> meate while it was yet day, but David ſware, ſaying, So doe God to mee and more alſo, if I taſte bread, or ought els till <sup>ſ</sup> I ſunne be downe.

36 And all the people knew it, and it pleaſed them : as whatſoener the King did, pleaſed all the people.

37 For all the people and all Iſrael vnderſtood that day, how that it was not the Kings deed that Abner the ſonne of Ner was ſlaine.

38 And the King ſaid vnto his ſervants, Know ye not, that there is a prince and a great man fallen this day in Iſrael ?

39 And I am this day weake and newly anyointed King : and theſe men the ſonnes of Zeruiah be too hard for me : the Lord reward the doer of euill according to his wickedneſſe.

# C H A P. IIII.

5 Dauid and Rechab ſlay Iſh-boſheth the ſonne of Saul. 12 Dauid commaundeth them to be ſlaine.

And when Sauls \* ſonne heard that Abner was dead in Hebron, then his hands were <sup>b</sup> feeble, and all Iſrael was afraid.

2 And Sauls ſonne had two men that were captaines of bands : the one called Baanah, and the other called Rechab, the ſonnes of Rimmon, a Beerothite of the children of Benjamin : (for <sup>c</sup> Beeroth was reckoned to Benjamin,

3 becauſe the Beerothites fled to a Gittaim, and ſojournd there, vnto this day.)

4 And Ionathan Sauls ſonne had a ſonne that was lame on his feete: he was ſixe yeere olde when the tidings came of Saul and Ionathan out of Iſrael : then his nouriſe tooke him, and fled away. And as he made haſte to flee, the child fell, and began to halte, and his name was Mephiboſeth.

5 And the ſonnes of Rimmon the Beerothite, Rechab and Baan-h went and came in the heate of the day to the houſe of Iſh-boſheth (who ſlept on a bed at noone.)

6 And behold Rechab and Baan-h his brother came into the middes of the houſe as they would haue wheate, & they <sup>f</sup> ſmote him vnder the fifth rib, and fled.

7 For when they came into the houſe, hee ſlept on his bed in his bed chamber, & they ſmote him, and ſlew him, and behéaded him, and tooke his head, and gate them away through the plaine all the night.

8 And they brought the head of Iſh-boſheth vnto D. uid to Hebron, and ſaid to the King, Behold the head of Iſh-boſheth Sauls ſonne thine enemy, who fought after thy life : and <sup>ſ</sup> Lord hath augmented my Lord the King this day of Saul, and of his ſeede.

9 Then David answered Rechab and Baanah his brother, the ſonnes of Rimmon the Beerothite, and ſaid vnto them, As the Lord liueth, who had deliuered my ſoule out of all aduerſitie,

10 When one \* tolde mee, and ſayd that Saul was dead, (thinking to haue brought good tidings) I tooke him and ſlew him, in Ziklag, who thought that I would haue giuen him a reward for his tidings:

11 How much more when wicked men haue ſlaine a righteous perſon in his owne houſe, and

<sup>o</sup> According to their cuſtome, which was to banquet as buriall.

<sup>p</sup> It is expedient ſometimes to ſeekely to conceal in waite forwar, but alſo that it may appeare to others, to the intent that they may be ſatisfied.

<sup>q</sup> Or, ſuicide.

<sup>a</sup> That is, Iſh-boſheth.

<sup>b</sup> Meaning that he was diſcouraged.

<sup>c</sup> This city Beeroth was in the tribe of Benjamin, Iſa. 28.

<sup>d</sup> After the death of Saul, ſer ſea of the Philiftines.

<sup>e</sup> They diſguifed themſelves as merchants, which came to buy wheate.

<sup>f</sup> There is nothing fo vile and outrageous, which he wicked will not enterprize in hope of lucre and ſilence.

<sup>g</sup> Or, ſolace.

<sup>h</sup> Chap. 1. 16.

<sup>i</sup> Forasmuch as neither the example of him that ſlew Saul, nor dole to their maſter, nor the innocency of the perſon, nor reverence of the place, nor time did moue them, they deſerued not gracious pardonment.

<sup>1</sup> Eſt in the caſe of Benjamin.

<sup>2</sup> Who challenged the Kingdome, becauſe of their fathers ſin.

<sup>3</sup> Or, without harme.

<sup>4</sup> From waite againſt the Philiftines.

<sup>5</sup> Here appeareth the malicious mind of Ioab, who would haue had the King to ſlay Abner for his private grudges.

<sup>6</sup> 1. King. 2. 1.

<sup>7</sup> Or, ſeuerely.  
<sup>8</sup> Chapp. 2. 23.

<sup>9</sup> The Lord knoweth that I did not conſent to the murder.

<sup>10</sup> Abihai is ſaid to ſlay him with Ioab, becauſe he conſented to the murder.

<sup>11</sup> Meaning, before the corps.

<sup>12</sup> He declareth that Abner dyed not as wretch or villager, but as a valiant man might doe, being tranſcendently deſcended by the wicked.



upon his bed; shall I not now therefore require his blood at your hand, and take you from the earth? 12 Then David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them vp over the poole in Hebron: but they tooke the head of Ish-bosheth, and buried it in the sepulchre of \* Abner in Hebron.

## C H A P. V.

3 David is made King over all Israel. 7 Hee taketh the fort of Zion. 19 He asketh counsel of the Lord. 20 And overcometh the Philistims twice.

T Hen \* came all the tribes of Israel to David vnto Hebron, and said thus, Beholde, we are thy bones and thy flesh.

2 And in time past when Saul was our King, thou leddest Israel in out: and the Lord hath said to thee, \* Thou shalt feed my people Israel, and thou shalt be a captaine ouer Israel.

3 So all the Elders of Israel came to the king to Hebron: and King David made a covenant with them in Hebron \* before the Lord: and they anoynted David King ouer Israel.

4 ¶ David was thirtie yeere olde when he began to reigne: and he reigned seentie yeere.

5 In Hebron hee reigned ouer Iudah \* seuen yeere, and fixe monthes: and in Ierusalem hee reigned thirtie and three yeeres ouer all Israel and Iudah.

6 ¶ The King also and his men went to Ierusalem vnto the Jebusites, the inhabitants of the land: who spake vnto David, saying, Except thou take away the \* blinde and the lame, thou shalt not come in hither: thinking that David could not come thither.

7 But David tooke the fort of Zion: this is the citie of David.

8 Now David had said the same day, Whosoever smiteth the Jebusites, and getteth vp to the gutters and smiteth the lame and blinde, which Dauids soule hateth, I will preferre him: \* therefore they said, The blinde and the lame shall not come into that house.

9 So David dwelt in that fort, and called it the citie of David, and David built round about it, from \* Millo, and inward.

10 And David prospered and grewe: for the Lord God of hostes was with him.

11 ¶ Hiram also king of \* Tyrus sent messengers to David, and cedar trees, and carpenters, and masons for walles: and they built David an house.

12 Then David knew that the Lord had stablished him King ouer Israel, and that he had exalted his kingdom for his people Israels sake.

13 And David tooke him moe \* concubines and wiues out of Ierusalem, after hee was come from Hebron, and moe sonnes and daughters were borne to David.

14 \* And these be the names of the sonnes, that were borne vnto him in Ierusalem, Shammua, and Shobab, and Nathan, and Salomou,

15 And Ishar, and Elihu, and Nepheg, and Iaphia,

16 And Elisama, and Elida, and Eliphalet.

17 ¶ But when the Philistims heard that they had anoynted David king ouer Israel, all the Philistims came vp to seeke David: and when David heard, he went downe to afort.

18 But the Philistims came, and spread themselves in the valley of Rephaim.

19 Then David \* asked counsell of the Lord,

saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered David, Goe vp: for I will doubtlesse deliuer the Philistims into thine hands.

20 ¶ \* Then David came to Baal-perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before me, as waters be diuided asunder: therefore he called the name of that place, ¶ Baal-perazim.

21 And there they left their images, and David and his men \* burnt them.

22 Again the Philistims came vp, and spread themselves in the valley of \* Rephaim.

23 And when David asked counsell of the Lord, hee answered, Thou shalt not goe vp, but turne about behinde them, and come upon them ouer against the mulberie trees.

24 And when thou hearest the noise of one going in the tops of the mulberie trees, then remove: for then shall the Lord go out before thee, to smite the hoste of the Philistims.

25 Then David did so as the Lord had commanded him, and smote the Philistims from Geba, vntill thou came to \* Gezer.

## C H A P. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzzah is stricken, and dieth. 14 David daunteth before it. 16 and is therefore despised of his wife Michal.

A Gaine David gathered together all the ¶ chosen men of Israel, euen thirty thousand,

2 \* And David arose, and went with all the people that were with him from \* Baale of Iudah, to bring vp from thence the Arke of God, whose Name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in \* Gibeath, And Vzzah and Ahio the sonnes of Abinadab did driue the new cart.

4 And when they brought the Arke of God out of the house of \* Abinadab, that was at Gibeath, Ahio went before the Arke,

5 And David and all the house of Israel \* played before the Lord on all instruments made of fire, and on harpes, and on Psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ \* And when they came to Nachens threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

7 And the Lord was very wrath with Vzzah, and God \* smote him in the same place for his fault, and there he dyed by the Arke of God.

8 And David was displeased because the Lord had \* smitten Vzzah: and he called the name of the place, ¶ Perez-Vzzah vntill this day.

9 Therefore David that day feared the Lord, and said, Hew shall the Arke of the Lord come to me?

10 So David would not bring the Arke of the Lord vnto him into the city of David, but David carried it into the house of Obed-edom \* a Gittite.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite, three monthes, and the Lord blessed Obed-edom, and all his household.

12 And one tolde King David, saying, \* The Lord hath blessed the house of Obed-edom, and all that hee hath, because of the Arke of God: therefore

f By Abisath the Priest,

\* Isa. 28. 22.

Or, the place of confusion.

\* Chron. 14. 12.

g Meaning, the valley of giants, which David called Baal-perazim, because of his victorie.

h Which was in the tribe of Benjamin, but the Philistims did possess it.

Or, it is said.

\* 1 Chron. 17. 1. A This was a city in Iudah called also Kirith-jearim, 10. 15. 9.

b Which was an high place of the city of Baale.

\* 1 Sam. 7. 1.

c Praised God, and sang Psalms.

\* 2 Chron. 13. 10.

d Here wee see what danger it is to follow good intentions, or to deny any thing in Gods service without his expresse word.

¶ Eir. made a breach.

Or, thou shalt know.

e Who was a Levite, and had dwelt in Gittaim, 1 Chron. 15. 21.

\* 2 Chron. 15. 25.

\* Chap. 3. 31.

\* 1 Chron. 17. 1.

a Wee are thy kins, and most neere joynd vnto thee. \* Psal. 78. 72.

b That is, taking the Lord to witness: for the Arke was as yet in Abinadabs house. \* Chap. 3. 12.

c The children of God called idoles blinde and lame guides: therefore the Jebusites meant that they could proue that their gods were neither blinde nor lame. \* 1 Chron. 11. 6.

d The idoles were enterd no more into that place.

e He built from the towne house round about to his owne house. 1 Chron. 11. 9.

¶ Eir. 239.

\* 1 Chron. 9. 9.

\* 1 Chron. 3. 5.

\* 1 Chron. 14. 3.

28. 11. 16.





people Israel to be thy people for ever: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for ever the word that thou hast spoken concerning thy servant and his house, and doe as thou hast said.

26 And let thy Name bee magnified for ever by them that shall say, The Lord of hostes is the God ouer Israel: and let the house of thy servant Dauid be established before thee.

27 For thou, O Lord of hostes, God of Israel, hast revealed vnto thy servant, saying, I will build thee an house: therefore hath thy servant bene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy words be true, and thou hast tolde this goodnesse vnto thy servant.)

29 Therefore now let it please thee to blesse the house of thy servant, that I may continue for ever before thee: for thou, O Lord God, hast spoken it: and let thy house of thy servant be blessed for ever with thy blessing.

CHAP. VIII.

1 Dauid ouercometh the Philistims, and other strange nations, and maketh them tributaries to Israel.

After \* this now, Dauid smote the Philistims and subdued them, and Dauid tooke the bridle of bondage out of the hand of the Philistims.

2 And hee smote Moab, and measured them with a cord, and cast them downe to the ground: he measured them with two cords to put them to death, and with one full cord to keepe them alive: so became the Moabites Dauids seruants, and brought gifts.

3 Dauid smote also Hadadezer the sonne of Rehob king of Zobah, as hee went to recover his border at the riuier † Euphrates.

4 And Dauid tooke of them a thousand and seven hundred horsemen, and twentie thousand footmen, and Dauid destroyed all the charrets, but hee reserved an hundred charrets of them.

5 Then came the Aramites of Dimmesek to succour Hadadezer king of Zobah, but Dauid slewed the Aramites two and twentie thousand men.

6 And Dauid put a garison in e Aram of Dimmesek: and the Aramites became seruants to Dauid, and brought gifts. And the Lord saued Dauid wheresoener he went.

7 And Dauid tooke the shields of golde that belonged to the seruants of Hadadezer, & brought them to Jerusalem.

8 And out of Beth, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.

9 Then Toi king of Hamath heard how Dauid had smitten all the hostes of Hadadezer,

10 Therefore Toi sent Ioram his sounne vnto king Dauid, to salute him, and to † reioyce with him, because he had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought with him vessels of siluer, and vessels of gold, and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicated of all the nations, which he had subdued:

12 Of Hamath, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob king of Zobah.

13 So Dauid gave a name after that hee returned, and had slaine of the Aramites in the valley of salt eighteen thousand men.

14 And he put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid: whithersoener he went.

15 Thus Dauid reigned ouer all Israel, and executed iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah was ouer the hostes, and Iohaphat the sonne of Ahilud was Recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abimath were the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Iehoiada, and the Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers.

CHAP. IX.

9 Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba to see to the profit of his land.

And Dauid said, Is there yet any man left of the house of Saul, that I may shew him mercie for Ionathans sake?

2 And there was of the household of Saul a servant whose name was Ziba, and when they had called him vnto Dauid, the King said vnto him, Art thou Ziba? And he said, I thy servant am he.

3 Then the King said, Remaineth there yet none of the house of Saul, on whom I may shew the mercie of God? Ziba then answered the king, Ionathan hath yet a sonne \* Iame of his feere.

4 Then the King said vnto him, Where is he? And Ziba said vnto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lo-debar.

5 Then king Dauid sent, and tooke him out of the house of Machir the sonne of Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid said, Mephibosheth? And hee answered, Behold thy servant.

7 Then Dauid said vnto him, Feare not: for I will surely shew thee kindness for Ionathan thy fathers sake, and will restore thee all the fields of Saul thy father, and thou shalt eat bread at my table continually.

8 And he bowed himselfe, and said, What is thy servant, that thou shouldest looke vpon such a dead dog as I am?

9 Then the king called Ziba Sauls servant, and said vnto him, I haue giuen vnto thy masters † son all that pertained to Saul and to all his house.

10 Thou therefore and thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fiftene sonnes, and twentie seruants.)

11 Then said Ziba vnto the king, According to all that my lord the king hath commanded his servant, so shall thy servant doe, that Mephibosheth may eat at my table, as one of thy kings sons.

12 Mephibosheth also had a young sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Jerusalem: for he

Or, in Gethse.

Or, in all his enterprises.

Hee gave iudgement in controversy, and was mercifull toward the people.

Or, writer of Chron. ix.

Or, was one of the Cherethites.

The Cherethites and Pelethites were at the kings guard, and had charge of his person.

Because of mine oath and promise made to Ionathan.

1 Sam. x. 15.

Such mercie as shall be acceptable to God.

Chap. 4. 4.

Who was also called Eliam the father of Bathsheba Dauids wife.

Or, Land.

Meaning, a despised person.

Or, nephew.

Be ye proud of your seruices and goodness of his land, that they may be profitable.

That Mephibosheth may haue all things at commandment, as become a kings sonne.

This prayer is not a rehearsal, when we chiefly see Gods glory, and the accomplishment of his promise.

Elr. found his heart disposed.

Therefore I firmly beleue it shall come to passe.

Chro. 18. 12. 13. 14. 15.

Or, Moabites.

So that they payde no more tribute.

Hee slew two priests as is pleased him, and released the third.

Or, enlarged.

Elr. Bered.

Or, bought the best of silver charrets.

Or, the Syrians.

Or, of Damascus, that is, who dwelt there.

In that part of Syria, where Damascus was.

They payed tribute.

For the vse of the Temple.

Or, Antiochia.

Elr. to ask prayer.

Elr. his gift.

For seeing Dauid victorious, he was glad to intreat of peace.

Elr. in his hand.

Or, Syria, or Caldeia.







22 And hee said, While the childe was yet alive, I fasted, and wept: for I said, Who can tell whether God will have mercy on me, that the child may liue?

23 But now being dead, wherefore should I now fast? Can I bring him againe any more? I shall goe to him, but he shall not returne to mee.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, \* and she bare a sonne, and hee called his name Salomon: also the Lord loued him.

25. For the Lord had sent † by Nathan the P<sup>r</sup>ophet: therefore † he called his name Iedidiah, because the Lord loued him.

26 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the citie of the Kingdome.

27 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of waters.

28 Now therefore, gather the rest of the people together, & besiege the citie, that thou maiest take it, least † the victorie be attributed to mee.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 \* And hee tooke their kings crowne from his head, (which weighed a talent of gold, with precious stones) and it was set on Dauids head: & hee brought away the spoile of the citie in exceeding great abundance.

31 And hee carried away the people that was therein, and put them vnder sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into † file-kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

### CHAP. XIII.

14. Amnon Dauid sonne defileth his sister Tamar.

20 Tamar is comforted by her brother Absalom.

29 Absalom therefore killeth Amnon.

Now after this, so it was, that Absalom the sonne of Dauid hauing a fayre sister, whose name was Tamar, Amnon the sonne of Dauid loued her.

2 And Amnon was so fore vexed, that he fell sicke for his sister Tamar: for she was a virgin, and it seemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Ionadab, the senn of Shimeah Dauids brother: and Ionadab was a very subtil man.

4 Who said vnto him, Why art thou, the kings sonne, so leane from day to day? wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Abisaloms sister.

5 And Ionadab said vnto him, Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee let my sister Tamar come, and giue mee meat, and let her defile me in my sight, that I may see it, and eat it of her hand.

6 So Amnon lay downe, and made himselfe sicke: and when the king came to see him, Amnon said vnto the King, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may receive meat at her hand.

7 Then Dauid sent home to Tamar, saying, Goe now to thy brother Ammons house, and dress him meate.

8 ¶ So Tamar went to her brother Ammons house, and he lay downe: and shee tooke † flour, and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a pan, and powdered them out before him, but he would not eat. Then Amnon said, Cause yee euery man to goe out from mee: so euery man went out from him.

10 Then Amnon said vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when shee had set them before him to eat, hee tooke her, and said vnto her, Come, lie with mee, my sister.

12 But shee answered him, Nay, my brother, doe not force mee: for no such thing \* ought to be done in Israel: commit not this folly.

13 And I, which shall I cause my shame to goe: and thou shalt be as one of the fooles in Israel: now therefore, I pray thee, speake to the king, for hee will not denie me vnto thee.

14 Howbeit hee would not hearken vnto her voice, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that he hated wherewith hee hated her, was greater then the loue wherewith hee had loued her: & Amnon said vnto her, Vp, get thee hence.

16 And she answered him, ¶ There is no cause: this euill (to put me away) is greater then the other that thou diddest vnto me: but hee would not heare her,

17 But called his seruant that serued him, and said, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of diuers colours vpon her: for with such garments doe the Kings daughters that were virgins, apparelled) Then his seruant brought her out, & locked the doore after her.

19 And Tamar put ashes on her head, and rent the garment of diuers colours which was on her, and laide her hand on her head, and went her way, crying.

20 And Absalom her brother sayd vnto her, Hath Amnon thy brother bene with thee? Now yet hee is still; my sister: hee is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But when King Dauid heard all these things, he was very wroth.

22 And Absalom said vnto his brother Amnon neither good nor bad, for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Absalom had sheepehearers in Baal-hazor, which is beside Ephraim, and Absalom called all the kings sounes.

24 And Absalom came to the King, and said, Behold now, thy seruant hath sheepehearers: I pray thee, that the king with his seruants would goe with thy seruant.

25 But the King answered Absalom, Nay my sonne, I pray thee, let vs not goe all, least wee be chargeable vnto thee. Yet Absalom lay fore vpon him: howbeit hee would not goe, but † thanked him.

26. Then said Absalom, But, I pray thee, shall

Or, paste,

That is, the set; and them on a dish.

For the wicked are admitted to do that before men, which they are not afraid to commit in the sight of God.

\* Levit. 18, 9

Or, how shall I put away my shame? As a lewd and wicked person.

Or, for the sake of

Or, by

For that which was of diuers colours or pieces, in these days was had in great estimation, Gen. 37, 31 iudg. 5, 30

For though hee concealeth in his heart, yet hee dissembled it still occasioned him.

Or, in the plain of Baal-hazor.

To wit, to a banquet, thinking thereby to fulfill his wicked purpose.

Or, blessed

By this consideration he expressed his sorrow.

\* Math. 14. O To wit, the Lord.

a. Chron 12. 9. † Eiv. by the hand of.

To call him Salomon.

q. Absalom.

\* 1. Chron. 22. 9. Or, the oil of justice.

c. That is, the chiefest citie and where all the condempners are, is as good as taken.

† Eiv. my name be called upon it.

\* 1. Chron 20. 1. † That is: three-score pound after the common tale.

c. Signifying this as they were malicious enemies of God, so he put them to scull death.

a. Tamar was Absaloms sister both by father and mo her, and Ammons only by father.

b. And therefore kept in her fathers house, as virgins were accustomed.

c. How we see that there is no enterprise so wicked, that can laste seasonall to further it.

d. Meaning, some delicate and daintie meate.



I pretending to him  
king that Amnon  
was most deare  
vnto him.

m Such is the pride  
of the wicked  
masters, that in all  
their wicked com-  
mandements they  
thinke to be  
obeyed.

n Lamenting, as he  
that felt the wrath  
of God vpon his  
house, Chap. 12. 10.

† Elie. brauery  
was put in Afsa-  
loms mouth.

¶ Or, take it to  
heart.  
l Or, int.

¶ Or, one after ano-  
ther.

o That onely  
Amnon is dead.

¶ For Michah  
his mother was  
the daughter of this  
Talmi, Chap. 3. 3

l Or, testify

a That the king  
found him.

l Or, wife.

b In token of  
mourning: for they  
used anyoynt to  
some cheerefull.

† Elie put words in  
her mouth.

† Elie. Sawe.  
† Elie. a widow  
woman.

c Vnder this parable  
he describeth the  
death of Amnon  
by Abfalom.

not my brother! Amnon goe with vs? And the  
king answered him, Why should he go with thee?

27 But Abfalom was instant vpon him, and he  
sent Amnon with him, and all the kings children.

28 ¶ Now had Abfalom commanded his ser-  
uants, saying, Marke now when Ammons heart is  
merry with wine, and when I say vnto you, Smite  
Amnon, kill him, ferre not, for haue not I com-  
manded you be bold therefore, & play the men.

29 And the seruants of Abfalom did vnto A-  
mnon, as Abfalom had commanded: and all the  
kings sonnes arose, and euery man gate him vp  
vpon his mule, and fled.

30 ¶ And while they were in the way, tidings  
came to Dauid, saying, Abfalom hath slaine all the  
Kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments,  
and lay on the ground, and all his seruants stood  
by with their clothes rent.

32 And Ionadab the sonne of Shimeah Diuid  
brother answered and said, Let not my lord sup-  
pose that they haue slaine all the young men the  
Kings sonnes: for Amnon onely is dead, † because  
Abfalom had reported so, since hee forced his  
sister Tamār.

33 Now therefore let not my lord the King  
take the thing so grieuouly, to thinke that all  
the Kings sonnes are dead: ¶ for Amnon onely is  
dead.

34 ¶ Then Abfalom fled: and the yong man  
that kept the watch, lift vp his eyes, and looked,  
and behold, there came much people by the way  
of the hill side ¶ behind him.

35 And Ionadab said vnto the king, Behold, the  
kings sonnes come: as thy seruant said, so it is.

36 And as soone as hee had left speaking, be-  
hold, the kings sonnes came, and lift vp their  
voyses, and wept: and the king also and all his  
seruants wept exceedingly fore.

37 But Abfalom fled away, and went to P Tal-  
mai the sonne of Ammihur king of Gethur: and  
Dauid mourned for his sonne euery day.

38 So Abfalom fled, and went to Gethur, and  
was there three yeeres.

39 And king Dauid ¶ desired to go forth vn-  
to Abfalom, because he was pacified concerning  
Amnon, seeing he was dead.

#### CHAP. XIV.

2 Abfalom is reconciled to his father by the subtiltie  
of Ioab. 24 Abfalom may not see the Kings face.

25 The beautie of Abfalom. 30 Hee causeth  
Ioab to come to be burnt, and is brought to his fathers  
preference.

Then Ioab ¶ sonne of Zertiah perceiued, that  
the Kings heart was toward Abfalom.

2 And Ioab sent to Tekoah, and brought thence  
a ¶ subtil woman, and said vnto her, I pray thee,  
fine thy selfe to mourne, and now put on mourning  
apparell, and ¶ anyoynt not thy selfe with  
oyle: but be as a woman that had now long time  
mourned for the dead.

3 And come to the king, and speake on this  
maner vnto him, (for Ioab † taught her what he  
should say.)

4 ¶ Then the woman of Tekoah spake vnto  
the king, & fell downe on her face to the ground,  
and did obeisance, and said, † Helpe, O King.

5 Then the king said vnto her, What aileth  
thee? And she answered, I am indeed a † widow,  
and mine husband is dead:

6 And thine handmaid had two sonnes, and

they two stroue together in the field, (and there  
was none to part them) so the one smote the other,  
and flew him.

7 And behold, the whole family is risen  
against thine handmaid, and they said, Deliuher him  
that smote his brother, that we may kill him for  
the foule of his brother whom hee slew, and that  
wee may destroy the heire also: so they shall  
quench my sparkle which is left, and shall not  
leave to mine husband neither name nor poster-  
itie vpon the earth.

8 And the king said vnto the woman, Goe to  
thine house, and I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the  
King, My lord, O King, this e trefpasse on me,  
and on my fathers house, and the King and his  
throne be ¶ guiltlesse.

10 And the King said, Bring him to me that  
speaketh against thee, and he shall touch thee no  
more.

11 Then said she, I pray thee, let the king re-  
member the Lord thy God, that thou wouldest not  
suffer many reuengers of blood to destroy, lest  
they slay my sonne. And he answered, As the Lord  
liueth, there shall not one haire of thy sonne fall  
to the earth.

12 Then the woman said, I pray thee, let thine  
handmaid speake a word to my lord the King.  
And he said, Say on.

13 Then the woman said, Wherefore then hast  
thou so thought such a thing against the people  
of God? or why doeth the King, as one which is  
faultie, speake this thing, that hee will not bring  
againe his banished?

14 For we must needs die, and we are as water  
spilt on the ground, which cannot be gathered  
vp againe: neither doeth God ¶ spare any person,  
yet doeth hee appoint a meanes, not to cast out  
from him, him that is expellid.

15 Now therefore, that I am come to speake  
of this thing vnto my lord the King, the cause is  
that the people I haue made me afraid: therefore  
thine handmaid said, Now will I speake vnto the  
King: it may be that the king will performe the  
request of his handmaid.

16 For the king will heare, to deliuer his hand-  
maid out of the hand of the man that would de-  
stroy mee, and also my sonne from the inheritance  
of God.

17 Therefore thine handmaid said, The word  
of my lord the king shall now be † comfortable:  
for my lord the King is euen as an Angel of God  
in hearing of good and bad: therefore the Lord  
thy God be with thee.

18 Then the king answered, and said vnto the  
woman, Hide not from me, I pray thee, the thing  
that I shall aske thee. And the woman said, Let my  
lord the king now speake.

19 And the king said, Is not ¶ the hand of Ioab  
with thee in all this? Then the woman answered,  
and said, As thy foule liueth, my lord the King, I  
will not turne to the right hand nor to the left,  
from ought that my lord the king hath spoken:  
for euen thy seruant Ioab bade me, and he put all  
these thyings in the mouth of thine handmaid.

20 For to the intent that I should change  
the forme of speech, thy seruant Ioab hath done  
this thing, but ¶ my lord is wise according to the  
wisdom of an Angel of God, to vnderstand all  
things that are in the earth.

21 ¶ And the king said vnto Ioab, Behold

d Because he hath  
slaine his brother, he  
ought to be slaine  
according to the  
Law, Gen. 9. 6.  
Exod. 21. 12.

e As touching the  
breach of the Law  
which punisheth  
blood, let me beate  
the blame.

¶ Or, innocent.  
I sweare that they  
shall not reuenge  
the blood, which  
are many in num-  
ber.

g Why doest thou  
give contrary ten-  
tence in thy sonne  
Abfalom?

l Or, accept.  
h God hath pro-  
vided wayes (as  
frankincense) to fine  
them oft times,  
whom man iudgeth  
worthy death.

i For I thought  
they would kill  
this mine house.

† Elie. testifi-  
k It of great wil-  
dome to discern  
right from wrong.

l Hast not thou  
done this by the  
counsell of Ioab?

m By speaking to  
her in a parable  
then plainly.  
¶ Or, now canst  
thou see the  
right from the  
King.

n I have granted thy request.

† Ebr. bleſſed.

Conecting hereby his affection, and ſhewing ſome part of iuſtice to pleaſe the people.

Which weyed 6 li. 4. ounces after halfe an ounce the ſackel,

Or, poſſible. The wicked are impatient in their affections, and ſpare no violence to meaſure to compaſſion them.

If I have offended by reuenging my ſins & diſhonour: thus the wicked iuſtifie themſelves in their ſin.

Ebr. made him. Which weyed 6 li. 4. ounces after halfe an ounce the ſackel.

Or, manerſome.

That is, noting of what cite. or place he was.

Thus by ſlander, flattery and fauour the wicked ſeck preferment.

now, I haue \* done this thing: goe then, and bring the young man Abſalom againe.

22 And Ioab fell to the ground on his face, and bowed himſelfe and ſaid thankes ¶ King. Then Ioab ſayd, This day thy thankes knoweth, that I haue found grace in thy fight, my lord the king, in that the king hath fulfilled the request of his ſeruant.

23 ¶ And Ioab aroſe, and went to Geſhur, and brought Abſalom to Ieruſalem.

24 And the King ſayd, Let him ¶ turne to his owne houſe, and not ſee my face. So Abſalom turned to his owne houſe, and ſaw not the kings face.

25 Now in all Iſrael there was none to be ſo much prayed for beaſty as Abſalom: from the ſole of his foote euen to the top of his head there was no blemiſh in him.

26 And when he polled his head, (for at euery yeeres end he polled it: becauſe it was too heauy for him, therefore hee polled it) hee weighed the haire of his head at two hundred ¶ ſhekels by the kings weigt.

27 And Abſalom had three ſonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Abſalom dwelt the ſpace of two yeeres in Ieruſalem, and ſaw not the kings face.

29 Therefore Abſalom ſent for Ioab to ſend him to the King, but he would not come to him: and when he ſent againe, he would not come.

30 ¶ Therefore he ſaid vnto his ſeruants, Behold, Ioab hath a ſeldie by my place; and hath barley therein: goe, and ſet it ¶ on fire; and Abſaloms ſeruants ſet the field on fire.

31 Then Ioab aroſe, and came to Abſalom vnto his houſe, and ſayd vnto him, Wherefore haue thy ſeruants burnt my field with fire?

32 And Abſalom answered Ioab, Beholde, I ſent for thee, ſaying, Come thou hither, and I will ſend thee to the king, for to ſay, Wherefore art I come from Geſhur? It had bene better for me to haue bene there till: now therefore let mee ſee the kings face; and, if there be any trepaſſe in mee, let him kill mee.

33 Then Ioab came to the king, and told him: and hee called for Abſalom, who came to the king, and bowed himſelfe to the ground on his face before the king, and the king kiſſed Abſalom.

CHAP. XV.

2. The praſſes of Abſalom to aſpire to the kingdome.

14 Dauid and his flee. 31 Dauids prayer.

34 Huſhai ſent to Abſalom to diſcouer his cauſell.

After this, Abſalom ¶ prepared him chariots, and horſes, and fifty men to runne before him.

2 And Abſalom roſe vp early, and flood hard by the entring in of the gate: and euery man that had any ¶ matter, and came to the king for iudgement, him did Abſalom call vnto him, and ſayde, Of what city art thou? And hee answered, Thy ſeruant is of one of the ¶ tribes of Iſrael.

3 Then Abſalom ſayd vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Abſalom ſayd moreover, ¶ Oh that I were made Iudge in the land, that euery man which hath any matter of controuerſie, might come to mee, that I might doe him iuſtice.

5 And when any man came neere to him, and did him obeyſaunce, hee put forth his hand, and tooke him, and kiſſed him.

6 And on this manner did Abſalom to all Iſrael, that came to the King for iudgement: ſo Abſalom ¶ ſtate the hearts of the men of Iſrael.

7 ¶ And after a fourtie yeeres, Abſalom ſaid vnto the King, I pray thee, let mee go to Hebron, and render my vow which I haue vowed vnto the Lord.

8 For thy ſeruant vowed a vow when I remained at Geſhur, in Aram, ſaying, If the Lord (thall) bring mee againe indeed to Ieruſalem, I will ¶ ſerue the Lord.

9 And the King ſaid vnto him, Goe in peace. So he aroſe, and went to Hebron.

10 ¶ Then Abſalom ſent ſpyes throughout all the tribes of Iſrael, ſaying, When ye heare the ſound of the trumpet, ye ſhall ſay, Abſalom reigneth in Hebron.

11 ¶ And with Abſalom went two hundred men out of Ieruſalem, that were ¶ called; and they went in their ſimplicitie, knowing nothing.

12 ¶ Also Abſalom ſent for Ahithophel the Giſlonite Dauids counſeller, from his cite Giloh, while hee offered ſacrifices: and the treaſon was great: for ¶ people ¶ increaſed ſtill with Abſalom.

13 ¶ Then came a meſſenger to Dauid, ſaying, The hearts of the men of Iſrael are turned after Abſalom.

14 Then Dauid ſaid vnto all his ſeruants that were with him at Ieruſalem, Vp, and let vs flee: for wee ſhall not eſcape from ¶ Abſalom: make ſpeede to depart, leaſt he come ſuddenly and take vs, and bring euil vpon vs, and ſmite the cite with the edge of the ſword.

15 And the Kings ſeruants ſaid vnto him, Behold, thy ſeruants are ready to do according to all that my lord the king ſhall ¶ appoint.

16 So the king departed and all his houſhold ¶ after him, and the king left ten concubines to keepe the houſe.

17 And the king went forth and all the people after him, and taried in a ¶ place ¶ farre off.

18 And all his ſeruants went about him, and all the ¶ Cherethites and all the Pelethites, and all the Gittites, ¶ euen fixte hundred men which were come after him from Gath, went before the king.

19 Then ſaid the King to Ittai the Gittite, Wherefore commeſt thou alſo with vs? Returne and abide with the King, for thou art a ſtranger, depart thou therefore to thy place.

20 Thou cameſt yeſtaday, and ſhould I cauſe thee to wander to day and goe with vs? I will go whither I can: therefore returne thou, and cary againe thy ¶ brethren: mercie and ¶ truth be with thee.

21 And Ittai answered the King, and ſaid, As the Lord liueth, and as my lord the king liueth, in what place my lord the king ſhall be, whether in death or life, euen there ſurely will thy ſeruant be.

22 Then Dauid ſaid to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the country wept with a loude voyce, and all the people went forward, but the King paſſed ouer the brooke Kidron: and all the people went ouer toward the way of the wilderness.

24 ¶ And loe, Zadok alſo ¶ was there, and all the Leuites with him, ¶ bearing the Arke of the covenant of God: and they ſet downe the Arke of God, and Abiathar went ¶ vp vntill the people were all come out of the cite,

By enticing them from his father to himſelfe, ¶ counting from the time that the Iſraelites had ſet a king of Samu- el.

By offering a peace offering, which was lawfull to doe in any place.

And bid to his leaſt in Hebron,

Ebr. went and, increaſed.

whose heart he ſaw that Satan had poſſeſſed, that he would leaue no miſchiefe vnat- tempted.

Ebr. chuſe.

Ebr. at his ſeeth.

Or, houſe. To wit, from Ieruſalem.

These were as the kings guard, or as ſome write, his counſellers. ¶ Who ſome write was the kings ſonne of Gath.

Meaning, them ¶ in his family. ¶ In God require thee thy friendſhip and ſollicitie.

To wit, the ſon hundred men.

which was the charge of the Kohathites, Num. 4. 2. ¶ To Randby the Arke.



25 Then the King said vnto Zadok, Carry the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring mee againe, and shew me both it, and the Tabernacle thereof.

26 But if he thus say, I haue no delight in thee, behold, I here am I, let him doe to mee as seemeth good in his eyes.

27 The King said againe vnto Zadok the Priest, Att not thou a \* Seer? returne into the citie in peace, and your two sonnes with you, to wit, Ahimaz thy sonne, and Ionathan the sonne of Abiathar.

28 Behold, I will tarie in the fields of the wilderness, vntill there come some word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they taried there.

30 And Dauid went vp to the mount of olines, and wept as he went vp, and had his head covered, and went barefooted: and all the people that was with him, had every man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: and Dauid said, O Lord, I pray thee, turne the counsell of Ahithophel into foolishnesse.

32 ¶ Then Dauid came to the top of § mount where he worshipped God: and behold, Hushai § Archite came against him with his coate torne, and hauing earth vpon his head.

33 Vnto whom Dauid sayd, If thou goe with mee, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I will be thy a seruant, O King (as I haue bene in time past thy fathers seruant, so will I now be thy seruant) then thou mayest bring me the counsell of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoever thou shalt heare out of the Kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Beholde, there are with them their two sonnes: Ahimaz Zadoks sonne, and Ionathan Abiathars sonne: by them also shall yee send mee every thing that ye can heare.

37 So Hushai Dauids friend went into the citie: and Absalom came into Ierusalem.

### CHAP. XVI.

1 The infidelity of Ziba. 5 Shimee curseth Dauid. 16 Hushai cometh to Absalom. 21 The counsell of Ahithophel for the concubines.

W Hen Dauid was a little past the top of the hill, behold, Ziba the seruant of Mephibosheth met him with a couple of asses saddled, and vpon them two hundredth cakes of bread, and an hundredth bunches of raisins, and an hundredth of § dried figges, and a bottle of wine.

2 And the King said vnto Ziba, What meanest thou by these? And Ziba said, They be asses for the kings household to ride on, &c bread, and dried figges for the yong men to eate, and wine, that the faint may drinke in the wilderness.

3 And the King said, But where is thy masters sonne? Then Ziba answered the King, Behold, he remaineth in Ierusalem: for he said, This day shall the house of Israel restore mee the Kingdome of myf ther.

4 Then said the King to Ziba, Behold, thine

are all that pertained vnto Mephibosheth. And Ziba said, \* I beseech thee, let me finde grace in thy sight, my lord, O King.

5 And when King Dauid came to \* Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei, the sonne of Gera: and he came out and cursed.

6 And he cast stones at Dauid, and at all the seruants of King Dauid: and all the people, and all the men of warre were on his a right hand, and on his left.

7 And thus sayd Shimei when he cursed, Come forth, come forth thou \* murderer, and \* wicked man.

8 The Lord hath brought vpon thee all the blood of the house of Saul, in whose blood thou hast reigned: and the Lord hath deliuered thy Kingdome into the hand of Absalom thy sonne: and behold, thou art taken in thy wickednesse, because thou art a murderer.

9 Then said Abiathar the sonne of Zeruiah vnto the King, Why doth \* this dead dog curse my lord the King? let me goe, I pray thee, and take away his head.

10 ¶ But the King sayd, What haue I to doe with you, yee sonnes of Zeruiah? for he curseth euen because the Lord hath bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

11 And Dauid sayd to Abiathar, and to all his seruants, Behold, my sonne which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Lemim! Suffer him to curse: for the Lord hath bidden him.

12 It may bee that the Lord will looke on § mine affliction, and § doe me good for his cursing this day.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as hee went, and threw stones against him, and cast dust.

14 Then came the King and all the people that were with him weary, and refreshed themselves b there.

15 ¶ And Absalom, and all the people the men of Israel, came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite, Dauids friend, was come vnto Absalom, Hushai sayd vnto Absalom, \* God saue the King, God saue the King.

17 Then Absalom sayd to Hushai, Is this thy kinnesse to thy friend? Why wentest thou not with thy friend?

18 Hushai then answered vnto Absalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And † moreover, vnto whom shall I doe seruice? not to his sonne; as I serued before thy father, so will I be before thee.

20 ¶ Then spake Absalom to Ahithophel, Give counsell what we shall doe.

21 And Ahithophel sayd vnto Absalom, Go in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare that thou art abhorred of thy father, the bands of all that are with thee, shall be strong.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

Or, his aduocate.

27 The faithfull in all their afflictions shew themselves obedient to Gods will  
\* 1 Sam. 9. 9.

§ With a sack and dust in signe of sorrow.

§ The counsell of the crafty worldlings doth more harme then the open force of the enemie.

n Though Hushai dissembled hate at the Kings request, yet may we not vie this example to excuse our dissimulation.

a Which was the hill of Olives, Chap. 15. 30.

§ Or, figge cakes

b Commonly there are no viler traitors then they, which vnder pretence of friendship steale others.

\* Ebr. I moue ship.

c Which was a citie in the tribe of Benjamin.

d That is, round about him.

\* Ebr. man of blood. \* Ebr. man of blood.

e Reproaching him, as though by his means Mephibosheth and Abner were slain.

\* 1 Sam. 24. 15. and Chap. 3. 8.

f Dauid felt that this was the judgement of God for his sinne, and therefore humbled himselfe to his God.

g Or, my teares g Meaning that the Lord will send comfort to him, when they are oppressed.

h To wit, at Bethulim.

i Ebr. He the King liue.

j Meaning, Dauid.

k Ebr. his friend time.

l Suspecting the charge of the Kingdome, and so his owne continuance, he giueth such counsell as might more hinder his fathers restoration: and also declare to the people that Absalom was in high contempt.

It was so esteemed for the successe thereof.

23 And the counsell of Abithophel which he counsell'd in those dayes, was like as one had ask'd 1 counsell at the oracle of God: so was all the counsell of Abithophel both with Dauid and with Absalom.

CHAP. XVII.

7 Abithophels counsell is ouerthrowne by Hushai. 14 The Lord had fo ordained. 19 The Priests omes are hidde in the well. 22 Dauid goeth ouer Iorden.

23 Abithophel hangech himselfe. 27 They bring victuals to Dauid.

M Oreouer, Abithophel said to Absalom, \* Let me chuse out now twelue thousand men, and I will vp and follow after Dauid this night,

2 And I will come vpon him: for he is weary, and weake handed: so I will feare him, and all the people that are with him shall flee, & I will smite the king onely,

3 And I will bring againe all the people vnto thee, and when all shall retaine, (b the man whom thou seekst being slaine) all the people shall be in peace.

4 And the saying ↑ pleased Absalom well, and all the Elders of Israel.

5 Then said Absalom, Call now Hushai † Archite also, & let vs heare likewise what hee saith.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Abithophel hath † spoken thus: shall we doe after his saying, or not tell thou.

7 Hushai then answered vnto Absalom, The counsell that Abithophel hath giuen, is not good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde as a beare robbed of her whelps in the field: altho thy father is a valiant warrior, and will not † lodge with the people.

9 Behold, hee is hid now in some caue, or in some place: and though some of them be ouerthrowne at the first, yet the people shall heere, and say, The people that follow Absalom, \* be ouerthrowne.

10 Then he also that is valiant, whose heart is as the heart of a lion, shall \* strike and slay: for all Israel knoweth that thy father is valiant, and they which be with him, flout men.

11 Therefore my counsell is this, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the fird of the Sea in number, and that thou go to battell in thine owne person.

12 So shall wee come vpon him in some place, where we shall find him, and I wee will vpon him as the dew, falleth on the ground: and of all the men that are with him, wee will not leaue him one.

13 Moreover, if he be gotten into a citie, then shall all the men of Israel bring repes to that citie, and we will draw it into the riuier, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite, is better then the counsell of Abithophel: for the Lord hath † determined to destroy the † good counsell of Abithophel, that the Lord might bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priest, Of this and that manner did Abithophel and the elders of Israel counsell Absalom: and thus and thus haue I counsell'd.

16 Now therefore send quickly, and bidde

Dauid, saying, Tarie not this night in the fields of the wilderness, but rather get thee ouer, least the king be decour'd, and all the people that are with him.

17 ¶ Now Jonathan and Ahimaaz abode by † En-rogel: (for they might not be seene to come into the citie) and a maid went, and told † them, and they went and shewed king Dauid.

18 Neuerthelesse, a young man saw them, and told it to Absalom. Therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wife tooke and spread a couering ouer the well's mouth, and spread grounde corne thereon, that the thing should not be knowne.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They be gone ouer the † brocke of water. And when they had sought them, and could not finde them, they returned to Ierusalem.

21 And as soon as they were departed, the other came out of the well, and went and told king Dauid, and said vnto him, Vp, and get you quickly ouer the water: for † such counsell hath Abithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Iorden: vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

23 ¶ Now when Abithophel saw that his counsell was not followed, hee sadded his asse, & arose, and hee went home vnto his citie, and put his household in order, and † hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iorden, hee, and all the men of Israel with him.

25 And Absalom made Amasa captain of the hoste in the stead of Ioab: which Amasa was a mans sonne named Ithraim, an Israelite, that went in to Abigail the daughter of \* Nahash, sister to Zeruah Ioabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahab, ouer of Rabbith of the children of Ammon, and Machir the sonne of Ammiel ouer of Lo-debar, and Bazelai the Gileadite ouer of Rogel

28 \* Brought beds, and hafens, and earthen vessels, and wheat, and barley, and floore, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought honie, and butter, and sheepe, and cheefe of kine, for Dauid, and for the people that were with him, to eat: for they said, The people is hungry, and wearie, and thirstie in the wilderness.

CHAP. XVIII.

2 Dauid diuidenth his armie into three parts. 9 Absalom is hanged, slaine, and cast into a pit. 33 Dauid lamenteth the death of Absalom.

T Hen Dauid \* numbred the people that were with him, & set ouer them captaines of thousands, and captaines of hundreds.

2 And Dauid sent forth the third part of the people vnder the hand of Ioab, and the third

f That is, ouer Iorden.

g Or, the well of Rogel.

g Meaning, the messige from thine fathers.

h Thus God sendeth succour to his, in their greatest dangers.

i The Chaldees rent Ierusalem: Now they haue passed the Iordan.

k To wit, to pursue thee with all haste.

l They travelled all night, and by morning had all their company passed ouer.

m Gods iust vengeance cometh in this life: it is powred on them which are enemies, traitours, or persecutors of his Church.

n who was also called Ithai Dauids father.

o God sheweth himselfe most libeall to his, when they seeme to be utterly destitute.

p For certaine of the Rubenites, Gadites and of the halfe tribe, could not bære the infidelity of the sonne against the father, and therefore ioyned with Dauid.

a The wicked are so greedy to execute their malice, that they leaue no occasion, that may further the same.

b Meaning, Dauid

† Abithophel is the eye of Absalom.

† Abithophel is in his mouth.

g Or giuen such counsell.

e Hushai sheweth himselfe faithfull to Dauid, in that hee reprooeth this wicked counsell and purpose.

f Or stay all right.

\* Hee haue already, vnto me.

\* Elts. me.

g Or, we will campe against him.

† Or, vnto me.

4 That counsell which seemed good at the first to Absalom, was false.

e For by the counsell of Hushai, hee went to the battell, where hee was destroyed.



part vnder the hand of Abſſai Iobbs brother, the ſon of Zeruiah : and the other third part vnder the hand of Ittai the Gittite. And the King ſaid vnto the people, I will goe with you my ſelfe alſo.

3 But the people answered, Thou ſhalt not go forth : for if we flee away, they will not regard vs, neither will they paſſe for vs, though halfe of vs were ſlaine : but thou art now worth ten thouſand of vs : therefore now it is better that thou ſuccour vs out of the citie.

4 Then the King ſaid vnto them, What ſeemeth you beſt, that will I doe. So the king ſtood by the gate ſide, and all the people came out by hundreds and by thouſands.

5 And the king commanded Ioab and Abſſai, and Ittai, ſaying, Entreate the yong man Abſalom gently for my ſake. And all the people heard when the King ſaw all 5 Captaines charge concerning Abſalom.

6 So the people went out into the field to meeete Iſrael, and the battell was in the wood of Ephraim :

7 Where the people of Iſrael were ſlaine before the ſeruants of David : ſo there was a great ſlaughter that day, *even* of twintie thouſand.

8 ¶ For the battell was ſcattered ouer all the country : and the wood deuoured much more people that day then did the ſword.

9 ¶ Now Abſalom met the ſeruants of David, and Abſalom rode vpon a mule, and the mule came vnder a great thicke oake : and his heade caught hold of the oake, and he was taken vp ¶ betweene the heauen and the earth : and the mule that was vnder him went away.

10 And one that ſaw it, told Ioab, ſaying, Behold, I ſaw Abſalom hanged in an oake.

11 Then Ioab ſaid vnto the man that tolde him, And haſt thou indeed ſeene? why then didſt not thou there ſmitte him to the ground, and I would haue giuen thee ten \*ſhekels of ſiluer, and a girdle?

12 Then the man ſaid vnto Ioab, Though I ſhould receive a thouſand ſhekels of ſiluer in mine hand, yet would I not lay mine hand vpon the Kings ſonne : for in our hearing the King charged thee, and Abſſai, and Ittai, ſaying, Beware leaſt any touch the yong man Abſalom.

13 If I had done it, it had bene ¶ the danger of my life : for nothing can be hid from the King: yea, thou thy ſelfe wouldeſt haue bene againſt me.

14 Then ſaid Ioab, I will not thus tarie with thee, And he tooke three darts in his hand, and thruſt them ¶ through Abſalom, while he was yet a liue in the mids of the oake,

15 And ten ſeruants that bore Iobbs armour, compaſſed about and ſmote Abſalom, & ſlew him.

16 Then Ioab ¶ blew the trumpet, and the people returned from purſuing after Iſrael : for Ioab had backe the people.

17 And they tooke Abſalom, and caſt him into a great ¶ pit in the wood, and laid a mightie great heape of ſtones vpon him: and all Iſrael ſied euery one to his tent.

18 Now Abſalom in his life time had taken and reared him vp a pillar, which is in the \* Kings dale : for he ſaid, I haue no ſonne to keepe my name in remembrance : and he called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

19 ¶ Then ſaid Ahimaz the ſonne of Zadok,

I pray thee, let mee runne and beere the King tidings that the Lord hath ¶ deliuered him out of the hand of his enemies.

20 And Ioab ſaid vnto him, Thou ſhalt not be the meſſenger to day, but thou ſhalt beere tidings another time, but to day thou ſhalt beere none: for the Kings ſonne is dead.

21 Then ſayd Ioab to Cuiſi, Go tell the King what thou haſt ſeene. And Cuiſi bowed himſelfe vnto Ioab, and ranne.

22 Then ſayd Ahimaz the ſonne of Zadok againe to Ioab, What, I pray thee, if I alſo runne after Cuiſi? and Ioab ſayd, Wherefore now wilt thou runne my ſonne, ſeeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then hee ſayd vnto him, Runne. So Ahimaz ranne by the way of the plaine, and overwent Cuiſi.

24 Now David fate betweene the two ¶ gates. And the watchman went to the top of the gate vpon the wall, and liſt vp his eyes, and ſawe, and behold, a man came running alone.

25 And the watchman cried, and told the king, And the King ſayd, If he be alone, ¶ hee bringeth tidings. And he came ſpace, and drew neere.

26 And the watchman ſaw another man running, and the watchman called vnto the porter, and ſayd, Behold, another man runneth alone. And the King ſayd, He alſo bringeth tidings.

27 And the watchman ſayd, ¶ Me thinkeith the running of the foremolt ¶ like the running of Ahimaz the ſonne of Zadok. Then the King ſayd, Hee is a ¶ good man; and commeth with good tidings.

28 And Ahimaz called, and ſayd vnto the King, Peace be ¶ with thee : and he fell downe to the earth vpon his face before the King, and ſayd, Bleſſed be the Lord thy God, who hath ¶ thruſt vp the men that liſt vp their hands againſt my Lord the King.

29 And the King ſayd, Is the yong man Abſalom ¶ liſe? And Ahimaz answered, When Ioab ſent the Kings ¶ ſeruant, and me thy ſeruant, I ſaw a great tumult, but I knew not what.

30 And the King ſayd vnto him, turne aſide, and ſtand here : ſo he turned aſide, and ſtood ſtill.

31 And behold, Cuiſi came, and Cuiſi ſayd, ¶ Tidings, my lord the King: for the Lord hath deliuered thee this day ¶ out of the hand of all that roſe againſt thee.

32 Then the King ſayd vnto Cuiſi, Is the yong man Abſalom ¶ liſe? And Cuiſi answered, The enemies of my lord the King, and all that riſe againſt thee to doe thee hurt, be as that yong man is.

33 And the King was ¶ moued, and went vp to the chamber ouer the gate, and wept : and as hee went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom : would God I had died for thee, O Abſalom, my ſonne, my ſonne.

### CHAP. XIX.

7 Ioab encourageth the king. 8 David is reſtored. 23 Shimei is pardoned. 24 Mephiboſeth meeteth the king. 30 Barzilai departeth. 41 Iſrael ſtriveth vnto Iudah.

And it was told Ioab Behold, the King weepeth and mourneth for Abſalom.

2 Therefore the ¶ victory of that day was turned into mourning to alſy people : for the people heard ſay that day . The King ſoroweth for his ſonne.

† Ebr. iudged.

g For Ioab bare a good affection to Ahimaz, and doubted how David would take the report of Abſaloms death.

h He ſate in the gate of the city of Aſſa-naim.

† Ebr. tidings came in his mouth.

† Ebr. I ſee the running.

i He had experience of his fidelity, Chap. 17. 24.

† Or, deliuered vp.

k To wit, Cuiſi, who was an Ethiopian.

† Ebr. tidings is thought.

l Becauſe he conſidered both the judgement of God againſt his ſonne, and could not otherwiſe hide his fatherly affection toward his ſonne.

† Ebr. ſituation, or deliuerance.

g Signifying, that a good gouernour ought to be ſo deſtinate his people, that they will rather loſe their liues, then that ought ſhould come vnto him.

g So called, becauſe the Ephraimites (as ſome ſay) fed their cattell beyond Iordan in this wood.

g This is a terrible example of Gods vengeance againſt them that are rebells or diſobedient to their parents.

\* Gen. 23. 15.

† Ebr. ſwore vpon my hand.

† Ebr. a lie againſt my ſoul.

† Ebr. in the heart of Abſalom.

d For he had pity of the people, which was ſeduced by Abſaloms flattery. e That God turned his vain glory to ſhame.

\* Gen. 14. 17. f It ſeemed that God had puniſhed him in taking away his children, Chap. 16. 27.

Or, by stratie.

As they doe that  
mouche.

At Mahanaim.

Riv. beens right in  
thine eye.Eke to the heart  
of thy servants.Where the most  
refore of the people  
haunted.Every one blamed  
another and throe  
who should first  
bring him home.That they should  
reproove the negli-  
gence of the Elders.  
leaving the people  
waste to forwarde.By this policie  
David thought that  
by winning of the  
captains, he should  
have the hearts of  
all the people.Who had before  
reulled him.  
Chap 16. 13.

Chap. 16. 9.

Chap. 16. 15.  
He too in his adven-  
ture he was his  
most cruel enemy,  
and now in his  
prosperitie, seeketh  
by flattery to creepe  
into favour.

3 And the people went that day into the citie  
secretly, as people confounded hide themselves  
when they rise in battell.

4 So the King hid his face, and the king cried  
with a loud voyce, My sonne Absalom, Absalom  
my sonne, my sonne.

5 Then Iob came into the house of the  
King, and sayd, Thou hast shamed this day the  
faces of all thy servants, which this day have suted  
thy life, and the lives of thy sonnes, and of thy  
daughters, & the lives of thy wives, and the lives  
of thy concubines,

6 In that thou lovest thine enemies, and ha-  
test thy friends: for thou hast declared this day,  
that thou regardest neither thy princes, nor ser-  
vants: therefore this day I perceive, that if Absa-  
lom had lived, and we all had died this day, that  
then it would have pleased thee well.

7 Now therefore vp, come out, and speake  
thou comfortably vnto thy servants: for I sweare  
by the Lord, except thou come out, there will not tary  
one man with thee this night: and that will be  
worfe vnto thee, then all the euill that fell on thee  
from thy youth hitherto.

8 Then the king arose, and sate in the gate:  
and they told vnto all the people, saying, Behold,  
the king doeth sit in the gate: and all the people  
came before the king: for Israel had fled euery  
man to his tent.

9 Then all the people were at strife thro-  
uout all the tribes of Israel, saying, The King  
sued vs out of the hand of our enemies, and hee  
deliuered vs out of the hand of the Philistims, and  
now he is fled out of the land for Absalom.

10 And Absalom, whom we anoynted ouer vs,  
is dead in battell: therefore why are ye so slow to  
bring the king againe?

11 But King David sent to Zadok and to Abi-  
athar the e Priests, saying, Speake vnto the Elders  
of Iudah, and say, Why are ye behind to bring  
the King againe to his house, (for the saying of all  
Israel is come vnto the King, *even to his house.*)

12 Ye are my brethren: my bones and my flesh  
are ye: Wherefore then are ye the last that bring  
the King againe?

13 Also say yee to Amasai, Art thou not my  
bone and my flesh? God doe so to mee, and more  
also, if thou be not captain of the hoste to mee for  
euer in the roome of Iob.

14 So he bowed the hearts of all the men of  
Iudah, as of one man: therefore they sent to the  
King, saying, Returne thou with all thy seruants.

15 So the king returned, and came to Ior-  
den. And Iudah came to Gilgall, for to goe to  
meete the king, and to conduct him ouer Iorden.

16 And Shimei the Sonne of Gera, the sonne  
of Iemini, which was of Bahurim, halted and  
came downe with the men of Iudah to meete king  
David,

17 And a thousand men of Benjamin with him,  
and Ziba the servant of the house of Saul, and  
his fifteene sonnes and twenty seruants with him:  
and they went ouer Iorden before the king.

18 And there went ouer a boate to cary ouer  
the kings household, and to do him pleasure. Then  
Shimei the sonne of Gera fell before the king,  
when he came ouer Iorden,

19 And said vnto the king, Let not my lord  
impute \* wickednes vnto mee, nor remember the  
thing that thy seruant did \* wickedly when my  
lord the king departed out of Ierusalem, that

the king should wke it to his heart.

20 For thy servant doeth knowe, that I haue  
done amisse: therefore behold, I am the first this  
day of all the house of Ioseph that am come to  
goe downe to meete my lord the king.

21 But Abiathar the sonne of Zeruiah answered,  
and said, Shall not Shimei die for this, because he  
cursed the Lords anoynted?

22 And David said, What haue I to doe with  
you, ye sonnes of Zeruiah, that this day ye should  
be aduersaries vnto me: I shall therefore any man die  
this day in Israel: for doe not I know that I am  
this day king ouer Israel?

23 Therefore the king said vnto Shimei, Thou  
shalt not die, and the king sware vnto him.

24 And Mephiboseth the sonne of Saul  
came downe to meete the king, and had neither  
washed his feete, nor dressed his beard, nor wa-  
shed his clothes from the time the king departed,  
vntill he returned in peace.

25 And when I he was come to Ierusalem, and  
met the king, the king said vnto him, Wherefore  
wenteft not thou with me, Mephiboseth?

26 And he answered, My lord the King, my  
servant deceiued me: for thy seruant said, I would  
haue mine ass failed to ride thereon, for to goe  
with the king, because thy seruant is lame.

27 And he hath \* accused thy seruant vnto my  
lord the king: but my lord the king is as an  
Angel of God: doe therefore thy pleasure.

28 For all my fathers house were a but dead  
men before my lord the king, yet diddest thou set  
thy seruant among them: it didd eate at thine  
owne table: what right therefore haue I yet to  
crie any more vnto the king?

29 And the king said vnto him, Why speakest  
thou any more of thy matters? I haue said, Thou,  
and Ziba, diuide the lands.

30 And Mephiboseth laide vnto the king, Yea,  
let him take all, seeing my lord the king is come  
home in peace.

31 Then Barzillai the Gileadite came downe  
from Rogelim, and went ouer Iorden with the  
king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, *euene*  
fourscore yeere olde, and hee had prouided the  
king of sustenance, while hee lay at Mahanaim; for  
hee was a man of very great substance.

33 And the king said vnto Barzillai, Come  
ouer with mee, and I will feede thee with mee in  
Ierusalem.

34 And Barzillai said vnto the king, I Howe  
long haue I to liue, that I should goe vp with the  
king to Ierusalem?

35 I am this day fourscore yeere olde; and  
can I dickeine betweene good or euill? Hath thy  
seruant any taste in that I eat, or in that I drinke?  
Can I heare any more the voyce of singing men  
and women? wherefore then should thy seruant  
be any more a burthen vnto my lord the king?

36 Thy seruant will goe a litle away ouer Ior-  
den with the king, and why will the king recom-  
pense it me with such a reward?

37 I pray thee, let thy seruant turne backe  
again, that I may die in mine owne citie, and be  
buried in the graue of my father and of my mo-  
ther: but behold thy seruant Chimham, let him  
goe with my lord the King, and doe to him what  
shall please thee.

38 And the king answered, Chimham shall go  
with

By Tophet he  
meant Ephraim,  
Manasse and ben-  
iamin (whereof he  
was) because these  
three were vnder  
one standard,  
Num. 1. 19.

By my hands, as  
during my life, as  
saide the King.  
a. b. p.

When Mephibo-  
seth came at Ieru-  
salem had met the  
King.

Chap. 16. 32

He was able for his wife-  
dom to iudge in all  
matters.  
He was worthy to  
die for Sauls cruelty  
toward thee.

David did euill  
in taking his lands  
from him before he  
knew the cause, but  
much worse, that  
knowing the  
truth, he did not  
restitute them.

Ele. how many  
does a cher yered  
of my life?

He thought it not  
meete to receive  
benefits of him to  
whom he was not  
able to do service  
again.

My soune;



Or, shaft.

with mee, and I will doe to him that thou shalt be content with: and whatsoever thou shalt require of mee, that I will doe for thee.

Or, bade him farewell.

39 So all the people went our Iorden: and the king passed over: and the king killed Barzilai, and he blessed him, and he returned vnto his owne place.

Where the ribe of Iudah tried to retene him. Which had taken part with the King

40 ¶ Then the King went to Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of Israel.

to Toward Ierusalem.

41 And behold, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stolen thee away, and haue brought the king and his household, and all Dauid's men with him ouer Iorden?

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings cast, or haue we taken any bribes?

Or, haue not we first spoken to bring home the King? verse 11.

43 And the men of Israel answered the men of Iudah, and said, Wee haue ten parts in the king, and haue also more right to Dauid then yee: why then did yee dispise vs, that our aduise should not be first had in restoring our king? And the words of the men of Iudah were fiercer then the words of the men of Israel.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 21 The head of Sheba is deliuered to Ioab. 23 Dauid's chiefe officers.

Where the ten tribes contended against Iudah. At they of Iudah say. Hee thought by speaking contemptuously of the king, to stirre the people rather to sedition, or else by causing Iudah to depart, thought that they of Iudah would haue lesse affection him, & from Gilgal, which was neere Iorden.

¶ Then there was come thither a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and hee blew the trumpet, and said, Wee haue no part in Dauid, neither haue we inheritance in the sonne of Ithai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah claued fast vnto their King, from Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the king tooke the ten women his concubines, that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were encloted vnto the day of their death, liuing in widowhood.

Who was his chiefe captain in Iobab's roome, Chap. 19. 32.

4 ¶ Then said the King to Amasa, Assemble mee the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but hee taried longer then the time which he had appointed him.

Either them which had bene vnder Ioab, or Dauid's men.

6 Then Dauid said to Abithai, Now shall Sheba the sonne of Bichri vs more harme then did Absalom: take thou therefore thy sword, servants and follow after him, least he get him walled cities, and escape vs.

Chap. 2. 18.

7 And there went out after him Iobab's men, and the Cherethites and the Pelethites, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

Which was his estate, that he vied to weare in the garment.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Iobab's garment that hee had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vied to fall out.

9 And Iobab sayde to Amasa, Art thou in health, my brother? and Iobab tooke Amasa by

the beard with the right hand to kisse him.

† der. pres.

10 But Amasa tooke no heede to the sword that was in Iobab's hand: for therewith hee smote him in the flanke, and shed out his bowels to the ground, and smote him not the second time: for hee died: then Iobab and Abithai his brother followed after Sheba the Sonne of Bichri.

He doubted not his stroke.

11 And one of Iobab's men stood by him, and said, Hee that flourisheth Iobab, and hee that is of Dauid's part, let him goe after Iobab.

He stood by Amasa at Iobab's pointment.

12 And Amasa wallowed in blood in the mids of the way: and when the man saw that all the people stood still, he remoued Amasa out of the way into the field, and cast a cloath vpon him, because he saw that euery one that came by him, stood still.

13 ¶ When he was remoued out of the way, euery man went after Iobab, to follow after Sheba the sonne of Bichri.

Vnto the citie Abel, which was neere to Bethmaachah.

14 And hee went through all the tribes of Israel vnto Abel, and to Bethmaachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah, and they cast vp a mount against the citie, and the people thereof stood on the ramper, and all the people that was with Iobab, destroyed and cast downe the wall.

That it, he went about to ouerthrow it.

16 Then cryed a wile woman out of the citie, Heare, heare, I pray you, say vnto Iobab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman said, Art thou Iobab? And he answered, Yea, And shee said to him, Heare the words of thine handmaid. And he answered, I doe heare.

She sheweth that the able custome was met to destroy a citie before peace was offered, Deut. 20. 10. 11. Shee speaketh in the name of the citie.

18 Then shee spake thus, I They speake in the old time, saying, They should aske of Abel: and so they haue continued.

19 I am one of them that are peaceable, and faithful in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou denounce the inheritance of the Lord?

20 And Iobab answered, and said, God forbid, God forbid mee, that I should deuoure or destroy it.

Hearing his fault told him, hee gave place to reason, and quietlye don't him, that was in hope of the resoual.

21 The matter is not so, but a man of mount Ephraim (Sheba the son of Bichri by name) hath lift vp his hand against the king, euen against Dauid: deliuer vs him onely, and I will depart from the city. And the woman said vnto Iobab, Behold, his head shall be throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wifedome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Iobab: then he blew the trumpet, and they retired from the city, euery man to his tent: and Iobab returned to Ierusalem vnto the King.

For they were scattered.

23 ¶ Then Iobab was ouer all the hoste of Israel, and Benaiah the sonne of Iehoiada ouer the Cherethites, and ouer the Pelethites.

Chap. 8. 16.

24 And Adoram ouer the tribute, and Iothaphat the sonne of Ahilud the Recorder.

25 And Sheia was Scribe, and Zadok and Abithar the Priests,

26 And also Ira the Iairite was chiefe of Dauid.

Either in dignitie, or familiaritie.

CHAP. XXI.

1 Three deare yeeres. 9 The vengeance of the sinnes of Saul lighteth on his seven finnes, which are hanged.

15 Four great battels, which Dauid had against the Philistines.

*a* His great after years.  
*b* Efr. fought the f. of the Lord  
 a Thinking to  
 a to the people,  
 because they were  
 not of the feuds of  
 Abraham.  
 \* 1. Sam. 3. 16. 17.

*b* Wherewith may  
 your wish be  
 appeased, that you  
 may pay to God  
 to remove this  
 plague from his  
 people?  
 \* Saul: only of  
 Sauls rocke.

*a* Sauls kinmen.  
 \* To pacifie the  
 Lord.

\* 1. Sam. 18. 3.  
 and 10. 3. 4.

*a* Here Michal is  
 named for Merab  
 Adriels wife, as  
 appeareth, 1. Sam.  
 18. 19. for Michal  
 was the wife of  
 David, 1. Sam. 18.  
 4. and Michal  
 hanged, 2. Sam. 6. 3.  
 \* Efr. full.  
 \* Which was in the  
 month Abib or  
 Nisan, which con-  
 tained part of March  
 and part of April.  
 \* To make here a  
 text wherein the  
 played to God to  
 time away his  
 wrath.  
 \* Because drought  
 was the cause of  
 this famine, God  
 by sending of raine  
 showed that he  
 was pacified.  
 \* Or, p.  
 \* 1. Sam. 3. 10.

*a* For whete the  
 magistrate sufficeth  
 fault unpunished,  
 there the plague  
 of God lieth vpon  
 the land.

**T**Hen there was a famine in the dayes of Dauid three yeeres t together : and David t asked counsell of the Lord, and the Lord answered, *It is for Saul, and for his bloody house, because he slew the \* Gibeonites.*

**2** Then the King called the Gibeonites, and said vnto them, (Now the Gibeonites were not of the children of Israel, but \* remnant of the Amorites, vnto whom the children of Israel had sworn: but Saul fought to slay them for his zeale toward the children of Israel and Iudih)

**3** And Dauid sayde vnto the Gibeonites, *b* What shall I doe for you, and wherewith shall I make the atonement, that ye may bleffe the inheritance of the Lord?

**4** The Gibeonites then answered him, Wee will haue no siluer nor golde of Saul nor of his house, neither for vs shal thou kill any man in Israel. And he said, What ye shall say, that will I doe for you.

**5** Then they answered the king, The man that confumeth vs, and that imagined euill against vs, for that wee are destroyed from remaining in any coist of Israel,

**6** Let feuen men of his a sonnes be deliuered vnto vs, and wee will hang them vp vnto the Lord in Gibeah of Saul, the Chosen of An. And the king said, I will giue them.

**7** But the king had compassion on Mephibosheth the sonne of Ionath in the sonne of Saul, because of \* the Lords oath, that was betwene them, *euen* betwene Dauid and Ionathans sonne of Saul.

**8** But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom these bere vnto Saul, *euen* Armoni and Mephibosheth, and the five sonnes of Michal, the daughter of Saul, whom these bere to Adriel the sonne of Barzillai the Meholahite.

**9** And hee deliuered them vnto the handes of the Gibeonites, which hanged them in the mountaine before the Lord: for they *¶* died all feuen together : and they were slaine in the time of haruest : in the \* first dries, and in the beginning of barley haruest.

**10** Then Rizpah the daughter of Aiah tooke sackcloth and hanged it vp for her vpon the rocke, from the beginning of haruest, vntill *¶* water dropped vpon them from the heauen, and *¶* suffered neither the birdes of the aire to *¶* light on them by day, nor beasts of the field by night.

**11** *¶* And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

**12** And Dauid went and tooke the bones of Saul and the bones of Ionathans sonne from the citizens of Iabesh Gilead, which had stollen them from the street of Beth-lehan, where the Philistims had \* hanged them, when the Philistims had slaine Saul in Gilboa.

**13** So hee brought thence the bones of Saul, and the bones of Ionathans sonne, and they gathered the bones of them that were hanged.

**14** And the bones of Saul and of Ionathans sonne buried they in the countrey of Benjamin in Zelah, in the graue of Kish his father : and when they had performed all that the King had commanded, God was then \* appeased with the land.

**15** *¶* Again the Philistims had warre with Israel : and Dauid went downe, and his seruants

with him, and they fought against the Philistims, and Dauid fainted.

**16** Then Ithi-benob which was of the sonnes of *¶* Haraphah (the head of whose speare weighed three hundred m shekels of braffe) *euen* he being girded with a new sword, thought to haue slaine Dauid.

**17** But Abishai the sonne of Zeruiah succoured him, and smote the Ithi-benob, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battell, least thou quench the light of Israel.

**18** *¶* And after this also there was a battell with the Philistims at Gob, then Sibbechai the Hahabathite slew Saph, which was one of the sons of Haraphah.

**19** And there was yet another battell in Gob with the Philistims, where Elhanan the sonne of Iareb-oregim *¶* a Bethlehemite slew Goliath the Gittite: the staffe of whose speare was like a weavers beame.

**20** Afterward there was also a battell in Gath, where was a man of a great stature, and had on euery hind fixe fingers, and on euery foote fixe toes, foure and twentie in number : who was also the sonne of Haraphah.

**21** And when he reuiled Israel, Ionathans sonne of \* Shima the brother of Dauid slew him.

**22** These foure were borne to Haraphah in Gath, and died by the hand of Dauid, and by the hands of his seruants.

## CHAP. XXI.

**2** Dauid after his victories praisth God. *¶* The anger of God toward the wicked. *¶* Hee prophetheth of the reuision of the leues, and vocation of the Gentiles.

**A**ND Dauid spake the words of this \* song vnto the Lord, what time the Lord had deliuered him out of the handes of all his enemies, and out of the hand of Saul.

**2** And he said, \* The Lord is my b rocke and my fortresse, and he that deliuereth mee.

**3** God *is* my *¶* strength, in him will I trust : my shield, and the horne of my saluation, my high tower and my refuge: my Saviour, thou hast saued me from violence.

**4** I will call on the Lord, who is worthy to be praised: for shall I be safe from mine enemies.

**5** For the pangs of death haue compassed mee : the floods of vngodlinesse haue made me afraid.

**6** The sorowes of the graue compassed mee about : the snares of death ouertooke mee.

**7** But in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voyce out of his Temple, and my cry *did enter* into his eares.

**8** Then the earth trembled and quaked : the foundations of the heauens moued and shooke, because hee was angry.

**9** A Smoke went out at his nostrils, and consuming fire out of his mouth : coales were kindled therat.

**10** Hee bowed the heauens also, and came downe, and darknesse was vnder his feete.

**11** And hee rode vpon \* Cherub and did flie, and hee was seene vpon the wings of the winde.

**12** And hee made darknesse a Tabernacle round about him, *euen* the gatherings of waters, and the cloudes of the aire.

*l* That is, of the  
 race of giants.  
 m Which amount  
 to nine pound three  
 quarters.

*n* For the glory and  
 wealth of the coun-  
 trey standeth in the  
 prebation of the  
 godly magistrate.  
 o Called Geaz, and  
 Saph is called Sippai.  
 p Chon. 20. 1.  
 q That is, Lahmi the  
 brother of Goliath,  
 whom David slew.  
 r Chon. 20. 5.

\* 1. Sam. 16. 26.

*a* In token of the  
 wonderful benefi-  
 t that hee receiued  
 of God.

*b* psl. 18. 2.  
*c* By the assistance  
 of their comfort-  
 ment, he  
 beweth how his  
 faith was streng-  
 thened in all  
 tentations.  
*d* Or, rocke.

*e* As Dauid (who  
 was the figure of  
 Christ) was by  
 Gods power deli-  
 uered from all  
 dangers: so Christ  
 and his Church  
 shall overcome  
 most grieuous  
 dangers, tyranny  
 and death.

*d* That is, cloudes  
 and vapours  
*e* Lightning and  
 thundering.  
*f* So it cometh  
 when the aire is  
 dark.  
*g* To lie in a mea-  
 ment thorow the  
 world.



h By this description of a tempest he declareth the power of God against his enemies,

13 At  $\S$  brightnesse of his presence  $h$  the coales of fire were kindled.

14 The Lord thundred from heauen, and the most High gaue his voyce.

15 He fhot arrowes also, and scattered them: to wit, lightning, and destroyed them.

i He alludeth to the miracle of the red Sea,

16 The  $i$  channells also of the sea appeareth,  $euen$  the foundations of the world were discouered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 Hee sent from aboue, and tooke mee: hee drew me out of many waters.

18 Hee deliuered me from my strong enemy, and from them that hated mee: for they were too strong for mee.

k I was so beset, that all means seemed to faile,

19 They  $k$  prevented me in the day of my calamitie, but the Lord was my stay,

20 And brought me forth into a large place: he deliuered me, because he fauoured me.

l Toward Saul and mine enemies,

21 The Lord rewarded mee according to my righteousness: according to the purenesse of mine hands he recompensed me.

m I attempted nothing without his commandment,

22 For I kept the wayes of the Lord, and did not  $m$  wickedly against my God.

23 For all his Lawes  $v$  were before me, and his statutes: I did not depart therefrom.

24 I was vpriht also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward me according to my righteousness, according to my purenesse before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the vpriht man thou wilt shew thy selfe vpriht.

27 With the pure thou wilt shew thy selfe pure, and with the  $f$ roward thou wilt shew thy selfe froward.

n Their Wickednesse is cause that chat thou seemest to forget thy wonted mercy,

28 Thus thou wilt save the poore people: but thine eyes are vpon the haucie, to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkenesse.

30 For by thee haue I broken thorow an hoaste, and by my God haue I leaped ouer a wall.

o The manner that God teacheth to succour his, neuer faileth,

31 The way of God is  $e$ uincour: the word of the Lord is tried  $i$ n the fire: he is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty, saue our God?

33 God is my strength in battell, and maketh my way vpriht,

p Hee sheweth extraordinary mesies to make me win most strong holds. || Or, *belly*,

34 He maketh my feete like  $p$  hindes feete, and hath set me vpon mine high places.

35 He teacheth mine hands to fight, so that a bowe  $i$ f of brasse is broken with mine armes.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies, and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them thorow, and they shall not arise, but shall fall vnder my feete.

q Hee acknowledged that God was the author of his victories, who gaue him strength,

40 For thou hast girded mee with power to battell, and them that arose against mee, hast thou subdued vnder me.

41 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me,

42 They looked about, but there was none to saue them,  $euen$  vnto the  $\S$  Lord, but he answered them not.

43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the freese, and did spread them abroad.

44 Thou hast also deliuered me  $f$ rom the contentions of my  $\S$  people: thou hast preferred mee to be the head ouer nations: the people which I knew not, doe serue me.

45 Strangers  $\S$  shall be in subiection to me: as soon as they heare, they shall obey me.

46 Strangers shall shrink away, and feare in their priuy chambers.

47 Let the Lord liue,  $\S$  and blessed bee my strength: and God,  $euen$  the force of my saluation be exalted.

48  $i$ t is God that giueth mee  $p$ ower to reuenge me, and subdue the people vnder me,

49 And reuenceth me from mine enemies: (thou also) hast lift mee vp from them that rose against me, thou hast deliuered me from the cruell man.

50 Therefore I will praise thee, O Lord, among the  $\S$  nations, and will sing vnto thy Name.

51  $h$ ee is the tower of saluation for his King, and sheweth mercy to his anoynted,  $euen$  to Dauid, and to his seedes  $\S$  for euer.

r The wicked in their necessity are compelled to flee to God, but it is too late.

s Meaning, of the Jewes, who confessed against me.

t Nor willingly obeying me, but dissimblingly.

u Let him shew his power, that he is the gouernour of all the World.

\* Rom. 15. 9.

\* Chap. 7. 12.

C H A P. XXIII.

1 The last words of Dauid. 6 The wicked shall be plucked up as thornes. 8 The names and fates of his mighty men. 15 Hee desireth water, and would not drinke it.

T Hese also be the last words of Dauid, Dauid the sonne of Ithai faith,  $euen$  the man who was set vp on high, the anoynted of the God of Iacob, and the sweete finger of Israel faith,

2 The Spirit of the Lord spake by me, and his word  $v$ vas in my  $\S$  tongue.

3 The God of Israel spake to me, the strength of Israel said,  $T$ hou shalt be a ruler ouer men, being iust, and ruling in the feare of God.

a which he spake after that he had made the Psalmes,

b Meaning, hee spake nothing but by the motion of God, Spirit,

4 Euen as the morning light when the sunne riseth, the morning, I say, without clouds,  $s$ o shalt mine house be, and not as the  $\S$  grassie of the earth  $i$ s by the bright raine.

5 For to shall not mine house bee with God, for hee hath made with mee an euerlasting couenant, perfect in all points, and sure: therefore all mine health and whole desire  $i$ s, that hee will not make it grow  $s$ o

c which he groweth quickly, and fideth soone.

6 But the wicked  $s$ hall be euery one as thornes thrust away, because they cannot be taken with hands.

d But that my Kingdome may continue for euer according to his promise.

7 But the men that shall touch them, must bee defended with yron, or with the shaft of a speare: and they shall bee burnt with fire in the same place.

8  $\S$  These bee the names of the mighty men whom Dauid had: Hee that sat in the seate of wisdom, being chiefe of the princes, was Adino of Ezri, he slew eight hundred at one time.

e As one of the Kings counsell.

\* 1. Chron. 11. 22.

9 And after him was  $\S$  Eleazar the sonne of Do-doe, the sonne of Ahiohi, one of the three worthies with Dauid, when they  $\S$  defined  $\S$  Philistims gathered there to battell, when the men of Israel were  $f$  gone vp.

f Or, *afflicted with the lang of their day*

g Meaning, led by the battell.

h By a example which came of wearie and slauing.

10 Hee arose and smote the Philistims, vntill his hand was wearie, and his  $\S$  hand claue vnto the sword: and the Lord gaue great victorie the same day, and the people returned after him

\* 1. Chron. 11. 27.

h which hath not the respect to many nor few, when he will shew his power  
Or, giants.

h being overcome with weakness and thine.

h Bridling his affection, and also desiring God not to be offended for that rash enterprise.

\* 1. Chron. 11. 20.

† Elie. false.

|| Or, the king.

|| Or, a comely man.

1 which was as big as a weaver's beam,  
1. Chron. 11. 23.

an He was more valiant then the thirty that follow, and not so valiant as the fixteene.  
\* Chap. 2. 18.

\* 1. Chron. 11. 27.  
Or, Polity.  
Diet of these had two names, 1. apparet 1. Chron. 11. 27. and also many more are there mentioned.

him only to spoile.

11 After him *was* \* Shammah the sonne of Age the Hararite : for the Philistims assembled at a towne, where was a piece of a field full of lentils, and the people fled from the Philistims.

12 But he stood in the middes of the field, and defended it, and slew the Philistims : so the Lord giveth great victory.

13 ¶ Afterward three of the thirty captives went downe, and came to Dauid in the harvest time vnto the caue of Adullam, and the hoste of the Philistims pitched in the valley of Berphaim.

14 And Dauid *was* then in an holde, and the garison of the Philistims *was* then in Beth-lehem.

15 And Dauid longed, and said, O Lord, that one would giue me to drinke of the water of the well of Beth-lehem which is by the gate.

16 Then the three mighty brake into the hoste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but *powred it for an offering vnto the Lord.*

17 And said, O Lord, be it farr from me, that I should do this. For this is the blood of the men that went in jeopardy of their liues : therefore he would not drinke it. These things did these three mighty men.

18 ¶ And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, and hee lifted vp his speare against three hundredth, and slew them, and hee had the name among the three.

19 For he was most excellent of the three, and was their captaine, but hee attained not vnto the first three.

20 And Benaiah the sonne of Iehoiada the sonne of a valiant man, which had done many actes, and *was* of Kabzeel, slew two strong men of Moab : he went downe also, and slew a lion in the middes of a pit in the time of snow.

21 And he slew an Egyptian a man of great stature, & the Egyptian had a speare in his hand : but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among thirty, but he attained not to the first three : and Dauid made him of his counsell.

24 ¶ Aiahel the brother of Ioab *was* one of the thirtie : Elihanan the sonne of Dodo of Beth-lehem :

25 Shammah the Harodite : Elika the Harodite :

26 Helez the \* Palstie : Ira the sonne of Ikkei the Tekoite :

27 Abiezer the Anethothite : \* Mebunnai the Hufathite :

28 Zalmon an Ahoite : Maharai the Netophathite :

29 Heleb the sonne of Barnah a Netophathite : Ittai the sonne of Ribai of Gibeath of the children of Benjamin :

30 Benaiah the Pirathonite : Hiddai of the river of Gaish :

31 Abi-albon the Arbathite : Azmaueh the Barhumite :

32 Elshaba the Shaalbonite : of the sonnes of Isachar, Jonathan :

33 Shammah the Hararite : Ahiam the sonne of Shinar the Hararite :

34 Eliphelet the sonne of Ahasbi, the sonne of Maachathi : Eliam the sonne of Ahitophel the Gilonite :

35 Hezrai the Carmelite : Paarai the Arbite :

36 Igal the sonne of Nathan of Zobah : Bani the Gadite :

37 Zelek the Ammonite : Naharai the Beerothite : the armour bearer of Ioab the sonne of Zeruiah :

38 Ira the Ithrite : Gareb the Ithrite :

39 Vrijah the Hittite, \* thirty and seuen in all.

CHAP. XXIII.

1 Dauid causeth the people to be numbered. 1. He repenteth, and chuseth to fall into Gods hands. 15 Seuentie thousand perish with the pestilence.

AND the wrath of the Lord was kindled against Israel, and hee mooued Dauid against them, in that he said, Goe, number Israel and Iudah.

2 For the King sayd to Ioab the captaine of the hoste, which was with him, Go speedily now through all the tribes of Israel, from Dan euen to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Ioab sayd vnto the King, The Lord thy God increase the people an hundred fold more then they bee, and that the eyes of my lord the King may see it : but why doeth my lord the King desire this thing ?

4 Notwithstanding the Kings word pretailed against Ioab & against the captaines of the hoste : therefore Ioab and the captaines of the hoste went out from the presence of the King to number the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the city that is in the middes of the valley of Gad, and toward Iazer.

6 Then they came to Gilead, and to Tah-tim-hodshi, so they came to Dan Iaan, and so about to Zidon,

7 And came to the fortresse of Tyros, and to all the cities of the Hittites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the end of nine months and twenty dayes.

9 ¶ And Ioab deliuered the number and summe of the people vnto the King : and there were in Israel eight hundredth thousand strong men that drew sword, and the men of Iudah were five hundredth thousand men.

10 Then Dauid sent smote him, after that he had numbered the people : and Dauid said vnto the Lord, I haue sinned exceedingly, in that I haue done : therefore now, Lord, I beseech thee, take away the reprobation of thy seruant : for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that seven yeeres famine come vpon thee in thy lande, or wilt thou

h These came to Dauid, and helped to refoote him to his Kingdome.

a Before they were plagued with famine, Chap. 11. 1. b The Lord permitted Satan, 11. 1. Chron. 21. 2.

c Because he did this to trie his power, and so to triuethen, it offended God, els it was lawfull to number the people, Exod. 30. 11. Numb. 1. 1.

Or, vnto the mother land newly inhabited.

Or, Zor.

d According to Iob 1. 21 : for in all these were eleven hundredth thousand, 1. Chron. 11. 5.

e Concluding vnder them the Benjaminites : for els they had but three hundredth and threescore thousand.

f Chron. 11. 5. f Whom God had appointed for Dauid and his time.

g For three yeeres of famine were 120 for the Gibeonites metes : this was the fourth year to the which should have bene added other three yeeres more, 1. Chron. 21. 12.



thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land; now aduise thee, and see, what anſwere I ſhall giue to him that ſent mee.

14 And David ſaid vnto God, I am in a wonderful ſtrait: let vs fall now into the hand of the Lord (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord ſent a peſtilence in Iſrael from the morning euen vnto the time appointed: and there died of the people from Dan euen to Beerſheba ſeuente thouſand men.

16 And when the Angel ſtretched out his hand vpon Ieruſalem to deſtroy it, the Lord \* re- pent of the euill, and ſaid to the Angel, that deſtroyed the people, It is ſufficient, I holde now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebuite.

17 And David ſpoke vnto the Lord (when he ſaw the Angel that ſmote the people) and ſaide, Behold, I haue ſinned, yea, I haue done wickedly: but theſe ſheep, what haue they done? let thine hand, I pray thee, be againſt mee and againſt my fathers houſe.

18 So God came the ſame day to David, and ſaid vnto him, Go vp, reere an altar vnto the Lord in the threshing floore of Araunah the Iebuite.

19 And David (according to the ſaying of

God) went vp, as the Lord had commanded.

20 And Araunah looked and ſawe the King and his ſeruants comming towards him, and Araunah went out, and bowed himſelfe before the King on his face to the ground.

21 And Araunah ſaid, Wherefore is my lord the King come to his ſeruants? Then David anſwered, To buy the threshing floore of thee for to build an altar vnto the Lord, that the plague may ceaſe from the people.

22 Then Araunah ſaide vnto David, Let my lord, the King take and offer what ſeemeth him good in his eyes: behold the oxen for the burnt offering, and charots, and the inſtruments of the oxen for wood.

23 (All theſe things did Araunah as a King giue vnto the King: and Araunah ſaid vnto the King, The Lord thy God be favourable vnto thee.)

24 Then the King ſaid vnto Araunah, Not ſo, but I will buy it of thee at a price, and will not offer burnt offering vnto the Lord my God of that which doth coſt mee nothing. So David bought the threshing floore, and the oxen for an offering of ſilver.

25 And David built there an altar vnto the Lord, and offered burnt offerings & peace offerings, and the Lord was appealed toward the land, and the plague ceaſed from Iſrael.

## THE FIRST BOOKE OF THE KINGS.

### THE ARGUMENT.

Because the children of God ſhould looke for no continuall reſt and quietneſſe in this world, the holy Ghoſt ſetteth before our eyes in this booke the varietie and change of things, which came to the people of Iſrael from the death of David, Salomon, and the reſt of the Kings, vnto the death of Ahab, declaring how that flouriſhing kingdomes, except they be preſerued by Gods protection, (who then ſauoureth them when in world is truly ſerious, vertue eſtimated, vice puniſhed, and concord maintained) ſhall to decay and come to naught: as appeareth by the diuiding of the kingdom vnder Roboam, and Ieroboam, which before were but alone people, and vnder the iuſt puniſhment of God were made vnto vnder of Iudah and Beniamin: laue to Roboam, and this was called the kingdom of Iudah: and the other ten tribes held vnto Ieroboam, and this was called the kingdom of Iſrael. The King of Iudah had his throne in Ieruſalem, and the king of Iſrael in Samaria, after it was built by Amri Ahab his father. And becauſe our Saviour Chriſt according to theſe ſon, ſhould come of the ſtocke of David, the genealogie of the Kings of Iudah is here deſcribed, from Salomon to Ioram the ſonne of Ioſaphat, who reigned ouer Iudah in Ieruſalem, as Ahab did ouer Iſrael in Samaria.

### CHAP. I.

3 Abiſhag keepeth David in his extreame age. 3 Adonijah vsurpeth the kingdom. 30 Salomon is anoynted king, & Adonijah fleeth to the altar.

Now when King David was \* olde, and ſtricken in yeeres, they covered him with cloathes, but no beate came vnto him.

2 Wherefore his ſeruants ſayd vnto him, Let there be fought for my lord the king a yong virgin, and let her ſtand before the king, and cheriſh him: and let her lie in thy boſome, that my lord the King my ſelfe get heate.

3 So they fought for a faire yong maide thoroughout all the coaſts of Iſrael, and found one Abiſhag a Shunammite, and brought her to the king.

4 And the maide was exceeding faire, and cheriſhed the king, and miniſtred to him, but the king knew her not.

5 Then Adonijah the ſonne of Haggith, ex-

alted himſelfe, ſaying, I will be king. And he gate him charots and horſemen, and fifty men to run before him.

6 And his father would not diſpleaſe him from his childhood, to ſay, Why haſt thou done ſo? And he was a yong goodly man, and his mother bare him next after Abiſhag.

7 And he tooke counſell of Ioab the ſonne of Zeruiah, and of Abiathar the Prieſt: and they helped forward Adonijah.

8 But Zadok the Prieſt, and Benaijah the ſonne of Ichobai, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with David, were not with Adonijah.

9 Then Adonijah ſacrificed ſteepe and oxen, & fat cattell by the ſtone of Zoheleth, which is by En-rogel, and called all his brethren the Kings ſons, and all the men of Iudah the kings ſeruants,

10 But Nathan the Prophet, and Benaijah, and the mighty men, and Salomons his brother hee called not.

11 Where-

h From the one ſide of the country to the other.  
2. Sam. 15. 11.

i The Lord ſpied this place, becauſe he had choſen it to build his Temple there.

k David ſaw not the iuſt cauſe why God plagued the people, and therefore he offered himſelfe to Gods corrections as the onely cauſe of this euill.

f Called alſo Oreb, 1. Chron 21. 10.

m That is, abundantly: ſee ſome write, he was King of Ieruſalem before David wanne the tower.

n Some write that every tribe gave ſo that afterward he bought as much as came to 550 ſhekels, 1. Chron 21. 25.

d Reade 2 Sam. 15. 11.

e Ebr. 1000.

f Ebr. his maidens were with him.

g They took his part and followed him.

h On the fountainhead.

i As the Cherubims and Pelagians.

a He was about 70 yeere olde, 2. Sam. 5. 4.  
b For his natural beate was worne away with traual.

c Or, from him.

d Which city was in the ſide of Iſrach, 2. Sam. 19. 10.

\* 2 Sam. 3. 4.

g For Adoniah  
Will destroy thee  
and thy sonne, if  
he reigne,

h By declaring such  
things, as may  
further the fame.

i The king being  
worne with age,  
could not attend  
to the affliction of the  
peuple, and also  
Adonijah had many  
flatterers which  
kept it from the  
king.

k And to put to  
death as wicked  
transgressors.  
† Ebr. finners.

l Acknowledging  
him to be the true  
and worthy King  
appointed of God,  
as the figure of his  
Christ.

† Ebr. let the king  
d dany as line.

m Meaning, that he  
ought in such  
affaires enterprise  
nothing except he  
had consulted  
with the Lord.

n Moored by the  
Spirit of God to  
doe, because he  
foretold that Salo-  
mon should be the  
figure of Christ.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Haft thou not heard that Adonijah the sonne \* of Haggith doth reigne, and David our lord knoweth it not?

12 Now therefore come, and I will now giue thee counsell, how to saue thine owne life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto King David, and say vnto him, Diddst not thou my lord, O King, sware vnto thine handmaid, saying, Assuredly, Salomon thy sonne shall reigne after me, and he shall sit vpon my throne? why is then Adonijah King?

14 Beholde, while thou yet talkest there with the King, I also will come in after thee, and confirm thy words.

15 So Bath-sheba went in vnto the King into the chamber, and the king was very old, and Abisag the Shunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeysance vnto the king. And the king said, What is thy matter?

17 And he answered him, My Lord, thou swarest by the Lord thy God vnto thine handmayde, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And behold, now is Adonijah king, and now my Lord, O King, thou knowest it not.

19 And he hath offered many oxen, and fat cattell, and sheepe, & hath called all the sonnes of the King, and Abiathar the Priest, and Ioab the Capitaine of the hoste: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O King, knowest that the eyes of all Israel are on thee, that thou shouldst tell them, who should sit on the throne of my lord the King after him.

21 For els when my lord the King shall sleepe with his fathers, I and my sonne Salomon shalbe reputed † vile.

22 And lo, while theye talked with the king, Nathan also the Prophet came in.

23 And they told the King, saying, Beholde, Nathan the Prophet. And when he was come in to the King, he made obeysance before the king vpon his face † to the ground.

24 And Nathan said, My lord, O King, haft thou said, Adonijah shall reigne after me, and he shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, † God saue king Adonijah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy † seruant, who should sit on the throne of my lord the king after him?

28 † Then king David answered, and said, Call me Bath-sheba. And she came into the kings presence, and stood before the King.

29 And the King sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I now sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy

sonne shall reigne after me, and he shall sit vpon my throne in my place: so will I certainly doe this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the king, and said, God saue my lord king David for ever.

32 † And king David said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the king said vnto them, Take with you the † seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet apoynt him there king ouer Israel, and blow ye the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be King in my stead: for I haue † appointed him to be prince ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the king, and said, So be it, and the Lord God of my lord the king † ratifie it.

37 As the Lord hath bene with my lord the king, so be he with Salomon, and exalt his throne aboue the throne of my lord king David.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites went downe and caused Salomon to ride vpon king Davids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of oyle out of the Tabernacle, and anoynted Salomon: and they blew the trumpet, and all the people said, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth rang with the sound of them.

41 † And Adonijah and all the ghesstes that were with him, heard it: (and they had made an end of eating) and when ioab heard the sound of the trumpet, he said, What meaneth this noise and vproare in the city?

42 And as he yet spake, behold, Ionathan the sonne of Abiathar the Priest came: and Adonijah said, Come in: for thou art a † worthy man, and bringest a good tidings.

43 And Ionathan answered, and said to Adonijah, Verely our lord king David hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anoynted him king in Gihon, and they are gone vp from thence with ioy, and the city is moued: this is the noise that yee haue heard.

46 And Salomon also sitteth on the throne of the king to me.

47 And moreover the kings seruants came to blesse our lord king David, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the † bed.

48 And thus sayd the King also, Blessed bee the Lord God of Israel, who hath made one to

o Meaning, the  
kings seruants and  
such as were of his  
guard,

† Ebr. commandeth

† Ebr. say so:

p Wherewith they  
ascended to  
anoynt the Priests  
and the holy instru-  
ments, Exod. 30. 23.  
† Ebr. break,

† Ebr. a man of  
power.

q Hee praised Ionathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did hee downe his pride,

r To blesse him, and to pray, and praise God for him,

s He gave God thanks for the good success,



fit on my throne this day, even in my sight.  
49 Then all the ghestes that were with Adonijah, were afraid, and rose vp, and went every man his way.  
50 And Adonijah fearing the presence of Salomon, arose and went, and tooke hold on the homes of the altar.  
51 And one told Salomon, saying, Behold, Adonijah doeth feare King Salomon: for loe, he hath caught hold on the homes of the altar, saying, Let King Salomon sweare vnto me this day, that he will not slay his seruant with the sword.  
52 Then Salomon said, If hee will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednes be found in him, he shall die.  
53 Then king Salomon sent and they brought him from the altar, and hee came and did obedience vnto King Salomon. And Salomon sayd vnto him, Goe to thine house.

**C H A P. II.**

1 David exhorteth Salomon, and giueth charge concerning Ioab, Barzillai, and Shimei. 10 The death of David. 17 Adonijah seeketh Abishag his wife. 25 He is slaine. 37 Zadok was placed in Abiathars room.

**T**HEN the dayes of David drew neere that hee should die, and hee charged Salomon his sonne, saying,

2 I goe the way of all the earth: be strong therefore, and shew thy selfe a man,

3 And take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his commandements, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and in euery thing wherevnto thou turnest thee,

4 That the Lord may confirme his worde which hee spake vnto me, saying, If thy sonnes take heede to their way, that they walke before mee in c<sup>o</sup> truth, with all their hearts, and with all their soules, \*† thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruijah did to mee, and what hee did to the two captaynes of the hostes of Israel, vnto Abner the sonne of Ner, and vnto Amasai the sonne of Iether, whom hee slew, and shed blood of battell in peace, and put the blood of warre vpon his girdle that was about his loynes, and in his shooes that were on his feete.

6 Doe therefore according to thy wisdom, and let thou not his hoare head goe downe to the graue in peace,

7 But shew kindnes vnto the sonnes of Barzillai the Gileadite, and let them be among them that eate at thy table: † for fo they came to mee when I fled from Absalom thy brother.

8 And beholde, with thee Shimei the sonne of Gera, the sonne of Terimi, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim: but hee came downe to meet me at Iordan, and I sware to him by the Lord, saying, \* I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with blood,

10 So \* David slept with his fathers, and was buried in the cite of David.

11 And the dayes which David \* reigned vpon Israel, were fourtie yeeres: seuen yeeres reigned he in Hebron, and thirtie and three yeeres reigned he in Ierusalem.

12 \*† Then fate Salomon vpon the throne of David his father, and his kingdom was established mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon: and shee said, \*† Comest thou peaceably: and hee sayd, Yea.

14 Hee said moreover, I haue a sute vnto thee. And shee said, Say on.

15 Then hee said, Thou knowest that the kingdom was mine, and that all Israel set t<sup>h</sup> faces on mee, that I should reigne: howbeit the kingdom is turned away, and is my brothers: for it came to me by the Lord.

16 Now therefore I aske thee one request, trefuse me not. And shee said vnto him, Say on.

17 And hee said, Speake, I pray thee, vnto Salomon the King, (for hee will not say thee nay) that hee giue me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speake for thee vnto the King.

19 \*† Bath-sheba therefore went vnto King Salomon, to speake vnto him for Adonijah: and the king rose to meete her, and bowed himselfe vnto her, and fate downe on his throne: and hee caused a seate to be set for the kings mother, and shee fate at his right hand.

20 Then shee said, I desire a small request of thee, say mee not nay. Then the King said vnto her, Aske on, my mother: for I will not say thee nay.

21 Shee said then, Let Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But king Salomon answered and said vnto his mother, And why doest thou aske Abishag the Shunammite for Adonijah? aske for him the kingdom also: for hee is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruijah.

23 Then King Salomon sware by the Lord, saying, God doe so to me and more also, if Adonijah hath not spoken this worde against his owne life.

24 Now therefore as the Lord liueth, who hath established me, and set mee on the throne of David my father, who hath also made mee an house, as hee \* promised, Adonijah shall surely die this day.

25 And King Salomon sent by the hand of Benaiah the sonne of Iehoiada, and hee † smote him that hee died.

26 † Then the King said vnto Abiathar the Priest, Go to Anathoth vnto thine owne fields: for thou art † worthy of death: but I will not this day kill thee, because thou † barest the Arke of the Lord God before David my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that hee might \* fulfill the words of the Lord, which hee spake against the house of Eli in Shiloh.

28 \*† Then tidings came to Ioab: (for Ioab had \* turned after Adonijah, but hee turned not after Salomon) and Ioab fled vnto the Taberna-

\* 1<sup>st</sup> Sam. 25. 19. and 13. 36.

\* 2<sup>nd</sup> Sam. 1. 4. and 1<sup>st</sup> Chron. 29. 28. 17.

\* 1<sup>st</sup> Chron. 29. 23.

† For the se a red lead he would worke treason against the king.

† In signe of their fauour & content.

† Ebr. saue not my face to turne away.

† In token of reuerence, and that others by his example might haue met in greater honour.

† Meaning, that if he should haue granted Abishags which was fo seduce to his father, hee would haue sinned against the kingdome.

\* 2<sup>nd</sup> Sam. 7. 12. 13.

† Or, fell upon him.

† Or, possession. † Ebr. man of war. † When hee fled before Absalom. 2<sup>nd</sup> Sam. 15. 24.

\* 2<sup>nd</sup> Sam. 2. 35. 23.

† Heeooke Adonijahs part where hee would haue vnto the kingdom, Chap. 17.

† Which David his father had built in the house of Achish, 2<sup>nd</sup> Sam. 1. 21.

† I am ready to die as all men must. † He theweh how hard a thing it is to gouerne, and that none can doe it well except he obey God. † 2<sup>nd</sup> Sam. 19. 36. 1. 7. † Or, do not offend.

† And without hypocricie. † 1<sup>st</sup> Sam. 7. 11. † Ebr. a man shall not be cut off to thee from off the throne. † 2<sup>nd</sup> Sam. 3. 27. † 2<sup>nd</sup> Sam. 3. 30. † Hee died his blood in time of peace, as if there had bene warre. † Hee put the bloody sword into his sheath.

\* 1<sup>st</sup> Sam. 19. 37. † I thinke, they dealt unfaithfully with me.

\* 2<sup>nd</sup> Sam. 16. 5.

\* 2<sup>nd</sup> Sam. 19. 23.

† Ebr. him be punished with death. † Ioab was a man of blood.

cle of the Lord , and caught holde on the hornes of the altar.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and beholde, *he is by the altar*. Then Salomon sent Benaiah the sonne of Iehoiada, saying, *Goe, fall vpon him.*

30 And Benaiah came to the Tabernacle of the Lord, and said vnto him, Thus saith the King, Come out. And he said, Nay, but I will die here. Then Benaiah brought the king word againe, saying, Thus said Ioab, and thus he answered me.

31 And the king said vnto him, Do as he hath said, and *smite him, and bury him*, that thou maiest take away the blood, which Ioab shedde causeles from me, & from the house of my father.

32 And the Lord shall bring his blood vpon his owne head, for he smote two men more righteous and better then hee, and slew them with the sword, and my father Dauid knew not: *to wit,* Abner the sonne of Ner, captaine of the host of Israel, and Amasa the sonne of Iether captaine of the hoste of Iudah.

33 Their blood shall therefore returne vpon the head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house and vpon his throne shall there be peace for euer from the Lord.

34 So Benaiah the sonne of Iehoiada went vp, and smote him and slew him, and he was buried in his owne house in the wilderness.

35 And the King put Benaiah the sonne of Iehoiada in his rourne ouer the hoste: and the king set Zadok the Priest in the rourne of Abiathar.

36 Afterward the king sent, and called Shimei and said vnto him, Build thee an house in Ierusalem, and dwell there, and depart northence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kikron, know assuredly, that thou shalt die the death: thy blood shall be vpon thine owne head.

38 And Shimei said vnto the king, The thing is good: as my lord the king hath said, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the seruants of Shimei fled away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, and saddled his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went, and brought his seruants from Gath.

41 And it was tolde Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, knowe assuredly that thou shalt die the death? And thou saiddest vnto me, The thing is good, that I haue heard.

43 Why then hast thou not kept the oathe of the Lord, and the commandement wherewith I charged thee?

44 The King said also to Shimei, Thou knowest all the wickednesse wherewith thou hast sinned, that thou diddest to Dauid my fa-

ther: the Lord therefore shall bring thy wickednesse vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid established before the Lord for euer.

46 So the king commanded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the kingdome was established in the hand of Salomon.

# CHAP. III.

Salomon taketh Pharaohs daughter to wife. The Lord appeareth to him, and giveth him wisdom. The pleading of the two harlots: and Salomons sentence thereon.

Salomon \* then made affinity with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the a citie of Dauid, vntill hee had made an end of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in the *h*ie places, because there was no house build vnto the Name of the Lord, vntill those dayes.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his father: onely hee sacrificed and offered incense in the *h*ie places.

4 And the King went to a Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offrings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercy, *¶* when he walked before thee in truth, and in righteousnesse, and in vprightnesse of heart with thee: and thou hast kept for him this great pierce, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And now O Lord my God, thou hast made thy seruant king in stead of Dauid my father: and I am but a young childe, and know not how to goe out and in.

8 And thy seruant is in the mids of thy people, which thou hast chosen, euen a great people, which cannot be told nor numbered for multitude.

9 Give therefore vnto thy seruant an vnderstanding heart, to iudge thy people: that I may discern betweene good and bad: for who is able to iudge this thy mighty people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies; but hast asked for thy selfe vnderstanding to heare iudgement.

12 Beholde, I haue done according to thy wordes: loe, I haue giuen thee a wife and vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also giuen thee that, which thou hast not asked, both riches and honour, so that among the Kings there shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mynte ordinances and my commandments, as thy father Dauid did walke, I will prolong thy dayes.

\* 1 Chron. 1, 1  
\* Because all his enemies were destroyed.

\* Chap. 7, 8

\* Which was Beth-lehem.

\* Where altars were appointed before the temple was built, to offer vnto the Lord.  
\* For his father had commanded him to obey the Lord and walke in his wayes, Chap. 3, 3  
\* For these the Tabernacle was, 1 Chron. 1, 3

\* Or, as hee walked

\* Thou hast performed thy promise.

\* That is, be-hine himselfe in executing this charge of ruling.  
\* 1 Chron. 1, 10  
\* Or, obedient.

\* Which are so many in number.

\* That is, that mine enemy should doe.

\* Math. 6, 33  
\* 1 Id. 7, 1  
\* Or, both riches and honour.

\* Chap. 15, 8

\* 5. And

o Thinking to be liued by the holiness of the place.

o For it was lawfull to take the willfull murderer from the altar, Exod. 21, 14

\* 1 Sam. 3, 27.  
\* 1 Sam. 10, 10.

o Ioab shall be justly punished for the blood that he hath cruelly shed.

o And to take the office of the hie Priest from the house of Eli, and restore it to the house of Phinehas.

o That God appointed the wayes and meates to bring his iust iudgements vpon the wicked.

o His enemies mind moued him rather to venture his life, than to lose his worldly good, which he had by his seruants.

o For though thou wouldest desire, yet thine owne conscience would accuse thee for reuelling and doing wrong to my father. 1 Sam. 26, 20



He knew that God had appeared unto him in a dream.

Or, vii. Mal. 1. By this example it appeareth that God kept promise with Salomon in granting him wisdom.

She like the quick child away, because she might both avoid shame and punishment.

Except God give judges understanding, the impudence of the trespasser shall overthrow the fault of the innocent.

Her motherly affection herein appeareth that she had rather endure the rigour of the Law, then see her child cruelly slain.

That is, his chiefs officers. Hee was the sonne of Achimor and Zadok's nephew.

Not Abischar whom Salomon had put from his office, Chap. 1. 17. but another of that name.

Chap. 5. 14.

15 And when Salomon awoke, behold it was a dream, and he came to Jerusalem, and stood before the Arke of the covenant of the Lord, and offered burnt offerings and made peace offerings, and made a feast to all his servants.

16 ¶ Then came two barlots vnto the king, and stood before him.

17 And the one woman said, Oh my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also, and we were in the house together: no stranger was with vs in the house saue we twaine.

19 And this womans sonne died in the night: for the overlay him.

20 And the aforesaid at midnight, and I tooke my sonne from my side, while thine handmaide slept, and layed him in her bosome, and layed her dead sonne in my bosome.

21 And when I arose in the morning to giue my sonne sucke, behold, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne lieth, and thy sonne is dead. Again she said, No, but thy sonne is dead, and mine aliue: thus they spake before the king.

23 Then said the king, She faith, This that lieth is my sonne, and the dead is thy sonne: and the other faith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, Bring mee a sword: and they brought out a sword before the king.

25 And the king said, Diuide yee the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing childe was, vnto the king, for her compassion was kindled toward her sonne, and she said, Oh my lord, giue her the liuing child and slay him not: but the other said, Let it be neither mine nor thine, but diuide it.

27 Then the king answered and said, Giue her the liuing child, and slay him not: this is his mother.

28 And all Israel heard the iudgement which the king had iudged, and they feared the king: for they saw that the wisdom of God was in him to doe iustice.

#### CHAP. IV.

1 The princes and rulers vnder Salomon. 2 The journey aforesaid for his victuals. 16 The number of his horses. 32 His bookes and writings.

And king Salomon was king ouer all Israel.

2 And these were his princes, \* Azariah the sonne of Zadok the Priest.

3 Elihoreph and Ahiah the sonnes of Shisha, Scribes, Iehoiaphat the sonne of Ahilud, the Recorder,

4 And Benaiah the sonne of Iehoiada was ouer the hoste, and Zadok and \* Abiathar, Priests,

5 And Azariah the sonne of Nathan was ouer the officers, \* Zabud the sonne of Nathan, Priest, was the kings friend,

6 And Abiathar was ouer the household, and \* Adoniram the sonne of Abda was ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which provided victuals for the king

and his household: each man had a moneth in the yeere to provide victuals.

8 All these are their names: the sonne of Hur in mount Ephraim.

9 The sonne of Dekar in Makaz, and in Shalalbm and Beth-shehem, and \* Elon and Beth-hanan:

10 The sonne of Hefed in Aruboth, to whom pertained Shochoh, and all the land of Hephher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is by Zartanah beneath Iztrel, from Beth-shean to Abelmeholah, euen till beyond ouer against Tokema.

13 The sonne of Geber in Ramoth Gilead, and his were the townes of 4 Iair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threescore great cities with walles and barres of brass.

14 ¶ Ahinadab the sonne of Iddo had to Mahanaim:

15 Ahimaz in Nephtali, and hee tooke Basmath the daughter of Salomon to wife:

16 Baanath the sonne of Huothai in Asher and in Aloth:

17 Iehoshaphat the sonne of Paruah in Issachar:

18 Shimeh the sonne of Elah in Benjamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Iudah and Israel were many, as the sand of the sea in number, eating, drinking, and making merce.

21 \* And Salomon reigned ouer all kingdoms, from the Riuer vnto the land of the Philistines, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons victuals for one day were thirtie measures of fine flour, and threescore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundred sheepe, beside harts, and buckes, and bagies, and fat sonle.

24 For he ruled in all the region on 5 other side of the Riuer, from Tiphah euen vnto Azzah, ouer all the 8 kings on the other side the Riuer: and he had peace round about him on euery side.

25 And Iudah and Israel dwelt without feare euery man vnder his vine, and vnder his fig-tree, from Dan, euen to Beer-sheba, all the dayes of Salomon.

26 ¶ And Salomon had 4 fourtie thousand stalles of horses for his charets, and twelue thousand horsemen.

27 And these officers provided victuals for king Salomon, and for all that came to king Salomons table, euery man his moneth, and they suffered to lacke nothing.

28 Berlay also and straw for the horses and mules, brought they vnto the place were the officers were, euery man according to his charge.

29 ¶ And God gaue Salomon wisdom, and vnderstanding exceeding much, & a large heart, euen as the sand that is on the sea shore.

Or, Elen in Beth-hanan.

Or, to the plains.

Which townes bore Iairs name, because hee took them of the Canaanites, Num 32. 41.

Salomon observed not the diuision that Iohn made, but diuided it as might best serue for his purpose.

They lined in all peace and securitie. \* Berlay, 47. 15. g. Which is Ephraim.

† Elex. Carim.

Or, Gaza. For they were all tributaries vnto him.

† Throughout all Israel.

\* 2. Chron. 9. 25.

\* Eccles. 47. 24. 25. 26.

Meaning, great vnderstanding and able to comprehend all things.

1 To wit, the Philo-  
sopher and A-  
stronomers, which  
were iudged most  
wise.

m Which for the  
most part are  
thought to have  
perished in the  
captivity of Ba-  
bylon.  
n From the high-  
to the lowest.

30 And Salomons wisdom excelled the wisdom of all the children of the East, and all the wisdom of Egypt.

31 For hee was wiser then any man: yet, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous thorough all nations round about.

32 And Salomon spake three thousand<sup>m</sup> proverbes: and his songs were a thousand and five.

33 And hee spake of trees, from the cedar tree that is in Lebanon, euen vnto the hyssope that springeth out of the wall: he spake also of beastes, and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisdom of Salomon: from all kings of the earth, which had heard of his wisdom.

#### CHAP. V.

1 Hiram sendeth to Salomon, and vnto him, purposing to build the house of God. 6 He prepareth the stuffe for the building. 13 The number of the workemen.

And Hiram king of Tyrus sent his seruants vnto Salomon, (for hee had heard that they had annoynted him king in the roome of his father) because Hiram had euer loued Dauid.

2 \* And Salomon sent him to Hiram, saying, 3 Thou knowest that Dauid my father could not build an house vnto the name of the Lord his God, for the warres which were about him on euery side, vntill the Lord had put <sup>h</sup> them vnder the soles of his feete.

4 But now the Lord my God hath giuen me 2 rest on euery side, so that there is neither aduersarie nor euill to relist.

5 And behold, I purpose to build an house vnto the Name of the Lord my God, as the Lord spake vnto Dauid my father, saying, I say I know, whom I will set vpon thy throne for thee, he shall build an house vnto my Name.

6 Now therefore command, that they hew me cedar trees out of Lebanon, and my seruants shall be with thy seruants, and vnto thee will I giue the hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hew timber like vnto the Sidonians.

7 \* And when <sup>h</sup> Hiram heard the wordes of Salomon, he reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto me, and will accomplish all thy desire, concerning the cedar trees and fire trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea <sup>h</sup> in rafts vnto the place that thou shalt shew mee, and will cause them to be discharged there, and thou shalt receive them: now thou shalt doe mee a pleasure to minister food for <sup>h</sup> my familie.

10 So Hiram gaue Salomon cedar trees and fire trees, euen his full desire.

11 And Salomon gaue Hiram twenty thousand measures of wheate for foode to his household, and twentie measures of beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 \* And the Lord gaue Salomon wisdom, as hee \* promised him. And there was peace betwene Hiram, and Salomon, and they \* two

made a conenant;

13 \* And King Salomon raised a summe out of all Israel, and the summe was thirty thousand men:

14 Whom hee sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And \* Adoniram was ouer the summe.

15 And Salomon had sententie thousand that bare burdens, and fourescore thousand masons in the Mountaine,

16 Besides the <sup>h</sup> princes, whom Salomon appointed ouer the worke, <sup>h</sup> euen three thousand and three hundred, which ruled the people that wrought in the worke.

17 And the King commanded them, and they brought great stones, and costly stones to make the foundations of the house, <sup>h</sup> euen hewed stones.

18 And Salomons workemen, and the workmen of Hiram, and the <sup>h</sup> masons hewed and prepared timber and stones for the building of the house.

#### CHAP. VI.

1 The building of the Temple and the forme thereof. 21 The promise of the Lords Salomon.

And \* in the foure hundred and fourescore yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the raigne of Salomon ouer Israel, in the moneth 2 Zif, (which is the second moneth) he built the <sup>h</sup> house of the Lord.

2 And the house which king Salomon built for the Lord, was threescore cubites long, and twenty broad, and thirty cubites high.

3 And the <sup>h</sup> porch before the Temple of the house was twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

4 And in the house he made windowes, <sup>h</sup> broad without, and narrow within.

5 And by the wall of the house he made <sup>h</sup> galleries round about, euen by the wals of the house round about the Temple and <sup>h</sup> the oracle, and made chambers round about.

6 And the nethermost gallery was five cubites broad, and the middlemost five cubites broad, and the third seuen cubites high: for hee made <sup>h</sup> efts round about without the house, that the beames should not be fastened in the walles of the house.

7 And when the house was built, it was built of stone perfit, before it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.

8 The doore of the middle <sup>h</sup> chapter was in the right side of the house, and men went vp with winding staires into the middlemost, and out of the middlemost into the third.

9 So he built the <sup>h</sup> house and finished it, and sieled the house, being warded with sieeling of cedar trees.

10 And he built the galleries vpon all the wall of the house of five cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, & execute my iudgements, & keepe almy commandments,

\* Chap. 4, 6

h Or, masters of the work

f The Hebrew word is Gibilim, which some say, were excellent masons,

\* a Chron. 3, 12

a Which moneth contained part of Aprill and part of May.  
b Whereby is meant the Temple and the Oracle.  
c Or the court where the people prayed, which was before the place where the altar of burnt offerings stood.

h Or, to open and to shut.  
h Or, lesser.  
c Whence God spake beames to the Cherubims, called also the most holy place.

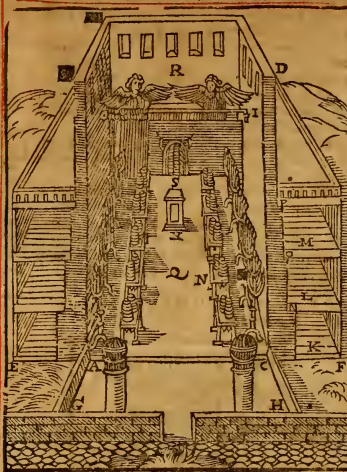
c Where were certaine bones coming out of the wall, as Rayes, for the beames to rest vpon.

h Or, Galleries

f In Exodus it is called the Tabernacle: and the Temple is here called the Sanctuary, and the Oracle the most holy place.



## THE TEMPLE VNCOVERED.



The cause why we measured and set open the Temple, without setting forth the wall that is before it, is, that the order of those things that are within, might be seen more lively. A B The length of the Temple of three cubicubites. C D The breadth of twenty cubicubites within, & not measuring the thickness of the walls. This also was the length of the porch without the Temple. C D The height of thirty cubicubites. E F The chambers of the Priests, which compassed about the Temple on three sides, South, West, and North, and were of three heights. G H The breadth of the porch ten cubicubites. I The windows of the Temple. J The first chamber was five cubicubites broad. L The second floor. M The third seven. N O P The vestes or stages of the wall, which bare up the posts that did separate chambers from chamber. Q The holy place. R The holiest of all, where the Arke of the covenant was. S The gate to enter into the most holy place. T The five candlesticks on every side of the Temple. V The ten tables on both sides for the shewbread. X The incense altar.

to walke in them, then will I performe vnto thee my promise, \* which I promised to David thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house, and finished it,

15 And built the wall of the house within, with boards of Cedar tree from the pavement of the house vnto the wall of the ceiling, and within he covered them with wood, and covered the floor of the house with planks of firre.

16 And he built twenty cubicubites in the sides of the house with boards of Cedar, from the floor to the wall, and hee prepared a place within it for the oracle, even the most holy place.

17 But the house, that is, the Temple before it, was fourtie cubicubites long.

18 And the Cedar of the house within was carved with knops, and graven with floures: all was Cedar, so that no stone was seene.

19 Also he prepared the place of the oracle in the midst of the house within, to set the Arke of the covenant of the Lord there.

20 And the place of the oracle within was twenty cubicubites long, and twenty cubicubites broad, and twenty cubicubites high: and he covered it with pure gold, and covered the altar with Cedar,

21 So Salomon covered the house within with pure gold: and hee shut the place of the oracle with chaines of golde, and covered it with golde.

22 And he overlaid all the house with golde, vntill all the house was made perfecte. Also he covered the whole altar, that was before the oracle, with golde.

23 And within the oracle he made two Cherubims of Oliue tree, ten cubicubites high.

24 The wing also of the one Cherub was five cubicubites, and the wing of the other Cherub was five cubicubites: from the vttermost part of one of his wings vnto the vttermost part of the other of his wings, were ten cubicubites.

25 Also the other Cherub was of ten cubicubites: both the Cherubims were of one measure and one sic.

THE TEMPLE COVERED,  
WEST.

This figure representeth the great court to be made into three parts whose separation was made of three orders of beaten stone, and one of Cedar-boards.

A The court of the Priests next to the porch, called the inner court, for it was nearer the Temple then was the people. B The Altar of burnt sacrifices, which was much greater then Moses was. For the length hereof was twenty cubicubites and the breadth as much, and ten in height. C Ten lawers, 1. Chron. 4. 6. D The sea, 2. Chron. 4. 2. E The court of the people, 2. Chron. 4. 9. and 6. 12. which is called the great porch, and in Ailes 3. 11. the porch of Salomon. This court is first taken in the Scripture of the New Testament for the Temple, Matth. 23. Ailes 3. 13. for the people did not passe up further, but did worship in this court. It is the place where our Christ and his Apostles used to preach, and where Christ did call the buyers and sellers. F A base of braffe, whereon Salomon prayed, that he might be better seene and heard of the people. It was five long, five broad, and in height three, 2. Chron. 6. 13. G A gate in the East, 1. Chron. 3. 2. for the people entered in by the North, and the South, Ezek. 44. 3. for the people entered in by the North, Ezek. 44. 3.

26 For the height of the one Cherub, was ten cubicubites, and so was the other Cherub.

27 And he put the Cherubims within the inner house, \* and the Cherubims stretched out their wings, so that the wing of the one touched the wing of the other.

Q 3

of his  
line.  
newed  
that there was  
no way to win  
the peoples hearts,  
but to grant them their  
petition:

serue  
them,

2. Sam. 7. 13.

According as  
he promised vnto  
Moses, Exo 25. 33.

In Meaning, vnto  
the roofe, which  
was also filled.

For when he  
spake of the house  
in the first verse,  
he meant both the  
Oracle, and the  
Temple.

Or, wide cov-  
erment.  
k That is, in the  
most inward place  
of the house.

For the other which Moſes made of beaten gold, were taken away with the other Jewels by their enemies, whom God permitted diuers times to overcome them for their great finnes.

So that the foundation of the carved worke might appere.

the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the mids of the house.

28 And hee overlaid the Cherubims with golde.

29 And hee carued all the walles of the house round about with grauen figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the floore of the house hee covered with gold within and without.

31 And in the entring of the oracle hee made two doores of Oliue trees: and the vpper post and side postes were five square.

32 The two doores also were of Oliue tree, and hee graued them with grauing of Cherubims, and Palme trees, and grauen flowers, and covered them with golde, and laide thin golde vpon the

Cherubims and vpon the Palme trees.

33 And so made he for the doore of the Temple, postes of Oliue trees foure square.

34 But the two doores were of firre tree, the two sides of the one doore were round, and the two sides of the other doore were round.

35 And hee grated Cherubims, & Palme trees, and carued flowers, and covered the carued worke with gold finely wrought.

36 And hee built the court within with three rowes of hewed stone, and one rowe of beames of Cedar.

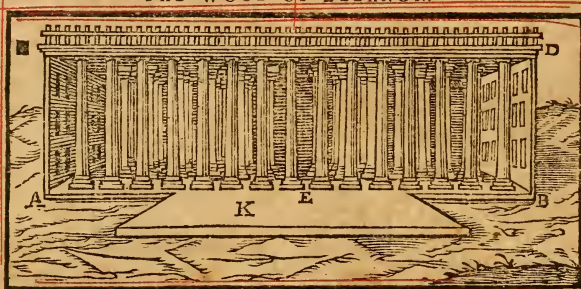
37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

38 And in the eleventh yeere in the moneth of Bul, (which is the eight moneth) hee finished the house with all the furniture thereof; and in every point: so was hee seuen yeere in building it.

Or, folding.

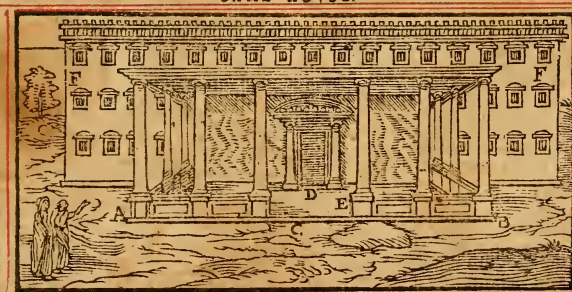
o Where the Priests were, and was thus called in respect of the great court, which is called, Act. 13, 15, the porch of Solomon, where the people used to pray.  
p Which containeth part of October and part of November.

THE FIRST FIGURE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be seene. A B The length of an hundred cubites. B C The breadth of fiftie. E D The height of thirtie. E F G H The foure rowes of pillars. I The three rowes of windows. K The porch or gallerie before the house.

THE SECOND FIGURE OF THE SAME HOVSE.



This second figure sheweth the manner of the house without, and the dorch thereof, which was fiftie cubites long. A B and thirtie broad. C D The pavement. E The windows F.

# CHAP. VII.

The building of the house of Solomon. 15. The excellent workmanship of titanium in the pieces which he made for use Temple.

16. Solomon was building his own house thirtie yeeres, and finished all his

2 He built also an house called the forest of Lebanon, an hundred cubites long, and fiftie cubites broad, and thirtie cubites high, vpon foure rowes of Cedar pillars, and Cedar beames were laid vpon the pillars.

3 And it was covered aboue with Cedar vpon

b For the beauty of the place, and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon.

† E  
D Or, p  
\* Chap. 3, 10  
e A, touching the  
furniture of wood  
and vitallies.



c There were as many, and like proportion on the one side to the other, and recovery and even three in a row one above another.  
d Before the pillars of the house.  
e For his house which was at Jerusalem.

the beames, that lay on the forty and five pillars, fifteen in a rowe.

4 And the windowes were in three rowes, and windowes against window in three rankes.

5 And all the doores, and the side posts with the windowes were fouresquare, and window was ouer against window in three rankes.

6 And he made a porch of pillars fiftie cubits long, and thirty cubits broad, and the porch was before a them, even before them were thirty pillars.

7 Then he made a porch for the throne, where he iudged, even a porch of iudgement, and it was sieled with cedar from pauement to pauement.

8 And in his house where he dwelt was another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (\* whom he had taken to wife) like vnto this porch.

9 All these were of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto the stones of an hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, even of stones of ten cubits, and stones of eight cubits.

11 Above also were costly stones squared by rule, and boards of cedar.

12 And the great court round about was with three rowes of hewed stones, and a row of cedar beames: so was it to the inner court of the house of the Lord, and to the porch of the house.

13 Then king Salomon sent, and fet one Hiram out of Tyrus.

14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: he was full of wisdom, and vnderstanding, and knowledge to worke all manner of worke in brasse: who came to King Salomon, and wrought all his worke.

15 For hee cast two pillars of brasse: the height of a pillar was eightene cubits, and a threed of twelue cubites did compasse the pillars.

# THE FORME OF THE PILLAR.



A B The height of a pillar eightene cubits, the compasse of a pillar was twelue cubits.  
D E The height of the chapter or round had vpon the pillar of five cubits height.  
F In the middes were two rowes of pomegranates: the rest is the networke and flowered, as refer.

Chap. 3. 1.

I Or, precious.  
g Which were sets and flayes for the beames to lie vpon.  
h Or, spanne.

g From the foundation vnto ward.

h As the Lords house was build, so was this: onely the great court of Salomon house was vnconcreed.  
i Or, Zer.  
j Thus when God will haue his glory set forth, he traffick up men, and giueth them excellent gifts for the accomplishment of the same. Exod. 31. 3. 3.  
† As the first.

16 And hee made two chapters of molten brasse to set on the tops of the pillars: the height of one of the chapters was five cubites, and the height of the other chapter was five cubits.

17 He made grates like networke and I wrethen worke like chaines for the chapters that were on the top of the pillars, even seven for the one chapter, and seven for the other chapter.

18 So hee made the pillars and two rowes of pomegranates round about in the one grate to couer the chapters that were vpon the top. And thus did he for the other chapter.

19 And the chapters that were on the top of the pillars were after this like worke in the porch, foure cubites.

20 And the chapters vpon the two pillars had also about, ouer against the belly within the networke pomegranates: for two hundred pomegranates were in the two ranks about vpon either of the chapters.

21 And he set vpon the pillars in the porch of the Temple. And when hee had set vpon the right pillar, he called the name thereof Iachin: and when he had set vpon the left pillar, hee called the name thereof Boaz.

22 And vpon the top of the pillars was worke of lilies: so was the workmanship of the pillars finished.

23 And he made a molten sea of ten cubits wide from brim to brim, round in compasse, and five cubites high, and a line of thirty cubites did compasse it about.

Or, gummets.

Or, cords like shewers.

As was scene commonly wrought in costly porches.

Or, round about the midst.

Or, beyond.

Or, the sword.

Which was in the inner court betweene the Temple and the oracle.

In that is, he will stablish, to wit, his promise toward this house.

In that is, in strength: meaning the power thereof shall continue.

So called for the hugeness of the vessel.

# THE SEA OR GREAT CALDRON.



A B Ten cubites from one side to the other. C D The height of five cubits. E F This vessel was in compasse thirtie cubits. G H The two rowes which compassed the vessel it about, and were garnished with lilies heads, wherein were pipes to auoid the water.

24 And vnder the brim of it were knops like wilde enumers compassing it round about, ten in one cubite, compassing the sea round about: and the two rowes of knops were cast, when the sea was molten.

25 It stood on twelue buls: the first compassed with ward the North, and three toward Salomon his East: and the sea stood, and sayd, What count their hinde make an answere to this

\* s. Ciron. 4. 2.

people name.

Or, had bene of his and into an inflame.

Or, they bowed him that there was no way to win the peoples hearts, but to grant them their petition.

7 And they spake vnto him, saying, If thou be a servant vnto this people this day, and serue them,

p Bath and ephah  
to measure, Ex.  
45, is. every bath  
contained about  
ten pails.

cup with floures of lilies: it contained two thousand p baths.

27 ¶ And he made ten bafes of braffe, one bafe was foure cubites long, and foure cubites broad, and three cubits high.

28 ¶ And the worke of the bafes was on this maner, They had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, where lions, bulles and Cherubims: and vpon the ledges there was a bafe aboue: and beneath the lions and bulles, were additions made of thinne worke.

30 And every bafe had foure braffen wheeles, and plates of braffe: and the foure corners had 1 vnderfletters: vnder the caldron were vnderfletters molten at the side of every addition.

31 And the mouth of it was within the chapter and bone to measure by the cubite: for the mouth thereof was round, made like a bafe, and it was a cubit and halfe a cubit: and also vpon the mouth thereof were grauen works, whose borders were foure fquare, and not round.

32 And vnder the borders were foure wheeles, and the axeltrees of the wheele ioynted to the bafe: and the height of a wheele was a cubit, and halfe a cubit.

33 And the fashion of the wheeles was like the fashion of a charet wheele, their axeltrees, and their naues and their felloes, and their spokes were all molten.

34 And foure vnderfletters were vpon the foure corners of one bafe: and the vnderfletters thereof were of the bafe it selfe.

35 And in the toppe of the bafe was a round compaffe of halfe a cubite high round about: and vpon the top of the bafe the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof he did graue Cherubims, lions and palmtrees, on the side of every one, and additions round about.

37 Thus made hee the ten bafes. They had all one casting, one measure, and one file.

38 ¶ Then made hee ten caldrons of braffe, one caldron contained foure baths, and every caldron was foure cubits, one caldron was vpon one bafe throughout the ten bafes.

39 And he fet the bafes, fise on the right side of the house, and fise on the left side of the house. And he fet the sea on the right side of the house Eastward toward the South.

40 ¶ And Hiram made caldrons, and basons, and bafens, and Hiram finished all the worke that hee made to King Salomon for the house of the Lord:

41 To wit, two pillars, and two bowles of the chapters, that were on the top of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars,

42 And foure hundreth pomegranates for the grates, euen two rowes of pomegranates for the grates, to couer the two bowles of the chapters.

¶ This finishe  
A B and thus, the bafes, and ten caldrons vpon

#### CHAP. X. The buls vnder that sea.

The making of the buls of Salomon: 1. The buls: and all the buls of Hiram in the pieces which hee made for the house of Salomon. Salomon was building his owne house thirtene yeeres, and finished all his

#### THE FORME OF THE CALDRONS.



A B The bafe wherevpon stood the caldrons, which was foure cubites long. B C Foure cubites broad. A D Three cubites high. E The inblossment and figures of Lion, Rules, Cherubims. F The border of workmanship folding to and fro. G The foure wheeles which had a cubite and an halfe of height. H The foure flaves or upholders, which were vpon the bafe wherevpon the Caldron stood. I The Caldron.

46 In the plaine of Iorden did the King cast them in clay betweene Succoth and Zarthan.

47 And Salomon left to weigh all the vessels, because of the exceeding abundance, neither could the weight of the brasse be counted.

48 So Salomon made all the vessels that pertained vnto the house of the Lord, the golden altar, and the golden table, whereon the shewbread was.

49 And the candlesticks, fise at the right side, and fise at the left before the oracle of pure gold, and the flowers, and the lamps, and the inuffers of gold.

50 And the bowles, y and the hookes, and the bafens, and the spoones, and the staff pines of pure golde, and the hingdes of golde for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

51 So was finished all the worke that king Salomon made for the house of the Lord, and Salomon brought in the things which David his father had dedicated: the siluer and the golde and the vessels, and layed them among the treasures of the house of the Lord.

#### CHAP. VIII.

4 The Arke is borne into the Temple. 10 Achish filleth the Temple. 14 The king blest the people

¶ Then King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto him in Ierusalem, for to bring vp the Arke of the covenant of the Lord from the city of Dauid, which is Zion:

2 And all the men of Israel assembled vnto King Salomon at the feast in the month of Ethanim, which is the seuenth month.

3 And it was come to passe, that all the Elders of Israel came, and the

Or, thickly cast

This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

Some take this to be some instrument of musicke.

\* 1 Chron. 5, 22

\* 1 Chron. 5, 22

\* 1 Chron. 5, 22

\* 1 Chron. 5, 22

\* 1 Chron. 5, 22

\* 1 Chron. 5, 22

\* 1 Chron. 5, 22

\* 1 Chron. 5, 22

\* 1 Chron. 5, 22

\* 1 Chron. 5, 22

\* 1 Chron. 5, 22

\* 1 Chron. 5, 22

\* 1 Chron. 5, 22

\* 1 Chron. 5, 22









a If thou walke  
in my feare,  
and withdraw thy selfe  
from the common  
manner of men,  
which follow their  
feaslilie.

\* e. Sam. 7. 10.  
1. Chron. 22. 10.

b God declareth  
that disobedience  
against him, is the  
cause of his dis-  
pleasure, and so  
of all miserie.

\* Ier. 7. 14.  
c The world shall  
make of you a  
mocking stocke  
for the vile con-  
tempt, and abusing  
of Gods most li-  
beral benefitts.  
\* Ier. 20. 24.  
Ier. 32. 8.

\* a. Chron. 8. 1.

\* Or, 200.

\* Or, Galile.

\* Or, 5000, or  
more.

d For his traine  
to build the  
building.  
e The common  
talent was about  
therefore pound  
weight.  
f Millo was at the  
house or place of assembly  
which was open  
about.

g Cities for his  
monitions of  
warre.

h These were 11  
bondemen and  
paid what was  
required, either  
labour or money.

4 And a if thou wilt walke before me (as Dauid thy father walked in purenesse of heart and in righteounes) to doe according to all that I haue commanded thee, and keepe my statutes, and my iudgements,

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, \* Thou shalt not want a man vpon the throne of Israel.

6 But if yee and your children turne away from mee, and wilt not keepe my Commandements, and my statutes (which I haue set before you,) but goe and serue other gods, and worship them,

7 Then will I cut off Israel from the lande, which I haue giuen them, and the house which I haue hallowed \* for my Name, will I cast out of my sight, and Israel shall be a e prouerbe, and a common talke among all people.

8 Euen this high house shall be so: euerie one that passeth by it, shall be astonied, and shall hiss, and they shall say, \* Why hath the Lord done thus vnto this land, and to this house?

9 And they shall answere, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 \* And at the end of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

11 (For the which Hiram the king of Tyrius had brought to Salomon timber of Cedar, and firre trees, and golde, and whatsoever he desired) then king Salomon gaue to Hiram twentie cities in the land of Galil.

12 And Hiram came out from Tyrius to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee sayd, What cities are these which thou hast giuen me, my brother? And hee called them the land of Cabul vnto this day.

14 And Hiram had sent the King <sup>d</sup> sixe score \* talents of golde.

15 \* And this is the cause of the tribute, why King Salomoraifeth tribute, to wit, to build the house of the Lord, and his owne house and <sup>f</sup> Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire, and slewed the Canaanites that dwelt in the cite, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath, and Tamar in the wilderness of the land,

19 And all the cities of store, that Salomon had, euen cities for charrets, and cities for horsemen, and all that Salomon desired and would build in Ierusalem, and in Lebanon, and in all the land of his dominion)

20 All the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Iebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel, hee left none, that hee might knowe, that hee might be a father to the people.

\* make no bondmen; but they were men of warre and his seruants, and his princes, & his captaiues, and rulers of his charrets and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: euen 1 fine hundredth and fiftie, and they ruled the people that wrought in the worke.

24 \* And Pharaohs daughter came vp from the cite of Dauid vnto the house which Salomon had built for her: then did he build Millo,

25 And thrise a yeere did Salomon offer burnt offerings, and peace offerings vpon the altar which he built vnto the Lord: and he burnt incense vpon the altar that was before the Lord, when hee had finished the house.

26 \* Also king Salomon made a nauie of ships in Ezeon-geber, which is beside Eloti, and the brinke of the red sea, in the land of Edom.

27 And Hiram sent with the nauie, his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir, & fert from thence <sup>k</sup> 6 hundredth and twentie talents of golde, and brought it to king Salomon,

## CHAP. X.

1 The Queene of Saba cometh to heare the wisdom of Salomon.  
2 Her power and magnificence.

And the \* Queene of Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard questions.

2 And thee came to Ierusalem with a very great traine, and camels that bare sweete odours, and golde exceeding much, and precious stones: and thee came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the king, which he expounded not vnto her.

4 Then the Queene of Sheba saw all Salomons wisdom, and the house that he had built.

5 And thee meat of his table, and the fitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and thee was greatly astonied.

6 And shee sayd vnto the King, I was a true word that I heard in mine owne land of thy sayings, and of thy wisdom.

7 Howbeit I beleued not this report, till I came, and had seene it with mine eyes, but loe, the one halfe was not tolde mee: for thou hast more wisdom and prosperitie, then I haue heard by report.

8 Happy are thy men, happy are these thy seruants, which stand euer before thee, and heare thy wisdom.

9 Blessed be the Lord thy God, which <sup>d</sup> loued thee, to set thee on the throne of Israel, outside of the Lord loued Israel for euer, and <sup>e</sup> hee put vpon thee to doe equitie and righte.

10 And shee gaue him, <sup>f</sup> 12000 talents of golde, and of sweete odours, and of precious stones. Thee

hobab tooke counsell with gaue to king Salomon: hee had stood before Salomon his from Ophir: <sup>g</sup> 12000 talents of golde, and of sweete odours, and of precious stones.

11 The nauie al-  
lied, and sayd, What coun-  
sell might I take, that I may make an answer to this

7 And they spake vnto him, saying, If thou be a seruant vnto this people this day, and serue them,

\* Levit. 15. 39.

1 The officers of Salomon  
workes, were di-  
uided into three  
parts: the first  
contained 3300.  
the second 300.  
and the third 300.  
which were three  
times: to heere are  
contained the two  
last parts, which  
make 350. looks  
more, a Chron.  
8. 10.

1 In the e. Chron.  
8. 10. is made  
mention of thirtie  
more, which seeme  
to haue beene em-  
ployed for this  
chagger.

\* 2. Chron. 9. 1  
1. m. 11. 1. 43.  
Isaiah 60. 1. 3.  
Isaiah 60. 1. 3.  
The Queene of Sheba  
was the name of  
the chiefe erie of  
Meroc, which is an  
island of Nilus.

b That is, the  
whole order, and  
traine of his house.

c Eke there was no  
more spirit in her.

d But much more  
happy are they,  
which heare the  
word of God  
with so great care,  
that we are  
not able to fin-  
daine.

e Or, hee loe of his  
skilful counsell.  
f Hee showed  
him that there was  
no way to win the  
people's hearts, but  
to grant them their  
desires.





Dauid my feruant, and becaufe of Ierufalem which I haue choſen.

14 ¶ Then the Lord ſtirred vp an aduerfary vnto Salomon, *euen* Hadad the Edomite, of the kings *he* feede, which was in Edom.

15 ¶ For when Dauid was in Edom, and Ioab the captaine of the hoſt had ſmiten all the males in Edom, and was gone vp to bury the *he* flaine.

16 (For ſixe moneths did Ioab remaine there and all Iſrael, till hee had deſtroyed all the males in Edom.)

17 Then this Hadad *he* fled, and certaine other Edomites of his fathers ſeruants with him, to goe into Egypt, Hadad being yet a little child.

18 And they aroſe out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an houſe, and appointed him vitales and gaue him land.

19 So Hadad I found great fauour in the fight of Pharaoh, and he gaue him to wife the ſiſter of his owne wife, *euen* the ſiſter of Tahpenes the Queene.

20 And the ſiſter of Tahpenes bore him Genubath his ſon, whom Tahpenes weaned in Pharaohs houſe: and Genubath was in Pharaohs houſe among the ſonnes of Pharaoh:

21 And when Hadad heard in Egypt that Dauid ſlept with his fathers, and that Ioab the captaine of the hoſte was dead, Hadad ſayd to Pharaoh, Let me depart, that I may go to mine owne cuntry.

22 But Pharaoh ſayd vnto him, What haſt thou lacked with mee, that thou wouldeſt thiſt goe to thine owne cuntry? And he answered, Nothing, but in any wife let me goe.

23 ¶ And God ſtirred him vp another aduerfary, Rezon the ſonne of Eliada, which *he* fled from his lord Hadadezar king of Zobah.

24 And hee gathered men vnto him, and had bin captaine ouer the company, when Dauid ſlew them. And they went to Damafcus, and dwelt there, and they made him king in Damafcus.

25 Therefore was he an aduerfary to Iſrael all the dayes of Salomon: beſides the euill that Hadad did, he alſo abhorred Iſrael, and reigned ouer Aram.

26 ¶ And Ieroboam the ſonne of Nebat an Ephraite of Zereda Salomons ſeruant (whoſe mother was called Zeruah a widow) liſt vp his hand againſt the king.

27 And this was the cauſe that he liſt vp his hand againſt the king, *Vpon* Salomon built Millo, hee repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of ſtrength and courage, and Salomon ſeeing that the yong man was meeete for the worke, he made him *he* ouerſeer of all the labour of the houſe of Iofeph.

29 And at that time, when Ieroboam went out of Ierufalem, the Prophet Ahijah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the held.

30 Then Ahijah caught the new garment that was on him, and rent it in twelue pieces.

31 And ſayd to Ieroboam, Take vnto thee ten pieces: for thus ſaith the Lord God of Iſrael, Behold, I will rent the kingdom out of the hands of Salomon, and will giue ten tribes to thee.

32 But hee ſhall haue one tribe for my ſeruant

Dauids ſake, and for Ierufalem the citie, which I haue choſen out of all the tribes of Iſrael,

33 Becauſe they haue forſaken mee, and haue worſhipped Aſhtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to ſo)ld in mine eyes, & my ſtatutes, and my lawes) as did Dauid his father.

34 But I will not take the whole kingdom out of his hand: for I will make him prince all his life long for Dauid my ſeruants ſake, whom I haue choſen, and who kept my commandments and my ſtatutes.

35 ¶ But I will take the kingdom out of his ſonnes hand, and will giue it vnto thee, *euen* the ten tribes.

36 And vnto his ſonne will I giue one tribe, that Dauid my ſeruant may haue a light alway before mee in Ierufalem the citie, which I haue choſen mee to put my Name there.

37 And I will take thee, and thou ſhalt reigne *† euen* as thine heart deſireth, and ſhalt be king ouer Iſrael.

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes; and doe right in my fight, to keepe my ſtatutes and my commandments as Dauid my ſeruant did, then will I be with thee, and build thee a ſure houſe; as I built vnto Dauid, and will giue Iſrael vnto thee.

39 And I will *†* for this afflict the ſeede of Dauid, *†* but not for euer.

40 ¶ Salomon fought therefore to kill Ieroboam, and Ieroboam aroſe, and fled into Egypt vnto Shiſhak king of Egypt, and was in Egypt vntill the death of Salomon;

41 And the reſt of the words of Salomon, and all that hee did, and his wiſedome, are they not written in the *†* booke of the acts of Salomon?

42 The time that Salomon reigned in Ierufalem ouer all Iſrael, was *†* fourtie yeere.

43 And Salomon ſlept with his fathers: and was buried in the citie of Dauid his father; and Rehoboam his ſonne reigned in his ſtead.

## CHAP. XII.

1 Rehoboam ſuccedeth Salomon. 2 Hee reſuſeth the counſell of the Ancients. 30 Ieroboam reigneth ouer Iſrael.

31 God commandeth Rehoboam not to fight. 38 Ieroboam maketh golden calves.

And *†* Rehoboam went to Shechem: for all Iſrael were come to Shechē, to make him king.

2 And when Ieroboam the ſonne of Nebat heart of it (who was yet in Egypt, *†* whither Ieroboam had fled from king Salomon) and *†* dwelt in Egypt.)

3 Then they ſent and called him: and Ieroboam and all the Congregation of Iſrael came and ſpake vnto Rehoboam, ſaying,

4 Thy father made our *†* yoke grievous: now therefore make thou the grievous ſeruitude of thy father, and his ſore yoke which hee put vpon vs: *†* lighter, and we will ſerue thee.

5 And he ſaid vnto them, Depart yet for three dayes, then come againe to mee. And the people departed.

6 And king Rehoboam rooke counſell with the old men that *†* had flood before Salomon his father, while hee yet liued, and ſayd, What counſell giue yee, that I may make an anſwere to this people?

7 And they ſpake vnto him, ſaying, If thou be a *†* ſeruant vnto this people this day, and ſerue them,

Or, he doth that pleaſeth me.

Chap. 12, 13.

He hath reſpect vnto the Meſſiah which ſhould be the bright ſtarre that ſhould ſhine thorow all the world.

Eſay. in all that thy faith.

For this idolatry that Salomon hath committed.

For the whole ſpiritual kingdom was reſtored in Meſſiah.

Which booke as is thought, was loſt in their captivity.

2 Chron. 3, 30.

2 Chron. 10, 5.

Chap. 11, 10. Or, returne from Egypt.

Chap. 4, 7.

Oppoſite vs not with ſo great charges, which we are not able to ſuſtaine.

Or, hee be of his ancient conſider. 7 They beſeech him that there was no way to win the peoples hearts, but to grant them their petition.

Of the king of Edom ſtoke. 2 Sam. 8, 14. Of the Edomites.

That God reſerved this idolatry to be a ſcourge to puniſh his people: ſinners.

I God brought him to honor, that his power might be more able to compaſſe his mercies againſt Salomons houſe.

2 Sam. 8, 1. m. When Dauid had diſcomfited Hadadezar and his armie.

to wit, the men whom hee had gathered vnto him.

2 Chron. 13, 6.

He was ſufferer of Salomons worke, for the ſiſter of Ephraim and Manafſeh.

By theſe viſible ſignes the Prophets would more deeply print their meſſage into the hearts to whom they were ſent.

them, and answere them, and speake kinde words to them, they will be thy seruants for euer.

8 But hee forooke the counsell that the olde men had giuen him, and asked counsell of the young men that had bene brought vp with him, and waited on him.

9 And hee sayd vnto them, \* What counsell giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made you yoke heauie, but make thou it lighter vnto vs : *euē* thus shalt thou say vnto them, My *ll* least part shall be a bigger then my fathers loynes.

11 Now whereas my father did burden you with a grievous yoke, I will yet make your yoke heauier : my father hath chastised you with rods, but I will correct you with *ll* scourges.

12 \* Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me againe the third day.

13 And the king answered the people thuspely, and left the olde mens counsell that they gaue him,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grievous, and I will make your yoke more grievous : My father hath chastised you with rods, but I will correct you with *ll* scourges.

15 And the king hearkened not vnto the people, for it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by \* Abijah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king regarded them not, the people answered the king thus, saying, What portion haue wee in *ll* David? wee haue none inheritance in the sonne of Ithai. To your tents, O Israel : now see to thine owne house, David. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 \* Now the king Rehoboam sent Adoram the receiver of the tribute, and all Israel stoned him to death : then the king Rehoboam *ll* made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled againe the house of David vnto this day.

20 \* And when all Israel had heard that Ieroboam was come againe, they sent and called him to the assembly, and made him king ouer all Israel : none followed the house of David, but the tribe of Iudah \* onely.

21 And when Rehoboam was come to Ierusalem, he gathered all the house of Iudah with the tribe of Benjamin, an hundred and fourescore thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 \* But the word of God came vnto Shemaiah the man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah and Benjamin, and the remnant of the

people, saying,

24 Thus sayth the Lord, Ye shall not goe vp, nor fight against your brethren the children of Israel : returne euery man to his house : for this thing is done by mee. They obeyed therefore the word of the Lord, and returned, and departed according to the word of the Lord.

25 \* Then Ieroboam built Shechem in mount Ephraim, & dwelt therein, and went from thence, and built Peniel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of David.

27 If this people goe vp and doe sacrifice in the house of the Lord at Ierusalem, then shall the heart of this people turne againe vnto their lord, *euē* so Rehoboam king of Iudah : so shall they kill me, and goe againe to Rehoboam king of Iudah.

28 Wherevpon the king tooke counsell, and made two calues of golde, and sayd vnto them, It is too much for you to goe vp to Ierusalem : Behold, O Israel, thy gods which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne : for the people went (because of the one) euē to Dan.

31 Also he made an house of his places, and made priests of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the fifteenth day of the eighth month, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offered vnto the calues that hee had made : and he placed in Beth-el the Priests of the hie places, which he had made.

33 And hee offered vpon the altar, which hee had made in Beth-el, the fifteenth day of the eighth month, (*euē* in the month which hee had forged of his owne heart) and made a solemne feast vnto the children of Israel, and hee went vp to the altar, to burne incense.

## CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand drieth vp. 13 The Prophet is killed, 24 and is killed of a lion. 33 The offences of Ieroboam.

AND behold, there came a man of God out of Iudah (by the commandment of the Lord) vnto Beth-el, and Ieroboam stood by the altar to offer incense.

2 And he cried against the altar by the commandment of the Lord, and sayd, O altar, altar, thus sayth the Lord, Behold, a childe shall be borne vnto the house of David, \* Iosiah by name, and vpon thee shall he sacrifice the Priests of the high places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall *ll* fall out :

4 And when the king had heard the saying of the man of God, which hee had cried against the altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, Lay hold on him : but his hand which hee put forth against him, dried vp, and hee could not pull it in againe to him.

5 The altar also claued asunder, and the ashes fell

\* Who of his trial indgement will punish the wicked, and of his mercy spare the innocent people.

! He feared lest his people should blame by this means bene excited to rebell against him.

m So cravell is the carnall perdition of princes, when they will make a religion to serve to their appetite.

n That is, a temple, where altars were built for idolatry.

o Because hee would the more bind the peoples devotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the LAW.

\* That is, a Prophet.

o Not that hee was called Lathai Beniamin, but an other of that name.

\* A King. 23. 17 c

o By this signeyce shall know that the Lord hath sent me.

\* Or, be poured out.

d The wicked rage against the Prophet of God, when they declare them Gods indgements.

c There is nothing harder for them than to be in authority, then to be able to keep them in subjection then my father was.

|| Or, scorpions.

e The people declare their obedience in this, that they would attempt nothing before the king had given them suit occasion.

|| Or, the Lord was the judge.

\* Chap. 12. 11.

f Though their cause were good, yet it is most hard for the people to abide their afflictions, as these vile wretches declare.

g For strengthed himselfe.

h By the suit judgement of God for Guermans finnes.

\* Chap. 12. 13.

i For as yet hee perceived not that the Lord had so appointed it.

\* 2 Chron. 11. 6.

h That is, the Prophet.



† Str. mouth.

e Though the wicked humble themselves for a time, when they see Gods iudgements, yet after they returne to their old malice, and declare that they are but vile hypocrites.  
|| Or, take satisfaction.

|| Or, he charged me to wit, an Angel.  
f Seeing he had the expresse word of God, he ought not to have declined therefrom neither for the persuasion of man nor Angel.

† Ebr, looked.

† Ebr, I am.  
g This he did of a simple mind, thinking it his dutie to declare falsehood to a Prophet.

h His fault is here double: first, in this he suffered not the Prophet to obey Gods expresse commandment: and next, that he faileth to have a censure to the contrary.

i God would reproove his folly by him, who was the occasion to bring him into error.

sell out from the akar, according to the signe, which the man of God had given by the † commandment of the Lord.

6 Then the king answered and said vnto the man of God, \* I beseech thee, pray vnto the Lord thy God, and make intercession for mee, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the Kings hande was restored, and became as it was afore.

7 Then the King sayd vnto the man of God, Come home with me, that thou mayest † dine, and I will giue thee a reward,

8 But the man of God sayd vnto the King, If thou wouldst giue me halfe thine house, I would not goe with thee, neither would I eate bread nor drinke water in this place.

9 For so † was it charged me by the word of the Lord, saying, † Eate no bread nor drinke water, nor turne againe by the sameway that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came and told him all the works that the man of God had done that day in Beth-el, and the words which he had spoken vnto the King, told they their father.

12 And their father said vnto them, What way went hee, and his sonnes † shewed him what way the man of God went, which came from Iudah.

13 And hee sayd vnto his sonnes, Saddle mee the asse. Who saddled him the asse, and hee rode thereon,

14. And went after the man of God, and found him sitting vnder an oke: and he sayd vnto him, Art thou the man of God, that camest from Iudah? And he sayd, † Yea.

15 Then he sayd vnto him, & Come home with me, and eat bread.

16 But hee answered, I may not returne with thee, nor goe in with thee, neither will I eat bread nor drinke water with thee in this place.

17 For it was charged me by the worde of the Lord, saying, Thou shalt eat no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And hee sayd vnto him, I am a Prophet also as thou art, and an † Angel I spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: <sup>h</sup> but he lieth vnto him.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they fate at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, saying, Thus sayth the Lord, i Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drinke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and drunke, he saddled him the asse, to wit, to the Prophet whom he had brought againe,

24 And when he was gone, \* a lion met him by the way, and slew him, and his body was cast in the way, and the asse stood thereby: the Lion stood by the corpes also.

25 And behold, men that passed by, saw the carkeis cast in the way, and the Lion standing by the corpes; and they came and told it in the towne where the old Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee sayd, It is the man of God, who hath been disobedient vnto the Commandment of the Lord: therefore the Lord hath deliuered him vnto the Lion which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse. And they saddled him.

28 And hee went and found his body cast in the way, and the asse and the Lion stood by the corpes: and the lion had not eaten the body, nor tane the asse.

29 And the Prophet tooke vp the bodie of the man of God, and layd it vpon the asse, and brought it againe, and the olde Prophet came to the city, to lament and bury him.

30 And he layd his body in his owne graue, and they lamented ouer him, saying, Alas, my brother.

31. And when he had buried him, he spake to his sonnes, saying, When I am dead, bury yee me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cried by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit after this Ieroboam conuerted not from his wicked way, but turned againe, and made of the lowest of the people priests of the hie places. Who would, might † consecrate himselfe and be of the priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

a Ieroboam sendeth his wife disguised to Ahijah the Prophet, who declareth vnto him the destruction of his house. 23 Iudah is punished by Shizeak.

A T that time Abijah the sonne of Ieroboam fell sicke.

2 And Ieroboam sayd vnto his wife, Vp, I pray thee, and disguise thy selfe that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahijah the Prophet, which tolde mee \* that I should be king over this people.

3 And take † with thee, tenne loanes and ¶ ewekels, and a bottell of hony, and goe to him: he shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his sight was decayed by his age.

5 Then the Lord sayd vnto Ahijah, Behold, the wife of Ieroboam cometh to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when shee cometh

\* By this fearful example, God teacheth forth how dangerous a thing it is for men to be haue themselves coldly, or deceitfully in their charge whereunto God hath called them.

I To declare that this was onely the iudgement of God: for if the Lion had done it for hunger, hee would also haue deuoured the body, in which he had prepared for himselfe.

n So he which profit not by Gods threatenings, but go backward, and become worse and worse, a. Tim. 3. 13.  
† Ebr, fill his hand:

o His owne conscience bare him himselfe, that the Prophet of God could not satisfie his affections, which was a wicked man.

p Chap. 1. 1. 2. Ebr in their hands. According to the custome when they went to ask counsel of Prophets, 1. Sam. 9. 7.  
q Or, wifery.  
r Ebr, eyes faulde.

c Then the wife  
of Ieroboam.

d For God oft  
times discloseth  
vnto his craft  
and subtiltie of  
the wicked.  
e Which wa  
thir feint.

f To wit, two  
shirts.

\* Chap. 21. 21.  
g And a King 2. 8.  
h Every male  
eaten to the dogs.  
i Sam. 15. 2.  
j As well him  
that is in the  
strong hold, as him  
that is abroad.  
k They shall lacke  
the honour of bu-  
riall in token of  
Gods malediction.

l In the midst  
of the wicked,  
god hath found on  
whom he doeth  
bedow his  
mercies.  
m The Lord will  
begin to destroy  
is out of hand.

n Meaning, En-  
phrases.

o The people shall  
not be exalted  
when they doe  
euill at the com-  
mandement of  
their gouernours.

p And dted before  
Ieroboam about  
some yeeres.

q The Lord smote  
him hat he died,  
a. Chron. 12. 30.

in, she shall feine her selfe to be <sup>a</sup> another.

6 Therefore when Ahijah heard the sound of her feet as she came in at the doore, he sayd, Come in thou <sup>a</sup> wife of Ieroboam: why feinst thou thus thy selfe to be another? I am lent to thee with heavy tidings.

7 Go tell Ieroboam, Thus sayth the Lord God of Israel, Forasmuch as I haue exalted thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruant Dauid, which kept my Commandements, and followed mee with all his heart, and did onely that which was right in mine eyes,

9 But hast done euill aboue all that were before thee (for thou hast gone and made thee other gods, and molten images, to prouoke mee, and hast cast me behind thy backe,)

10 Therefore behold, I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that <sup>a</sup> s pisseth against the wall, as well him that is shut vp, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dounge till it be all gone.

11 The dogges shall eate him of Ieroboams <sup>a</sup> stocke that dieth in the citie, and the foules of the aire shall eate him that dieth in the field: <sup>a</sup> for the Lord hath layd it.

12 Vp therefore and get thee to thine house: for when thy feete enter into the citie, the child shall die.

13 And all Israel shall mourne for him, and bury him: for he onely of Ieroboam shall come to the graue, because in him there is found <sup>a</sup> some goodnesse toward the Lord God of Israel in the house of Ieroboam.

14 Moreover, the Lord shall stirre him vp a King ouer Israel, which shall destroy the house of Ieroboam in that day: <sup>a</sup> what? yea, euen now.

15 For the Lord shall smite Israel, as when a reede is shaken in the water, and he shall weed Israel out of this good land, which he gaue to their fathers, and shall scatter them beyond the <sup>a</sup> River, because they haue made them groues, prouoking the Lord to anger.

16 And he shall giue Israel vp, because of the finnes of Ieroboam, who did sinne, and <sup>a</sup> made Israel to sinne.

17 <sup>a</sup> And Ieroboams wife arose, and departed, and came to Tirzah, and when she came to the threshold of the house, the yong man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord which he spake by the hand of his seruant Ahijah the Prophet.

19 And the rest of Ieroboams actes, how hee warred and how he reigned, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twentie yeere: and hee <sup>a</sup> slept with his fathers, and Nadab his sonne reigned in his steade.

21 <sup>a</sup> Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fourtie yeere old, when he began to reigne, and reigned fouenteene yeere in Ierusalem, the citie which the Lord did chuse out of all the tribes of Israel,

to put his name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their finnes, which they had committed, then all that which their fathers had done,

23 For they also made them hie places, and images, and groues on euery hie hill, and vnder etery greene tree.

24 There were also Sodomites in the land, they did according to all the abominations of the nations, which the Lord hath cast out before the children of Israel.

25 <sup>a</sup> And in the sixth yeere of King Rehoboam, Shishak king of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: so he caried away all the shields of gold <sup>a</sup> which Salomon had made.

27 And king Rehoboam made for them brasen shields, and committed them vnto the hands of the chiefe of the garde, which waited at the doore of the kings house.

28 And when the King went into the house of the Lord, the gard bare them, and brought them againe into the gard chamber.

29 And the rest of the actes of Rehoboam, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of Dauid: his mothers name was Naamah an Ammonite: and Abijam his sonne reigned in his stead.

## CHAP. XV.

1 Abijam reigneeth ouer Iudah. 2 Afa succedeth in his roome. 3 The battell betweene Afa and Baascha. 4 Jehoaphat succedeth Afa. 5 Nadab succedeth Ieroboam. 6 Baascha killeth Nadab.

And in the eighteenth yeere of King Ieroboam the sonne of Nechat, reigned Abijam ouer Iudah.

2 Three yeere reigned hee in Ierusalem, and his mothers name was Maachah the daughter of <sup>a</sup> Abithalom.

3 And he walked in all the finnes of his father, which hee had done before him; and his heart was not perfite with the Lord his God, as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him <sup>a</sup> light in Ierusalem, and set vp his sonne after him, and established Ierusalem.

5 Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the dayes of his life, <sup>a</sup> saue onely in the matter of Uriah the Hittite.

6 And there was warre betweene Rehoboam and Ieroboam as long as he liued.

7 The rest also of the acts of Abijam, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah? there was also warre betweene Abijam and Ieroboam.

8 And Abijam slept with his fathers, and they buried him in the citie of Dauid: and Afa his sonne reigned in his stead.

9 <sup>a</sup> And in the twenty yeere of Ieroboam King of Israel, reigned Afa ouer Iudah.

10 Hee reigned in Ierusalem one and fourtie yeere.

l Or, before all that  
their father had  
done by their finnes.

q where idolatry  
reigneeth, all horri-  
ble vices are com-  
mitted, till at  
length Gods iudg-  
ment destroy  
them vicerly.

\* Chap. 20. 16.

r Which bookes  
were called the  
bookes of Shema-  
iah and Iddo the  
Prophets, a. Chro.  
12. 15.

s That is, all the  
dayes of Rehobo-  
ams life.

t whose idolatry  
Rehoboam her  
sonne followed.

\* a. Chron. 12. 20.

a Some thinke  
that this was Abi-  
salom Salomons  
sonne.

b Meaning, a  
sonne to reigne  
ouer Iudah.

\* 1. Sam. 23. 6. Abi-  
salom.

\* 2. Chron. 12. 32.

\* 2. Chron. 13. 22.



e That is, his grand-mother, as David is oftentimes called father of them, whose grand-father he was.

d Neither kindred nor authority ought to be regarded, when they blaspheme God, and become idolaters, but must be punished.

e A Chron. 25, 16. e For in that that he suffered them to worship God in other places, then he had appointed, it came of ignorance, and not of malice. f Of the same purpose that Ieroboam did, because the people should not go up to Jerusalem, lest they should follow Afa.

\* A Chron. 16, 12. f Or, Syria.

g And were men no longer.

h Or, make a proclamation. i Some name innovation.

i Hee had the膏 and put his crown rather in Physicians then in the Lord, 2 Chron. 16, 12. i His great grand-father.

yeere, and his mothers name was Maachah, the daughter of Abihailom.

11 And Afa did right in the eyes of the Lord, as did David his father.

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee put downe \* Maachah his mother also from her estate, because she had made an idole in a groue: And Afa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the hie places. Neuertheless Afas heart was upright with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer and golde, and vessels.

16 ¶ And there was warre betwenee Afa and Baasha king of Israel all their dayes.

17 Then Baasha King of Israel went vp against Iudah, and built \* Ramah, so that he would let none goe out or in to Afa king of Iudah.

18 Then Afa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the kings house, and deliuered them into the hands of his seruants, and King Afa sent them to \* Ben-hadad the sonne of Tabrimoa, the sonne of Hezion king of ¶ Aram that dwelt at Damascus, saying,

19 There is a couenant betwenee mee and thee, and betwenee my father and thy father: Behold, I haue sent vnto thee a present of siluer and golde: come, breake thy couenant with Baasha King of Israel, that he may depart from mee.

20 So Ben-hadad hearkened vnto king Afa, and sent the captaynes of the hostes, which he had, against the cities of Israel, and smote Iion, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Nephthali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Afa assembled all Iudah, none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baashas had built, and king Afa built with them Geba of Benjamin and Mizpah.

23 And the rest of all the actes of Afa, and all his might, and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his old age he was diseased in his bed.

24 And Afa slept with his fathers, and was buried with his fathers in the citie of David his father. And Ieholaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Afa king of Iudah, and reigned ouer Israel two yeere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistines: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yeere of Afa king of Iudah did Baasha slay him, and reigned in his stead.

29 And when he was king, hee killed none aloue to Ierobo-

am, vntill he had destroyed him, according to the \* word of the Lord which he spake by his seruant Ahijah the Shilonite.

30 Because of the finnes of Ieroboam which he committed, and wherewith hee made Israel to sinne, by his <sup>1</sup> prouocation, wherewith he prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betwenee Afa and Baasha king of Israel, all their dayes.

33 In the third yeere of Afa king of Iudah, began Baasha the sonne of Ahijah to reigne ouer all Israel in <sup>m</sup> Tirzah, and reigned foure and twentie yeeres.

34 And hee did euill in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

# CHAP. XVI.

1 Of Baasha. 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marrieth Isebel. 34 Isebel is built againe.

T Hen the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to proue me with their finnes,

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make thine house like the \* house of Ieroboam, the sonne of Nebat.

4 \* He that dieth of Baashas <sup>stocke</sup> in the citie, him shall the dogges eate: and that man of him which dieth in the fieldes, shall the foules of the ayre eate.

5 And the rest of the actes of Baasha, and what he did, and his <sup>1</sup> power, are they not written in the booke of the \* Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also ¶ by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that he should be like the house of Ieroboam, euen for all the wickednesse that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because hee killed a him.

8 ¶ In the fixe and twentieth yeere of Afa king of Iudah, began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yeeres.

9 And his seruant Zimri, captaine of halfe his chariots, conspired against him, as he was in Tirzah drinking, till he was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seven and twenty yeere of Afa king of Iudah, and reigned in his stead.

¶ 11 And when hee was king, and sat on his throne, hee slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord which he spake against Baasha by the hand of Iehu the Prophet.

13 For all the finnes of Baasha, and finnes of Elah his sonne, which they sinned, and made Israel

\* Chap. 14, 10

By causing the people to commit idolatry with his statues, and to prouoking God to anger.

in which was the place where the kings of Israel remained.

a Thus spake Iehu to Baasha in the Name of the Lord.

b Meaning, the house of Baasha. \* Chap. 15, 29. \* Chap. 14, 11

¶ Or, vnto him.

c That is, the Prophet did his message.

d Meaning, Nadab Ieroboams sonne.

e The Chaldee text hath thus, Drinking till he was drunken in the Temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.





1- 1 like mocketh  
their beel mil  
as nelle, which th  
he that be a w  
ad or lust, the  
in vile idol, be  
in their worshipp  
in their net

For God pitieth oft  
times the wicked  
for the godlier  
sake, and causeth  
Elijah to meete  
with Obadiah,  
that the benefit  
might be knowne  
to be granted for  
Gods childrens  
sake.

\* Gen. 28, 11.  
\* Kings, 17, 34.

† Elv. Sals. with  
some ink con-  
tains about three  
pages, and a third  
part a piece.

an Heresyht de-  
clared the excellent  
power of God, who  
contrary to nature  
could make the fire  
burne even in the  
water, to the intent  
they should have  
none occasion to  
doubt that he is the  
only God.

n Though God suffer-  
eth to come in  
blindness, and er-  
ror for a time, y<sup>e</sup>  
at the length he cal-  
lath them home to  
him by some noto-  
rious signs and  
proo<sup>ves</sup>.

n He commended  
about that as they  
were truly persw-  
aded to confesse the  
only God: so they  
would serve him  
with all their  
power, and destroy  
the idolaters his  
enemies.

p At Gods spirit  
was him to pray,  
for was he streng-  
thened by the same,  
that he did not  
faint, but continued  
till he had ob-  
tained.

† Or, here and there

q Hee was streng-  
thened with Gods  
spirit, that he ran  
safer then the cha-  
riot was able to  
runne.

a To wit, of Baal.  
b Though the vic-  
tories against  
Gods children, yet  
he holdeth them  
backe, that they can  
not exasitate their  
make.

to the number of the tribes of the sonnes of Iaa-  
kob, (vnto whom the word of the Lord came,  
saying, ¶ Israel shalbe thy name)

32 And with the stones hee built an altar in  
the Name of the Lord: and he made a ditch round  
about the altar, as great as would containe two  
¶ measures of feed.

33 And he put the wood in order, and hewed  
the bullocke in pieces, and laid him in the wood:

34 And sayd, Fill foure barrels with water, and  
powre it vpon the burnt offering &c on the wood,  
Againe he sayd, Doe so againe. And they did for the  
second time. And he sayd, Doe it the third time.  
And they did it the third time.

35 And the water ranne round about the altar:  
and he filled the ditch with water also.

36 And when they should offer the evening  
sacrifice, Elijah the Prophet came, and sayd, Lord  
God of Abraham, Izhak, and of Israel, let it be  
known this day, that thou art the God of Israel,  
and that I am thy seruant, and that I haue done  
all these things at thy commandment.

37 Hear mee, O Lord, heare mee, and let this  
people knowe that thou art the Lord God, and  
that thou hast turned their heart againe at the  
last.

38 Then the fire of the Lord fell, and consumed  
the burnt offering, and the wood, and the  
stones, and the dust, and licked vp the water that  
was in the ditch.

39 And when all the people saw it, they fell on  
their faces, and sayd, The Lord is God, the Lord is  
God.

40 And Elijah sayd vnto them, Take the pro-  
phets of Baal, let not a man of them escape: and  
they tooke them, and Elijah brought them to the  
brooke Kishon, and slew them there.

41 ¶ And Elijah sayd vnto Ahab, Get thee  
vp, eate and drinke, for there is a found of much  
raine.

42 So Ahab went vp to eate and to drinke, and  
Elijah went vp to the top of Carmel: and he crou-  
ched vnto the earth, and put his face betweene his  
knees,

43 And said to his seruant, Goe vp now, and  
looke toward the way of the Sea. And hee went  
vp, and looked, and said, There is nothing. Againe  
he said, Goe againe ¶ seuen times.

44 And at the seuenth time he sayd, Behold,  
there ariseth a litte cloude out of the Sea like a  
mans hand. Then he sayd, Yp, and say vnto Ahab,  
Make ready the charet, and get thee downe, that  
the raine stay thee not.

45 And ¶ in the meane while the heauen was  
blacke with cloudes and winde, and there was a  
great raine. Then Ahab went vp, and came to  
Izrael.

46 And the hand of the Lord was on Elijah,  
and he girded vp his loynes, and ran before Ahab  
till he came to Izrael.

#### CHAP. XIX.

5 Elijah sleeing from Iezabel, is nourished by the Angel  
of God. 15 He is commended to anynt Haz-gel,  
Iehu, and Elifha.

N Ow Ahab told Iezabel all that Elijah had  
done, &c how hee had slaine all the ¶ prophets  
with the sword.

2 Then Iezabel sent a messenger vnto Elijah,  
saying, ¶ The gods doe so to me, and more also, if  
I make not thy life like one of their liues by to-  
morrow this time,

3 ¶ When he saw that, hee arose, and went ¶ for  
his life, and came to Beerseba, which is in Iudah,  
and left his seruant there.

4 But hee went a dayes journey into the wil-  
dernesse, and came and late downe vnder a lumper  
tree, and desired that he might die, and sayd, It is  
now enough: O Lord, ¶ take my soule, for I am  
no better then my fathers.

5 And as hee lay and slept vnder the Tuni-  
per tree, behold now, an Angel touched him, and sayd  
vnto him, Vp, and eat.

6 And when hee looked about, behold, there  
was a cake baken on the coales, and a pot of water  
at his head: so he did eat and drinke, and returned  
and slept.

7 And the Angel of the Lord came againe the  
second time, and touched him, and sayd, Vp, and  
eat: for ¶ thou hast a great iourney.

8 ¶ Then hee arose, and did eate and drinke,  
and walked in the strength of that meate fourtie  
dayes and fourtie nights, vnto Horeb the mount of  
God.

9 And there hee entred into a caue, and lod-  
ged there: and behold, the Lord spake to him,  
and sayd vnto him, What doest thou here,  
Elijah?

10 And he answered, I haue ¶ bene very ieal-  
ous for the Lord God of hostes: for ¶ children  
of Israel haue forsaken thy couenant, broken  
downe thine altars, and slaine thy Prophets with  
the sword, ¶ and I onely am left, and they seeke  
my life to take it away.

11 And hee sayd, Come out, and stand vpon the  
mount before the Lord. And behold, the Lord  
went by, and a mightie strong winde rent the  
mountaines, & brake the rocks before the Lord:  
but the Lord was ¶ not in the winde: and after the  
winde came an earthquake: but the Lord was not  
in the earthquake:

12 And after the earthquake came fire: but the  
Lord was not in the fire: and after the fire came a  
still and soft voyce.

13 And when Elijah heard it, hee covered his  
face with his mantle, and went out, and stood in the  
entring of the caue, and behold, there came  
a voyce vnto him, and sayd, What doest thou here,  
Elijah?

14 And he answered, I haue bene very ielous  
for the Lord God of hostes, ¶ because ¶ children  
of Israel haue forsaken thy couenant, cast downe  
thine altars, and slaine thy Prophets with the  
sword, and I onely am left, and they tecke my life  
to take it away.

15 And the Lord sayd vnto him, Goe, returne by  
the wilderness vnto Damascus, and when thou  
comest there, anynt Haz-king ouer ¶ Aram.

16 And Iehu the sonne of Nimshi shalt thou  
enoynt King ouer Israel: and Elifha the sonne  
of Shaphat of Abel Meholah shalt thou anynt to  
be Prophet in thy roome.

17 And ¶ him that escapeth from the sword of  
Hazeal, shalt Iehu slay: and him that escapeth from  
the sword of Zehu, shalt Elifha slay.

18 Yet will ¶ I leaue seuen thousand in Is-  
rael, euen ¶ all the knees that haue not bowed  
vnto Baal, and euery mouth that hath not kissed  
him.

19 ¶ So he departed thence, and found Elifha  
the son of Shaphat, who was plowing with twelue  
yoke of oxen before him, and was with the twelfth:  
and Elijah went towards him, and cast his mantle

Or, wither his  
mind had him

c So hard a thing is  
it to budge out im-  
pudence in afflic-  
tions, that the Saints  
could not overcome  
the same.

d He declareth that  
except God had  
nourished him mi-  
raculously, it had  
not bene possible for  
him to haue gone  
this iourney.

e He complaineth  
that the more sea-  
lous that he shewed  
himselfe to main-  
taine Gods glory,  
the more cruelly  
was hee persecuted.  
\* Rom 11, 13.

f For the name of  
God is not able to  
come nere vnto  
God, if hee should  
appear in his  
strength and full  
maiestie, and there-  
fore of his merite  
he is diminished  
himselfe to our  
capacities.

g We ought not to  
depend on the mul-  
titude in main-  
taining Gods glory  
but because our  
dutie so requirith,  
we ought to doe it.

† Or, Syria,

\* 2 King. 6, 13.  
Eclies. 48, 2.

\* Rom 11, 4.  
h He declareth that  
wicked dissemblers  
and idolaters are  
not his.



1 Though this natural affection is not in the contented, yet it ought not to moue vs when God calleth vs to leaue him. It is would not say till wood was brought, so great was his desire to follow his vocation.

1 Or, Syria.  
2 That is, countenance and tokens of prouinces  
1 Or, Samaria.

b I am content to obey and pay tribute.

c Hee would not accept his answer except he did out of hand deliuer whatsoever he should aske, for he sought an occasion how to make warre against him.

d They thought it their duties rather to venter their liues, then to grant to that thing which was not lawfull, onely to satisfie the lust of a tyrant.

e Much lesse shall there be found any pray that is worth any thing, when they shall see so many.  
f Soe it nor before he gotten.

1 Or, put your selves in order.

g Before God went about with signes and miracles to pull Abab from his impietie, and now againe with wonderful victories,

mantle vpon him.  
20 And he left the oxen, and ranne after Elijah, and said, 1 Let mee, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Goe, returne: for what haue I done to thee?  
21 And when he went backe againe from him, he tooke a couple of oxen, and slewe them, and sod their flesh with the 4 instruments of the oxen, and gaue vnto the people, and they did eate; then he arose and went after Elijah, and ministred vnto him.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promisseth the victorie to Abab by a Prophet. 31 The King of Israel made peace with Ben-hadad, and is reprooued therefore by the Prophet.

Then Ben-hadad the king of 11 Aram assembled all his army, and two and thirty kings with him, with horses, and charets, and went vp, and besieged 11 Samaria, and fought against it.

2 And he sent messengers to Abab king of Israel, into the cite,

3 And said vnto him, Thus saith Ben-hadad, Thy siluer and thy gold is mine; also thy women, and thy fayre children are mine.

4 And the king of Israel answered, and said, My lord king, according to thy saying, b I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commandeth Ben-hadad, and saith, When I shall send vnto thee, and command, thou shalt deliuer me thy siluer and thy gold, and thy women, and thy children.

6 c Or else I will fend my seruants vnto thee by to morow this time, and they shall search thine house, and the houses of thy seruants; and whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the King of Israel sent for all the Elders of the land, and said, Take heed, I pray you, and see how he seeketh mischief: for he sent vnto me for my wiues, and for my children, and for my siluer, and for my gold, and I denied him not.

8 And all the Elders, and all the people said to him. Hearken a not vnto him, nor consent.

9 Wherefore hee said vnto the messengers of Ben-hadad, Tell my lord the King, All that thou diddest send for to thy seruant at the first time, that I will doe, but this thing I may not doe. And the messengers departed, and brought him an answer.

10 And Ben-hadad sent vnto him, and said, The gods doe so to me and more also, if the e lust of Samaria be enough to all the people that follow me, for every man an handful.

11 And the king of Israel answered, and said, Tell him, Let not him that girdeth his haire, boast himselfe, as he that 1 putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the purlions, he said vnto the seruants, 1 Bring forth your engines. And they set them against the cite.

13 1 And behold, there came a Prophet vnto Abab king of Israel, saying, Thus sayeth the Lord, Hast thou seene all this great multitude? behold, I will deliuer it into thine hand this day, that thou mayest know, 1 that I am the Lord.

14 And Abab said, By whom? and hee said, Thus sayeth the Lord, By the seruants of the prin-

ces of the prouinces. He said againe, Who shall order the battell? and he answered, Thou.

15 1 Then hee numbered the seruants of the princes of the prouinces, and they were two hundred, two and thirtie: and after them hee numbered the whole people of all the children of Israel, euen leuen thousand.

16 And they went out at noone: but Ben-hadad did drinke till hee was drunken in the tents, both he and the kings: for two and thirtie kings helped him.

17 So the h seruants of the princes of the prouinces went out first; and Ben-hadad fell out, and they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them aliae: or whether they be come out to fight, take them yet aliae.

19 So they came out of the cite, to 20 wit, the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they slew every one his 1 enemies: and the 11 Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with his horsemen.

21 And the king of Israel went out, and smote the horses and charets, and with a great slaughter slew he the Aramites.

22 (For there had come Prophet to the king of Israel, and he had said vnto him, Goe, be of good courage, and consider, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee.)

23 1 Then the seruants of the king of Aram said vnto him, Their k gods are gods of the mountaynes, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charets, and wee will fight against them in the plaine, and doubtlesse wee shall ouercome them: and hee hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad numbered the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were numbered, and were all 1 assembled, and went against them, and the children of Israel pitched before them like two little flocks of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the King of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaynes, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and ye shall know that m I am the Lord.

29 And they pitched one ouer against the other seven dayes, and in the seventh day the battell was ioyned; and the children of Israel slew of the Aramites an hundred thousand footemen in one day.

30 But the rest fled to Aphek into the city: and there fell a wall vpon seuen and twenty thousand men that were left: and Ben-hadad fled into the cite, and came into 1 a secret chamber.

h That is, young men trained in the seruice of princes.

1 Sir. man.

1 Or, Syrians. i Which men that were appointed for the persecution of his people.

h Thus the wicked blaspheme God in their lute, whom now he is punishing the fittest nor unpunished.

1 All they, which were in the battell of the first yeere were 15.

m Whom of like power in the valley, as I am on the hill, and can as well destroy a multitude with few as with many.

1 Sir, from the city, to the wall.

31 ¶ And his seruants said vnto him, Behold now, wee haue heard say that the Kings of the house of Israel are mercifull Kings: we pray thee, let vs put sackcloth about our <sup>a</sup> loynes, & ropes about our heads, and goe out to the King of Israel: it may be that he will faine thy life.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the King of Israel, and said, Thy seruant Ben-hadad saith, I pray thee, let mee liue: and he said, Is he yet aliue? he is my brother.

33 Now the men tooke diligent heed, if they could catch any thing of him, and made haste, and said, Thy brother <sup>a</sup> Ben-hadad. And he said, Goe, bring him. So Ben-hadad came out vnto him, and he cauled him to come vp into the chariot.

34 And Ben-hadad said vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streetes for thee in Damascus, as my father did in Samaria. Then said Ahab, I will let thee goe with this covenant, So hee made a covenant with him, and let him goe.

35 ¶ Then a certaine man of the children of the Prophets saide vnto his neighbour by the commandement of the Lord, ¶ Smite mee, I pray thee, But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, behold, as soone as thou art departed from mee, a lyon shall slay thee. So when he was departed from him, a lyon found him, and slew him.

37 Then hee found another man, and said, Smite mee, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised himselfe with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, ¶ Thy seruant went into the middes of the battell, and behold, there went away a man, whom another man brought vnto mee, and said, Keepe this man: if he be lost, and want, thy life shall goe for his life, or else thou shalt pay a talent of filuer.

40 And as thy seruant had here and there to doe, hee was gone: And the King of Israel said vnto him, So shalt thy iudgement be: thou hast giuen sentence.

41 And hee hastid, and tooke the ashes away from his face: and the King of Israel knew him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, ¶ Because thou hast let goe out of thine handes a man whom I appointed to die, thy life shall goe for his life, and thy people for his people.

43 And the King of Israel went to his house heauie and in displeasure, and came to Samaria.

C H A P. XXI.

1 Iezabel commandeth to kill Naboth for the vineyard: that hee refused to sell to Ahab. 19 Elijah reprooueth Ahab, and hee repenteth.

A-fter these things, Naboth the Izeelite had a vineyard in Izeel, hard by the palace of Ahab, king of Samaria.

2 And Ahab spake vnto Naboth, saying, ¶ Giue mee thy vineyard, for I may make mee a garden of herbes therof, because it is neere by mine house: and I will giue thee for it a better vineyard then this is: or if it please thee, I will giue thee the worth of it in money.

in signe of submission, and that we haue desired death if he will reuolue with rigour.

¶ Or, and sought in of him

¶ He is aliue.

¶ These shall appoint in my chiefe elite what thou wilt, and I will obey thee.

¶ Or, a false displeasure

By this externall signe he would moue lustily touch the kings heart.

¶ Because thou hast transgressed the commandement of the Lord.

¶ By this parable hee maketh Ahab to condemne himselfe, whom made a covenant with a godd enemy, and let him escape, whom God had appointed to be slaine.

¶ Chap 22, 38.

¶ Or, Sometime.

¶ Or, at this time.

a Though Ahab was to repentant that he would take from another man his right without full recompence.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Izeelite had spoken vnto him. For hee had said, I will not giue thee the inheritance of my fathers, and he lay vpon his bed, and turned his face and would eat no bread.

5 Then Iezabel his wife came vnto him, and said vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izeelite, and said vnto him, Giue mee thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Iezabel his wife saide vnto him, ¶ Doeft thou now governe the kingdome of Israel? Vp, eate bread, and be of good cheere, I will giue thee the vineyard of Naboth the Izeelite.

8 ¶ So she wrote letters in Ahab's name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And he wrote in the letters, saying, ¶ Proclaime a fast, and let Naboth among the chiefe of the people.

10 And set two wicked men before him, and let them witnesse against him, saying, Thou diddest blasphemie God and the king: then cary him out, and stone him that he may die.

11 And the men of the citie, euen the Elders and gouernours, which dwelt in his citie, did as Iezabel had sent vnto them: as it was written in the letters, which he had sent vnto them.

12 They proclaimed a fast, and let Naboth among the chiefe of the people.

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blasphemie God and the King: Then they caryed him away out of the citie, and stoned him with stones, that he died.

14 Then they sent to Iezabel, saying, Naboth is stoned and is dead.

15 ¶ And when Iezabel heard that Naboth was stoned and was dead, Iezabel said to Ahab, ¶ Vp, and take possession of the vineyard of Naboth the Izeelite, which hee refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he rose to goe downe to the vineyard of Naboth the Izeelite, to take possession of it.

17 ¶ And the word of the Lord came vnto Elijah the Tishbite, saying,

18 Arise, goe downe to meete Ahab King of Israel, which is in Samaria: loe, he is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, ¶ Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, ¶ In the place where dogs licked the blood of Naboth, shall dogs likewise lick thy blood also.

20 And Ahab said to Elijah, Hast thou found mee, O mine enemy? And hee answered, I haue found thee: for thou hast sold thy selfe to worke wickednes in the sight of the Lord.

¶ Thus the wicked could not winne it out and I will, but first inwardly, when they cannot haue their mannerly appetites satisfied.

¶ At though he said, Thou knowest not what it is to reigne. Commanded and intreat not.

¶ Ebr. let thine heart be merry.

¶ For then they vied to enquire of ment faults: for none could fast truly that were notorious sinners.

¶ Thus the world, lining contrary to Gods commandement, would not consent to the shedding of innocent blood, obey rather the wicked commandments of princes, then the mil lawes of God.

¶ Ebr. blisse.

¶ This example of monstrous euill the holy Church teacheth to re, to the intent that we should abhorre all tyrannie, and especially in them whom we name and kind should moue to be pitiful and cautiomed to mercy.

¶ Does then thinke to haue any advantage by murdering of an innocent?

¶ This was fulfilled in Iouram his sonne, at 2 Kings 22, 36.



\* Chap. 14. 1. o.  
\* King. 9. 8.  
\* 1 Sam. 25. 12.  
\* Chap. 14. 10.

\* Chap. 15. 29.  
\* Chap. 14. 3.

\* 2 King. 9. 33. 36.  
\* Or, forsooke, or  
\* professed.

† By the wicked  
small fall of his wife  
he became a vile  
idolater, and cruel  
murderer, as one  
that gave himselfe  
wholly to fume  
finne.

† His life fleth,  
b In token of  
mourning, or as  
some teach, bare-  
footed.

1 Meaning, in lo-  
cants time, 2 King.  
9. 36.

\* 2 Chron. 18. 2. a.  
b Ben-hadad the  
king of Syria, and  
Ahab made a peace  
which ended  
three yeeres.  
c To see and visit  
him.  
d The kings of  
Syria kepe Ramoth  
before this league  
was made by Ben-  
hadad: therefore  
Ben-hadad thought  
himselfe bound  
thereby to restore it.  
e I am ready to  
iorney and goe with  
thee, and all mine  
is at thy command-  
ment.  
f Hee feared that  
he would not goe  
to the warre, except  
God approved it,  
yet when Michajah  
counsell'd the con-  
trary, he would  
not obey.  
g Meaning, the false  
prophets, which  
were flatterers and  
served for lucre,  
whom I have as-  
sembled, and kept  
about the king, as  
those whom Elias  
slew.

h Iohaphat did  
not acknowledge  
the false prophets  
to be Gods min-  
isters, but did con-  
tinue to hear the truth

21 \* Behold, I will bring euill vpon thee, and will take away thy posteritie, and will cut off from Ahab him that \* pieth against the wall, as well him that is \* shut vp, as him that is left in Israel.  
22 And I will make thee house like the house of \* Ieroboam the sonne of Nebar, and like the house of \* Baalha the sonne of Ahijah, for the prouocation wherewith thou hast prouoked and made Israel to sinne.

23 And also of Iezabel spake the Lord, saying, The dogs shall eate Iezabel by the wall of Iezel.

24 The dogs shall eate him of Ahabs \* stocke, that dieth in the citie: and him that dieth in the fields, shall the fowles of the aire eat.

25 (But there was none like Ahab, who did iell himselfe to worke wickednes in the sight of the Lord, whom Iezabel his wife prouoked.)

26 For hee did exceeding abominably in following idols, according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

27 Now when Ahab heard those wordes, hee rent his clothes, and put sackcloth vpon \* him, and fasted, and lay in sackcloth, and went \* softly.

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Seest thou how Ahab is humbled before mee, because hee submitteth himselfe before mee, I will not bring that euill in his dayes, but in his \* sonnes dayes will I bring euill vpon his house.

## CHAP. XXII.

1 Iehoshaphat and Ahab fight against the King of Syria. 15 Michajah sheweth the king what shall be the successe of their enterprise. 24 Zidkijah the false prophet suaieth him. 34 Ahab is slaine. 40 Ahaziah his sonne succedeth. 42 The reignes of Iehoshaphat, 50 and Ioram his sonne.

And \* they continued \* three yeere without warre betwene Aram and Israel.

2 And in the third yeere did Iehoshaphat the king of Iudah come downe to the king of Israel.

3 (Then the king of Israel said vnto his seruants, Know ye not that \* Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aram?)

4 And hee said vnto Iehoshaphat, Wilt thou goe with mee to battell against Ramoth Gilead? And Iehoshaphat said vnto the king of Israel, I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat said vnto the King of Israel, \* Aske counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the \* prophets, vpon a foure hundred men, and said vnto them, Shall I goe against Ramoth Gilead to battell, or shall I let it alone? And they said, Goe vp: for the Lord shall deliuer it into the hands of the King.

7 And Iehoshaphat said, Is there here neuer a Prophet of the Lord more, that we might enquire of him?

8 And the king of Israel said vnto Iehoshaphat, There is yet one man (Michajah the sonne of Imlah) by whom we may aske counsell of the Lord, but I hate him: for he doth not propheticke good vnto mee, but euill. And Iehoshaphat said, Let not the king say so.

9 And hee that was the wicked cannot abide to hate the Prophets of God and molest them,

9 Then the king of Israel called an \* Eunuch, and sayd, Call quickly Michajah the sonne of Imlah.

10 And the king of Israel and Iehoshaphat: the King of Iudah fate either of them on his throne in their apparell in the void place at the entering in of the gate of Samaria, and all the prophets propheticke before them.

11 And Zidkijah the sonne of Chenaanah made him \* hornes of yron, and sayde, Thus sayeth the Lord, With these shalt thou pulle the Aramites, vntill thou hast consumed them.

12 And all the prophets propheticke so saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 \* And the messenger that was gone to call Michajah, spake vnto him, saying, Behold now, the wordes of the prophets declare good vnto the king with \* me one accord: let thy word therefore, I pray thee, be like the word of one of them, and speake thou good.

14 And Michajah sayd, As the Lord liueth, whatsoever the Lord sayeth vnto me, that will I speake.

15 \* So hee came to the King, and the king sayde vnto him, Michajah, shall wee goe against Ramoth Gilead to battell, or shall wee leave off? And hee answered him, \* Goe vp, and prosper: and the Lord shall deliuer it into the hand of the king.

16 And the king said vnto him, How oft shall I charge thee that thou tell me nothing but that which is true in the Name of the Lord?

17 Then hee sayd, I saw all Israel scattered vpon the mountaines, as sheepe that had no shepheard. And the Lord sayd, \* These haue no master, let every man returne vnto his house in peace.

18 (And the king of Israel sayd vnto Iehoshaphat, Did I not tell thee that hee would propheticke no good vnto mee, but euill?)

19 Againe hee sayd, Heare thou therefore the word of the Lord. I sawe the Lord sit on his throne, and all the \* host of heaven stood about him on his right hand and on his left hand.

20 And the Lord sayd, Who shall \* iustifie Ahab that hee may goe and fall at Ramoth Gilead? And one sayd on this manner, and another sayd on that manner.

21 Then there came forth a spirit, and it stood before the Lord, and sayd, I will entice him. And the Lord sayd vnto him, Wherewith?

22 And hee sayd, I will goe out, and be \* a false spirit in the mouth of all his prophets. Then hee sayd, Thou shalt entice him, and shalt also preuaile: goe forth, and doe so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed euill against thee.

24 Then Zidkijah the sonne of Chenaanah came neere, and smote Michajah on the cheek, and sayd, \* \* When went the spirit of the Lord from me, to speake vnto thee?

25 And Michajah said, Behold, thou shalt see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israel said, Take Michajah, and carie him vnto Amos the gouernour of the citie, and vnto Iosiah the kings sonne,

27 And say, Thus saith the King, Put this man

\* Reade Gene. 37. 34.

\* In their kingly apparell.

1 The true Prophets of God were accus-  
ed to be vniuersal-  
ly confirmed in  
their doctrine.

16 20 a Iere. 9. 22  
wherein the false  
Prophet did imi-  
tate him, thinking  
thereby to make  
their doctrine more  
commendable.

\* Eiv. mens.  
m This is the com-  
mon argument of  
the wicked, who  
thinke that none  
could speake  
against a thing, if  
the greatest pae  
approve it, be they  
never so vngodly.  
n The speake  
him in detraction,  
because the king  
tributed so much to  
the false prophets,  
meaning, that by  
experience he  
should cree that  
they were not fa-  
lacious.

o It is better they  
returne home them  
to be punished and  
fastened, because

p They were in  
hand without Gods  
counsell and appro-  
bation.

q Meaning, his  
Angels  
Or, preachers and  
deuils.

q Heere we see that  
though the deuill be  
euer ready to bring  
vnto destruction, yet  
he hath no further  
power then God  
giueth him.  
r I will iustifie all  
his prophets to tell  
lies.

\* 2 Chron. 18. 2. a.  
f Thus the wicked  
would seeme that  
none were in the  
fauour of God: but  
thee and that God  
hath giuen him  
grace to none so  
much as to them.

1 Let him be pined away with hunger, and be fed with a small portion of bread and water.

2 That when ye shall see these things come to passe, ye may give God the glory, and know that I am his true Prophet.

3 That is, to the Lord for helpe.

4 Or, in his simplicity, and ignorance, 5 Else, and between the brigandine,

6 Else sicke.

7 To wit, Ahab, king of Israel,

8 Of the Israelites.

9 Or, the barlette 10 of 11. 11 Chap. 22. 37.

in the prison house, and feed him with bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And he sayd, Hearken all yee people.

29 So the king of Israel and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel said to Iehoshaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaines ouer his charrets, saying, Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaines of the charrets saw Iehoshaphat, they said, Surely it is the king of Israel: and they turned to fight against him: and Iehoshaphat cryed.

33 And when the captaines of the charrets saw that hee was not the king of Israel, they turned backe from him.

34 Then a certaine man drew a bow mightily, and smote the king of Israel betweene the ioynts of his brigandine. Wherefore hee sayd vnto his charret-man, Turne thine hand, and cary me out of the battell: for I am hurt.

35 And the battell increased that day, and the king stood still in his charret against the Aramites, and died at euen: and the blood ran out of the wound into the mids of the charret.

36 And there went a proclamation thorowout the land: to wit, to the going downe of the Sunne, saying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charret in the poole of Samaria, and the dogs licked vp his blood (and they washed his armour) according vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that he did, and the yuorie house which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

ziah his sonne reigned in his stead.

41 ¶ And Iehoshaphat the sonne of Aha began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel.

42 Iehoshaphat was fise and thirtie yeere old when he began to reigne, and reigned fise and twenty yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Aha his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuerthelesse, the hie places were not taken away: for the people offered still, and burnt incense in the hie places.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthy deedes that he did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Aha, hee put cleane out of the land.

47 There was then no king in Edom: the depurie was king.

48 Iehoshaphat made ships of Tharshish, to saile to Ophir for golde, but they went not: for the ships were broken at Ezion Gaber.

49 Then sayde Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants goe with thy seruants in the ships. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab beganne to reigne ouer Israel in Samaria, the seauenteenth yeere of Iehoshaphat king of Iudah, and reigned two yeeres ouer Israel.

52 But he did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal, and worshipped him, and prouoked the Lord God of Israel vnto wrath, according vnto all that his father had done.

\* 2. Chron. 20. 35.

2 Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

3 In the time of this king, Idumea was subiect to Iudah, and was gouerned by whom they of Iudah appointed. 4 By Tharshish the Scripture meaneth Cilicia and all the sea called Mediterraneanum. 5 Iosephus writeth that Ophir is in India, where the Egyptians and Arabians trafficked for gold.

6 Or, in all points as his father did.

## THE SECOND BOOKE

### OF THE KINGS.

#### THE ARGUMENT.

His second booke containeth the Actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatry and disobedience to God led into captivity. And also of Iudah from the reigne of Iehoram sonne of Iehoshaphat vnto Zedecia, who for contemning the Lords commandement by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, sawe his sonne most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremy: and also by the iust vengeance of God for contempt of his word Ierusalem was destroyed, the Temple burnt, and he and all his people were led into captivity into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets, and embrace his word, and contrarie wise of his plagues towards those common-weales which neglect his ministers, and doe not obey his commandments.



C H A P. I.

2 *Ahaziah by a fall falleth ficke, and confultereth with Baal-zebub.* 3 He is reprocured by Eljah. 10 The captaines ouer fiftie were sent to Eljah, whereof two were burnt with fire from heauen by his prayer. 17 *Ahaziah dyeth, and Iehoram his brother fuccedeth him.*



Hen Moab rebelled againſt Iſrael after the death of Ahab :

2 And <sup>¶</sup> Ahaziah fell therow the latteste window in his vpper chamber which was in Samaria : fo he was ficke : then he ſent meſſengers, to whom he ſaid, Goe, and inquire of <sup>¶</sup> Baal-zebub the god of Ekron, if I ſhall recover of this my difeaſe.

3 Then the Angel of the Lord ſaid to Eljah the Tiſbite, Ariſe, and goe vp to meeete the meſſengers of the king of Samaria, and ſay vnto them, <sup>¶</sup> Is it not becauſe there is no God in Iſrael, that ye goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus ſayeth the Lord, Thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death. So Eljah departed.

5 And the meſſengers returned vnto him, to whom he ſaid, Why are ye now returned?

6 And they answered him, There came a man and met vs, and ſaid vnto vs, Goe, and returne vnto the king which ſent you, & ſay vnto him, Thus ſaith the Lord, 4 Is it not becauſe there is no God in Iſrael, that thou ſendeſt, to enquire of Baal-zebub the god of Ekron? Therefore thou ſhalt not come downe from the bed, on which thou art gone vp, but ſhalt die the death.

7 And he ſaid vnto them, What manner of man was hee which came and met you, and tolde you theſe wordes?

8 And they ſaid vnto him, He was an <sup>¶</sup> hairie man, and girded with a girdle of leather about his loynes. Then ſaid hee, It is Eljah <sup>¶</sup> Tiſbite.

9 Therefore the King ſent vnto him a captaine ouer fiftie with his fiftie men, who went vp vnto him : for behold, hee ſate on the toppes of a mountaine, and he ſayd vnto him, O man of God, the king hath commanded that thou come downe.

10 But Eljah answered, and ſaid to the captaine ouer the fiftie, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie, <sup>¶</sup> So fire came downe from the heauen and deuoured him and his fiftie.

11 Again he ſent vnto him another captaine ouer fiftie, with his fiftie. Who ſpoke, and ſayd vnto him, O man of God, thus the king commandeth, Come downe quickly.

12 But Eljah answered, and ſayd vnto them, If I be a man of God let fire come downe from the heauen, and deuoure hee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 Yet againe hee ſent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came, and fell on his knees before Eljah, and beſought him, and ſayd vnto him, O man of God, I pray thee, let my <sup>¶</sup> life and the life of theſe thy fiftie ſeruants be <sup>¶</sup> precious in thy ſight.

14 Behold, there came fire downe from the heauen, and deuoured the two former captaines

ouer fiftie with their fifties : therefore let my life now be precious in thy ſight.

15 And the Angel of the Lord ſayd vnto Eljah, Goe downe with him, be not afraid of his preſence. So he aroſe, and went downe with him vnto the king.

16 And he ſaid vnto him, Thus ſaith the Lord, Becauſe thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron, (was it not becauſe there was no God in Iſrael to enquire of his word?) therefore thou ſhalt not come downe off the bed, on which thou art gone vp, but ſhalt die the death.

17 So hee died according to the word of the Lord which Eljah had ſpoken. And Iehoram began to reigne in his ſtead in the ſecond yeere of Iehoram the ſonne of Iehoſaphat king of Iudah, becauſe he had no ſonne.

18 Concerning the reſt of the actes of Ahaziah, that hee did, are they not written in the booke of the Chronicles of the kings of Iſrael?

C H A P. II.

1 *Eljah diuideth the waters with his cloake.* 11 Hee is taken vp into heauen. 13 Elifha taketh his cloake and diuideth Iorden. 20 The bitter and venomous waters are healed. 23 The children that make Elifha, are rent in pieces with beaſtes.

A Nd when the Lord would take vp Eljah into heauen by a whirlewinde, Eljah went with Eliſha from <sup>¶</sup> Gilgal.

2 Then Eljah ſaid to Eliſha, Tarry here, I pray thee : for the Lord hath ſent me to Beth-el. But Eliſha ſaid, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the <sup>¶</sup> 9 children of the Prophets that were at Beth-el, came out to Eliſha, and ſaid vnto him, Knoweſt thou that the Lord will take thy maſter from <sup>¶</sup> chine head this day? And he ſaid, Yea, I know it : holde ye your peace.

4 Again Eljah ſayd vnto him, Eliſha, tarry here, I pray thee : for the Lord hath ſent mee to Iericho. But he ſaid, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came to Iericho.

5 And the children of the Prophets that were at Iericho, came to Eliſha, and ſaid vnto him, Knoweſt thou, that the Lord will take thy maſter from thine head this day? And hee ſayd, Yea, I know it : holde ye your peace.

6 Moreouer Eljah ſayd vnto him, Tarry, I pray thee, here : for the Lord hath ſent me to Iorden. But he ſaid, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they went both together.

7 And fifty men of the ſonnes of the Prophets went and ſtood on the other ſide a farre off, and they two ſtood by Iorden.

8 Then Eljah tooke his cloake, and wrapt it together, and ſmore the <sup>¶</sup> waters, and they were diuided hither and thither, and they twaine went ouer on the drieland.

9 Now when they were paſſed ouer, Eljah ſayd vnto Eliſha, Aſke, what I ſhall doe for thee before I be <sup>¶</sup> taken from thee. And Eliſha ſaid, I pray thee, let thy Spirit <sup>¶</sup> be double vpon mee.

10 And he ſayd, Thou haſt asked an hard thing : yet if thou ſee mee when I am taken from thee, thou ſhalt haue it ſo : and if not, it ſhall not be.

11 And as they went walking and talking, behold, there appeareth a chariot of fire, and horſes of

fire. Thus he Lord giueth boldnes to him, that they fear not the threatening of tyrants, which otherwiſe of themſelues are afraid to doe. Gods meſſage. Iehoſaphat going to Baſilijſgum the ſeruant made him his ſonne Iehoſaphat king in the 25 ye of his reigne : and in the 18 yeere which was the ſecond yeere of his ſonne, Iehoſaphat died, and the kingdome of Iuda was conſtituted to his ſonne,

which was the place where the children of Iſrael were crucified after they came out of Iericho, and had bene ſent there in the wilderness, as Iſaiah 53. So called, becauſe they are crucified as it were a new by the heavenly doctrine. That is, from being any more the head nor to be as the head, ſit to be the maſter, as to be at the ſervice, as to be a ſcholler.

For the Lord had revealed it vnto him, as I ſaie, at Beth-el, but at Iericho and other places we ſee the Prophets which had ſcholles, whom they influenced and brought vp in the true feare of God,

Two way, of Iorden

g. In thy Spirit hae double force in me, becauſe of thy diligence, or let me haue thy Spirit in the oth of the Prophets : as thy Spirit increaſed double into thee, let me haue ſome,

¶ So that he was punished for his idolatry after two ſortes : for the Moabites which were wont to pay him tribute, rebelled, and hee fell downe at a grate which was vpon his houſe to giue the light beneath. ¶ The Philiftims which dwelt at Ekron, worshipped this idole, which ſignifieth the god of ſies, thinking that he could preſerue them from the biting of ſies : or alſo he was ſo called, becauſe ſies were ingendred in great abundance of the blood of the ſacrifice that were offered to that idole. ¶ He beweth that idolaters haue not the true God, for ſee they would ſeek to none but to him alone. ¶ Ignorance is the mother of ſeuere and idolatry. ¶ Some thinke that this is meant of his garments, which were rough and made of hair.

¶ To wit, Carmel.

¶ He declareth what power Gods word hath in the mouth of his ſeruants, when they threaten Gods indignation againſt the wicked.

¶ He ſpeake this in meekneſſe, and therefore prouoked Gods wrath to much the more. ¶ Meaning, that God would be ſufficient whether hee was a true Prophet or not. ¶ Which humble my ſelfe before God and his ſeruant. ¶ That is, ſpare my life, and let mee not die at the other two.

\* Eccles. 48. 9. 2. Marc. 2. 58.  
b Thus God hath left a testimony in all ages (both before the Law, and in the time of the Gospel) of our resurrection.

of fire, and did separate them twaine. \* So Elijah went vp by a whirlwinde into <sup>b</sup> heaven.

12 And Eliha saw it, and bee cryed, My father, my father, the charer of Israel, and the horsemen thereof: and he saw him no more: and hee tooke his *owne* clothes, and rent them in two pieces.

13 Hee tooke vp also the cloake of Elijah, that fell from him, and returned, and stood by the banke of Iorden.

14 After, he tooke the cloake of Elijah, that fell from him and smote the waters, and sayd, Where is the Lord God of Elijah? And hee also, after hee had striken the waters, so that they were diuided this way and that way, went ouer, *euem* Eliha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they said, <sup>i</sup> The Spirit of Elijah doeth ride on Eliha: and they came to meete him, and fell to the ground before him.

16 And sayd vnto him, Behold now, there be with thy seruants sicke strong men: let them goe, we pray thee, and seeke thy <sup>i</sup> master, if so be the Spirit of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But he said, I see shall not send.

17 Yet they were instant vpon him, till hee was ashamed: wherefore he said, Send. So they fent sicke men, which fought three dayes, but found him not.

18 Therefore they returned to him, (for hee taried at Iericho) and he said vnto them, Did not I say vnto you, Goe now?

19 And the men of the citie said vnto Eliha, Behold, wee pray thee, the situation of the city is pleasant, as thou, my lord, seest, but the water is naught, and the ground <sup>i</sup> barren.

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there <sup>i</sup> the salt, and sayd, Thus sayth the Lord, I haue healed this water: death shall no more come thereof, neither barrenesse to the ground.

22 So the waters were healed vnto this day, according to the word of Eliha which hee had spoken.

23 And hee went vp from thence vnto Beth-el. And as he was going vp the way, little children came out of the citie, and mocked him, and said vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And he turned backe, and looked on them, and <sup>i</sup> curst them in the name of the Lord. And two beares came out of the forest, and tare in pieces two and fourty children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The reigne of Iehoram. 6 He and Iehoshaphat goe to warre against Moab, which rebelled. 13 Eliha reprooueth him. 17 and giueth their hostile vva-  
tor. 24 The Moabites are overcome. 27 Their King sacrificeth his sonne.

NOW Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the eighteenth yeere of Iehoshaphat king of Iudah, and reigned twelue yeeres.

2 And hee wrought euill in the sight of the

lord, but not like his father nor like his mother: for hee tooke away the image of Baal that his father had made,

3 Neuertheless, hee cleaued vnto the <sup>b</sup> sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 Then <sup>c</sup> Meha king of Moab had store of sheepe, and rendred vnto the king of Israel an hundred thousand lambs, and an hundred thousand rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbred all Israel.

7 And went, and sent to Iehoshaphat king of Iudah, saying, The King of Moab hath rebelled against me: wilt thou goe with me to battell against Moab? And he answered, I will goe vp: for I am, as thou art, my people, as thy people, and mine horses, as thine hories.

8 Then sayd he, What way shall we goe vp? And he answered, The way of the wilderness of Edom.

9 So went the king of Israel and the king of Iudh, and the king of Edom, and when they had compassed the way feuen dayes, they had no water for the hoaste, nor for the cattell that <sup>i</sup> followed them.

10 Therefore the king of Israel sayd, Aias, that <sup>i</sup> Lord hath called these three kings, to giue them into the hand of Moab.

11 But Iehoshaphat sayd, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israels seruants answered, and sayd, Here is Eliha the sonne of Shaphat, which <sup>i</sup> powred water on the hands of Elijah.

12 Then Iehoshaphat said, G the word of the Lord is with him. Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Eliha sayd vnto the king of Israel, What haue I to doe with thee? get thee to the Prophets of thy father, and to the Prophets of thy mother. And the king of Israel said vnto him, Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Eliha sayd, As the Lord of hoasts li-  
ueth, in whose sight I stand, if it were not, that I regard the preface of Iehoshaphat the king of Iudah, I would <sup>i</sup> not haue looked toward thee, nor seene thee.

15 But now bring mee a minstrell, And when the minstrell <sup>i</sup> played, the hand of the Lord came vpon him.

16 And hee sayd, Thus sayth the Lord, Make this valley full of ditches.

17 For thus sayth the Lord, Ye shall neither see winde nor see raine, yet the valley shall be filled with water, that ye may drinke: both ye and your cattell, and your beasts.

18 But this is a small thing in the sight of the Lord: for hee will giue Moab into your hand.

19 And ye shall smite euery strong towne, and euery chiefe citie, and shall fell euery faire tree, and shall stoppe all the fountaines of water, and <sup>i</sup> marre euery good field with stones.

20 And in the morning when the meate off-  
ring was offered, behold, there came water by the way of Edom, and the countrey was filled with water.

21 And when all the Moabites heard that the

b He sacrificed to the golden calves that Ieroboam had made.

c This was done after that David had made the Moabites tributaries to his successors.

d Reade i. King, 22. 44.

e Meaning, the victory, or triumphant of the king of Iudah, reade: i. King. 22. 47.

f Elir, thou were at their foete.

f That is, who was his fauour.

g He is able to instruct vs what is Gods will in this point.

h He knew that this wicked king would haue con-  
sulted his counsell to forme his turne, and therefore hee disdained to answer him.

i The wicked become not the seruants of God, but when they are driven by vey necessity and feare of the present danger.

k God suffereeth his wrongs to be declared to the wicked, becaus of the goodly that are among them.

l Hee sang songs to Gods glory, and so stirred vp the Pro-  
phetes heart to prophesie.

m Hee will not only miraculously giue you waters, but your enemies also into your hand. n Though God beflow his benedict for a time vpon the countrey, yet hee hath his seruants, when hee will take them away, to the intent they might see his vengeance which is prepared against them.

d The Spirit of prophesie is giuen to him, as it was to Eliha.

k Meaning, Eliha: for thy thought his body had bene cast in some mountaine.

l Because the fact was extraordinary, they doubted where he was become, but Eliha was assured that he was taken vp to God.

g Or, killeth the abominations.

m Thus God gaue him power, ouer contrary to nature, to make that water profitable for man and be, which before was hurtfull.

n Perceiuing their malicious heart against the Lord, hee stirred God to take vengeance of that sinners done vnto him.

a Reade the narration in the first chapter and Iehoram reade.



† *Evil to give him  
false min a guide.*

o The fadden toy  
of the wicked is  
but a preparation  
to their destruction,  
which is at hand.  
p Meaning, they  
followed them into  
the to wnes.  
q Which was one  
of the principall  
cities of the Moa-  
bites, wherein they  
left nothing but the  
wallies.

r Some referre it to  
the king of Edom  
sonne, whom they  
say he had taken in  
that skirmish: but  
rather it seemeth to  
be his own sonne,  
whom he offered to  
his gods, to sacrifice  
him: which bar-  
barous crueltie  
moued the Israellite  
hearts of pite to  
deprecate.

Read Chap. 3. 3.  
b And therefore  
fell out into debts  
by vassitie in effe-  
ct-prodigallitie,  
but by the hand  
of the Lord.  
c Because I am  
poore and not able  
to pay.

d Thus God suf-  
fereth his many  
times to be brought  
to extreme need-  
fultie, before he in-  
sorte them, that af-  
terward they may  
the more praise  
his mercie.

e The Prophet  
died hard by  
vnto her, that God  
menor faith to  
provide for his  
servants, their  
winer, &c children,  
if they trust in him.  
f To argue and  
increale in the  
vessels.

g God here did  
not o only provide  
for his servants, that  
his debts should  
be payed, and to ke-  
pe his doctrine and  
profitless without  
finder, but also for  
his wife and chil-  
dren.

h Which should be  
separate from the  
rest of the house,  
that he might more  
commonly gine  
himself to study  
and prayes.

kings were come vp to fight against them, they gathered all that was able to put on harness, and vpward, and stood in their border.

22 And they rose early in the morning, when the Sonne arose vpon the water, and the Moabites saw the water our against them, as red as blood.

23 And they said, O This is blood: the Kings are surely slaine, and one hath smitten another: now therefore, Moab, to the spoile.

24 And when they came to the hoast of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they r invaded them, and smote Moab.

25 And they destroyed the cities: and on all the good field enery man cast his stone, and filled them, and they flopt all the fountains of water, and felled all the good trees: onely in Kir-harseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too fore for him, hee tooke with him seven hundred men that drewe the sword, to breake thorow vnto the King of Edom: but they could not.

27 Then hee tooke his eldest sonne, that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that Israel was sore grieved, and they departed from him, and returned to their country.

#### CHAP. IV.

4 God increaseth the oyle to the poore vndecey by El-lisha. 12 Hee obtaineth for the Shunammite a sonne at Gods hand. 18 VWho dyeth, 32 hee raiseth him vp againe. 40 Hee maketh for estate the pottage. 42 and multiplieth the labour.

AND one of the wines of the sonnes of the Prophets cryed vnto Elisha, saying, Thy seruunt mine husband is dead, and thou knowest, that thy seruunt did feare the Lord: and the creditor is come to take my two sonnes to be his bondmen.

2 Then Elisha said vnto her, What shall I doe for thee? tell mee, what hast thou at home? And she said, Thine handmayd hath nothing: at home, save a pitcher of oyle.

3 And he said, Goe, and borrow thee vessels abroad of all thy neighbours, emptie vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out into all those vessels, and set aside those that are full.

5 So she departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought in her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessel. And hee said vnto her, There is no more vessels. And the oyle ceased.

7 Then she came and tolde the man of God. And he said, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the rest.

8 And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eat bread: and as he passed by, he turned in thither to eat bread.

9 And she said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10. Let vs make him a little chamber, I pray-

thee, with walles, & let vs set him there a bed, and a table, and a stoole, and a candlestick, that hee may turre in thither when he cometh to vs.

11 And on a day, he came thither and turned into the chamber, and lay therein.

12 And said to Gehazi his seruant, Call this Shunammite: and when he called her, the stood before him.

13 Then he said vnto him, Say vnto her now, Behold, thou hast had all this great care for vs: what shall we doe for thee? Is there any thing to be spoken for thee to the king or to the captain of the hoast? And she answered, I dwell among mine owne people.

14 Again hee said, What is then to be done for her? Then Gehazi answered, Indeede he hath no sonne, and her husband is old.

15 Then sayd he, Call her. And hee called her, and she stood in the doore.

16 And he sayd, \* At this time appointed, according to the time of life, thou shalt embrace a sonne. And she sayd, Oh my lord, thou man of God, doe not lye vnto thine handmayd.

17 So the woman conceived, and bare a sonne at that same season, according to the time of life, that Elisha had said vnto her.

18 And when the child was grown, it fell on a day, that hee went out to his father, and to the reapers.

19 And he said vnto his father, \* Mine head, mine head. Who said to his seruant, Beare him to his mother.

20 And hee tooke him and brought him to his mother, and hee fate on her knees till noone, and died.

21 Then she went vp, and laid him on the bed of the man of God, and shut the doore vpon him, and went out.

22 Then she called to her husband, and said, Send with mee, I pray thee, one of the yong men and one of the asses: for I will haue to the man of God, and come againe.

23 And he said, Wherefore wilt thou goe to him to day? it is neither a new moone nor Sabbath day. And she answered, \* All shall be well.

24 Then she sadden an ass, and said to her seruant, Drive, and goe forward: say not for me to get vp, except I bid thee.

25 So she went, and came vnto the man of God to mount Carmel. And when the man of God saw her, he rose against him. he said to Gehazi his seruant, Behold, the Shunammite.

26 Runne now, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? And is thy childe in health? And she answered, We are in health.

27 And when she came to the man of God vnto the mountaine, she caught him by his feet: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then she said, Did I desire a sonne of my lord? did I not say, Deceiue me not?

29 Then he said to Gehazi, Gird thy loynes, and take my flasse in thine hand, and go thy way: If thou meete any, salute him not: and if any salute thee, answer him not: and say my flasse vpon the face of the childe.

30 And the mother of the childe sayd, As the Lord liueth, and as thy soule liueth, I will not leave

i Thus the seruants of God are not without, k: till for the breches they receive.

k I am content with that that God hath lent me, and can want nothing that one can doe for another.

l Which then was a reproach, & therefore he would that his mother should pray to God for her that she might be fruitful.

\* Gen. 18. 14.

m His head bled, & sore, and therefore he cryed thus.

n For at such times the people wote woulde not to the Prophets for doctrine and consolation.

See page.

Or, farre off.

o In token of humi-  
lity and mythat  
he had met with  
him

p See how full is his  
heart.

q And such speeche  
that nothing may  
let there in the way.

Take 10. 9.

leauē thee. Therefore hee arofe, and followed her.

31 But Gehazi was gone before them, and had layd the fliffe vpon the face of the childe, but hee neither fpake nor heard: Wherefore hee returned to meet him, and told him, faying, The childe is not waken.

32 ¶ Then came Elisba into the houfe, and beheld, the childe was dead, and layd vpon his bed.

33 Hee went in therefore, and fhut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and ſtretched himſelfe vpon him, and the fleſh of the child waxed warme.

35 And he went from him, and walked vp and downe in the houfe, and went vp and ſpread himſelfe vpon him: then the childe neede<sup>d</sup> ſeuen times, and opened his eyes.

36 Then hee called Gehazi, and ſaid, Call this Shunammite. So hee called her, which came in vnto him. And hee ſaid vnto her, Take thy funne.

37 And ſhe came, and fell at his feet, and bowed her ſelfe to the ground, and tooke vp her ſonne, and went out.

38 Afterward Elisba returned to Gilgal, and a famine was in the land, and the children of the Prophets dwelt with him. And hee ſaid vnto his ſervant, Set on the great pot, and ſeethe potage for the children of the Prophets.

39 And one went out into the field to gather herbes, and found as it were a wilde vine, and gathered thereof wilde gourdes his garment full, and came and ſhred them into the pot of potage: for they knew it not.

40 So they powred out for the men to eate: and when they did eate of the potage, they cried out and ſaid, O thou man of God, a death is in the pot: and they could not eate thereof.

41 Then hee ſaid, Bring meale. And hee caſt it into the pot, and ſaid, Powe out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-ſhalitha, and brought the man of God bread of the firſt fruits, euen twentie loaves of barley, and full eares of corne in the buſke. And hee ſaid, Giue vnto the people that they may eate.

43 And his ſervant answered, How ſhould I ſet this before an hundred men? He ſaid againe, Giue it vnto the people, that they may eate: for thus ſaith the Lord, They ſhall eat, and there ſhall remaine.

44 So hee ſet it before them, and they did eate, and left ouer, according to the word of the Lord.

CHAP. V.

1 Naaman the Syriar is healed of his leproſie. 16 Elisba reſuſciteth his giſt. 27 Gehazi is ſtricken with leproſie, becauſe hee tooke money and raiment of Naaman.

Now was there one Naaman captain of the hoſte of the King of Aram, a great man, and honourable in the fight of his lord, becauſe that by him the Lord had deliuered the Aramites. He alſo was a mighty man and valiant, but a leper.

2 And the Aramites had gone out by bands, and had taken a little mayd of the land of Iſrael, and the ſerued Naamans wife.

3 And the ſaid vnto her miſtreſſe, Would God

my lord were with the Prophet that is in Samaria, he would ſoone deliuer him of his leproſie.

4 And he went in, and told his lord, ſaying, Thus and thus ſaith the maiſte that is of the land of Iſrael.

5 And the King of Aram ſayd, Goe thy way thither, and I will ſend a letter vnto the King of Iſrael. And he departed, and tooke with him ten talents of ſiluer, and fixe thouſand pieces of golde, and tep change of raiments.

6 And brought the letter to the King of Iſrael to this effect, Now when this letter is come vnto thee, vnderſtand, that I haue ſent thee Naaman my ſervant, that thou mayeſt heale him of his leproſie.

7 And when the King of Iſrael had read the letter, hee rent his clothes, and ſaid, Am I God, to kill and to giue life, that hee doth ſend to me, that I ſhould heale a man from his leproſie; wherefore conſider, I pray you, and ſee how hee ſeeketh a quarrell againſt me.

8 But when Elisba the man of God had heard that the King of Iſrael had rent his clothes, hee ſent vnto the King, ſaying, ¶ Wherefore haſt thou rent thy clothes? Let him come now to me, and hee ſhall know that there is a Prophet in Iſrael.

9 ¶ Then Naaman came with his horſes, and with his chariots, and ſtood at the doore of the houſe of Elisba.

10 And Elisba ſent a meſſenger vnto him, ſaying, Goe and waſh thee in Iorden ſeven times, and thy fleſh ſhall come againe to thee, and thou ſhalt be cleaſed.

11 But Naaman was wroth and went away, and ſaid, Behold, I thought with my ſelfe, He will ſurely come out, and ſtand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leproſie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Iſrael? I not waſh me in them, and be cleaſed? ſo hee turned, and departed in diſpleaſure.

13 But his ſervants came, and ſpake vnto him, and ſaid, ¶ Father, if the Prophet had commanded thee a great thing, wouldeſt thou not haue done it? how much rather then, when he ſaith to thee, Waſh, and be cleaſed?

14 Then went hee downe, and waſhed himſelfe ſeven times in Iorden, according to the ſaying of the man of God: and his fleſh came againe, like vnto the fleſh of a little child, and hee was cleaſed.

15 ¶ And hee turned againe to the man of God, hee, and all his companie, and came and ſtood before him, and ſaid, Behold now, I know that there is no God in all the world but in Iſrael: now therefore, I pray thee, take a reward of thy ſervant.

16 But hee ſaid, As the Lord liueth (before whom I ſtand) I will not receive it. And hee would haue conſtrained him to receive it, but hee reſuſed.

17 Moreouer Naaman ſaid, Shall there not be giuen to thy ſervant two mules load of this earth: for thy ſervant will henceforth offer neither burnt ſacrifice nor offering vnto any other god, ſaue vnto the Lord.

18 Herein the Lord be mercifull vnto thy ſervant, that when my maſter goeth into the houſe of Rimmon, to worſhip there, and leaeneth on mine hand, and I bow my ſelfe in the houſe of Rimmon: when I doe bow downe, I ſay, in the

b Meaning, Elisba.

c That is, Naaman tolde it to the King of Syria.

d To giue this as a preſent to the Prophet.

† Ebr. in the land.

e The Prophet rebuketh the King becauſe hee did not conſider that God was true in his promiſe, and therefore would not leave his Church deſtitute of a Prophet, whole prayer hee would heare, &c. to whom other ſould have reſort for comfort.

f Naaman reaſon murther, when it conſidering onely the figures and outward things, and hath not regard to the word of God, which is therein contained.

g This deſteth that ſervant ought to reſtence and lone their maſter as children their fathers, and likewise maſters two and their ſervants, muſt be affectioned as toward their children.

\* Luke 4. 27.

† Ebr. liſſing.

h So the Lord commanded that they that receive freely, ſhould giue alſo freely.

i Hee ſeeth his conſcience wounded in being preſent at idoles ſervice, and therefore deſteth God to forgive him, leſt others by his example might fall to idolatry: for ſo for his owne ſake be conſeſſeth that hee will neuer ſerue any but the true God.

g The like did Elisba to the widowed ſonne at Sirepha, 1 King 17. 21. and S. Paul Acts 20. 10. ſignifying the eate that ought to be in them, that beare the word of God, and are diſtributors of the ſpiritual life.

f That is, in the land of Iſrael.

c Which the Apolotheories call collemindia, and is made of vehement and dangerous in purging.

g They feared that they were poiſoned, becauſe of the bitterneſſe.

g It is not the quantity of bread that ſatiſfeth, but the bleſſing that God giue.

a Here appeareth that among the infidels God hath his, and alſo that the infidels haue them in eſtimation, which doe good to their country.

† Ebr. the waſhefore.



h The Prophet did not approue his act, but after the common manner of speech hee biddeth him face well,

l Declaring thereby, what honour and affection hee bare to the Prophet his master,

l Or, Forth, or downe place.

m Naamans seruants,

n Was it not present with thee in spirit? o That is, money to buy possession with: meaning, that it is detestable in the seruants of God to haue enuious minded. p To be an example to all such, as by whole countenance Gods word might be slandered.

the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Vnto whom hee said, k Goe in peace. So hee departed from him about halfe a dayes journey of ground.

20 And Gehazi the seruant of Elisha the man of God said, Behold, my master hath spared this Aramite Naaman, receiuing not those things at his hand that hee brought: As the Lord liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman, And when Naaman saw him running after him, hee light downe from the charet to meete him, and said, Is all well?

22 And hee answered, All is well: my master hath sent mee, saying, Behold, there be come to mee euen now from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman said, Yea, take two talents: and hee compelled him, and bound two talents of siluer in two bags, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when hee came to the tower, hee tooke them out of their hands, and layd them in the house, and sent away the men: and<sup>m</sup> they departed.

25 ¶ Then hee went in, and stood before his master. And Elisha said vnto him, Whence comest thou, Gehazi? And hee said, Thy seruant went no whither.

26 But hee sayd vnto him, n Went not mine heart with thee, when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, o and oliues, and vineyards, and sheepe, and oxen, and men seruants, and maide seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and to thy seede for euer. And hee went out from his presence a leper vvhile as snow.

## CHAP. VI.

6 Elisha maketh yron to suruiue about the water.

8 He discloseth the king of Syria counsel to the king of Israel. 13 VVho sending certaine to take him, were kept fitt in Samaria. 24 Samaria is besieged, and endureth extreme famine.

A<sup>n</sup>d the children of the Prophets said vnto Elisha, Behold, we pray thee, the place where we dwell with thee, is too little for vs.

2 Let vs now goe to Iorden, that we may take thence euery man a beame, and make vs a place to dwell in. And he answered, Goe.

3 And one said, Vouchsafe, I pray thee, to goe with thy seruants. And he answered, I will goe.

4 So he went with them, and when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the yron fell into the water: then hee cryed, and said, Alas master, it was but borowed.

6 And the man of God said, Where fell it? And hee answered him the place. Then hee cut downe a piece of wood, and cast in thither, and hee caused the yron to be swimme.

7 Then hee said, Take it vp to thee. And hee stretched out his hand, and tooke it.

8 ¶ Then the king of Aram warred against Israel, and tooke counsell with his seruants, and said, In such and such a place shalbe my campe.

9 Therefore the man of God sent vnto the king of Israel, saying, Beware thou goe not out to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God told him, and warned him of, and<sup>4</sup> faued himselfe from thence, not once, nor twice.

11 And the heart of the king of Aram was troubled for this thing: therefore hee called his seruants, and said vnto them, Will ye not shewe me, which of vs bevvrayeth our counsell to the king of Israel?

12 Then one of his seruants said, None, my lord. O king, but Elisha the Prophet that is in Israel, telleth the king of Israel, *euere* the wordes that thou speakest in thy<sup>6</sup> priuie chamber.

13 And hee said, Goe and espie where he is, that I may fend and fetch him. And one told him, saying, Behold, he is in Dothan.

14 ¶ So hee sent thither horses, and charets, and a mighty hoaste: and they came by night, and compassed the citie.

15 And when the seruant of the man of God arose early to goe out, beholde, an hoaste compassed the city with horses and charets. Then his seruant said vnto him, Alas master, how shall wee doe?

16 And hee answered, g Feare not: \* for they that be with vs, are moe then they that be with them.

17 Then Elisha prayed, and said, Lord, I beseech thee, open his eyes, \* that hee may see. And the Lord opened the eyes of the seruant, and hee looked, and beheld, the mountaine was full of horses and charets of fire round about Elisha.

18 So they came downe to him, but Elisha prayed vnto the Lord, and said, Smiteth these people, I pray thee, with blindnessse. And hee smote them with blindnessse, according to the word of Elisha.

19 And Elisha said vnto them, This is not the way, neither is this the city: follow mee, and I will leade you to the man whom yee seeke. But hee led<sup>k</sup> them to Samaria.

20 And when they were come to Samaria, Elisha said, Lord, open their eyes y<sup>l</sup> they may see. And the Lord opened their eyes, and they saw, and beheld, they were in the middes of Samaria.

21 And the king of Israel said vnto Elisha when hee saw them, My father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, and with thy bow? but let bread and water before them, that they may eate and drinke and gee to their master.

23 And hee made great preparation for them: and when they had eaten and drunken, hee sent them away: and they went to their master. So the bands of Aram came<sup>m</sup> no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his hoaste, and went vp and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it vntill an asses head was at fourescore pieces of siluer, and the fourth part of a kab of dones<sup>n</sup> as doung at fife pieces of siluer.

26 And as the king of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe, my lord, O King.

27 And hee said, Seeing the Lord doeth not suc-

d The wicked con- spire nothing fo- rally, but God can reuenge it to his seruants, and cause their counsell to be discloied.

e There is nothing to feare, that they can be absent, but he knoweth it, and discloieteth it vnto his King. f Though it had bene nothing in mans iudgement to haue take Elisha, yet the wicked came downe, and thinke they are meete able to prepare power enough, though it be but against one or a few.

g For he was assured of Gods helpe, and that millions of Angels camped about the godly to deliue them.

h i Chron. 9. h That he may be- hold how then he had prepared an armie to releue vs. i Meaning, the Syrians his enemies, which came downe to deliue them. k Thus hee did be- lieued by the Spirit of God, and not be- cause hee sought his owne teageance, but only to let forth the glory of God.

l The wicked vs- uerter and graue wordes towards the seruants of God, when they thinke to haue some com- medite by them, though in their heart they cannot abide them.

m For this gentle reuerse and the miracle wrought by the Prophet, did more penitit for common grieuans, then if they had bin overcome in battell: for they returned no more at that time to fight against Israel, or in that Kings dayes.

n The Hebrew writeth, that they turned it in the sege for lacke of wood.

Meaning, any  
kind of vials,  
as core and  
vaine, &c.

\* Deut. 28. 55. 57.

Or, under his  
clothes

That hypocrite  
who they feele God  
iudgements, thinke  
to please him with  
outward ceremonies,  
whom in pro-  
fity they will not  
know.

Meaning, Icho-  
ram Abhis Ioune,  
who killed the Pro-  
phets, and caused  
Naboth to be  
slandred.

So the wicked  
fall into a rage and  
disputation. If they  
hate not sudden  
remedies against  
their situations.

count thee, how should I helpe thee with the  
o bunc, or with the winepresse?

28 Also the king said vnto her, What ayleth  
thee? And she answered, This woman said vnto  
me, Giue thee sonne that wee may eate him to day,  
and we will eate my sonne to morrow.

29 \* So we sod my sonne, and did eate him; and  
I said to her the day after, Giue thee sonne, that  
we may eate him, but she hath hid her sonne.

30 And when the king had heard the words of  
the woman, he rent his clothes, (and as he went  
vpon the wall, the people looked, and behold, he  
had sackcloth  $\S$  within  $\S$  vpon his flesh)

31 And he said, God doe so to mee and more  
also, if the head of Elisha the sonne of Shaphat  
shall stand on him this day.

32 (Now Elisha sate in his house, and the El-  
ders sate with him.) And the King sent a man be-  
fore him: but before the messenger came to him,  
he said to the Elders, See ye not how this mur-  
derers sonne hath sent to take away mine hea-  
d? take heede when the messenger commeth, and  
thou the doore, and handle him roughly at the  
doore: is not the found of his maisters feete be-  
hind him?

33 While hee yet talketh with them, behold,  
the messenger came downe vnto him, and said,  
Behold, this euill commeth of the Lord: \* should  
I attend on the Lord any longer?

#### CHAP. VII.

1 Elisha prophesieth plenty of vittales, and other things  
to Samaria. 6 The Syrians run away, and haue no  
man following them. 17 The prince that would  
not beleue the word of Elisha, is traden to death.

Then Elisha said, Heare ye the word of the  
Lord: thus saith the Lord, \* To morrow this  
time a measure of fine floure shall be sold for a she-  
kel, and two measures of barley for a shekel in the  
gate of Samaria.

2 Then a prince, on whose hand the king  
leaned, answered the man of God, and said,  
Though the Lord would make \* windowes in the  
heauen, could this thing come to passe? And hee  
said, Behold, thou shalt see it with thine eyes, but  
thou shalt not eate thereof.

3 Now there were foure leprous men at the  
entring in of the gate: and they said one to ano-  
ther, Why sit we here vntill we die?

4 If we say, We will enter into the citie, the  
famine is in the citie, and we shall die there: and  
if wee sit here, we die also. Now therefore come,  
and let vs fall into the campe of the Aramites: if  
they faue our liues, we shall liue: and if they kill  
vs, we are but dead.

5 So they rose vp in the twilight, to goe to  
the campe of the Aramites: and when they were  
come to the vmoost part of the campe of the Ara-  
mites, loe, there was no man there.

6 For the Lord had caused the campe of the  
Aramites to heare a noife of charres, and a noife  
of horses, and a noife of a great armie, so that they  
said one to another, Beholde, the King of Iis-  
rael hath hired against vs the kings of the Hit-  
ites, and the kings of the Egyptians to come vp-  
on vs.

7 Wherefore they arose, and fled in the twi-  
light, and left their tents and their horses, and  
their asses, *eu*n the campe as it was, and  $\S$  fled  
for their liues.

8 And when these lepers came to the vmoost

part of the campe, they entred into one tent, and  
did eate and drinke, and caried thence siluer and  
gold, and raiment, and went and hid it: after they  
returned, and entred into another tent, and caried  
thence also, and went and hid it.

9 Then sayd one to another, Wee doe not  
well: this day is a day of good tidings, and wee  
hold our peace. If wee tarry till day light, some  
of the citie will come vpon vs. Now therefore,  
come, let vs goe, and tell the kings household.

10 So they came and called vnto the porters  
of the citie, & told them, saying, We came to the  
campe of the Aramites, and loe, there was no man  
there, neither voyce of man, but horses tyed and  
asses tyed: and the tents are as they were.

11 And the porters cryed and declared to the  
kings house within.

12 Then the King arose in the night, and said  
vnto his seruants, \* I will shew you now, what the  
Aramites haue done vnto vs. They know that we  
are affrighted, therefore they are gone out of the  
campe to hide themselves in the field, saying,  
When they come out of the citie, wee shall catch  
them aliue, and get into the citie.

13 And one of his seruants answered, and said,  
Let vs take now five of the horses that remaine,  
and are left in the citie, (behold, they are euen as  
all the multitude of Iisrael that are left therein:  
behold, I say, they are as the multitude of the Is-  
raelites that are consumed) & we will send to see.

14 So they tooke  $\S$  two charets of horses, and  
the king sent after the hoste of the Aramites, lay-  
ing, Goe and see.

15 And they went after them vnto Iordan, and  
lo, all  $\S$  way was full of clothes and vessels which  
the Aramites had cast from them in their haste:  
and the messengers returned, and told the king.

16 Then the people went out and spoiled the  
campe of the Aramites: so a measure of fine flour  
was at a shekel, and two measures of barley at a  
shekel according to the word of the Lord.

17 And the king gaue the prince (on whose  
hand he leaned) the charge of the gate, and the  
people  $\S$  trode vpon him in the gate, and he died,  
as the man of God had said, which spake it, when  
the king came downe to him.

18 And it came to passe, as the man of God  
had spoken to the king, saying, Two measures of  
barley at a shekel, and a measure of fine flour shall  
be at a shekel, to morrow about this time in the  
gate of Samaria.

19 But the prince had answered the man of  
God, and said, Though the Lord would make  
windowes in the heauen, could it come so to  
passe? And he said, Behold, thou shalt see it with  
thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people  
trode vpon him in the gate, and he died.

#### CHAP. VIII.

1 Elisha prophesieth vnto the Shunammite the death  
of her sonne yeeres. 12 He prophesieth to Hazael, that  
hee shall be king of Syria. 15 Hee reigneth after  
Benhadad. 16 Ichooram reigneth ouer Israhel. 20  
Eldoram fallesth from Iudah. 25 Ahaziah succedeth  
Ichooram.

Then spake Elisha vnto the woman, \* whose  
sonne hee had restored to life, saying, Vp, and  
goe, thou and thine house, and sojourn where  
thou shalt sojourn: for the Lord hath called  
for a famine, and it commeth also vpon the land  
seven yeeres.

10; we shal be pe-  
nished for our fault.

He mistaketh the  
prophets words, and  
therefore could  
believe nothing, as  
they which are more  
politicke then  
godly can can. I  
more perill than  
madness.

There are no more  
left, but they, or the  
rest are consumed  
with the famine, as  
the rest of the  
people.  
Or, these horses of  
the charres, which  
were destroyed  
are draw in the  
charres.

Which he spake  
in the mouth of  
Elisha, verse 1.

1. As the people  
wished out of the  
gate to run to the  
Syrian wars,  
whereby they had  
heard was meate,  
and great spoile  
left.

\* Chap. 1. 38.  
Where thou canst  
finde a commodious  
place to dw. I,  
where as is plenty,





\* 1. King, 21, 25, 26

\* 1. King, 16, 10, and 21, 21.

\* 1. King, 14, 10, and 21, 21.  
\* 1. King, 16, 3, 11

& Thar is, the 10 of the same, whom he called before, his brethren, verse 2. d In this estimation the world hath the ministers of God: for withstanding forasmuch as the world hath one God, he considered the children of God (yea they called the Sonne of God a deceiver, and said he had the devil) therefore they ought not to be discouraged.

\* Chap. 9, 10

e God had thus ordeined, as is read 2. Chron. 22, 7, that this wicked and idolatrous King, who was more ready to gratify wicked Ioram, than to obey the will of God, should perish with him, by whose merces he thought to have bene stronger.

\* Or, follow me.

f As one that went earnestly about his enterprise.

g Meaning, that Ioram, as God seeth their name beside of their sinnes, that he will not strave to come to renounce his sinne.

thy master, that I may avenge the blood of my seruants the Prophets, and the blood of all the seruants of the Lord \* of the hand of Iezebel.

8 For the whole house of Ahab shall be destroyed: and \* I will cut off from Ahab, him that maketh water against the wall, as well him that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab, like the house \* of Ieroboam the sonne of Nebat, and like the house \* of Baasha the sonne of Ahiijah.

10 And the dogges shall eate Iezebel in the field of Izreel, and there shall be none to bury her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the \* seruants of his lord. And one said vnto him, Is all well wherefore came this a mad fellow to thee? And he said vnto them, Yee know the man, and what his talke was.

12 And they said, It is false, tell vs it now. Then he said, Thus and thus spake he to mee, saying, Thus saith the Lord, I haue anyoynted thee for King ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimhi conspired against Ioram: (Now Ioram kept Ramoth Gilead, hee and all Israel, because of Hazael King of Aram.

15 And \* King Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when he fought with Hazael King of Aram) and Iehu said, If it be your mindes, let no man depart and escape out of the city, to goe and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and \* Ahaziah King of Iudah was come downe to see Ioram.

17 And the watchman that stood in the tower in Izreel spied the company of Iehu as hee came, and said, I see a company. And Iehoram said, Take an horseman and send to meete them, that hee may say, Is it peace?

18 So there went one on horsebacke to meete him, & said, Thus saith the King, Is it peace? And Iehu sayd, What hast thou to doe with peace? ¶ Turne behind me. And the watchman told, saying, The messenger came to them, but he cometh not againe.

19 Then he sent out another on horsebacke, which came to them, & said, Thus saith the King, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behind me.

20 And the watchman told, saying, He came to them also, but cometh not againe, and the marching is like the marching of Iehu the sonne of Nimhi: so they marcheth furiously.

21 ¶ Then Iehoram said, Make ready: and his chariet was made ready. And Iehoram King of Israel, and Ahaziah King of Iudah went out either of them in his chariet against Iehu, and met him in the field of Naboth the Izreelite.

22 And when Iehoram saw Iehu, he said, Is it peace, Iehu? And he answered, What? peace, whiles the whoredomes of thy mother Iezebel, and her witchcrafts are yet in great number.

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bowe in his hand, and

smote Iehoram betwene the shoulders, that the arrow went through his heart: and he fell downe in his chariet.

25 Then said Iehu to Bidkar a capitaine, Take, and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord \* layed this burden vpon him.

26 \* Surely I haue seene yesterday the blood of Naboth, and the blood of his h sonnes, said the Lord, and I will render it thee in this field, saith the Lord: Now therefore take and cast him in the field according to the word of the Lord.

27 But when Ahaziah the King of Iudah saw this, he fled by the way of the garden house: And Iehu pursued after him, and said, Smite him also in the chariet: and they smote him in the going vp to Gnr, which is by Ibleam. And he fled to \* Megiddo, and there died.

28 And his seruants caried him in a chariet to Ierusalem, and buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the eleventh yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head, and looked out at a window.

31 And as Iehu entered at the gate, there sayd, Had \* Zimry peace, which slew his master?

32 And he lift vs his eyes to the window, and said, Who is on my side, who? Then two or three of her \* Eunuches looked vnto him.

33 And he said, Cast her downe: and they cast her downe, and he sprinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder foote.

34 And when he was come in, he did eate and drinke, and said, Visite now yonder curied woman, and bury her: for she is a \* Kings daughter.

35 And they went to bury her, but they found no more of her, then the skull and the feete, and the palmes of her hands.

36 Wherefore they came againe and told him. And he said, This is the word of the Lord, which he spake \* by his seruant Elijah the Tithbite, saying, ¶ In the field of Izreel shall the dogs eate the flesh of Iezebel.

37 And the carkeis of Iezebel shall be as dung vpon the ground in the field of Izreel, so that none shall say, ¶ This is Iezebel.

## C H A P. X.

6 Iehu caneth the seuentie sonnes of Ahab to be slaine

14 And after that fourtie and two of Ahaziah brethren.

25 He killeth also all the Priests of Baal.

35 After his death his sonne reigneth in his stead.

A Hah had now seuentie \* sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Izreel, and to the Elders, and to the bringers vp of Ahabs children, to this effect,

2. Now when this letter cometh to you, (for yee haue with you your masters sonnes, yee haue with you both charrets and horses, and a defended citie, and armour)

3 Consider therefore which of your masters sonnes is best and most meeke, and \* let him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, and said, Behold, two kings would not stand before him, how shall we then stand?

¶ Or, speake the prophesie against him.

\* 1. King, 1, 2, 9.

h By this place it is evident, that Iezebel caneth both Naboth and his sonnes to be put to death, that Ahab might enjoy his vineyard more quietly: to wit, his children might haue the d and p of the vineyard.

i After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah.

k This is, eleven whole yeeres: for Chap. 9, 29, before, when he died, he began to reigne the twelfth yeere of Ioram, hee took part of the yeere for the whole.

l Being of an hairy and cruel nature, the world will receive her princely state and dignity.

m As though he would say, Can any traitor, or any that fight against his superiour, haue good intellect? Yes.

n 1. King, 16, 10.

o Or, reuenge for the motion of the Spirit of God, that her blood would be shed, that he had shed the blood of innocents, to be a spectacle and example of Gods indignement to all tyrants.

p To wit, of the King of Zidon, 1. King 16, 31.

q Eue, by the hand of a \* 1. King 22, 23.

r Thus Gods indignement appeareth in his world against them that suppose his word and persecute his seruants.

s The Scripture teacheth to call them sonnes, which are either children or nephews.

t Hee willeth this, to procure them whether they would take his part or no.



5 And he that was gouernour of *Ahab* house, and he that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, We are thy seruants, and will do all that thou shalt bid vs: we will make no king: do what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If yee be mine, and will obey my voyce, take the heads of the men that are your malters finnes, and come to me to Izeel by to morowe this time. (Now the kings finnes, *euen* seuentie persons *were* with the great men of the citie, which brought them vp.)

7 And when the letter came to them, they tooke the Kings finnes, and slewe the seuentie persons, and layd their heads in baskets, and lent them vnto him to Izeel.

8 ¶ Then there came a messenger and tolde him, saying, They have brought the heads of the Kings finnes. And he said, Let them lay them on two heapes at the entring in of the gate vntill the morning.

9 And when it was day he went out, and stood and said to all the people, Ye be *d* righteous: behold, I conspired against my matter, and slewe him: but who slew these?

10 Knowe nowe that there shall fall vnto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that he spake *†* by his seruant \* Elijah.

11 So Iehu flew all that remained of the house of Ahab in Izeel, and all that were great with him, and his familiars, and his *e* priests, so that he let none of his remaine.

12 ¶ 1 And he arose, and departed, and came to Samaria, And as Iehu was in the way by an house where the shepherds did feede,

13 He met with the brethren of Ahaziah king of Iudah, and said, Who are ye? And they answered, Wee are the brethren of Ahaziah, and goe downe to salute the children of the King and the children of the Queene.

14 And he said, Take them alieu. And they tooke them alieu, and slew them at the well beside the house where the sheepe are shorne, *euen* two and fourtie men, and he left not one of them.

15 ¶ And when he was departed thence, hee met with Iehonadab the sonne of Rechab comming to meete him, and hee *g* blessed him, and said to him, Is thine heart vp right, as mine heart is toward thee? And Iehonadab answered, Yea, doubtlesse. *Then* giue me thine hand. And when he had giuen him his hand, hee tooke him vp to him into the charet.

16 And he said, Come with mee, and see the zeale that I haue for the Lord: so they made him ride in his charet.

17 And when he came to Samaria, he slewe all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spake to Elijah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued *b* Baal a little, but Iehu shall serue him much more.

19 Now therefore call vnto mee all the prophets of Baal, all his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Baal: whosoever is lacking, he shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu said, *†* Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from ende to ende.

22 Then hee sayde vnto him that had the charge of the veltry, Bring forth vestments for all the seruants of Baal. And hee brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee saide vnto the seruants of Baal, Search diligently, and looke, least there be here with you *any* of the *e* seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appoynted foure score men without, and sayd, If any of the men whom I haue brought into your handes, escape, *†* his soule shall be for his soule.

25 And when hee had made an ende of the burnt offering, Iehu sayd to the guard, and to the capitaines, Goe in, say them, let not a man come out, And they smote them with the edge of the sword. And the gard, and the capitaines cast them out, and went into the *e* city, *where* was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israell.

29 But from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, *neither* from the golden calues that were in Beth-el and that were in Dan.

30 ¶ And the Lord sayd vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, *therefore* shall thy *e* finnes vnto the fourth generation sit on the throne of Israell.

31 But Iehu regarded not to walke in the law of the Lord God of Israell with all his heart: for hee departed not from the finnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began to *†* loathe Israell, and Hazael smote them in all the coasts of Israell.

33 From Iorden Eastward, *euen* all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Arnot (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the actes of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israell?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehn reigned ouer Israell in Samaria is eight and twentie yeeres.

**C H A P. X I.**

1 Athaliah putteth to death all the Kings finnes, except Iehoiada the sonne of Ahaziah. 2 Iehoiada appoynted Kings. 3 Iehoiada causeth Athaliah to be stoned. 4 Baal maketh a covenant betweene God and the people. 5 Baal and his priests are destroyed.

**T**Hen \* Athaliah the mother of Ahaziah when she saw that her sonne was dead, she arose, and destroyed

*e* Godd as in fudge putteth the wicked children vnto the third and fourth generation.

*d* Ye cannot fully condemn me for the kings death, seeing ye haue done the like to his posteritie: for the Lord commanded me, and mooued you to execute this his iudgement *†* Ebr. by the hand. of.

\* 1. King 21, 20 e Meaning, which were the idolatrous priests.

*g* Thus Gods vengeance is upon them that haue any part or familiaritie with the wicked.

*g* For he feared God, and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab reade Ierem. 31, 6

*g* Or, praised God for him.

*h* Here Baal is taken for Astarte the idole of the Zidonians, which Iezebel caused to be worshipped, as it is also to vied, s. King. 16. 33. and 23.

*h*ir. Gadites.

*h* That God would haue his finnes punished, and idolastrous destroyed, as in his law he giueth expresse commandment, Deut. 13 *†* Or, he shall die for him.

*h* Which elie was neuer to Samaria.

*h* Thus God sproueth & rewardeth his zeale, in reuenging Gods iudgement, albeit his wickednesse was afterward punished *†* Or, to continue.

\* 2 Chron 22, 10.

a Meaning, all the  
politicie of Iehoi-  
shaphat, to whom  
the Kingdome ap-  
peitained: Thus  
God vied the cau-  
setie of this woman  
to destroy the whole  
family of Ahab.  
b The Lord promi-  
sed to maintaine  
the family of Da-  
uid, and not to  
quench the light  
thereof, therefore he  
moued the heart of  
Iehoiada to pre-  
sent him.  
c Where the  
Priests did lie.

\* 2. Chron. 23. 13.  
d The chiefe Priest  
Jehoiada, and  
e Of the Leuites,  
which had charge  
of the keeping of  
the Temple, and  
f kept watch by  
coule.  
g That none should  
come vpon them,  
while they were  
crowning the King.  
h Called the East  
gate of the Temple,  
i. Chron. 23. 15.  
j Or else, he  
break his order.  
k Whole charge is  
eased.

l Reader see 5.  
and 7.

m To wit, Iehoiada.

n Thus, Iothah,  
which had bene  
his secret sene  
yeeres.  
o Meaning, the  
Law of God,  
which is his true  
charge, and whereby  
onely his throne  
is established.

a Where the Kings  
place was in the  
Temple.

b Or, out of the  
Temple.  
c To take her part.

destroyed all the Kings seede.

2 But Iehoiada<sup>b</sup> the daughter of king Ioram,  
and sifter to Azhiah<sup>c</sup> tooke Iothah the sonne of  
Azhiah, and haled him from among the Kings  
sonnes that should be slaine, both him and his  
soutce, keeping them in the bed chamber, and  
they hid him from Athaliah, so that hee was not  
slaine.

3 And hee was with her hid in the house of  
the Lord sixe yeere, and Athaliah did reigne ouer  
the land.

4 \* And the seuenth yeere<sup>d</sup> Iehoiada sent  
and tooke the captaines ouer hundredths, with other  
captaines and them of the gard, and caused them  
to come vnto him into the house of the Lord, and  
made a covenant with them, and tooke an oathe of  
them in the house of the Lord, and shewed them  
the Kings sonne.

5 And he commanded them, saying, This is  
it that yee must doe, The third part of you that  
commeth on the Sabbath, shall ward toward the  
Kings house:

6 And another third part in the gate of the  
Temple, and another third part in the gate behind them  
of the guard: and ye shall keepe watch in the house  
of Asah.

7 And two parts of you, that is, all that goe  
out on the Sabbath day, shall keepe the watch of  
the house of the Lord about the King.

8 And yee shall compell the King round  
about, euery man with his weapon in his hand, and  
whosoever commeth within the ranges, let him  
be slaine: be you with the King, as hee goeth out  
and in.

9 And the captaines of the hundredths did  
according to all that Iehoiada the Priest com-  
manded, and they tooke euery man his men that  
entered in to their charge on the Sabbath with  
them that went out of the house on the Sabbath, and came  
to Iehoiada the Priest.

10 And the Priest gaue to the captaines of  
hundredths the speares and the shields that were  
king Davids, and were in the house of the Lord.

11 And the guard stood, euery man with his  
weapon in his hand, from the right side of the  
house to the left side, about the altar and about the  
house, round about the king.

12 Then he brought out the Kings sonne, and  
put the crowne vpon him, and gaue him the Teki-  
mony, and they made him King: also they anoi-  
nted him, and clapt their hands, and said, God saue  
the King.

13 And when Athaliah heard the noyse of  
the running of the people, she came in to the peo-  
ple in the house of the Lord.

14 And when hee looked, behold, the King  
stood by a pillar, as the manner was, and the prin-  
ces and the trumpeters by the King, and all the  
people of the land reioyced, and blew with trum-  
pets. Then Athaliah rent her clothes, and cryed,  
Treason, treason.

15 But Iehoiada the Priest commanded the  
captaines of the hundredths that had the rule of  
the house, and said vnto them, Hane her forth of  
the ranges, and be that followeth her, let him die  
by the sword: for the Priest had said, Let her not  
be slaine in the house of the Lord.

16 Then they layd hands on her, and she went  
by the way, by which the horses goe to the  
house of the King, and there was she slaine.

17 And Iehoiada made a covenant betweene

the Lord, and the King and the people, that they  
should be the Lords people: likewise betweene  
the King and the people.

18 Then all the people of the land went into  
the house of Baal, and destroyed it with his altars,  
and his images brake they downe courageously,  
and slewe Mattan the Priest of Baal before the  
altars: and the Priest set a gard ouer the house  
of the Lord.

19 Then he tooke the captaines of hundredths,  
and the other captaines, and the gard, and all the  
people of the land: and they brought the King  
from the house of the Lord, and came by the way  
of the gate of the garde to the Kings house: and  
hee sate him downe on the throne of the Kings.

20 And all the people of the land reioyced,  
and the city was in quiet: for they had slaine  
Athaliah with the sword before the Kings house.

21 Seuen yeere old was Iehoiash when he be-  
gan to reigne.

## CHAP. XII.

6 Iehoiash maketh prouision for the repaying of the  
Temple. 16 He buyeth the King of Syria by a pre-  
sent from coming against Ierusalem. 20 He is  
killed by truo of his seruants.

IN the seventh yeere of Iehu Iehoiash began to  
reigne, and reigned forty yeeres in Ierusalem,  
and his mothers name was Zibiah of Beer-sheba.

2 And Iehoiash did that which was good in  
the sight of the Lord all his time: that Iehoiada  
the Priest taught him.

3 But the high places were not taken away:  
for the people offered yet and burnt incense in the  
high places.

4 And Iehoiash said to the Priests, All the  
silver of dedicate things that be brought to the  
house of the Lord, that is, the money of them that  
are vnder the count, the money that euery  
man is set at, and all the money that one offereth  
willingly, and bringeth into the house of the  
Lord,

5 Let the Priests take it to them, euery man  
of his acquaintance: and they shall repaire the  
broken places of the house, wherefoeuer any de-  
cay is found.

6 Yet in the three and twentieth yeere of  
king Iehoiash the Priests had not mended that  
which was decayed in the Temple.

7 Then king Iehoiash called for Iehoiada the  
Priest, and the other Priests, and said vnto them,  
Why repaire yee not the ruines of the Temple?  
now therefore receive no more money of your  
acquaintance, except yee deliver it to repaire the  
ruines of the Temple.

8 So the Priests consented to receiue no more  
money of the people, neither to repaire the de-  
cayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest and  
bored a hole in the sid of it, and set it beside the  
altar, on the right side, as euery man commeth  
into the Temple of the Lord, and the Priests that  
kept the doore, put therein all the money that  
was brought into the house of the Lord.

10 And when they saw there was much mo-  
ney in the chest, the Kings secretary came vpon  
the high Priest, and put it vpon after that he had  
tolde the money that was found in the house of the  
Lord.

11 And they gaue the money made ready in-  
to the hands of them, that vnderooke the  
work.

That both the  
King and the people  
should maintaine  
the true worship  
of God, and destroy  
all idolatry.  
g That he should  
quietne and they  
shy in the feare of  
God.

h Then in the place  
where he had blas-  
phemed God, and  
thought he had  
bee holpen by his  
idole, there God  
powred his vau-  
gance vpon him.  
i To wit, Iehoiada,  
j Which by her  
cruelty and pefec-  
tion had vexed  
the whole land be-  
fore.

\* 2. Chron. 24. 27.

k So long as minis-  
ters came to the  
true ministers of  
God, they prosper:  
l So hard a thing  
is it for them, that  
are in sin, to be  
brought to the  
perfect obedience  
of God.

m That is, the money  
of redemption,  
Exo. 30. 12. also the  
money which the  
priest vlied the  
power, Lev. 27. 26  
and their fee  
dially.

n For the Temple  
which was built  
an hundred fifty  
and five yeeres  
before, had many  
things decayed in  
it, both by the  
negligence of the  
Kings his pre-  
decessors, and also  
by the wickedness  
of the idolaters.  
o Hee taker from  
them the ordering  
of the money, be-  
cause of their ne-  
gligence.

p That is, on the  
Southside.

q Or, vpon it.

r For the King  
had appointed  
other which were  
meet for that  
purpose, Chap. 23. 1.



worke, and that had the ouerſight of the houſe of the Lord: and they payed it out to the carpenters and builders that wrought vpon the houſe of the Lord.

12 And to the maſons and hewers of ſtone, and to buy timber and hewed ſtone, to repaire that was decayed in the houſe of the Lord, and for all that which was laid out for the reparation of the Temple.

13 Howbeit there was not made for the houſe of the Lord bowles of ſiluer: inſtruments of muſicke, bafons, trumpets, nor any veſſels of gold, or veſſels of ſiluer of the money that was brought into the houſe of the Lord.

14 But they gaue it to the workemen, which repaired therewith the houſe of the Lord.

15 Moreover, they reckoned not with the men, into whoſe handes they deliuered that money to be beſtowed on workemen: for they dealt faithfully.

16 The money of the treſpaſſe offering, and the money of the ſinne offerings was not brought into the houſe of the Lord: for it was the Priests.

17 Then came vp Hazael king of Aram, and fought againſt Gath, and tooke it, and Hazael ſet his face to goe vp to Ieruſalem.

18 And Iſoah king of Iudah tooke all the ſhallowed things that Ichohaphat, and Icho-ram, and Ahaziah, his father, kings of Iudah, had dedicated, and that hee himſelfe had dedicated, and all the Gould that was found in the treaſures of the houſe of the Lord, and in the kings houſe, and ſent it to Hazael king of Aram, and hee departed from Ieruſalem.

19 Concerning the reſt of the actes of Iſoah and all that hee did, are they not written in the booke of the Chronicles of the king of Iudah?

20 And his ſeruants aroſe and wrought treaſon, and ſlew Iſoah in the houſe of I Millo, when he came downe to Sila.

21 Euen Iozachar the ſonne of Shimeath, and Iehozabad the ſonne of Shomer his ſeruants ſmote him and he died: and they buried him with his fathers in the citie of David. And Amazi-ah his ſonne reigned in his ſtead.

### CHAP. XIII.

3 Iſoah, the ſonne of Iehu is deliuered into the handes of the Syrians. 4 Hee prayeth vnto God, and is deliuered. 5 Iſoah his ſonne reigneſt in his ſtead. 20 Elifha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Iſoah the ſonne of Ahaziah King of Iudah, Iehozab the ſonne of Iehu began to reigne ouer Iſrael in Samaria, and he reigned ſeuentene yeere.

2 And hee did euill in the ſight of the Lord, and followed the ſinnes of Ieroboam the ſonne of Nebat, which made Iſrael to a ſinne, and departed not therefrom.

3 And the Lord was angry with Iſrael, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the ſonne of Hazael, all his dayes.

4 And Iehozab beſought the Lord, and the Lord heard him: for he ſaw the trouble of Iſrael, wherewith the king of Aram troubled them.

5 (And the Lord gaue Iſrael a deliuerer, ſo that they came out from vnder the ſubiection of the Aramites. And the children of Iſrael dwelt in their tents as beforetime.)

6 Neuertheleſſe, they departed not from the

ſinnes of the houſe of Ieroboam which made Iſrael ſinne, but walked in them, euen the groſſe alſo remained ſtill in Samaria.)

7 For hee hid left of the people to Iehozab but ſittie horſemen, and ten chariots, and ten thouſand footmen, becauſe the king of Aram had deſtroyed them, and made them like diſt beaten to powder.

8 Concerning the reſt of the actes of Iehozab and all that hee did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Iſrael?

9 And Iehozab ſlept with his fathers, and they buried him in Samaria, and Iſoah his ſonne reigned in his ſtead.

10 In the ſeuen and thirtieth yeere of Iſoah king of Iudah began Iehozab the ſonne of Iehozab to reigne ouer Iſrael in Samaria, and reigned ſixtene yeere.

11 And did euill in the ſight of the Lord: for hee departed not from all the ſinnes of Ieroboam the ſonne of Nebat that made Iſrael to ſinne, but hee walked therein.

12 Concerning the reſt of the actes of Iſoah, and all that hee did, and his valiant deedes, and how hee fought againſt Amazi-ah king of Iudah, are they not written in the booke of the Chronicles of the kings of Iſrael?

13 And Iſoah ſlept with his fathers, and Ieroboam fate vpon his ſeate: and Iſoah was buried in Samaria among the kings of Iſrael.

14 When Elifha fell ſicke of his ſickenefſe wherof hee died, Iſoah the king of Iſrael came downe vnto him, and wept vpon his face, and ſaid, O my father, my father, the charer of Iſrael, and the horſemen of the ſame.

15 Then Elifha ſaid vnto him, Take a bowe and arrowes. And hee tooke vnto him bow and arrowes.

16 And hee ſaid to the king of Iſrael, Put thine hand vpon the bow. And he put his hand vpon it, and Elifha put his hands vpon the kings hands.

17 And ſaid, Open the window Eaſtward. And when he had opened it, Elifha ſaid, Shoot. And hee ſhot. And he ſaid, Beholde, the arrow of the Lords deliuerance, and the arrow of deliuerance againſt Aram: for thou ſhalt ſmite the Aramites in Aphek, till thou haſt confumed them.

18 Again he ſaid, Take the arrowes, and hee tooke them. And hee ſaid vnto the king of Iſrael, Smithe the ground. And hee ſmote thrile, and ceaſed.

19 Then the man of God was angry with him, and ſaid, Thou ſhouldeſt haue ſmiten five or ſixe times, ſo thou ſhouldeſt haue ſmiten Aram, till thou haſt confumed it, where now thou haſt ſmiten Aram but thrile.

20 So Elifha died, and they buried him. And certaine bandes of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they ſaw the ſouldiers: therefore they caſt ſaym into the ſepulchre of Elifha. And when the man was downe, and touched the bones of Elifha, hee was reuined, and ſtood vpon his feete.

22 But Hazael king of Aram vexed Iſrael all the dayes of Iehozab.

23 Therefore the Lord had mercie on them & pitied them, and had reſpect vnto them, becauſe of his couenant with Abraham, Iſhak, and Iacob, and would not deſtroy them, neither caſt he

h For theſe men had only the charge of the reparation of the Temple, and the rell of the money was brought to the king, who cauſed theſe ſeruants to be made, as Chron. 24. 12.

f After the death of Iehozab, Iſoah fell to idolatry: therefore God re-ſeeketh him, and ſmiteth vp his anie-mie againſt him, whom hee pacified with the treaſures of the Temple: for God would not be ſeruiſh with thoſe gifts, ſeeing the kings heart was wicked. g Becauſe hee had put Zacharie the ſonne of Iehozab to death. 2 Chron. 24. 25. 1 Reide 2 Sam. 3. 1. O Iſoah.

2 By worſhipping the calves which Ieroboam had eſte- in Iſrael.

h While Iehozab liued.

e To wit, Iſoah the ſonne of Iehozab. d Safely and with- out danger. f For 21 yesterday and beſore yel- dry.

Wherein they did commit their idola- try, and which the Lord had com- manded to be de- ſtroyed. d Or. 21. 2. That is, Hazel & Iehozab his ſonne, as vs. 3. read of Hazel, Chap. 11.

g His diſple purpoſe is to deſcribe the Kingdom of Iudah, and how God performed his promiſe made to the houſe of David: be- cauſe the way hee would haue Iſrael was al- ready, and promiſed for theſe great deli- cties, who thought they had now degenerate, yet God booby by ſen- ding them Iſoah Perſeche and diuers promiſements did call them vnto him againe.

h Thus they vied to ſee the Preſcher, & Iſmaels of God, by whom God bleſſeth his people, as Chap. 3. 1. meaning that by their poverty they did more proſper their conuery, then by force of arma- ments. i That is, cowardly: for hee did not onely proph- etize with words, but alſo confirmed him by the ſigne that hee ſhould haue the victory.

k Becauſe hee ſeem- ed content to haue victory againſt the enemies of God for twice or thrice, and had not a will to overcome them continually, and ſo d Iſoah was vnto.

l By this miracle God confirmed the verities of Elifha, whoſe doctrine hee liſt they con- firmed that at the ſight they might re- ſpect and imitate the ſame doctrine.

m That is, whilst their sinnes were come to a full measure, and there was no more hope of amendment.

them from him as *per*.

24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoshaph the sonne of Iehoahez returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoshaz his father: for three times did Ioshph beate him, and restored the cities vnto Israel.

### C H A P. XIII.

1 *Amaziah the king of Iudah putteth to death them that slew his father, 7 and after miseth Edom.*

15 *Ioshph dieth, and Ieroboam his sonne succedeth him. 29 And after him reigneth Zachariah.*

The second yeere of Ioshph sonne of Iehoahez king of Israel, reigned <sup>a</sup> Amaziah the sonne of Ioshph king of Iudah.

2 He was fife and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name was Iehoadan of Ierusalem.

3 And hee did <sup>a</sup> vprightly in the sight of the Lord, yet not like Dauid his father, but did according to all that Ioshph his father had done.

4 Notwithstanding the high places were not taken away, for as yet the people did sacrifice, and burnt incense in the high places.

5 And when the kingdom was confirmed in his hand, he slew his seruants which had <sup>a</sup> killed the king his father.

6 But the children of those that did slay him, he <sup>a</sup> slew not, according vnto that that is written in the booke of the Law of Moses, wherein the Lord commanded, saying, <sup>a</sup> The fathers shall not be put to death for the children, nor the children put to death for the fathers: but every man shall be put to death for his owne sinne.

7 He slew also <sup>a</sup> of Edom in the valley of salt, ten thousand, and tooke <sup>a</sup> the cite of Sela by warre, and called <sup>a</sup> y<sup>e</sup> name thereof Ioktheel vnto this day.

8 Then Amaziah sent messengers to Iehoshaph the sonne of Iehoahez, sonne of Iehu king of Israel, saying, Come, <sup>a</sup> let vs see one another in the face.

9 Then Iehoshaph the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proud: <sup>a</sup> bragge of glory, and tary at home. Why doest thou proucke to shine hurt, that thou shouldest fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Iehoshaph king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled every man to their tents.

13 But Iehoshaph king of Israel tooke Amaziah king of Iudah, the sonne of Iehoshaph the sonne of Ahaziah at Beth-shemesh, and <sup>a</sup> came to Ierusalem, and brake downe the wall of Ierusalem from the gate of Ephraim to the corner gate, foure hundred cubites.

14 And hee tooke all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and

the children that were in <sup>a</sup> hostage, and returned to Samaria.

15 Concerning the rest of the acts of Iehoshaph which he did, and his valiant deeds, and how hee fought with Amazi h king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoshaph slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 And Amaziah the sonne of Ioshph king of Iudah, liued after the death of Iehoshaph sonne of Iehoahez king of Israel, fiftene yeere.

18 Concerning the rest of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they <sup>a</sup> wrought treason against him in Ierusalem, and he fled to <sup>a</sup> Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horles, and hee was buried at Ierusalem with his fathers in the cite of Dauid.

21 Then all the people of Iudah tooke <sup>a</sup> Azariah which was sixtene yeere old, and made him king for his father Amaziah.

22 Hee built <sup>a</sup> Elath, and restored it to Iudah, after that the king slept with his fathers.

23 In the fifteenth yeere of Amaziah the sonne of Ioshph king of Iudah, was Ieroboam the sonne of Ioshph making ouer Israel in Samaria, and reigned one and fortie yeere.

24 And hee did euill in the sight of the Lord: for he departed not from all the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 Hee restored the coast of Israel, from the entring of Hamath, vnto the sea of the wilderness, according to the word of the Lord God of Israel, which he spake <sup>a</sup> by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hephher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none <sup>a</sup> shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord <sup>a</sup> had not decreed to put out the name of Israel from vnder the heaven: therefore hee preferred them by the hand of Ieroboam the sonne of Ioshph.

28 Concerning the rest of the acts of Ieroboam, and all that he did, and his valiant deeds, and how hee fought, and how hee restored Damascus, and <sup>a</sup> Hamath to Iud h in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers, <sup>a</sup> even with the kings of Israel, and Zachariah his sonne reigned in his stead.

### C H A P. XV.

1 *Azariah the king of Iudah becommeth a leper. 3 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 and Ahaz.*

In the <sup>a</sup> seven and twentieth yeere of Ieroboam king of Israel, began Azariah sonne of Amaziah king of Iudah to reigne.

2 Sixtiente yeere olde was hee, when hee was made king, and hereigned two and fiftie yeere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And hee did <sup>a</sup> vprightly in the sight of the Lord.

That is, which the Israelites had given to them of Iudh for an assistance of peace.

\* a. Chro. 26, 17, b. which city Reboam built in Iudh for a fortress. c. Chro. 11, 9.

\* Who is also called Azariah, a Chro. 26, 1, b. Which is also called Elanah or Elath.

1 Because this idolatry was so vile and also inextinguishable, that men should forsake the living God, to worship calves, the worke of mans hands, therefore the Scripture doeth oft times repeat it in the reproch of all idolaters. b. by the hand of, in Reid 1, King 4 14, 10.

\* b. hee had not spoken.

a. which was also called Antiochia of Syria, or Riblah.

\* b. In the twentieth yeere and twentieth yeere.

c. So long as hee was care to Zachariah the prophet.

a. In the beginning of his reigne hee seemed to have an onward the w of godliness, but as godward he became an idolater and worshipped the idols of the idumeans.

\* Chro. 12, 10.

b. Because they neither confessed nor wept with their fathers at that act.

\* Deut. 24, 16, Iudh. 19, 10.

c. For the Idumeans, whom Dauid had brought to subjection, did rebel in the time of Ieroboam sonne of Iehoahez.

d. Off his tower, or, to kee, 2 Chro. 25, 12.

e. Let vs fight hand to hand, and cite it by battell, and not as they out another nation.

f. By this parable Iehoshaph commeth himselfe to a cedar tree, because of his great kingdom over ten tribes, and Amaziah to a thistle, because hee talked but over two tribes, and she wilde beasts are Iehoshaphs foildiers, that spoiled the citie of Iudh. g. Drag of the wilde nie, so that thou came at home, and annoy me not.

\* Or, through him.



Lord, according to all that his father Amaziah did.

4 But the hie places were not put away : for the people yet offered , and burnt incense in the hie places.

5 And the Lord b smote the king : and he was a leper vnto the day of his death, and dwelt in an house apart, & Iotham the kings sonne gouerned the house, and e judged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

7 So Azariah slept with his fathers , and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah, did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria fixe a moneths.

9 And did euill in the sight of the Lord, as did his fathers : for hee departed not from the finnes of Ieroboam the sonne of Nebat , which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, & smote him in the sight of the people, and e killed him, and reigned in his stead.

11 Concerning the rest of the actes of Zachariah, behold, they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the \* word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vziah King of Iudah : and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slew him, and reigned in his stead.

15 Concerning the rest of the actes of Shallum, and the treason which he wrought, behold, they are written in the booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed t Tiphlah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and hee smote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah king of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten yeeres in Samaria.

18 And hee did euill in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the g land : and Menahem gaue Pul a thousand talents of siluer, that his hand might be with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Asshur ffre shekels of siluer a peece : so the king of Asshur returned, and taried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers , and Pekahiah his sonne did reigne in his stead,

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, & reigned two yeere.

24 And hee did euill in the sight of the Lord : for hee departed not from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captain conspired against him, and smote him in Samaria in the place of the kings palace with t Argob and Arich, and with him fifty men of the Gileadites : so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah King of Iudah, began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria , and reigned twentie yeere.

28 And hee did euill in the sight of the Lord, for hee departed not from the finnes of Ieroboam the sonne of Nebat that made Israel to sinne.

29 In the dayes of Pekah king of Israel t came Tiglath Pileser king of Asshur, and took Iion , and Abel, Beth-machab, and Ianoah, and Kedesb, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, and caried them away to Asshur.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yeere of Iotham the sonne of Vziah.

31 Concerning the rest of the actes of Pekah, and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ In the second yeere of Pekah the sonne of Remaliah King of Israel, began Iotham sonne of t Vziah King of Iudah to reigne.

33 Five and twentie yeere old was hee, when he began to reigne, and he reigned fixteene yeere in Ierusalem : and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord : hee did according t to all that his father Vziah had done.

35 But the hie places were not put away : for the people yet offered and burnt incense in the hie places : he built the highest gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

37 In = those dayes the Lord began to fend against Iudah, Rezin the king of Aram, and = Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

C H A P. XVI.

3 Ahaç King of Iudah consecrat<sup>h</sup> his sonne in fire. 9 Ierusalem is besieged. 9 Damascus is taken, and Rezin slaine. 11 Idolatrie. 19 The death of Ahaç. 20 Herçkiah succedeth him.

T He seventeenth yeere of Pek-h the sonne of Remaliah, t Ahaz the sonne of Iotham King of Iudah, began to reigne.

2 Twentie yeere old was Ahaz, when hee began to reigne, & hee reigned fixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father :

3 But walked in the way of the kings of Israel, howe vaine that it is to depend on the dignity of our sheuch.

b His father and grandfather were slaine by their subjects and feruants, and hee, because he would vmphe the Priests office contrary to Gods ordinance, was smitten immediately by the hand of God with the leprosie, 1 Chron. 26, 21. c As victorie, or depote to his father, d Hie was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu. e Zachariah was the last in Ithael, that had the kingdome by succession, sine onely Pekahiah the sonne of Menahem, who reigned but two yeeres. f Chap. 10, 30.

f which was a city of Ithael, that would not receiue him to beking.

g That is, of Ithael. h In read of seeking helpe of God, he went about by money to purchase the fauour of this king being an infidel, and therefore God forsok him, and Pul sonne afterward brake promise, destroyed his country, and led his people away captiue.

i which were of the same conspuracie,

k For God directed vp Pul and Tiglath Pileser against Ithael for their sinnes, 1 Chron. 1, 10.

\* 1 Chron. 27, 1.

l Or, Azariah.

m He sheweth that his wrath was not such, but that hee had many and great fauours.

n After the death of Iotham in which dew of Iudah in one day sickeate shoud and fighting men, 1 Chron. 18, 6. because they had forsaken the true God.

o This was a wicked sonne of a godly father, as of him againe came godly Ezechiah, and of him wicked Manasseh, therefore God in the end shewed him mercie, Thus was for

b Thats offered him to Molech, or made him to be like unto the maner of the Gentiles was Leuit. 18. 21, 24. 28. 10, 11, 12.

c For the Lord preferred the city and his people for his promise he made to David.

d Which city Ahaz had taken from the Amitties and fortified it, 2. chap. 12.

e Contrary to the admonition of the Prophet Iſai. Iſa. 7.

f Thus he ſpied out to ſignle out the Temple of God, to have ſuccour of men, and would not once ſet his heart toward God to deſire his helpe, nor yet heare his Prophets counſail.

g We ſee that there is no prince ſo wicked, but he ſhall find ſuccour and faile miniſters to ſerue his turne.

h Either ſeruing for peace or proſperity, or of thankſgiving at 3. 1. ſaying Morning and evening offering, Iſo. 2. 38. num. 28. 3.

i And thus he continued the meene and the altar which had been commanded by Solomon, ſeruing God after his own way.

j That he ſet the right hand, as men were into the Temple.

k Hee had ſubſtituted to commandment his owne will, proceeding, and doeth ſubſtitute the commandment and magnance of God. 1. 2. text, wherby they by on the Sabbath, which had ſingd their wecke in the Temple, and he departed home.

l Thither he ſent the king of Aſſyria, whom he ſhould have ſent him charge the ſervants of the Temple, ſo that the Temple might be reſtored for him, if the King ſhould ſuddenly ſigne his houſe.

yea, and made his ſonne to go through the fire, after the abominations of the heathen, whom the Lord had caſt out before the children of Iſrael.

4 Alſo he offered and burnt incenſe in the hie places, and on the hills, and vnder every greene tree.

5 \* Then Rezin King of Aram and Pekah ſonne of Remaliah king of Iſrael came vp to Ieruſalem, to fight: and they beſieged Ahaz, but could not overcome him.

6 At the ſame time Rezin king of Aram reſtored d. Elath to Arem, and drone the Iewes from Elath: ſo the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz ſent e meſſengers to Tiglath Piſeſer king of Aſſyria, ſaying, I am thy ſervant and thy ſonne: come vp, and deliuer mee out of the hand of the king of Aram, and out of the hand of the king of Iſrael which riſe vp againſt me.

8 And Ahaz tooke the ſilver and the golde that was found in the houſe of the Lord, and in the treaſures of the kings houſe, and ſent a preſent vnto the king of Aſſyria.

9 And the king of Aſſyria conſented vnto him: and the king of Aſſyria went vp againſt Damafcus. And when he had taken it, he caried the people away to Kir, and ſlew Rezin.

10. And king Ahaz went vnto Damafcus to meete Tiglath Piſeſer king of Aſſyria: and when king Ahaz ſaw the altar that was at Damafcus, he ſent to Vrijah the Prielt the parente of the altar, and the faſhion of it, and all the workemaſhip thereof.

11 And Vrijah the Prielt made an altar 3 in all points like to that which King Ahaz had ſent from Damafcus, ſo did Vrijah the Prielt againſt king Ahaz came from Damafcus.

12 So when the king was come from Damafcus, the king ſaw the altar: and the king drew neere to the altar, and offered h. thereon.

13 And hee burnt his burnt offering, and his meate offering, and powdered his drinke offering, and ſprinkled the blood of his peace offerings beſides the altar.

14 And ſet it by the braſen altar which was before the Lord, and brought it in farther before the houſe betwene the altar and the houſe of the Lord, and ſet it on the Northſide of the altar.

15 And king Ahaz commanded Vrijah the Prielt, and ſaid, Upon the great altar ſet on fire in the morning the burnt offering, and in the evening the meate offering, and the kings burnt offering, and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and powre thereby all the blood of the burnt offering, and all the blood of the ſacrifice, and the braſen altar ſhall be ſerue to equirre of God.

16 And Vrijah the Prielt did according to all that King Ahaz had commanded.

17 And King Ahaz brake the borders of the ſeſes, and tooke the caldrons from off them, and tooke downe the ſea from the braſen oxen that were vnder it, & put it vpon a pavement of ſtones.

18 And the ſaile for the Sabbath (that they had made in the houſe) and the kings entry with-outturned he to the houſe of the Lord, because of the king of Aſſyria.

19. Concerning the reſt of the actes of Ahaz, which he did, and they not written in the booke of the Chronicles of the Kings of Iudah:

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the citie of David, and Bezekiah his ſonne reigned in his ſtead.

CHAP. XVII.

3 Hoſhea King of Iſrael taken, 4 And hee and all his realme brought to the Aſſyrians, 18 for their idolatrie, 25 Lions deſtroy the Aſſyrians that dwelt in Samaria. 29 Every one worſhippeth the god of his nation, 35 Contrary to the commandement of God.

I N the twelfth yere of Ahaz king of Iudah began Hoſhea the ſonne of Elah to reigne in Samaria over Iſrael, and reigned nine yeres.

2 And hee did euill in the ſight of the Lord, but not as the kings of Iſrael, that were before him.

3 And ſhalmaneſar king of Aſſyria came vp againſt him, and Hoſhea became his ſervant, and gaue him preſents.

4 And the king of Aſſyria found treaſon in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent vnto the king of Aſſyria, as he had done yerele: therefore the king of Aſſyria ſhut him vp, and put him in priſon.

5 Then the king of Aſſyria came vp throughout all the land, and went againſt Samaria, and beſieged it three yere.

6 \* I N the ninth yere of Hoſhea, the king of Aſſyria tooke Samaria, and caried Iſrael away vnto Aſſyria, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the Medes.

7 For when the children of Iſrael ſinned againſt the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the faſhions of the Heathen, whom the Lord had caſt out before the children of Iſrael, and after the maners of the kings of Iſrael, which they vied,

9 And the children of Iſrael had done ſecretly things that were not vpright before ſ Lord their God, and throughout all their cities had built hie places, both from the tower of the watch, to the defended citie.

10 And had made them images and grones vp-on every hie hill, and vnder every greene tree,

11 And there burnt incenſe in all the hie places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord.

12 And ſerued idoles: whereof the Lord had ſaid vnto them, \* Ye ſhall doe no ſuch thing.

13 Notwithſtanding the Lord teſtified to Iſrael, and to Iudah \* by all the Prophets, and by all the Seers, ſaying, \* Turne from your euill wayes, and keepe my commandements, and my ſtatutes, according to all the Law, which I commanded your fathers, and which I ſent to you by my ſervants the Prophets.

14 Neither hee ſeeth they would not obey, \* but hardened their neckes, like to the neckes of their fathers, \* ſo did not beleene in ſ Lord their God.

15 And they reſuſed his ſtatutes and his covenant, that he made with their fathers, and his teſtimonies (wherewith hee witneſſed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whom the Lord had charged them, that they ſhould not doe like them.

a Though he ſeemeth no new idolatrie, or impiety as others did, yet he fought for helpe at the Egyptians, which God had ſet before him.

b For hee had paid tribute for the ſpace of eight yere.

\* Chap. 18. 10.

c For at this time the Medes and Paſſians were ſubſect to the Aſſyrians.

d Hee ſet forth at length the cauſe of this great plague and puniſhment, to admoniſh all people and nations to cleaue to the Lord God, and only worſhip him for ſure of like iudgement. e Meaning, throughout all their border.

\* Deut. 4. 19.

f Ver. 18. 11. and 25. 5. and 35. 15.

\* Deut. 31. 27.

g So that to alledge the authoritie of our fathers, or great antiquity, except we can prooue that they were godly, it ſhould declare that we are the children of the wicked.





\* Chap. 17, 6.

2. Chron. 28, 5.  
(Is. 36, 2, Pechie,  
27, 18, 19,

d. As his aale was  
before praised, for  
his weakeness is  
here set forth, that  
none should glory  
in himselfe,

e After certaine  
yeeres, when He-  
zekiah ceased to  
send the tribute  
appointed by the  
king of the Assy-  
rians, he sent his  
captaine and ar-  
mie against him.  
¶ Or, miste of  
himselfe, or si-  
militie  
¶ For, talkes of the  
war.

f Thon thinkst  
that words will  
serue to perswade  
the people, or to  
increase my matter.  
g Egypt shall not  
only not be able  
to succour thee,  
but shall be a hurt  
unto thee  
h Thon the idola-  
ters thinke that  
Gods light is  
destroyed, when  
figuration and  
idolatry are se-  
parated.  
i Meaning, that  
it was but for the  
king  
k yeld to the king  
of Assyria, because  
his power was so  
small that he had  
wen men to furnish  
vnto him.

l The wicked  
alwayes in their pro-  
fecities, batter them-  
selves, that God  
might fauour them.  
Thus be spake  
to the king, saying  
that by refusing him  
to be his God.

sonne of Elah king of Israel) Shalmaneser king of  
Asshur came vp against Samaria, and besieged it.

10 And after three yeeres they tooke it, *even*  
in the sixt yeere of Hezekiah: that is, \* the ninth  
yeere of Hoshea king of Israel was Samaria ta-

ken.  
11 Then the king of Asshur did carie away Is-  
rael vnto Asshur, and put them in Halah and in  
Habor, by the riuier of Gozan, and in the cities of  
the Medes,

12 Because they would not obey the voyce of  
the Lord their God, but transgressed his cove-  
nant: that is, all that Moses the seruant of the  
Lord had commanded, and would neither obey  
nor doe them.

13 ¶ \* Moreover, in the foureteenth yeere of  
king Hezekiah, Saneherib king of Asshur came  
vp against all the strong cities of Iudah, and tooke  
them.

14 Then Hezekiah king of Iudah sent vnto  
the king of Asshur to Lachish, saying, ¶ I haue  
offended: depurt from me, and what thou layest  
vpon me, I will beare it. And the king of Asshur  
appointed vnto Hezekiah king of Iudah three  
hundredth talents of silver, and thirtie talents of  
golde.

15 Therefore Hezekiah gaue all the silver that  
was found in, the house of the Lord, and in the  
treasures of the kings house.

16 At the same season did Hezekiah pull off  
the plaster of the doores of the Temple of the Lord,  
and the pillars (which the syd Hezekiah king of  
Iudah had couered ouer) and gaue them to the  
king of Asshur.

17 ¶ And the king of Asshur sent \* Tartan,  
and Rab-saris, and Rabhakeh from Lachish to  
king Hezekiah with a great hoste against Ieru-  
salem. And they went vp, and came to Ierusalem,  
and when they were come vp, they stood by the  
conduit of the vpper poole, which is by the path  
of the fullers field,

18 And called to the king. Then came out to  
them Eliakim the sonne of Hilkiah, which was  
steward of the house, and Shebna the chanceller,  
and Ioah the sonne of Afaph the recorder.

19 And Rabhakeh sayd vnto them, Tell yee  
Hezekiah, I pray you, Thus saith the great king,  
*even* the great king of Asshur, What confidence  
is this wherein thou trustest!

20 Thou thinkest, Surely I haue \* eloquence,  
but counsell and strength are for the warre. On  
whom then doest thou trust, that thou rebellest  
against me?

21 Loe, thou trustest now in this broken  
steepe of Ierusalem, to *reuer*, on *g* Egypt, on which if a  
man leane, it will goe into his hand, and pierce  
it: so *is* Pharaoh king of Egypt vnto all that trust  
in him.

22 But if ye say vnto me, We trust in the Lord  
our God, is not that hee whose hie places, and  
whose alters Hezekiah hath taken away, and  
hath sayd to Iudah and Ierusalem, Yee shall wor-  
ship before this altar in Ierusalem?

23 Now therefore giue I hostages to my lord  
the king of Asshur, and I will giue thee two thou-  
sand horses, if thou be able to set riders vpon  
them.

24 For how canst thou despise any captaine of  
the least of my masters seruants, and put thy trust  
on Egypt for chariots and horsemen?

25, Am I now come vp without the \* Lord to

this place, to destroy it? the Lord said to me, Goe  
vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and  
Shebna, and Ioah said vnto Rabhakeh, Speake  
I pray thee, to thy seruants in the \* Aramites lan-  
guage, for we vnderstand it, and take not with  
vs in the Iewes tongue, in the audience of the  
people that are on the wall.

27 But Rabhakeh sayd vnto them, Hath my  
master sent me to thy master and to thee to speake  
these words, and not to the men which sit on the  
wall, that they may eate their owne doung, and  
drinke † their owne pisse with you?

28 So Rabhakeh stood, and cried with a loud  
voyce in the Iewes language, and spake, saying,  
Heare the words of the great king, of the king of  
Asshur.

29 Thus saith the king, Let not Hezekiah de-  
ceiue you: for he shall not be able to deliuer you  
\* out of mine hand

30 Neither let Hezekiah make you to trust in  
the Lord, saying, The Lord will surely deliuer vs,  
and this citie shall not be giuen ouer into the  
hand of the king of Asshur.

31 Hearken not vnto Hezekiah: for thus saith  
the king of Asshur, Make † appointment with  
me, and come out to me, that euery man may eat  
of his owne vine, and euery man of his owne fig-  
tree, and drinke euery man of the water of his  
owne well,

32 Till I come and bring you to a land like  
your owne land, *even* a land of wheat and wine,  
a land of bread and vineyards, a land of olives,  
oyle, and hony, that ye may liue and not die: and  
obey not Hezekiah, for he deceiaeth you, saying,  
The Lord will deliuer vs.

33 Hath any of the gods of the nations deli-  
uered his land out of the hand of the King of  
Asshur?

34 Where is the god of Hamath, and of Ar-  
pad? where is the god of Sepharuim, Hena and  
Iuah? howe haue they deliuered Samaria out of  
mine hand?

35 Who are they among all the gods of the  
nations, that haue deliuered their land out of  
mine hand, that the \* Lord should deliuer Ieru-  
salem out of mine hand?

36 But the people held their peace and an-  
swered him not a word: for the kings commande-  
ment was, saying, Answer ye him not.

37 Then Eliakim the sonne of Hilkiah which  
was steward of the house, and Shebna the chan-  
celler, and Ioah the sonne of Afaph the recorder  
came to Hezekiah with their cloathes rent, and  
told him the words of Rabhakeh.

CHAP. XIX.

6 God promisseth by Isaiah victorie to Hezekiah.  
37 The Angel of the Lord killeth an hundred and  
fourscore and five thousand men of the Assyrians.  
37 Saneherib is killed of his owne sonnes.

AND \* when King Hezekiah heard it, hee rent  
his cloathes, and put on sackcloath, and came  
into the house of the Lord,

2 And sent Eliakim which was the steward  
of the house, and Shebna the chanceller, and the  
Elders of the Priests clothed in sackcloth \* to I-  
saiah the Prophet the sonne of Amoz,

3 And they sayd vnto him, Thus saith He-  
zekiah, This day is a day of tribulation and of re-  
buke, &c blasphemie; for the children are come to  
the

\* Or, spoiled

† For the matter of  
their feasts,

\* Or, by his hand,

† His blessing:  
meaning the condi-  
tions of peace.

‡ He maketh him-  
selfe so sure, that  
he will not grant  
them trust, except  
they render them-  
selves to him to  
be led away  
captive.

m This is an ex-  
traordinary blasphemie  
against the true God  
to make them equal  
with the idolt  
of other nations: there-  
fore God did not  
sharply punish it.

\* Isa. 37, 36

n To heere some  
new prophecies, and  
to haue comfort of  
him.



b The dangers are so great, that we can not but surmise this blasphemous hope, as false as more than a woman is but trouble.

c Meaning, for Jerusalem which only remained of all the cities of Judah.

b the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard all the wordes of Ralshakeh, whom the king of Asshur his matter hath sent to raille on the living God, and to reproach him with wordes which the Lord thy God hath heard, then lift thou vp thy prayer for the remembrance thereof.

5 So the seruants of king Hezekiah came to Ilishah.

6 And Ilishah said vnto them, So shall ye say to your master, Thus saith the Lord, Be not afraid of the wordes which thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

d The Lord can with one blast blow away all the strength of man, and tume it into dust.

7 Behold, I will send a blast vpon him, and hee shall be as a noyfe, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 So Ralshakeh returned, and found the king of Asshur fighting against Libnah: for hee had heard that he was departed from Lachish.

e That is, Saneherib.

f Or, blake Murre.

g For the King of Ethiopia and Egypt layned together against the King of Assyria because of his oppression of other countreys.

h The more meete that the wicked are to their destruction, the more they blaspheme.

9 He heard also men say of Tirhakah king of Ethiopia, Behold, hee is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

10 Thus shall ye speake to Hezekiah king of Indah, and say, Let not thy God deceiue thee in whom thou trustest, saying, Ierusalem shall not be deliuered into the hand of the king of Asshur.

11 Beholde, thou hast heard how the kings of Asshur haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 So Hezekiah receiued the letter of the hand of the messengers, and read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spread it before the Lord.

b Before the Arche of the covenant.

c Hee sheweth what is the true refuge, and secure in all dangers, to wit, to flee to the Lord: by his inward prayer.

d Shew by effect that thou wilt not suffer thy name to be blasphemed.

e By this title hee differeth God from all idoles and false gods.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest betwene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast intreated the heauen and the earth.

16 Lord, bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the wordes of Saneherib, who hath sent to blaspheme the living God.

17 Truth it is, Lord, that the kings of Asshur haue destroyed the nations and their lands.

18 And haue set fire on their gods: for they were no gods, but the worke of mans handes, euen wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the kingdomes of the earth may know, that thou O Lord, art only God.

m He sheweth for what end the faithful desire of God to be deliuered, to wit, that he may be glorified by their deliuerance.

n Because as yet Jerusalem had not bene taken by the enemy, therefore hee saith, hee virgin.

20 ¶ Then Ilishah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed me, concerning Saneherib king of Asshur.

21 This is the word that the Lord hath spoken against him, O Virgin daughter of Zion, he hath despised thee, and laughed thee to scorne:

O daughter of Ierusalem, he hath shaken his head at thee.

22 Whom hast thou railled on? and whom hast thou blasphemed? and against whom hast thou exalted thy voice, & lifted vp thine eyes on him? euen against the holy One of Israel.

23 By thy messengers thou hast railled on the Lord, and said, By the multitude of my chariots I am come vp to the top of the mountaines, by the sides of Lebanon, and will cut downe the hickours thereof, and the faire firs trees thereof, and I will goe into the lodging of his borders, and into the forest of his Camel.

24 I haue digged and drunke the water of others, and with the plint of my feete haue I dried all the floods clofed in.

25 Hast thou not heard, how I haue of olde time made it, and haue formed it long ago? and should I now bring it, that it should be destroyed, and laid on ruinous heapes, as cities defended?

26 Whole inhabitants haue small power, and are afraid, and confounded: they are like the grasse of the field, and greene herbe, or grasse on the house tops, or as corne blasted before it be grown.

27 I know thy dwelling, yea, thy going out and thy coming in, and thy fury against me.

28 And because thou hast fought against mee, and thy tumult is come vp to mine eares, I will put mine hook in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.

29 And his shall be a signe vnto thee, O Hezekiah, Thou shalt eate this yeele luke things as grow of themselves, and the next yeele thou shalt grow without sowing, and the third yeele thou shalt sow and reape, and plant vineyards, and eate the fruits thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take a roote downward, and beare fruit vprward.

31 For out of Ierusalem shall goe a remnant, and some that shall escape out of mount Zion: the zeale of the Lord of hosts shall doe this.

32 Wherefore thus saith the Lord, concerning the king of Asshur, Hee shall not enter into this citie, nor shooe an arrow there, nor come before it with shield, nor cast a mount against it:

33 But hee shall returne the way he came, and shall not come into this citie, faith the Lord.

34 For I will defend this citie to saue it: for mine owne like, and for David my seruants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Asshur an hundred foure score and foue thousand: so when they rose early in the morning, behold, they were all dead corpses.

36 So Saneherib king of Asshur departed, and went his way, and returned and dwelt in Nineueh.

37 And as he was in the Temple worshipping Niroch his god, Adramelech and Shazer his sonnes slew him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

# CHAP. XX.

1 Hezekiah is sicke and receiueth the signe of his health, 12 He receiueth reuerends of Berabab, 13 Sheweth his treasures, & is reprehended of Ilishah, 14 He dieth, & Manasse his sonne reigneth in his stead.

A Bout that tyme \* was Hezekiah sicke vnto death: and the Prophet Ilishah the sonne of

o God counteth that mine done to him, and will re-buyme it, which is due to any of his Saints.

p Meaning, Ierusalem, which shall raike the height of the mountaines, to wit, of Iudah, in 37. 14.

\* Or, plagues.

q Meaning, Ierusalem.

r He declareth that Ierusalem as it is the author and beginning of this Church, he will neuer suffer it to be destroyed, when cities and kingdomes.

s Thus hee declareth that which is a time of trouble, and a reward of faide and daye late comes.

t I will binde thy rage, and turne thee to goe as a pleasure.

u God did goe onely to promt him the victory, but giue him a signe to confirme his faith.

v The Lord will multiply in great number that small remnant of Iudah that is escaped.

w The loss that God beareth toward his Church shall overcome the countlesse and number of men.

x Efa. 37. 36.

10b. 3. 21.

10c. 28. 22.

10d. 1. 2.

10e. 1. 2.

10f. This was the iudgement of God for his blasphemy, that he should be slaine before that dole, whom hee preferred to the living God, and by them, by whom hee ought by nature to haue bene dedicated.

10g. 2. 2.

10h. 2. 2.

10i. 2. 2.

10j. 2. 2.

10k. 2. 2.

10l. 2. 2.

10m. 2. 2.

Amoz came to him, and said vnto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not live.  
2 Then he turned his face to the wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I haue walked before thee in truth and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept loud.

4 And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captiuitie of my people. Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, and seeue thy teares: behold, I haue healed thee, and the third day thou shalt goe vp to the house of the Lord.

6 And I will adde vnto thy dayes fifteene yeere, and will deliuer thee and this city out of the hand of the king of Asshur, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah sayd, Take a lump of drie figs. And they tooke it, and laid it on the boile, and he recovered.

8 For Hezekiah had said vnto Isaiah, What shalbe the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lord will doe that hee hath spoken, *Vvile thou that the shadow goe forward ten degrees, or \* goe backe ten degrees?*

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees: not so then, but let the shadow *\* goe backe ten degrees.*

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the diall of Ahaz.

12 \* The same season Berodach Baladan the sonne of Baladan king of Babel sent letters and a present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, to wit, the siluer, and the gold, and the spices, and the precious oymment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto King Hezekiah, and said vnto him, What sayd these men? and from whence came they to thee? And Hezekiah said, They be come from a farre countrey, *euen from Babel.*

15 Then sayd hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoever thy fathers haue layed vp in store vnto this day: \* shall be caried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall procede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lord, which thou hast spoken, is good: for said he, Shall it not be good if I peace and truth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deedes, and how he made a people and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his stead.

teioyce, if the Church had decayed in his time, because he had suffered religion,

CHAP. XXI.

3 King Manasseh restored idolatry, 16 And vsesh great crueltie. 18 He dieth and Amon his sonne succeedeth, 23 Vvho is killed of his owne seruants. 26 After him reigneth Iosiah.

Manasseh was twelue yeeres olde when hee began to reigne, and reigned fiftie and five yeeres in Ierusalem: his mothers name also was Hephzi-bah.

2 And hee did euill in the sight of the Lord after the abomination of the heathen, whom the Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, \* which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a grove, as did Ahab king of Israel, and worshipped all the hostes of heauen and serued them.

4 Also hee \* built altars in the house of the Lord, of the which the Lord said, \* In Ierusalem will I put my Name.

5 And hee built altars for all the hostes of the heauen in the two courts of the house of the Lord.

6 And hee caused his sonnes to passe through the fire, and gaue himselfe to witchcraft and forcerie, and hee vsed them that had familiar spirits and were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And hee set the image of the groue, that hee had made in the house, whereof the Lord had said to Dauid &c to Salomon his sonne, \* In this house and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither will I make the feetes of Israel mooue any more out of the land, which I gaue their fathers: so that they will obferute and doe all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh ledde them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 \* Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Ierusalem and Iudah, that who so heareth of it, both his \* eares shall tingle.

13 And I will stretch ouer Ierusalem the line of Samaria, and the plummett of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dike, which he wipeth, and turneth it vp-side downe,

He acknowledged - 16th Isaiah to be the true Prophet of God, and therefore humble himselfe to his word.

16 Seeing that God had shewed me favour to graunt me quiettude during my life: for he was afraid that the enemies should haue had occasion to, suffered religion,

\* 1 Chron. 33, 20

\* Deut. 18, 9

\* Chap. 18, 4

\* Ierem. 35, 34

\* 1 Sam. 7, 13

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

\* 1 Chron. 33, 20

Meaning, without any hypocricie.

Meaning, for his owne sake, as for feare that idolatry should be restored, which he had destroyed, and so Gods Name be dishonoured.

Meaning, of his unfeigned repentance and prayer, God turned away his wrath.

To give thanks for thy deliuitance.

He declarerh that albeit God can heale without oyle medicines, yet hee will not haue these inferior meanes concerned.

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?

Meaning, that the shadow goe forward ten degrees, or \* goe backe ten degrees?



e Meaning, Iudah and Benjamin, which were onely left of the rest of the tribes.

f The Brewster. Wise that hee knew Iosiah the Prophet who was his father in Law.

g A Child, 33, 34, 35.

h That is, according to his commandments.

i Or, he buried him, to wit, Iosiah his sonne.

k 2 Chron. 34. 1. A Hizziah was prophesied of, and his name mentioned by Iosiah the Prophet, more then three hundred years before, 2 King. 13. 2. and being burie'd yeare old, hee fough the God of his fathers David.

l 2 Chron. 34. 3.

m Or, wine, as vsf. 5.

n Or, wine.

o Certaine of the Priests were appointed to this office, 22 chap. 12. o. e. for the space of 144. yeeres, the Temple remained without reparation through the negligence of the priests, this society, that they that have a charge, and therefore not, ought to have taken from them.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall be robbed and spoiled of all their adversaries.

15 Because they have done euill in my sight, and haue provoked mee to anger: since the time their fathers came out of Egypt until this day.

16 Moreover, Manasse shed innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne where with hee made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the actes of Manasse, and all that hee did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasse slept with his fathers, and was buried in the garden of his owne house, *even* in the garden of Vzza: and Amon his sonne reigned in his stead.

19 I \* Amon was two and twentie yeere old, when hee began to reigne, and hee reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iosiah.

20 And hee did euill in the sight of the Lord, as his father Manasse did.

21 For hee walked in all the way that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And hee forsooke the Lord God of his fathers, and walked not in the way of the Lord.

23 And the seruants of Amon conspired against him, and slew the king in his owne house.

24 And the people of the land slew all them that had conspired against king Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And \* they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

## CHAP. XXII.

\* Iosiah repaireth the Temple. 8 Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah. 12 VVhose wordeth to Huldah the prophetesse to enquire the Lords will.

I Osiash was \* eight yeere olde when hee began to reigne, and hee reigned one and thirtie yeere in Ierusalem. His mothers name also was Jedidah the daughter of Adaiah of Pomeath.

2 And hee did vrrightly in the sight of the Lord, and \* walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 \* And in the eighteenth yeere of King Iosiah, the king sent Shaphan the sonne of Azaliah the sonne of Meshullem the chanceller, to the house of the Lord, saying,

4 Goe vnto Hilkiah the hie Priest, that hee may \* summe the silver which is brought into the house of the Lord, which the keepers of the \* doore haue gathered of the people.

5 And let \* them deliver it into the hand of them that doe the worke, and haue the oversight of the house of the Lord, let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To wit: vnto the artificers and capemakers, and masons, and to buy timber, and bowed signe to repaire the house,

7 Howbeit, let no reckoning be made with them of the money, that is delivered into their hand: for they deale faithfully.

8 And Hilkiah the hie Priest said vnto Shaphan the chanceller, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and hee read it.

9 So Shaphan the chanceller came to the king, and brought him word againe, and sayd, Thy seruants haue \* gathered the money, that was found in the house, and haue delivered it vnto the hands of them that doe the worke, and haue the oversight of the house of the Lord.

10 Also Shaphan the chanceller shewed the king, saying, Hilkiah the Priest hath delivered me a booke, And Shaphan read it before the King.

11 And when the king had heard the wordes of the booke of the Law, he rent his clothes.

12 Therefore the king commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiiah, and Shaphan the chanceller, and Afsiah the kings seruant, saying,

13 Goe ye and inquire of the Lord for me, and for the people, and for all Iudah concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which it written therein for vs.

14 \* So Hilkiah the Priest, and Ahikam, and Achbor, and Shaphan, and Afsiah went vnto Huldah the Prophetesse the wife of Shullam, the sonne of Tikvah, the same of Nathas keeper of the wardrobe: (and she dwelt in Ierusalem in the \* collaged) and they communed with her.

15 And shee answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring euil vpon this place, and on the inhabitants thereof, *even* all the wordes of the booke which the king of Iudah hath read,

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger me with all their workes of their hands: my wrath also shall be kindled against this place, and shall not be quenched.

18 But to the king of Iudah, who sent you to inquire of the Lord, so shal ye say vnto him, Thus sayth the Lord God of Israel, The words that thou hast heard, shall come to passe.

19 But because thine heart was meke, and thou hast humbled thy selfe before \* me, and when thou heardest what I spake against this place, and against the inhabitants of the time, I will, that it should be destroyed and accursed, and hast rent thy clothes, and wept before mee, I haue also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place. Thus they brought the king word againe.

## CHAP. XXIII.

Iosiah readeth the Law before the people. 3 Hee maketh a covenent with the Lord. 4 Hee putteth downe the idols, after hee had killed their Priests.

21 Hee kepteth Passouer. 24 Hee destroyeth the conuerers. 25 Hee was killed in Megiddo. 30 And his sonne Iehoiakim reigned in his stead. 33 After hee was taken, his sonne Iehoiakim was made King.

d So God promised him of faithful seruice, seeing he went about to be zealous to see forth the worke of God. e This was the copy that Moses left him, as Ieremiah, 31. which either by the negligence of the Priests, or because of the wickedness of Ierusalem Kings had bene abolished. f See mat. 23.

g Meaning, to seme Prophet whom God revealeth the knowledge of things into the hearts of men, as I thought at other times they taught the Lord by Vision and Illumination.

h Of the house of Judah, which was reuered to the people, and where the learned and famous did assemble to instruct the strangers, and the doctrine of the Prophets.

i The word of God, which was reuered to the people, and where the learned and famous did assemble to instruct the strangers, and the doctrine of the Prophets.

k Whereupon was gathered all the people of Ierusalem, and they stood before the king, and hee read unto them the booke of the Law.

2. Chron. 34. 30.  
 2. Because he saw  
 the great plagues  
 of God that were  
 threatened, he knew  
 no more speedy  
 way to avoid them,  
 then to come to  
 God by repentance  
 which cannot  
 come but of faith,  
 and faith by  
 hearing of the  
 word of God.  
 b Where the  
 king had his place,  
 Chap. 11. 4.  
 c As Iohans did,  
 Ioh. 4. 22. & 5.  
 d Meaning, them  
 which were next  
 in dignity to the  
 high Priest.  
 e In contempt of  
 the altar which Ieroboam had there  
 built to sacrifice  
 to his calves.  
 f Meaning, the  
 priests of Baal,  
 which were called  
 Chemarims, either  
 because they wore  
 black garments,  
 or else were smok'd  
 with burning  
 incense to idols.  
 g Hee remou'd  
 the grane which  
 idolaters used for  
 deuotion  
 had planted  
 there vnto the  
 Temple, contrary  
 to the command-  
 ment of the Lord,  
 Deut. 16. 21. or 22.  
 h Some teade, the  
 similitude of a grane  
 which was hang'd  
 in the Temple.  
 i Both in con-  
 tempt of the idols  
 and reproch of  
 them which had  
 worshipp'd them  
 in their lines.  
 i Because that those  
 that had forsaken  
 the Lord to serve  
 idols, were not  
 meete to minister  
 in defence of the  
 Lord for the in-  
 fruction of others.  
 k Which was a  
 valley meete to Ierusalem,  
 and signifi-  
 ficat a tabie, be-  
 cause they smoe  
 on the tabret while  
 their children were  
 burning, that their  
 erie should not be  
 heard, Leuit. 18. 2.  
 l Where after Iosiah  
 commanded casten  
 to be cast in  
 contempt thereof.  
 m The idolatrous  
 kings had dedica-  
 ted horses and char-  
 ets to the sunne, either  
 to carie the image  
 thereof about as  
 the heathen did, or  
 else to sacrifice  
 them as a sacrifice  
 most greivable.  
 n Or, valley.

Then \* the King \* sent, and theye gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the king went vp into the house of the Lord, with all the men of Iudah, and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the words of the booke of the covenant, which was found in the house of the Lord.

3 And the king flood by <sup>b</sup> the pillar, and made a <sup>c</sup> covenant before the Lord, that they should walke after the Lord, and keepe his commandments, and his testimonies, and his statutes, with all their heart, and with all their soule, that they might accomplish the wordes of this covenant written in this booke. And all the people flood to the covenant.

4 Then the king commanded Hilkiah the hie Priest, and the <sup>d</sup> Priests of the second order, and the keepers of the doore, to bring out of the temple of the Lord all the vessels that were made for Baal, and for the grout, and for all the hoste of heauen, and hee burnt them without Ierusalem in the fields of Kedron, and caried <sup>e</sup> the powder of them into Beth-el.

5 And he put downe the <sup>f</sup> Chemarims, whom the kings of Iudah had founded to burne incense in the hie places, and in the cities of Iudah and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.

6 And hee brought out the <sup>g</sup> grout from the Temple of the Lord, without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stamp't it to powder, and cast the dust thereof vpon the <sup>h</sup> granes of the children of the people.

7 And hee brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the grout.

8 Also hee brought all the priests out of the cities of Iudah, and defiled the hie places where the Priests had burnt incense, <sup>i</sup> euen from Geba to Beer-sheba, and destroyed the hie places of the gates, that were in the entering in of the gate of Iosha the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuerthelesse the Priestes of the hie places i came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vneleant bread among their brethren.

10 Hee defiled also <sup>k</sup> Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter to passe thorow the fire to Molech.

11 Hee putt downe also the <sup>l</sup> horses that the Kings of Iudah had giuen to the sunne at the entering in of the house of the Lord, by the chamber of Nethan-melech the eunuch, which was ruler of the suburbs, and burnt the charets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord did the King brake downe, and hasted thence, and cast the dust of them in the <sup>m</sup> brooke Kedron.

13 Moreouer the King defiled the hie places that were before Ierusalem and on the right hand

of the <sup>n</sup> mount of corruption (which \* Salomon the king of Israel had built for Ashtoreth the idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Milcom the abomination of the children of Ammon.)

14 And he brake the images in pieces, and cut downe the groutes, and filled their places with the bones of men.

15 Furthermore <sup>o</sup> the altar that was at Bethel, and the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the hie place, brake hee downe, and burnt the hie place, and stamp't it to powder, and burnt the grout.

16 And as Iosiah turned himselfe, hee spied the granes that were in the mount, and sent and tooke the bones out of the granes, and burnt them vpon the altar, and polluted it, according to the word of the Lord, that the <sup>p</sup> man of God proclaimed, which cried the same wordes.

17 Then hee said, What title is that which I see? And the men of the city sayd vnto him, It is the sepulchre of the man of God, which came from Iudah, and told these things that thou hast done to the altar of Beth-el.

18 Then said he, Let him alone: let none remone his bones. So his bones were found with the bones of the <sup>q</sup> Prophet that came from Samaria.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the facts that he had done in Beth-el.

20 And hee sacrificed all the Priests of the hie places that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the king commanded all the people, saying, \* Keepe the Paffouer vnto the Lord your God, \* as it is written in the booke of this covenant.

22 And there was no Paffouer holden like that from the dayes of the Iudges that Iudged Israel, nor in all the dayes of the kings of Israel, and of the kings of Iudah.

23 And in the eighteenth yeere of King Iosiah was this Paffouer celebrated vnto the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were eiepid in the land of Iudah and in Ierusalem, to performe the wordes of the <sup>r</sup> Law, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like vnto him was there no king before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not from the <sup>s</sup> fierceness of his great wrath wherewith he was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lord said, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this city Ierusalem, which I haue chosen, and the house whereof I sayd, \* My Name shall be there.

28 Concerning the rest of the actes of Iosiah, and all that hee did, are they not written in the booke

m That was the mount of olives, so called because it was full of idoles.  
 \* 1. King. 11. 7.

n Which Ieroboam had built in Israel.  
 1. King. 12. 28-29.

o According to the prophetic of Iaddo.  
 1. King. 13. 2.

p Meaning, the Prophet which came after him, and caused him to eate contrary to the commandment of the Lord, which were both two buried in one grane.  
 1. King. 13. 34.

q 2. Chron. 35. 2.  
 s Elders. 11.  
 \* Exod. 18. 3.  
 Deut. 16. 2.  
 r For the multitude and zeale of the people with the great preparation.

\* Leuit. 10. 27.  
 Deut. 18. 15.

s Because of the wicked heart of the people, which would not returne vnto him by repentance.

\* 1. King. 8. 29.  
 and 9. 3.  
 Chap. 6. 7.



\* 1 Chron. 35. 29.

f Because he passed shorow his country, he feared Iah he would henc done him harme, and therefore would those sayed him, yet the consule d not with the Lord, and therefore was Iahaz.

\* 1 Chron. 36. 1. 2

e Meaning, the wicked kings before. n Which was Aniechia in Syris, called also Hamath the son, that he should not reign.

a In the end of the thid yeere of his reigne, and in the beginning of the fourth, Dan. 4. 1.

\* Chap 20. 17. and 23. 27.

b Though God wiled thins wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that hee was buried with his father, but hee died in the way, as they led him prisoner toward Babylon, see Jerem. 22. 19, a Oe, Sursumus.

booke of the Chronicles of the kings of Iudah?

29 1 \* In his dayes Pharaoh Nechoh king of Egypt went vp against the king of Ashur to the riuier Perath. And king Iosiah<sup>f</sup> went against him, whom when Pharaoh saw, hee slew him at Megiddo.

30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land rooke Iehozah the sonne of Iosiah, and anoynted him, and made him king in his fathers stead.

31 \* Iehozah was three and twenty yeere olde when he began to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And hee did euill in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bondes at Riblah in the land of Hamath, while he reigned in Ierusalem, and put the land to a tribute of an hundreth talents of siluer, and a talent of gold.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah king in stead of Iosiah his father, and turned his name to Iehoiakim, and rooke Iehozah away, which when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxid the land to giue the money, according to the commandement of Pharaoh: hee lenied of euery man of the people of the land according to his value, siluer and gold, to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fwe and twenty yeeres old, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIII.

I Iehoiakim made subiect to Nebuchad-nezzar, rebel-eth 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneih. 15 Hee, and his people are caried vnto Babylon. 17 Zedekiah is made king.

¶ In his dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruant three yeere: afterward he turned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he sent them against Iudah to destroy it. \* according to the word of the Lord, which he spake by his seruants the Prophets.

3 Surely by the commandement of the Lord came this vpon Iudah, that hee might put them out of his sight for the finnes of Manasseh, according to all that hee did.

4 And for the innocent blood that hee shed, (for hee filed Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuier of Egypt, vnto the riuier ¶ Perath, all that pertained to the king of Egypt.

8 ¶ Iehoiachin was eigheteene yeere old, when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehushta, the daughter of Elnathan of Ierusalem.

9 And hee did euill in the sight of the Lord, according to all that his father had done.

10 ¶ In that time came the seruants of Nebuchad-nezzar king of Babel vp against Ierusalem: so the city was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah came out against the king of Babel, he, and his mother and his seruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere of his reigne.

13 \* And hee caried out thence all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of gold, which Salomon king of Irael had made in the Temple of the Lord, as the Lord had said.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 \* And hee caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mighty of the lande, caried hee away into captiuitie from Ierusalem to Babel.

16 And all the men of warre, euen seven thousand, and carpenters, and locksmiths a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captiues.

17 ¶ And the king of Babel made Mattaniah his vnckle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twenty yeere olde, when hee began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem and Iudah, vntill hee cast them out of his sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The finnes of Zedekiah are layde before his eyes, and after are his owne eyes put out. 12 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

¶ And in the ninth yeere of his reigne, the tenth month, and tenth day of the month, Nebuchad-nezzar king of Babel came, he, and all his host against Ierusalem, and pitched against it, and they built forts against it round about.

2 So the citie was besieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth day of the month the famine was sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the gate which is betweene two walles that was by the kings garden: now the Chaldees were by the city round about: and the king went by the way of the wilderness.

\* Dan. 1. 6

d That is, yielded himselfe vnto him by the counsell of Ieremie.

e In the reigne of the king of Babylon, \* Chap 10. 17. 18. 19. 20.

\* 1 Chron. 36. 10. 11. 12.

\* Jerem. 37. 21. and 52. 11.

f Out of Ierusalem and Iudah into Babylon.

\* Jerem. 39. 12. and 51. 4.

g What is of Zedekiah which the ebreis wet call Tebar, and it contained part of December, and part of January.

h Or, a meane: i In so much that the mothers did see their children. Ierem. 4. 10. d Which was a posterne doore, or some secret gate for the king to escape.

5 But the armie of the Caldees pursued after the King, and tooke him in the deserts of Iericho, and all his hoiste was scattered from him.

6 Then they tooke the King, and caried him vp to the king of Babel to Riblah, where they gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, & bound him in chaines, & caried him to Babel.

8 And in the fifth month, and i feuenth day of the month, which was the nineteenth yeere of king Nebuchid-nezzar king of Babel, came Nebuzar-adan chiefe steward and seruant of the king of Babel, to Ierusalem.

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem; and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the cite, and those that were fled & fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward cary away captiue.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 \* Also the pillars of brasie that were in the house of the Lord, and the bales, and the brasen sea that was in the house of the Lord, did the Caldees breake, and caried the brasie of them to Babel.

14 The pots<sup>h</sup> also and the befoms, and the instruments of musick, and the incense dithes, and all the vessels of brasie that they ministred in, tooke they away.

15 And the alhappans, and the basens, and all that was of gold, and that was of siluer, tooke the chiefe steward away.

16 With the two pillars, one Sea and the bafes, which Salomon had made for the house of the Lord: the brasie of all these vessels was without weight.

17 \* The height of the one pillar was eigheteene cubites, & y chapter thereon was brasie, and the height of the chapter was with network three cubites, and pom-granates vpon the chapter round about, all of brasie: & likewise was the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

19 And out of the cite hee tooke an Eunuch

that had the oversight of the men of warre, and a fine man of them that were in the kings presence, which were found in the cite, and Sopher captaine of the hoaste, who mustred the people of the land, and therefore men of the people of the land, that were found in the cite.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, and slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 \* Howbeit, there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoaste and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizph, to wit, Ithmael y sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iazaniah the sonne of Machathi, they and their men.

24 And Gedaliah sware to them, and to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shall be well.

25 \* But in the seventh month Ithmael the sonne of Nethaniah the sonne of Elihama, of the kings seede, came, & ten men with him, & smote Gedaliah, and hee died, and so did hee the Lewes, and the Caldees that were with him at Mizph.

26 Then all the people both small and great, and the captaines of the armie arose, and came to Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seuen and thirtieth yeere after a Iehoiachin king of Iudah was caried away, in the twelfth month, and the seuen and twentieth day of the month, Euil-merodach king of Babel in y yeere that he began to reigne, did lift vp the head of Iehoiachin king of Iudah out of the prison.

28 And spake kindly to him, and set his throne about the throne of the kings that were with him in Babel.

29 And changed his prison garments: and hee did continually eate bread before him, all the dayes of his life.

30 And his portion was a continuall portion giuen him by the king, euery day a certaine, all the dayes of his life.

Ieremie mshah mentions of Ierem, but here he speaks of them that were the chiefe.

\* Ierem. 40, 5

I That is, he did exhort them in the Name of the Lord, according to Ieremies counsell, to submit themselves to Nebuchad-nezzar, seeing it was the revealed will of the Lord.

\* Ierem. 40, 15

m Contrary to Ieremies counsell. Ierem. 40, 41, 42, and 43. chapters. In Thus long was he, his wife and his children in Babylon, whom Nebuchad-nezzar sonne, after his fathers death preferred to honour: thus by Gods providence the seede of David was preserved when Vato was Chitt.

o Meaning, that he had an ordinist in the court.

\* Eie, wordes of Ierem. Or of things omitted, to wit, in the booke of the kinges.

a He, condemned him for his peruitie and treason, 1. Chron. 36, 13.

f Ieremie writeth Chap. 13, 12, the tenth day, because the fire continued from the tenth day to the tenth. Or, captiue of the guards.

g While the siege endured,

\* Chy. 20, 17. Ierem. 27, 19, 20.

h Of these reade Exod. 27, 3.

\* 1. Kings, 7, 15. Ierem 52, 11. 1. Chron. 3, 15.

i That is, one appointed to succede in the hie Priests roome, if he were sick, or els otherwise lited

# THE FIRST

# BOOKE OF

the \* Chronicles, or ¶ Paralipomenon.

## THE ARGVMENT.

**T**He Iewes comprehend both these booke in one, which the Grecians because of the length, diuide into two: and they are called *Chronicles*, because they note briefly the histories from Adam to the returne from captiuitie in Babylon. But these are not those booke of *Chronicles*, which are so oft mentioned in the booke of the kings of Iudah and Israel, which did at large set forth the storie of both the kingdomes, and after ward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write after their returne from Babylon. This first booke containeth a briefe rehearsal of the children of Adam vnto Abraham, Ishaq, Iacob, and the twelve Patriarches, chiefe of Iudah, and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes both concerning ciuill gouernment, and also the administration and care of things concerning religion, for the good successe whereof hee reioyceth and giueth thanks to the Lord.



CHAP. I.

1 The genealogie of Adam and Noah untill Abraham.  
27 And from Abraham to Esau. 33 His children.  
43 Kings and Dukes came of him.



Adam, \* Sheth, Enosh,  
2 Kenan, Mahalaleel, Iered,  
3 Henoch, Methuselah, Lamech,

4 Noah, \* Shem, Ham, and Iapheth.  
5 \* \* The sonnes of Iapheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras.

6 And the sonnes of Gomer, Athchenaz, and

7 Iapheth and Togarmah.

8 Also the sonnes of Iauan, Eliphaz and Tar-

9 Eliphaz, Keturah, and Dodanim.

10 \* The sonnes of Ham were Cush, and Miz-

11 raim, Put and Canaan.

12 And the sonnes of Cush, Siba, and Havilah, and Sabrah, and Ramah, and Sabtechah. Also the sonnes of Ramah were Sheba and Dedan.

13 And Cush begate \* Nimrod, who began to be mightie in the earth.

14 And Mizraim begate Ludim and Ananim, Lechabim, and Nephthum:

15 Pethurim and Casluhim, of whom came the Philistims, and Caphtorim.

16 Also Canaan begate Zidon his first borne, and Heth,

17 And the Jebusite, and the Amorite, and the Girgashite,

18 And the Hivite, and the Arkite, and the Simites,

19 And the Armatite, and the Zemarite, and the Hamathite.

20 \* \* The sonnes of Shem were Elam and As-

21 sur, and Arphachad, and Lud, and \* Aram, and Vaz, and Hul, and Gerher, and Meshech.

22 Also Arphachad begate Shelah, and She-

23 lah begate \* Eber.

24 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth diuided, and his brothers name was Joktan.

25 Then Joktan begat Almodad and Sheleph, and Hazezmauth and Ierah,

26 And Hadoram, and Vzal and Diklah,

27 And Ebal, and Abimael, and Sheba,

28 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Joktan.

29 \* Shem & Arphachad, Shelah,

30 Eber, Peleg, Rehu,

31 Serug, Nahor, Terah,

32 \* Abram, which is Abraham.

33 \* The sonnes of Abraham were Izhak, and Ishmael.

34 These are their generations. \* The eldest sonne of Ishmael was Nebaioth, and Kedur, and Adbeel, and Mibsam.

35 Miftama, and Damah, Massa, \* Hadad, and Tema.

36 Ietur, Naphish, and Kedemah: these are the sonnes of Ishmael.

37 \* And Keturah Abrahams \* concubine bare sonnes, Zimren, and Iokhan, and Medan, and Midian, and Ishbak, and Shuah: and \* sonnes of Iokhan, Sheba, and Dedan.

38 And the sonnes of Midian were Ephah, and Ephar, and Henoah, and Abdia, and Eldaah: \* All these are the sonnes of Keturah.

39 And \* Abraham begate Izhak: the sonnes

of Izhak, Esau and Israel.

31 \* The sonnes of Esau were \* Eliphaz, Reuel, and Ieul, and Iaalram, and Korah.

32 The sonnes of Eliphaz, Teman, and Omar, \* Zephi, and Gatam, Kenaz, and \* Timna, and Amalek.

33 The sonnes of Reuel, Nahah, Zerah, Shammah, and Mizrah.

34 And the sonnes of \* Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

35 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.

36 The sonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aish and Anah.

37 The sonne of Anah was Dishon. And the sonnes of Dishon, Amran, and Eshban, and Ithran, and Cheran.

38 The sonnes of Ezer were Bilhan, and Zaan, and Lakan. The sonnes of Dishon were Vaz, and Aran.

39 And these were the \* Kings that reigned in the land of Edom, before a King reigned over the children of Israel, to vnto Bela the sonne of Beor, and the name of his citie was Dinhabah.

40 Then Bela died, and Iobab the sonne of Zerah of \* Bozrah reigned in his stead.

41 And when Iobab was dead, Husham of the land of the Temanites reigned in his stead.

42 And when Husham was dead, Hadad the sonne of Bedad, which smote Midian in the field of Moab, reigned in his stead, and the name of his citie was Avith.

43 So Hadad died, and Samlah of Massareah reigned in his stead.

44 And Samlah died, and Shaul of Rehoboth by the river reigned in his stead.

45 And when Shaul was dead, Baal-hanan the sonne of Achbor reigned in his stead.

46 And Baal-hanan died, and Hadad reigned in his stead, and the name of his citie was Pail, and his wives name Mehetabel the daughter of Matred the daughter of Mezahab.

47 Hadad died also, and there were dukes in Edom, duke Timna, duke \* Aliah, duke Iether, duke Aholibamah, duke Elah, duke Pison,

48 Duke Kenaz, duke Teman, duke Mibzar, duke Magdiel, duke Iram: these were the dukes of Edom.

CHAP. II.

1 The genealogie of Iudah vnto Ihsai the father of David.

These are the sonnes of Israel, \* Reuben, Simeon, Levi, and Iudah, Ishbazar, and Zebulun,

2 Dan, Ioseph, and Benjamin, Naphtali, Gad, and Asher.

3 \* The sonnes of \* Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was evil in the sight of the Lord, and he slew him.

4 \* And Thamar his daughter in law bare him Pharez, and Zerah: so all the sonnes of Iudah were hie.

5 \* The sonnes of Pharez, Hezron and Hamul.

6 The sonnes also of Zerah were \* Zimri, and Ethan, and Heman, and Calcol, and Dara, which were hie in all.

7 And the sonne of Carmi, \* Acher, that troubled

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.

b It had borne sufficient to here named Shem of whom came Abraham and David, but because the world was corrupted by this three, mention is also made of Ham and Iapheth.

\* Gen. 10. 1. c Or, Eliphaz.

d Or, Dodanim.

e who did first lift up himselfe against God, 10. 8.

\* Gen. 10. 25. and 11. 1. d Of whom came the Syrians, and therefore they are called Aramites throughout all the Scriptures.

\* Of him came the Hebrew, which were afterward called Israelites of Israel, which was Iacob, and Iesus of Iudah, because of the excellencie of that tribe.

f Hee repealeth Shem againe, because he would come to the stocke of Abraham.

g Who came of Shem, and of him Shelah.

\* Gen. 11. 26. and 17. 6. and 18. 2.

\* Gen. 25. 13.

d Or, Hadar.

b Reade Gen. 25. 4.

\* Gen. 25. 4.

\* Gen. 25. 13.

i These were borne of three diuers mothers, reade Gen. 36. 4. \* Gen. 21. 21. \* Or, 2 pho. i Which was Eliphaz concubine, reade Gen. 36. 12. i Hee is also called the Horite, which inhabited mount Seir, Gen. 36. 20.

m Hee maketh mention of the King that came of Esau according to Gods promise made to Abraham concerning him, that king should come of him. These eight kings reigned one after another in Idume vnto the time of David, who conquered their country.

n Which was the principall citie of the Idumites.

Or, Pail.

Or, Alah.

\* Gen. 19. 12. and 30. 1. and 35. 18. \* Gen. 8. 13. and 26. 12. chap. 1. 1. 3. though Iudah was not Iakob eldest sonne, yet he first beginneth at him, because he would come to the genealogie of David, of whom came Christ.

\* Gen. 38. 29. with. 3.

\* Ruth 4. 18.

Or, Zarah.

Of these reade

1 King 4. 31.

Or, Adam.

1 Job 17. 5.

troubled Israel, transgressing in the thing excommunicate.

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and <sup>c</sup> Ram and Chelubai.

10 And Ram begate Aminadab, and Aminadab begate Nahshon <sup>d</sup> prince of the children of Iudah,

11 And Nahshon begate Salma, and Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate <sup>g</sup> Ithai,

13 \* And Ithai begate his eldest sonne Eliab, and Abinadab the second, and <sup>h</sup> Shimma the third,

14 Nthaneel the fourth, and Reddai the fifth,

15 Ozem the sixt, and David the seuenth.

16 Whose sisters were Zeruiah and Abigail. And the sonnes of Zeruiah, Abishai, and Ioab, and Afahel.

17 And Abigail bare Amasa : and the father of Amasa was Iether an Ishmeelite.

18 1 And <sup>i</sup> Caleb the sonne of Hezron begate Ierioth of Azubah his wife, and her sonnes are these, Iether, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb tooke vnto him Ephrah, which bare him Hur.

20 \* And Hur begate Uriah and Uri begate Bezaleel.

21 And afterward came Hezron to the daughter of Machir the father of <sup>k</sup> Gilead, and tooke her when he was threescore yeere olde, and she bare him Segub.

22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.

23 And Geshur with Aram tooke the townes of Iair from them, and Kenath and the townes thereof, <sup>l</sup> *even* threescore cities. All these were the sonnes of Machir the father of Gilead.

24 And after that Hezron was dead at <sup>m</sup> Caleb Ephraim, then Abiah Hezrons wife bare him also Ashhur the <sup>n</sup> father of Tekoa.

25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Oren and Ozen and Ahijah.

26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.

28 And the sonnes of Onam were Shammai and Iada. And the sonnes of Shammai, Nadab and Abihur.

29 And the name of the wife of Abihur was called Abiahail, and shee bare him Abhan and Molid.

30 The sonnes also of Nadab were Seled and Appaim : but Seled died without children.

31 And the sonne of Appaim was Ithi, and the sonne of Ithi, Shehan, and the sonne of Shehan, \* Ahlai.

32 And the sonnes of Iada the brother of Shammai were Iether and Ionathas : but Iether dyed without children.

33 And the sonnes of Ionathas were Peleth and Zara. These were the sonnes of Ierahmeel.

34 And Shehan had no sonnes, but daughters. And Shehan had a seruunt that was an Egyptian named Iarha.

35 And Shehan gaue his daughter to Iarha his seruunt to wife, and shee bare him Attai.

36 And Attai begate Nathan, and Nathan

begate Zabab.

37 And Zabab begate Ephlal, and Ephlal begate Obed.

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleafah,

40 And Eleafah begate Sifamai, and Sifamai begate Shallum.

41 And Shallum begate Iekamiah, and Iekamiah begate Elithana,

42 Also the sonnes of Caleb the brother of Ierahmeel, <sup>o</sup> *were* Mesha his eldest sonne, which was the <sup>p</sup> father of Ziph : and the sonnes of Mesha the father of Hebron.

43 And the sonnes of Hebron were Korah and Tappua, and Rekem and Shema.

44 And Shema begate Raham the father of Iorkoam : and Rekem begate Shammai.

45 The sonne also of Shammai was Maon : and Maon was the father of Beth-zur.

46 And Ephah a <sup>q</sup> concubine of Caleb bare Haran and Moza, and Gazez : Haran also begate Gazez.

47 The sonnes of Iahdai were Regem, and Iotham, and Gethan, and Pelet, and Ephah, and Shaaph.

48 Caleb concubine Maachah bare Sheber and Tirhanah.

49 Shee bare also Shaaph the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibeaz. \* And Achfah was Caleb's daughter.

50 1 These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephraim, Shobal the father of Kiriath-iearim.

51 Salma the father of Bethlehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had sonnes, and hee <sup>r</sup> was the ouersee of halfe Hammonoth.

53 And the families of Kiriath-iearim were the Ithrites, and the Puthites, and the Shumathites, and the Mishraites : of them came the Zarathites, and the Ethnathites.

54 The sonnes of Salma of Beth-lehem, and the Netophathites, the <sup>s</sup> crownes of the house of Ioab, and <sup>t</sup> halfe the Manathites and the Zorites.

55 And the families of the scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the <sup>u</sup> Kenites, that came of Hammath the father of the house of Rechab.

### CHAP. III.

1 The genealogie of David, and of his posteritie vnto the sonnes of Iosiah.

These also were the sonnes of David, which were borne vnto him in Hebron : the eldest Ammon of Ahinoam the Izeelitess : the second Daniel of Abigail the Carmelitess :

2 The third Abalom the sonne of Maachah daughter of Thelmai king of Gesur : the fourth Adonijah the sonne of Haggith :

3 The fift Shephatiah of Abital, the sixt Ithream by Eglah his wife.

4 These fixe were borne vnto him in Hebron : and there hee reigned seuen yeere and fixe moneths : and in Ierusalem hee reigned three and thirty yeere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon

<sup>c</sup> Whom saint Matthew calleth Aram, Mat. 1. 3.  
<sup>d</sup> That is, chiefe of the family.

<sup>g</sup> Or, (g.)  
<sup>h</sup> 1. Sam. 16. 10.  
and 17. 14.  
<sup>i</sup> Or, Sanna,

<sup>j</sup> Who was called Chelubai the sonne of Hezron, verſe 9.

<sup>k</sup> Exod. 31. 2.

<sup>l</sup> That is, the Gethurites and Syriaues tooke the townes from Iairs children.  
<sup>m</sup> Which was a towne named of the husband and wife, called also Beth-lehem Ephraim.  
<sup>n</sup> Meaning, the chiefe and prince.

<sup>o</sup> Who died whilst his father was alive, and therefore it is said, verſe 34. that Shee had no sonnes.

<sup>p</sup> That is, the chiefe gouernour or prince of the Zephthims, because the prince ought to haue a fatherly care and affection toward his people.  
<sup>q</sup> This difference was betwene the wife and the concubine, that the wife was taken with certaine solemnities of marriage, and her children did inherite the concubine had no solemnities in marriage, neither did her children inherite, but had a portion of goods or money giuen them.  
<sup>r</sup> Iosh. 15. 27.

<sup>s</sup> Or, he that saw the halfe, because the prince ought to ouerſee his familie.

<sup>t</sup> Meaning, the chiefe and principall.

<sup>u</sup> Or, the Zorites, the halfe of the Manathites.

<sup>v</sup> Which were men learned, and expert in the law.  
<sup>w</sup> Reade Num. 10. 29. and Iudg. 1. 16.

<sup>x</sup> Hee returned to the genealogie of David, to shew that Christ came of his stocke.

<sup>y</sup> Which 2. Sam. 3. is called Chisab, borne of her that was Nabils wife the Carmelite.





1 Then David  
restored them to  
the state of Iudah.

cities vnto the reigne of David.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Asnan, fine cities.

33 And all their townes that were round about these cities vnto Bal, these are their habitations and the declaration of their genealogie.

34 And Methobab, and Iamlech, and Iotshah the sonne of Amathiah.

35 And Ioel, and Iehu the sonne of Ioshibiah, the sonne of Seraiah, the sonne of Asiel.

36 And Elienai, and Isakobah, and Ieshohaiah, and Alaiah, and Adiel, and Iesimiel, and Benaiah.

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous Princes in their families, and increased greatly their fathers houses.

39 And they went to the entering in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And beside these, five hundred men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel the sonnes of Ithi were their captaiues.

43 And they smote the rest of Amalek that had escaped, and they dwelt there vnto this day.

#### CHAPTER V.

1 The birthright taken from Reuben and giuen to the sonnes of Ioseph 3 The genealogie of Reuben, 11 and Gad. 23 and of the halfe tribe of Manasseh.

**T**He sonnes also of Reuben & eldest sonne of Israel (for he was the eldest, \*but had defiled his fathers bed, therefore his birthright was giuen vnto the sonnes of Ioseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

2 For Iudah preuailed above his brethren, and of him came the prince, but the birthright was Iosephs.)

3 \* The sonnes of Reuben the eldest sonne of Israel, were Hanoch and Pallu, Hezron and Carmi.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne.

5 Michah his sonne, Reaiah his sonne, and Bal his sonne.

6 Beerah his sonne: whom Tilgath Pilneer king of Ashur carried away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Ioel and Zechariah were the chiefe.

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in Aroer euen vnto Nebo and Baalmeon.

9 Also Eastward hee inhabited vnto the entering in of the wilderness from the river I Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the Hagarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

11 And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Ioel was the chieftest, and Shapham the second, but Iaanai and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Mcshullam, and Shebba, and Sorai, and Iacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Taroh, the sonne of Gilead, the sonne of Michael, the sonne of Ieshubai, the sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of the household of their fathers.

16 And they dwelt in Gilead in Bashan, and in the townes thereof, and in all the suburbs of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Totham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow exercised in warre, were foure and fortie thousand, seuen hundred and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with Isur, and Naphish, and Nodab.

20 And they were holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cried to God in the battell, and hee heard them, because they trusted in him.

21 And they led away their cattell, euen their camels fiftie thousand, and two hundred and fiftie thousand sheepe, and two thousand asses, and of persons an hundred thousand.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntill the captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Balhan vnto Bal Hermon, and Senir, and vnto mount Hermon: for they increased.

24 And these were the heads of the households of their fathers, euen Ephraim and Eliel and Azriel, and Jeremiah, and Hodanah, and Ishdiel, strong men, valiant and famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel stirred vp the spirit of Pul king of Asshur, and the spirit of Tiglath Pilneer king of Asshur, and hee caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto Halah and Habor, and Hara, and to the river Gozan, vnto this day.

#### CHAPTER VI.

1 The genealogie of the sonnes of Levi. 31 Their order in the ministerie of the Tabernacle. 49 Aaron and his sonnes Priests. 54, 57 Their habitation.

**T**He sonnes of Levi were Gershon, Kohath, and Merari.

2 \* And the sonnes of Kohath, Amram, Izahar, and Hebron, and Vzziel.

3 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, \* Nadab, and Abihu, and \* Eleazar, and Ithamar.

4 Eleazar

1 For the tribe of  
Simeon was to  
grow in number,  
that in the time  
of Ezekiah they  
might be new dwell-  
ings vnto Gedor,  
which is the  
tribe of Dan.

20 And were not  
killed by Saul and  
David.

\* Gen. 35, 28.  
2 Because they were  
made two tribes,  
they had a double  
portion.

3 That is, hee was  
the chieftest of all  
the tribe according  
to Iacob's pro-  
phesie, Gen. 49, 8.  
and because Christ  
should come of  
him.

\* Gen. 46, 9.  
and so, 49, 10.

4 To wit, in the  
time of Vsal  
king of Israel,  
a. King 15, 33.

5 These places  
were beyond Iordan  
toward the  
East in the land  
giuen to the  
Reubenites.  
6 Or, Supplanted,  
7 That is, the first  
that came of Iacob  
Abraham's sonne.  
8 Dan.

1 Both the whole  
country and one  
peculiar city were  
called by this name  
Bashan.

8 These twaine  
were the sonnes of  
Ishmael, Gen. 25, 15  
to wit, by the  
Lord that gave them  
this victorie.

10 Sir, sonne of mraz

11 Meaning, the  
propitius of the  
ten tribes under  
Tilgath Pilneer,  
2 Otherwise called  
Baal gad.

13 Thus God stirred  
vp the wicked, and  
vied them in strength  
to excite  
his iudgement  
against sinners,  
although they  
were clothed with  
malice & ambition.

\* King. 16, 11.

\* Gen. 48, 11, 20.  
6, 10. chap. 23, 10.

\* Len. 10, 1.  
\* Num. 20, 26.



4 Eleazar begate Phinehas, Phinehas begate Abihua,

5 And Abihua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerachiah, and Zerachiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate Zadok, and Zadok begate Ahimaz,

9 And Ahimaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was he that was a Priest in the house that Salomon built in Ierusalem)

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,

15 And Iehozadak departed when the Lord carried away into captivitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.

16 ¶ The sonnes of Levi were Gerthom, Kohath and Merari.

17 And these be the names of the sonnes of Gerthom, Libni and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.

19 The sonnes of Merari, Mahli and Musi: and these are the families of Levi concerning their fathers,

20 Of Gerthom, Libni his sonne, Tahath his sonne, Zimnah his sonne,

21 Ioah his sonne, Iddo his sonne, Zerach his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, & Aminadab his sonne, \* Korah his sonne, Afir his sonne,

23 Elkanah his sonne, and Ebiaph his sonne, and Afir his sonne,

24 Tahath his sonne, Vrieh his sonne, Vzziah his sonne, and Shaul his sonne.

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Iehoran his sonne, Elkanah his sonne,

28 And the sonnes of Shemuel, the eldest \* Vahni, then Abiah.

29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Vzzah his sonne,

30 Shimea his sonne, Haggiah his sonne, Afiah his sonne.

31 And these be they whom David set for to sing in the house of the Lord, after that the Arke had rest.

32 And they ministred before the Tabernacle, even the Tabernacle of the Congregation with singing, untill Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.

33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Joel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Ieroban, the sonne of Eliel, the sonne of Teab,

35 The sonne of Zaph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Joel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the sonne of Afir, the sonne of Ebiaph, the sonne of Korah.

38 The sonne of Izhar, the sonne of Kohath, the sonne of Levi, the sonne of Israel.

39 And his brothers Alaph stood on his right hand: and Alaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Basiah, the sonne of Melchiah,

41 The sonne of Ethni, the sonne of Zerach, the sonne of Adaiaph,

42 The sonne of Ethan, the sonne of Zimnah, the sonne of Shimei,

43 The sonne of Izahath, the sonne of Gerthom, the sonne of Levi.

44 And their brethren the sonnes of Merari were on the left hand, even Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Hahabiah, the sonne of Amaziah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,

47 The sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Levi.

48 ¶ And their brethren the Levites were appointed unto all the service of the Tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel according to all that Moses the servant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abihua his sonne,

51 Bukki his sonne, Vzzi his sonne, Zerachiah his sonne,

52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,

53 Zadok his sonne, and Ahimaz his sonne.

54 ¶ And these are the dwelling places of them throughout their townes and castles, each of the sonnes of Aaron for the familie of the Kohathites, for the law was theirs.

55 So they gave them a Hebron in the lande of Iudah and the suburbs thereof rounde about it.

56 But the felde of the cite, and the villages thereof they gave to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gave the cities of Iudah for a refuge, even Hebron and Libna with their suburbs, and Iatir, and Ekhtemoa with her suburbs,

58 And Hilen with her suburbs, and Debir with her suburbs,

59 And Ahan and her suburbs, and Bethshemesh and her suburbs:

60 ¶ And of the tribe of Benjamin, Geba and her suburbs, and g Alemeth with her suburbs, and Anothoth with her suburbs: all the cities were thirteene cities by their families.

61 And unto the sonnes of Kohath the remnant of the familie of the tribe, even of the halfe tribe of the halfe of Manasseh, by ten cities.

which was to be  
Priest after that  
Abiathar was deposed,  
according to the  
prophecie of Eli the  
Priest,  
1 Sam. 2, 31, 35.  
b And did valiantly  
sift King Vzziah,  
who would have  
wounded the Priests  
office, Chr. 26,  
37, 18.

c That is, he was  
led into captivite  
with his father  
Seraiah the his Priest,  
2 King. 25, 18.

d Who seemeth to  
be called Izhar,  
Exod. 6, 23.  
e Num. 16, 1.

f Who is also called  
Joel. 1 Sam. 8, 2.  
g And the 33. verse of  
this chapter.

h After it was  
brought to that  
place where the  
Temple should be  
built, and was no  
more carried to and  
fro.  
i Reade Exod.  
27, 21.

\* Or, Asaph.

\* Or, Asaph.  
k Mean ng. the  
confine of Manasse  
vs. 13.

l The Levites were  
called the singers  
because they sung  
the time of the same  
sack.  
k Reade Num. 4, 49.

l Or, cities which  
were given to the  
Levites.

m They were first  
appointed, and  
prepared for  
n which was also  
called Kirjathsepher.  
Gen. 33, 14.

o That he that had  
killed a man might  
thereunto for  
succour till his case  
were tried, Deut.  
19, 1.

p Which Iothan  
called Iotam. Josh.  
15, 31, and 15, 35.

q Or, Almon, Josh.  
15, 38.

r This is, they gave  
a portion to the  
Kehubites, which  
were the remnant  
of the tribe of Levi,  
out of the half-tribe  
of Manasseh and  
out of Iaphazim  
verse 61.

62 And to the sonnes of Gerſhom according to their families out of the tribe of Iflachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteene cities.

63 Vnto the ſonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Iſrael gaue to the Leuites cities with their ſuburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which they called by their names.

66 And they of the families of the ſonnes of Kohath, had cities and their coaſts out of the tribe of Ephraim.

67 \* And they gaue vnto him cities of refuge, Shechem in mount Ephraim, and her ſuburbs, and Gezer and her ſuburbs,

68 Tokream alſo and her ſuburbs, and Bethoron with her ſuburbs,

69 And Aiſalon and her ſuburbs, and Gath-Remmon and her ſuburbs,

70 And out of the halfe tribe of Manaſſeh, by Aſher and her ſuburbs, and by Bileam and her ſuburbs, for the families of the remnant of the ſonnes of Kohath.

71 Vnto the ſonnes of I Gerſhom out of the familie of the halfe tribe of Manaſſeh, Golan in Baſhan, and her ſuburbs, and I Aſhtaroth with her ſuburbs,

72 And out of the tribe of Iſſachar. I Kedeth and her ſuburbs, Daberath and her ſuburbs,

73 I Ramoth alſo and her ſuburbs, and I Aſnem with her ſuburbs,

74 And out of the tribe of Aſher, Maſhall and her ſuburbs, and Abdon and her ſuburbs,

75 And I Hukok and her ſuburbs, and Rehob and her ſuburbs,

76 And out of the tribe of Naphtali, Kedeth in Galilee and her ſuburbs, and I Hammon and her ſuburbs, and I Kiriathaim and her ſuburbs.

77 Vnto the reſt of the children of Merari were given out of the tribe of Zebulun I Rimmon and her ſuburbs, I Tabor and her ſuburbs,

78 And on the other ſide Iordan by Iericho, euen on the Eaſtſide of Iordan, out of the tribe of Reuben, \* Bezer in the wildeerneſſe with her ſuburbs, and Iahzah with her ſuburbs.

79 And Kedemoth with her ſuburbs, and Mephaath with her ſuburbs,

80 And out of ſ tribe of Gad Ramoth in Gilead with her ſuburbs, & Mahanaïm with her ſuburbs,

81 And Heſſubon with her ſuburbs, and Iazer with her ſuburbs,

# C H A P. VII.

1 The genealogie of Iſſachar, 6 Benjamin, 13 Naphtali, 14 Manaſſeh, 20 Ephraim, 30 and Aſher.

And the ſonnes of Iſlachar were Tola and I Puaah, \* Iaſinb, and Shimron, foure.

2 And the ſonnes of Tola, Vzzi, and Rephaiah, and Ieriel, and Iſmaiah, and Iſſiam, and Sheumel, heads in the houſholdes of their fathers. Of Tola were valiant men of warre in their generations,

whoſe number was in the dayes of Dauid two and twentie thouſand, and ſixe hundred.

3 And the ſonne of Vzzi was Izaiahiah, and the ſonnes of Izaiahiah, Michael, and Obadiah, and Ioel, and Iſbiah, ſixe men all princes.

4 And with them in their generations after the houſhold of their fathers were bandes of men of warre for battell ſixe and thirrie thouſand: for they had many wines and children.

5 And their brethren among all the families of Iſſachar were valiant men of warre, reckoned in all by their genealogies foure ſcore and ſeuene thouſand.

6 ¶ The ſonnes of Benjamin were Bela, and Becher, and Iediel, three.

7 And the ſonnes of Beda, Ezbon, and Vzzi, and Vzziel, and Ierimoth, and Iry, five heads of the houſholdes of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thouſand and thirrie and foure.

8 And the ſonnes of Becher, Zemirah, and Ioſth, and Eliezer, and Elienai, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameſh; all theſe were the ſonnes of Becher.

9 And they were numbred by their genealogies according to their generations, & the chiefe of the houſes of their fathers, valiant men of warre, twenty thouſand and two hundred.

10 And the ſonnes of Iediel was Biſhan, and the ſonnes of Biſhan, Ieuth, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Thathbiſh, and Aſhidabar.

11 All theſe were ſonnes of Iediel, chiefe of the fathers, valiant men of warre, ſeueneune thouſand and two hundreth, marching in battell aray to the warre.

12 And Shupim, and Hupim were the ſonnes of Iry, but Huſim was the ſonne of I another,

13 ¶ The ſonnes of Naphtali, Iahziel, & Guni, and Iezer, and I Shallum of the ſonnes of Bilhah.

14 ¶ The ſonne of Manaſſeh was Aſtrial which ſhee bare unto him, but his concubine of Atram bare Machir the \* father of Gilead.

15 And Machir tooke to wife the ſiſter of Hupim & Shupim, and the name of their ſiſter was Maachah: And the name of the ſecond ſonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſonne, and called his name I Perſh, and the name of his brother was Shereth: and his ſonnes were Vlam and Rakem.

17 And the ſonne of Vlam was Bedan. Theſe were the ſonnes of Gilead the ſonne of Machir, the ſonne of Manaſſeh.

18 And his ſiſter Molecheth bare Iſſhod, and Abiezer, and Mahalah.

19 And the ſonnes of Shemida were Ahian, and Shechem, and Likhi, and Aſniam.

20 ¶ The ſonnes alſo of Ephraim were Shuthelah, and Bered his ſonne, and Tahath his ſonne, and his ſonne Eladah, and Tahath his ſonne.

21 And Zabad his ſonne, and Shuthelah his ſonne, and Ezer, and Elead; and the men of Gath that were borne in the land, ſlew them, becauſe they came downe to take away the ſtall.

22 Therefore Ephraim their father mourned many dayes, and his brethren came to comfort him.

23 And when hee went in to his wife, ſhee conceived, and bare him a ſonne, and hee called his name Beriakh, becauſe affliction was in his houſe.

24 And his daughter was Sherah, which built Beth-

c Meaning, the foure ſonnes, and the father.

¶ Or, Kithſim.

d called alſo Aſhbel, Gen. 46. 21. Num. 26. 38. e Which were the chiefe: for ſix theſe were leuen in all at appereth Gen. 46. 21.

¶ Or, Iſr. f Meaning, that hee was not the ſonne of Benjamin, but of Dan, Gen. 46. 23. ¶ Or, of Aſer ¶ Or, Suſſim, Gen. 46. 24. g Theſe came of Dan, and Naphtali, which were the ſonnes of Bilhah, Gen. 46. 23, 24, 25. ¶ Num. 26. 29, 30. ¶ Or, Iſſer, Num. 26. 30.

h Meaning, the ſiſter of Gilead.

i which was one of the ſix principall cities of the Philistines; ſlew the Ephraimites.

¶ Or, Kithſim.

¶ Or, Beriakh.

¶ Iſſ. 38. 25.

¶ Or, Tanah, Iſſ. 38. 25.

¶ Or, Gath, inſer.

f Who in the ſiſter

verſe is called alſo

Gerſhom.

¶ Biſſſeriah,

Iſſ. 47. 27.

¶ Or, Kiſſon, Iſſ. 51. 38.

¶ Or, Iarmah, Iſſ. 51. 38.

¶ Or, Engannim,

Iſſ. 51. 29.

¶ Or, Heliſh, Iſſ. 51. 31.

¶ Or, Ammah, Iſſ. 51. 32.

¶ Or, Kathan, Iſſ. 51. 32.

¶ Or, Iſſam,

Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.

¶ Or, Kathan, Iſſ. 51. 34.



3 To wit, of Ephraim,

Beth-horon the nether, and the vpper, and Vzzen Sheerah.

25 And Rephah *was* his <sup>1</sup> sonne, and Reseph, and Telah his sonne, and Tahan his sonne.

26 Laadan his sonne, Ammihud his sonne, Eli-shama his sonne,

27 Non his sonne, Iehoshua his sonne.

28 And their possessions and their habitations *were* Beth-el, and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also &c the villages thereof, vnto <sup>2</sup> Azzah, and the villages thereof.

\* Or, Adiah,

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israel.

\* Genes. 46. 37.

30 <sup>1</sup> \* The sonnes of Ather *were* Imnah, and Ihuah, and Ihuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber and Malchiel, which is the father of Birzaith.

32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their sister.

\* Or, Kimbal,

33 And the sonnes of Iaphlet *were* Pasach, and <sup>2</sup> Bimhal, and Ashuath: these were the children of Iaphlet.

34 And the sonnes of Shamer, Ahi, and Roh-gah, Iehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah and Imma, and Sheleph, and Amal.

36 The sonnes of Zophah, Suah, and Harne-pher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilshah, and Ichran, and Beera.

38 And the sonnes of Iether, Iephunneh, and Pipsa and Ara.

39 And the sonnes of Vlla, Harah, and Haniel, and Rizia.

40 All these were the children of Ather, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell to the number of fixe and twentie thousand men.

CHAP. VIII.

1 The sonnes of Beniamin, 33 And race of Saul.

B Beniamin also begate Bela his eldest sonne, Ashbel the second, and Aharah the third.

2 Nohah the fourth, and Rapha the fift.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abihua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and they were caried away captiues to Monahath.

7 And Naaman, and Ahiah, and Gera, he caried them away captiues: and <sup>8</sup> he begate Vzza, and Ahihud.

8 And Shaharaim begate certaine in the countrey of Moab, after hee had sent <sup>9</sup> away Hushim and Baara his wiues.

9 He begate, I say, of Hodesh his wife, Iobab and Zibia, and Mesh, and Malcham,

10 And Ieuz and Shachia, and Mirma: these were his sonnes and chiefe fathers.

11 And of Huthim he begat Ahitub and Elpaal,

12 And the sonnes of Elpaal *were* Eber, and Milham, and Shamed (which built Ono, and Lod,

and the villages thereof.)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Garh.)

14 And Ahio, Shafhak, and Ierimoth,

15 And Sebadiah, and Arad, and Adar,

16 And Michael, and Iphah, and Ioha, the sonnes of Beriah,

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

18 And Ifimerai, and Izliah, and Iobab, the sonnes of Elpaal,

19 Takim also, and Zichri, and Sabdi,

20 And Elicnai, and Zillethai, and Eliel.

21 And <sup>2</sup> Adiah, and Beraiah, and Shimrah the sonnes of Shimei,

22 And Ishpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Anrothjah,

25 Iphedeiah and Penuel the sons of Shafhak,

26 And Shamsherai, and Shehariah, and A-thaliah,

27 And Iaarefshiah, and Eliah, and Zichri, the sonnes of Ieroham.

28 These were the chiefe <sup>3</sup> fathers according to their generations, *even* princes, which dwelt in Ierusalem.

29 And at <sup>4</sup> Gibeon dwelt the father of Gibeon, and the name of his wife *was* Maachah.

30 And his eldest sonne *was* Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, *even* by their brethren.

33 And <sup>5</sup> Ner begate Kish, and Kish begate Saul, and Saul begate Ionathán, and Malchithua, and Abinadab, and <sup>6</sup> Elibaal.

34 And the sonne of Ionathán *was* <sup>7</sup> Merib-baal, and Merib-baal begate Micah.

35 And the sonnes of Micah *were* Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whose sonne *was* Raphah, and his sonne Eleasah, and his sonne Azel.

38 And Azel had fixe sonnes, whose names are these: Arikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother *were* Vlam his eldest sonne, Iehushi the second, and E-liphelet the third.

40 And the sonnes of Vlam *were* valiant men of warre which flor with the bow, and had many sonnes and nephewes, an hundred and fiftie: all these were of the sonnes of Beniamin.

CHAP. IX.

1 All Israel and Iudah numbred. 10 Of the Priests and Leuites, 11, 18 And of their offices.

T HUS all Israel were numbred by their genealogies: and behold, they are written in the booke of the Kings of Israel and of Iudah, and they were <sup>2</sup> caried away to Babel for their transgression.

2 ¶ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, *even* Israel, the Priests, the Leuites, and the Beniamin,

\* Or, Atriah,

The chiefe of the tribe of Beniamin, that dwelt in Ierusalem. \* Chap. 9. 31.

Who in the 1 Sam. 9. 2. is called Abiel. \* Hee is also named Abi-beth, 1 Sam. 2. 8. Hee is likewise called Mephibosheth, 1 Sam. 2. 6.

a Hee continueth in the description of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul,

b Meaning, the inhabitants of the citie of Geba,

c To wit, Ehud,

d After he had put away his two wiues,

a Micherio hee haile described their genealogies before they went into captiuitie, and now hee describeth their history after their returne.

b Meaning, the Gibeonites, which lived in the Temple, 1 Sam. 9. 13.

3 And in Ierusalem dwelt of the children of Iudah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the sonne of Iudah.

5 And of Shiloni, Afaiah the eldest, and his sonnes.

6 And the sonnes of Zerah, Ieuel, and their brethren fixe hundredth and ninetie.

7 And of the sonnes of Benjamin, Sallu, the sonne of Meshullam, the sonne of Hodaiah, the sonne of Hafenuah.

8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Keuel, the sonne of Ibiijah.

9 And their brethren according to their generations nine hundredth, fifty and fixe: all these were \*chiefe fathers in the households of their fathers.

10 ¶ And of the Priests, Iedaiah, and Iehoiarib, and Iachin,

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the chiefe of the house of God.

12 And Adajah the sonne of Ieroham, the sonne of Passhur, the sonne of Malchijah, and Masai, the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chiefe of the households of their fathers, a thousand seven hundredth and threescore valiant men, for the<sup>d</sup> worke of the seruice of the house of God.

14 ¶ And of the Leuites, Shemaiah the sonne of Hashtub, the sonne of Azrikam, the sonne of Hathabiah, of the sonnes of Merari.

15 And Bakbakkar, Heresh and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthan, and Berechiah the sonne of Afa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chiefe.

18 For they were porters to this time by companies of the children of Leui vnto the \* Kings gate Eastward.

19 And Shallum the sonne of Cure the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) *were* over the worke, and office to keepe the gates of the<sup>t</sup> Tabernacle: so their families *were* over the hoaste of the Lord, keeping the entrie.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord *was* with him.

21 Zechariah the sonne of Meshelmiah *was* the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundredth and twelue, which were numbered according to their genealogies by their townes. David established these, and Samuel the Seer \* in their perpetuall office.

23 So they and their children had the oversight of the gates of the house of the Lord, euen of the house of the Tabernacle by words,

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren, *which were* in their townes, came at 8 seuen dayes from time to time with them.

26 For these foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the \* chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge *was* theirs, & they caused it to be opened every morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appoynted ouer the iustruments, and ouerall the vessels of the Sanctuary, and of the \* floure, and the wine, and the oyle, and the incense, and the sweete odours.

30 And certaine of the sonnes of the Priests made oynments of sweete odours.

31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the sonnes of Kohath had the oversight of the \* shewbread to prepare it every Sabbath.

33 And these are the fingers, the chiefe fathers of the Leuites, *which dwelt* in the chambers, &c had none other charge: for they had to doe in that businesse day and night.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.

35 \* And in Gibeon dwelt ¶ the father of Gibeon, Ieiel, and the name of his wife *was* Maachah.

36 And his eldest sonne *was* Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, *euen* by their brethren.

39 And \* Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan, and Malchithua, and Abinadab and Eshbail.

40 And the sonne of Ionathan *was* Meribbail: and Meribbail begate Micah.

41 And the sonnes of Micah *were* Pithon, and Melech and Tahrea.

42 And Ahaz begate \* Iarah, and Iarah begate Alemeth, and Azmaueih, and Zimri, and Zimri begate Moza.

43 And Moza begate Binea, whose sonne *was* Rephaiah, & his sonne *was* Eleasah, and his sonne Azel.

44 And Azel had fixe sonnes, whose names are these, Azrikam, Bocheru, and Imfai, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

#### CHAP. X.

1 The battell of Saul against the Philistims, 4 In which he dieth. 6 And his sonnes also. 13 The cause of Sauls death.

T Hen \* the Philistims fought against Israel: and the men of Israel helde before the Philistims, and fell downe slaine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sonnes, and y Philistims smote Ionathan, and

8 They seemed  
wrethly, as Ench.  
4. 10.

\* Or, opening of the  
doore.

h Whereof the  
meate offering was  
made, Levit. 5. 11

\* Exod 25. 30.

i But were continually  
employed  
in singling praifes  
to God.

\* Chap. 8. 29.  
¶ Or, Abigaius.

\* 1. Sam. 14. 51.  
chap. 8. 33.

k who was also  
called Ichabod  
chap. 8. 34.

\* Or, chiefe of the  
families.

h That is, he was  
chiefe Priest.

l To serve in the  
Temple, every one  
according to his  
office.

m So called, because  
the King came into  
the Temple thereby,  
and not the  
common people.

n Their charge  
was that none  
should enter into  
those places, which  
were only appoin-  
ted for the Priests  
to minister in.

\* Or, for their  
benefit.



and Abinadab, and Malchizua the sonnes of Saul.

3 And the battell was fore against Saul, and the archers † hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw out thy sword, and thrust me thorow therewith, least these vncircumcised come and mocke at me: but his armour-bearer would not, for he was fore afraid: therefore Saul tooke the sword, and fell vpon it.

5 And when his armour-bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died, and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forsooke their cities and fled away, and the Philistims came and dwelt in them.

8 And on the morrow when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes † lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idols, and to the people.

10 And they layed vp his armour in the house of their god, and set vp his head in the house of † Dagon.

11 † When all they of Iabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the bodie of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oake in Iabesh, and fasted seued dayes.

13 So Saul died for his transgression that hee committed against the Lord, \* euen against the word of the Lord which he kept not, and in that he sought and asked counsell of a † familiar spirit.

14 And asked not of the Lord: therefore hee slew him, and turned the kingdom vnto Dauid the sonne of Ithai.

### CHAP. XI.

3 After the death of Saul Dauid is anoynted in Hebron. 5 The Iebusites rebell against Dauid, from whom he taketh the touer of Zion. 6 Ioab is made captaine. 10 His valiant men.

T HEN \* all Israel gathered themselves to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

2 And in time past, when Saul was king, thou leddest Israel out and in: and the Lord thy God said vnto thee, Thou shalt feed my people Israel, and thou shalt be captaine ouer my people Israel.

3 So came all the Elders of Israel to the King, to Hebron, and Dauid made a covenant with them in Hebron before the Lord. And they anoynted Dauid king ouer Israel, \* according to the word of the Lord, by the hand of Samuel.

4 † And Dauid and all Israel went to Ierusalem, which is Iebus, where vnto the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus said to Dauid, Thou shalt not come in hither. Neuerthelesse Dauid tooke the tower of Zion, which is the city of Dauid,

6 And Dauid sayd, \* Whosoever smiteth the Iebusites first, shalbe the chiefe and captaine. So Ioab the sonne of Zeruiah went first vp, and was captaine.

7 And Dauid dwelt in the tower: therefore they called it the cite of Dauid.

8 \* And he built the cite on euery side, from Millo euen round about: and Ioab repaired the rest of the cite.

9 And Dauid prospered and grew: forthe Lord of hostes vvas with him.

10 † \* These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdom with all Israel, to make him king ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom Dauid had, Issoborn the sonne of Hachmoni, the † chiefe among thirtie: hee lift vp his speare against three hundreth, vnto whom hee flew at one time.

12 And after him vvas Eleazar the sonne of † Dodo the Ahohite, which was one of the three valiant men.

13 He was with Dauid at Pas-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the middes of the field, and saued it, and slew the Philistims: so the Lord gaue a great victory.

15 † And three of the thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

16 And when Dauid vvas in the hold, the Philistims garison vvas at Beth-lehem.

17 And Dauid longed, and said, \* Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then these three brake thorow the hostes of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord.

19 And said, Let not my God suffer me to doe this: should I drinke the blood of these men, liues: for they haue brought it with the jeopardy of their liues: therefore he would not drinke it: these things did these three mightie men.

20 † And Abihai the brother of Ioab, he was chiefe of the three, & hee lift vp his speare against three hundreth, and slew them, and had the name among the three.

21 Among the three he was more honourable then the two, and he was their captaine: \* but he attained not vnto the first three.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done many actes, and vvas of Kazeel, hee slew two strong men of Moab, hee went downe also and slew a Lion in the middes of a pit in time of snow.

23 And hee slew an Egyptian, a man of great stature, euen five cubites long, and in the Egyptians hand vvas a speere like a weavers beame: and he went downe to him with a staffe, and plucked the speere out of the Egyptians hand, and slew him with his owne speere.

24 These things did Benaiah sonne of Iehoiada, and had the name among the three worthies.

\* 2 Sam. 5, 8.

\* 2 Sam. 5, 9.

\* 2 Sam. 5, 8.

b Meaning, the most excellent and best-charmed for his valiantnesse: some read, the cause of the princes.

\* Or, the rode.

c This also is referred to Shamamah, 2 Sam. 23, 11, which seemeth was the chiefe of these.

d That is, Eloquent and his two companions.

\* 2 Sam. 23, 15.

e Thus it, this water, for the which they ventured their blood.

\* 2 Sam. 23, 19.

\* Or, liues.

\* Or, buckler.

That is, of the  
tribe of Benjamin,  
whereof Saul was,  
and wherein were  
excellent throwers  
with slings, Judg.  
20. 16.

一



of the Levites  
which came by  
descent of Aaron,

It is the, the  
great number  
tooke Saul's  
part,

I Men of good  
experience, which  
knew at all times  
what was to be  
done,

\* Or, for themselves  
in war,  
† David and  
his army,

as so that his whole  
house were three  
hundred twenty  
and two thousand,  
two hundred  
twenty and two.  
\* Or, fight in their  
array.  
\* Or, with a good  
sway.

† The use of the  
Mischit,

a His first care was  
to restore religion,  
which had in Syria  
dayes been cot-  
rupted and ne-  
glected,

and fixe hundredth,

27 And Jehoiada was the chiefe of them of  
Aaron: and with him three thousand and seven  
hundredth.

28 And Zadok a yong man very valiant, and  
of his fathers household came two and twenty  
captaines.

29 And of the children of Benjamin the bre-  
thren of Saul three thousand: for a great part of  
them vnto that time kept the ward of the house  
of Saul.

30 And of the children of Ephraim twentie  
thousand, and eight hundredth valiant men and  
famous men in the household of their fathers.

31 And of the halfe tribe of Manasse eigh-  
teene thousand, which were appointed by name  
to come and make Dauid King.

32 And of the children of Issachar which  
were men that had vnderstanding of the times,  
to know what Israel ought to doe: the heads of  
them were two hundred, and all their brethren  
were at their commandement.

33 Of Zebulun that went out to battell, expert  
in warre, and in all instruments of warre, fiftie  
thousand \* which could fet the battell in array:  
they were not of a † double heart.

34 And of Naphtali a thousand captaines, and  
with them with shield and speare seven and thirty  
thousand,

35 And of Dan expert in battell, eight and  
twenty thousand and fixe hundredth.

36 And of Aſher that went out to the battell  
and were trained in the warres, forty thousand,

37 And of the other side of Iorden of the Reu-  
benites, and of the Gadites, and of the halfe tribe  
of Manasse with all instruments of warre to fight  
with, an hundredth and twenty thousand.

38 All these men of warre \* that could lead  
an armie, came with \* vpriht heart to Hebron  
to make Dauid king ouer all Israel: and all the  
rest of Israel was of one accord to make Dauid  
King:

39 And there they were with Dauid three  
dayes, eating and drinking: for their brethren  
had prepared for them.

40 Moreover, they that were neere them vn-  
till Issachar, and Zebulun, and Naphtali brought  
bread vp on asses, and on camels, and on mules,  
and on oxen, euen meat, flour, figges, and raisins,  
and wine and oyle, and beeties and sheepe abun-  
dantly: for there was ioy in Israel.

#### CHAP. XLII.

7 The Arke is brought againe from Kirjath-earim to  
Ierusalem. 6 Vzza dieth because he toucheth it.

And Dauid counſelled with the captaines of  
thousandes and of hundredth, and with all the  
gouernours.

2 And Dauid said to all the Congregation of  
Israel, If it seeme good to you, and that it proce-  
deth of the Lord our God, we will fend to and  
fro vnto our brethren, that are left in all the land  
of Israel (for with them are the Priests and the  
Leuites in the cities and their suburbs) that they  
may assemble themselves vnto vs,

3 And we will bring againe the Arke of our  
God to vs: for we fought not vnto it in the dayes  
of Saul.

4 And all the Congregation answered, Let  
vs doe so: for the thing seemed good in the eyes  
of all the people,

5 So Dauid gathered all Israel together  
from \* Shihor in Egypt, euen vnto the entring of  
Hamath, to bring the Arke of God from Kir-  
jath-earim.

6 And Dauid went vp and all Israel to Baal-  
lath in Kirjath-earim, that was in Iudah, to  
bring vp from thence the Arke of God the Lord  
that dwelleth betweene the Cherubims, where  
his Name is called on.

7 And they caried the Arke of God in a new  
cart out of the house of Abinadab: and Vzza and  
Ahio guided the cart.

8 And Dauid and all Israel played before  
God with all their might, both with fongs and  
with harps, and with viols, and with timbrels,  
and with cyrals, and with trumpets.

9 And when they came vnto the threshing  
floore of Chidon, Vzza put forth his hand to  
hold the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled a-  
gainst Vzza, and he smote him, because he layed  
his hand vpon the Arke: so he died there before  
God.

11 And Dauid was angry, because the Lord  
had made a breach in Vzza, and he called the  
name of that place, Perez-Vzza vnto this day.

12 And Dauid feared God that day, saying,  
How shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to  
him into the cite of Dauid, but caused it to turne  
into the house of Obed Edom the Gittite.

14 So the Arke of God remained in the house  
of Obed Edom, euen in his house three monthes:  
and the Lord blessed the house of Obed Edom,  
and all that he had.

#### CHAP. XLIIII.

1 Hiram sendeth wood and workmen to Dauid.  
4 The names of his children. 8, 14 By the counſell  
of God he goeth against the Philistims, and ouercom-  
meth them. 15 God fighteth for him.

Then \* sent Hiram the king of Tyre mes-  
sengers to Dauid, and Cedar trees, with ma-  
sons and carpenters to build him an house.

2 Therefore Dauid knew that the Lord had  
confirmed him King ouer Israel, and that his  
kingdome was lift vp on hie, because of his people  
Israel.

3 Also Dauid tooke mee wines at Ierusa-  
lem, and Dauid begate mee sonnes and daugh-  
ters.

4 And these are the names of the children  
which he had at Ierusalem, Shammua, and Sho-  
bab, Nathan and Salomon,

5 And Ithar, and Eliphaz, and Elpalet,

6 And Nogah, and Nepheg, and Taphia,

7 And Eliphaz, and Beeliada, and Eli-  
phalet.

8 But when the Philistims heard that Dauid  
was anoynted King ouer Israel, all the Philistims  
came vp to seeke Dauid. And when Dauid heard,  
he went out against them.

9 And the Philistims came, and spread their  
selues in the valley of Rephaim.

10 Then Dauid asked counſel at God, saying,  
Shall I go vp against the Philistims, and wilt thou  
deliuer them into mine hand? And the Lord said  
vnto him, Goe vp: for I will deliuer them into  
thine hand.

11 So they came vp to Baal-perazim, and Da-  
uid smote them there: and Dauid said, God hath  
diuided

\* Sam. 4. 2.  
\* Or, Nihil.

† That is, from  
Gibeah, where the  
inhabitants of Kir-  
jath-earim had  
placed it in the  
house of Abinadab.  
\* Sam. 4. 3.  
\* Or, Baal, made  
a. Sam. 6. 2.

† The sonnes of  
Abinadab.  
† That is, before  
the Arke, where  
God dwelled him-  
self: so that the  
figure is taken for  
the thing signified,  
which is common  
to all sacraments  
both in the old and  
new Testament.  
† Called also Na-  
chon, 1 Sam. 6. 6.  
† Before the Arke  
for vamping that  
which did not ap-  
pear to his o-  
ration: for this  
charge was given  
to the Priests, Num.  
4. 15. so that they all  
good intentions are  
condemned, except  
they be commanded  
by word of God.  
† Who was Leu-  
ite, and called  
Gittite, because he  
had dwelt at Gath.

\* Sam. 3. 12.  
† 2 Sam. 21.

† Because of Gods  
promise made to  
the people of Israel.

† Elpalet and No-  
gah are not men-  
tioned, 2 Sam. 5. 16.  
† So these are bare-  
men, and here they  
retire.  
\* Or, Eliphaz.

e That is, the val-  
ley of additions,  
because the ene-  
mies were disper-  
sed there like waters;

diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, Baal-perazim.

12 And there they had left their gods: and Dauid said, Let them be euen burnt with fire.

13 Againe the Philistims came and spread themselves in the valley.

14 And when Dauid asked againe counsell at God, God said to him, Thou shalt not goe vp after them, but turne away from them, that thou mayest come vpon them ouer against the mulberry trees.

15 And when thou hearest the noyse of one going in the tops of the mulberry trees, then goe out to battell: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands: and the Lord brought the feare of him vpon all nations.

### CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Levites. 16 The fingers are chosen out among them. 25 They bring againe the Arke with ioy. 19 Dauid dancing before it, is despised of his wiue Michal.

AND Dauid made him houses in the citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, \* None ought to cary the Arke of God, but the Levites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 And Dauid gathered all Israel together to Ierusalem to bring vp the Arke of the Lord vnto his place, which he had ordained for it.

4 And Dauid assembled the sonnes of Aaron, and the Levites,

5 Of the sonnes of Kohath, Vriell the chiefe, and his \* brethren sixscore,

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundred and twentie.

7 Of the sonnes of Gershon, Ioel the chiefe, and his brethren an hundred and thirrie.

8 Of the sonnes of Elizaphan, Shemaiah the chiefe, and his brethren two hundred.

9 Of the sonnes of Hebron, Eliel the chiefe, and his brethren fourscore.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundred and twelue.

11 And Dauid called Zadock and Abiathar the Priest, and of the Levites, Vriell, Asaiah and Ioel, Shemaiah and Eliel, and Amminadab.

12 And he said vnto them, Yee are the chiefe fathers of the Levites: \* sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

13 For \* because ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after due order.

14 So the Priest and the Levites sanctified themselves to bring vp the Arke of the Lord God of Israel.

15 And the sonnes of the Levites bare the Arke of God vpon their shoulders with the barres as Moles had commanded, \* according to the word of the Lord.

16 And Dauid spake to the chiefe of the Levites, that they should appoint certaine of their brethren to sing with Instruments of musike, with viols and harpes, and cymbals; that they might make a found, and lift vp their voyce with ioy.

17 So the Levites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kubaiah,

18 And with them their brethren in the second degree, Zechariah, Ben, and Iazziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, and Maaseiah, and Matithiah, and Elipheleh, and Mikneah, and Obad Edom, and Ieiel the porters.

19 So Heman, Asaph, and Ethan, were fingers to make a found with cymbals of brasse,

20 And Zechariah, and Azziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maaseiah, and Benaiah, with viols on Alamoth,

21 And Matithiah, and Elipheleh, and Mikneah, and Obad Edom, and Ieiel, and Azaziah, with harpes vpon Sheminithe Ienazeah.

22 But Chenaniah the chiefe of the Levites had the charge, bearing y burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanaah were porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Nathaniel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blowe with trumpets before the Arke of God, and Obad Edom, and Ieiah were porters for the Arke.

25 So Dauid and the Elders of Israel and the captains of thousands went to bring vp the Arke of the Couenant of the Lord from the house of Obad Edom with ioy.

26 And because that God helped the Levites that bare the Arke of the Couenant of the Lord, they offered \* seuen bullockes and seuen rammes.

27 And Dauid had on him a linnen garment, as all the Levites that bare the Arke, and the fingers, and Chenaniah that had the chiefe charge of the fingers; and vpon Dauid was a linnen Ephod.

28 Thus all Israel brought vp the Arke of the Lords couenant with shouting, and found of cornet, and with trumpets, and with cymbals, making a found with viols and with harps.

29 And when the Arke of the couenant of the Lord came into the citie of Dauid, Michal the daughter of Saul looked out a window, and saw king Dauid dancing and playing, and \* free despised him in her heart.

### CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordeineth Asaph and his brethren to minister before the Lord. 8 He appointeth a notable Psalm to be sung in praise of the Lord.

SO \* they brought in the Arke of God, and set it in the midst of the Tabernacle that Dauid had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offering the burnt offering and the peace offerings, he blessed the people in the Name of the Lord,

\* These instruments and other ceremonies, which they observed, were instructions of their conscience, which continued to the coming of Christ.

h which were instructiour in signifi-

i This was an instrument of musike, or a certaine tune, wherewith they accustomed to sing Psalms. Which was the right tune, once the which he chose was most excellent and charge.

k To wit, to appoint Psalms, and songs to them that sing.

m With Berechiah and Elkanaah, vers. 23.

\* 1 Sam. 6. 12.

n That is, gave them strength to execute their office.

o Besides the bullocke and the firc beasts which Dauid offered at every first pace. 1 Sam. 6. 13.

p Reides 2 Sam. 6. 14.

q It was so called because it put the Israelites in remembrance of the Lords couenant made with them. 1 Sam. 6. 16.

r 2 Sam. 6. 17.

s Hee called vpon the Name of God, desiring him to prosper the people, and give good successe to their beginning.

a 7 His was in the place of the citie, called Zion,

2 Sam. 5. 7. 9.

\* Num. 4. 2. 6.

b From the house of Obad Edom,

2 Sam. 6. 10. 12.

\* Or, Musicians.

c Who was the sonne of Vriell, the fourth sonne of Kohath, 1. 22. and Num. 3. 30.

d The third sonne of Kohath, Exod. 6. 18.

e Prepare your selues and be pure, abstaine from all things whereby ye might be polluted, and so not able to come to the Tabernacle.

\* Chap. 13. 10.

f According as he hath appointed in the Law.

g Exod. 25. 24. 15.





\* Or, gotten thee fame,

h Make them sure that they shall not remeemce

† *For fear of*  
i *Or, on fumes*

§ Will give thee Great posteritie,

k That it, vnto the coming of Christ: for then these figures should erise. i Which was Saul.

m Hee went into the tent where the Ark was, knowing what we ought to doe when we receiue any benefits of the Lord.

\* Or, remeined, a Meaning, to this kindly relate.

o Thou hast promised a Kingdom to me, and my posteritie, and that Christ shall protect of me.

p Freely and according to the purpose of thy will, without any deserving.

q That is, he sheweth himselfe indubd to be their God, by deliuering them from dangert, and relieuing them. s Thon hast declared vnto me by Nathan the Prophet. † *For thou friend.* ‡ And canst not breake promise,

8 And I haue bene with thee whichefoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and \* haue made thee a name, like the name of the great men that are in the earth.

9 (Alfo I will appoint a place for my people Israel, and will plant it, that they may dwell in their place, and moue no more: neither shall the † wicked people \* vex thee any more, as at the beginning,

10 And since the time that I commanded Iudges oner my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will <sup>h</sup> build thee an house.

11 And when thy dayes shall be fulfilled to go with thy fathers, then will I raise vp thy feede after thee, which shall be of thy sonnes, and will stablish his kingdom.

12 He shall build me an house, and I will stablish his throne for <sup>k</sup> euer.

13 I will be his father, and hee shall by my sonne, and I will not take my mercy away from him, as I tooke it from him that was before <sup>l</sup> thee.

14 But I will establish him in mine house, and in mine kingdom for euer, and his throne shall be stablished for euer,

15 According to all these words, and according to all this vision. So Nathan spake to Dauid.

16 † And Dauid the king <sup>m</sup> went in and \* late before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me <sup>n</sup> hitherto?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of <sup>o</sup> his degree, O Lord God.

18 What can Dauid *desire* moore of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine <sup>p</sup> heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither *is there* any God besides thee, according to all that wee haue heard with our eares.

21 Moreouer what one nation in the earth *is* like thy people Israel, whose God went to redeem them *to be* his people, and to make thy selfe a Name, *and to doe* great and terrible things by casting out Nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant, and concerning his house, be confirmed for euer, and doe as thou hast said,

24 And let thy Name be stable and magnified for euer, that it may be said, The Lord of hostes, God of Israel, *is* the God of Israel, and let the house of Dauid thy seruant be established before thee.

25 For thou, O my God, hast <sup>q</sup> reuealed vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath <sup>r</sup> bene bold to pray before thee.

26 Therefore now Lord (for thou art <sup>s</sup> God, and hast spoken this goodnesse vnto thy seruant,)

27 Now therefore, it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

# C H A P. XVIII.

1 The battell of Dauid against the Philistims, 2 And against Moab. 3 Zebah, 5 Aram, 12 And Edom. **A**Nd after this, Dauid smote the Philistims, and subdued them, and tooke Gath, and the villages thereof out of the hand of the Philistims,

2 And he smote Moab, and the Moabites became Dauids seruants, and <sup>h</sup> brought gifts.

3 † And Dauid smote \* Hadazer King of Zobah vnto Hamath, as hee went to stablish his border by the riner <sup>i</sup> Perath.

4 And Dauid tooke from him a thousand charrets, and seven thousand horsemen, and twentie thousand footemen, and <sup>k</sup> destroyed all the charrets, but hee reuered of them an hundred charrets.

5 † Then came the Aramies of Damascus to succour Hadazer king of Zobah, but Dauid slew of the Aramites two and twentie thousand.

6 And Dauid put <sup>l</sup> a garison in Aram of \* Damascus, and the Aramites became Dauids seruants, and brought gifts: and the Lord <sup>m</sup> preferred Dauid wherfoeuer he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadazer, and brought them to Ierusalem.

8 And from <sup>n</sup> Tibhath, and from Chun (cities of Hadazer) brought Dauid exceeding much brasse, wherewith Salomon made the brasen \* Sea, and the pillars and the vessels of brasse.

9 † Then Tou king of Hamath heard how Dauid had smitten all the host of Hadazer king of Zobah:

10 Therefore he sent <sup>o</sup> Hadoram his sonne to king Dauid, to salute him, and to reioyce with him, because hee had fought against Hadazer, and beaten him (for Tou had warre with Hadazer) *who brought* all vessels of golde and silver and brasse.

11 And king Dauid did dedicate them vnto the Lord, with the silver and gold that he brought from all the nations, from <sup>p</sup> Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 † And Abihai the sonne of Zeruiah smote of Edom in the salt valley <sup>q</sup> eightene thousand.

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lord preferred Dauid wherfoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud Recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and \* Shausai the Scribe,

17 \* And Beniah the sonne of Iehoiada was ouer the <sup>r</sup> Cherethites and the Pelethites: and the sonnes of Dauid were chiefe about the King.

# C H A P. XIX.

4 Hanun King of the children of Ammon doeth great injuries to the seruants of Dauid. 6 Hee prepareth an armie against Dauid, 15 and is overcome.

**A**FTER this also \* Nahath the king of the children of Ammon died, and his sonne reigned in his stead,

which 1 Sam. 8. 2 is called the bridle of bondage, because it was a strong towne, and kept the country round about in subjection. Or, payed tribute. Or, Haddazer. \* Or, Euphrates.

\* 2 Sam. 8. 4

\* Or, Damascus. Which, in all things that he enterpriseth.

\* Which 2 Sam. 8. 6 are called Btrah, and Beerothai. \* 1 KING. 7. 23. IEREM. 23. 20.

d Called also Iotam, 9 Sam. 8. 10.

e Because the Edomites and the Syrians joynd their power together, it is said 2 Sam. 8. 12. that the Aramites were spoiled. f Which is understood that Iobab slew twelue thousand, as it is the title of the threethree Phil and Abihai the sonne

\* Or, Seals. g Rode 3, 5 Sam. 8. 18.

\* 1. SAM. 10. 6.



a Because Nahab  
described Dauid and  
his company, when  
Saul p<sup>r</sup>secuted him  
he would now  
show pleasure to his  
sonne for the same.

b That the malice  
of euill interprete  
the purpose of the  
godly in the world  
sente.

c They shamed off  
the hille of their  
beards, 2 Sam. 10  
d To put them to  
shame and villenie,  
whiche the am-  
bassadors ought  
to haue done ho-  
noured: and because  
the lewes vied to  
weare lide garments  
and beards, they  
thus dishonoured  
them, to make them  
odious to others.  
e Or, had made  
them fluse to be  
abashed of Dauid.  
f 2 Sam 10 6. 8.  
g Which were fine  
in all.  
h Which was a cite  
of the tribe of  
Reuben beyond  
Iordan,

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nahab, because his father shewed kindnesse vnto mee. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun, to comfort him.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that Dauid doeth honour thy father, that hee hath sent comforters vnto thee? Are not his seruants come to thee to search, to seeke and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and shaued them, and cut off their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certaine and tolde Dauid concerning the men: and hee sent to meet them (for the men were exceedingly abashed) and the King said, Tarie at Iericho, vntill your beards be grown: then returne.

6 ¶ When the children of Ammon sawe that they starke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer, to hire them charets and horsemen out of Aram Naharaim, and out of Aram Maachah, and out of Zobah.

7 And they hired them two and thirtie thousand charets, and the king of Maachah and his people, which came and pitched before Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battell.

8 ¶ And when Dauid heard it, hee sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the kings that were come, were by themselves in the field.

10 When Ioab sawe that the front of the battell was against him before and behind, then hee chose out of all the choise of Israel, and set himselfe in aray to meete the Aramites.

11 And the rest of the people hee deliuered vnto the hand of Abihai his brother, and they put themselves in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abihai his brother, and entered into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers, and caused the Aramites to come forth that were beyond the riuer: and Shophach the captaine of the hoste of Hadarezer went before them.

17 And when it was shewed Dauid, hee gathered all Israel, and went ouer Iordan, and came vnto them, and put himselfe in aray against them: And when Dauid had put himselfe in battell aray to meet the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Da-

uid destroyed of the Aramites<sup>1</sup> euen thousand charets, and fourtie thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer sawe that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

## CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise ouercome with their giants.

¶ And \* when the yeere was expired, in the time that kings go out to warre, Ioab caried out the strength of the army, and destroyed the countrey of the children of Ammon, and came and besieged<sup>a</sup> R. bich (but Dauid taried at Ierusalem) and Ioab smote Rabbah, and destroyed it.

2 \* Then Dauid tooke the crowne of their king, from off his head, and found it the weight of a talent of golde, with precious stones in it: and it was set on Dauids head, and hee brought away the spoyle of the citie exceeding much.

3 And hee caried away the people that were in it, and cut them with lawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid &c. al the people came againe to Ierusalem.

4 ¶ And after this also there arose warre at \* Gezer with the Philistims: then Sibbechai the Hushathite slew \* Sippai of the children of \* Haraphah, and they were subdued.

5 And there was yet another battell with the Philistims: and Elhanan the sonne of Iair slewe \* Lahmi, the brother of Goliath the Gittite, whose speere staffe was like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by afixes, euen foure and twenty, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Jehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

## CHAP. XXI.

1 Dauid causeth the people to be numbred. 14 And there death sentie thousand men of the Pefisence.

¶ And Satan stood vp against Israel, and provoked Dauid to number Israel.

2 Therefore Dauid said to Ioab, and to the ruiers of the people, Goe, and number Israel from Beerseba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioab answered, The Lord increase his people an hundredth times so many as they be, O my lord the king: are they not all my lords seruants: wherefore doth my lord require this thing? why should he be a cause of trepasse to Israel?

4 Neuerthelesse, the kings word preuailed against Ioab. And Ioab departed and went thorow all Israel, and returned to Ierusalem.

5 And Ioab gaue the number and summe of the people vnto Dauid: and all Israel were 4 euen hundredth thousand men that drew sword: and Iudah was 4 foure hundredth and sentencie

For this plate,  
read 7 Sam. 10, 18

\* 2 Sam. 17, 14

a Which was the  
chiefe citie of the  
Ammonites.  
\* 2 Sam. 11 19. 30

b Which mounteth  
about the value of  
fene thousand and  
fifty crownes,  
which is about  
thirtie pound  
weight.

\* 1 Sam. 17, 18.

c Or, Goliath, a Sam.  
21, 18.

d Or, Sippai.  
e Or, Elhanan,  
or, the giant.

\* 2 Sam. 21, 19.

d Meaning, that he  
had a spear on  
hands and feet.

a He tempted Da-  
uid, in setting be-  
fore his eyes  
the number of his  
people and glory,  
to ride a Sam.  
14, 1.

b That is, from  
South to North.

c It was a thing in-  
different and vni-  
to number the peo-  
ple, but because he  
did it of ambition  
or pride, and  
though his strength  
God in his people,  
God punished him  
d Ioab partly for  
greed, and partly  
for being deluded.  
e In  
by counting the  
thousand.

g He declared that  
where the cause is  
right, the courage  
cannot be valiant,  
and that in good  
causes men ought to  
be courageous, and  
be committ the iussell  
to God.

h That is, Ephra-  
im.

through negl-gence, gathered not the whole summe as hee  
Samuel is mentioned of thine thousand more: which was euen  
some of the Beniamites which were mixed with Iudah, as is  
here the thiele and princes are less euen.

thousand men that drew sword.

6 But the Levites and Benjamin counted hee not among them: for the Kings word was abominable to Iobab.

7 And God was displeased with this thing: therefore he smote Israel.

8 Then David said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remove the iniquitie of thy servant: for I haue done very foolishly,

9 And the Lord spake vnto Gad Dauids \* Seer, saying,

10 Goe and tell David, saying, Thus sayth the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So Gad came to David and said vnto him, Thus saith the Lord, Take to thee

12 Either three yeeres famine, or three moeths to be destroyed before thine aduersaries, and the sword of thine enemies \* to take thee, or else the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy throughout all the coasts of Israel: now therefore aduise thee, what word I shall bring againe to him that sent me,

13 And David said vnto Gad, I am in a wonderfull feare, let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man,

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 And God sent the Angel into Ierusalem to destroy it, and as he was destroying, the Lord behelde, and he repented of the euill, and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of \* Ornan the Jebusite.

16 And David lift vp his eyes, and sawe the Angel of the Lord stand betweene the earth and the heauen, with his sword drawn in his hande and stretched out toward Ierusalem. Then David and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And David said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe, what haue they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on thy people for their destruction.

18 I Then the Angel of the Lord commanded Gad to say to David, that David should goe vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Jebusite.

19 So David went vp according to the saying of Gad, which hee had spoken in the name of the Lord.

20 And Ornan turned about and saw the Angel, and his foure sonnes that were with him, hid themselves, and Ornan threshed wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing floore, and bowed himselfe to David with his face to the ground.

22 And David said to Ornan, Giue mee the place of thy threshing floore, that I may builde an altar therein vnto the Lord: giue it mee for sufficient moneie, that the plague may be stayed from the people.

23 Then Ornan said vnto David, Take it to

thee, and let my lord the king doe that which seemeth him good: loe, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I giue it all.

24 And King David said to Ornan, Not so: but I will buy it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without coit.

25 So David gaue to Ornan for that place six hundred shekels of gold by weight.

26 And David built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and hee answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put vp his sworde againe into his sheath.

28 At that time when David saw that the Lord had hebd him in the threshing floore of Ornan the Jebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wilderness, and the altar of burnt offering were at that season in the high place at Gibeon.

30 And David could not goe before it to aske counsell at God: for hee was afraid of the sword of the Angel of the Lord.)

## CHAP. XXII.

2 David prepareth things necessary for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lord, vnto which thing hee himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

And David said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And David commanded to gather together the strangers that were in the land of Israel, and hee set masons to hew and polish stones to build the house of God.

3 David also prepared much yron for the nailes of the doores and of the gates, and for the ioyninges, and abundance of brasie passing weight,

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to David.

5 And David said, Salomon my sonne is yong and tender, and we must build an house for the Lord, magnificall, excellent and of great fame and diguities throughout all countreys: I will therefore now prepare for him. So David prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And David said to Salomon, \* My sonne, I purposed with my selfe to build an house to the Name of the Lord my God,

8 But the word of the Lord came to mee, saying, \* Thou hast shed much blood, &c. hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Behold, a sonne is borne to thee, which shall be a man of rest, for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes,

That is, as much as it is worth: for having enough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had bene the least not acceptable to God.

Reads a Sam. he. he. God declareth that he heard his request in that he sent downe fire from heauen: for all they might vnto the sacrifice, but of that which was refused still vpon the altar. Leuit. 6. 13, and came downe from heauen, Leuit. 9. 24 as appeareth by the punishment of Nadab and Abihu, Leuit. 10. 1.

That is, the place wherein hee will be worshipped.

Meaning, employing men of other nations which dwell among the Iewes. To wit, which weighed little the heile of gold, 1 Chron. 2. 9.

\* 2 Sam. 7. 13

\* Chap. 13. 3. This declareth how greatly God detested the shedding of blood, seeing David for this cause it sayd to build the Temple of the Lord, albeit hee enterprised no warre, but by Gods commandment and againe his enemies.

\* Or, Prophets,

\* Or, smiteth thee

\* Reads a Sam. 14.

When God draweth backe his plagues, hee seemeth to repent, reads Gen. 6. 6. Or, As a man

Thus hee both draweth a repentance and a fatherly care toward his people, which deserveth God to punish them, and to punish him and his,

If man hide himselfe at the sight of an Angel which is a creature, how much lesse is a sinner able to appeare before the face of God? Thus hee did by the commandment of God, 1 Pet. 3. 12. for else it had bene abominable, except hee had ascribed Gods word, as we do.



2 Sam. 7. 13.  
1. king. 5. 5.

3 Hee sheweth  
that there can be  
no prosperitie, but  
when the Lord is  
with vs.  
4 These are onely  
the means whereby  
kings gouerne their  
subjects aright,  
and whereby the  
Realmes doe prosper  
and flourish.

5 For Dauid was  
pious in respect of  
Salomon.

6 Or, masters and  
workmen.

7 That is, goe  
about it quickly.

8 The nations  
round about.

9 For as he knew  
that God would  
plunge them, and  
not prosper their  
labours, except they  
sought with all  
their heart to set  
forth his glory.

10 \* He shall build an house for my Name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdome vpon Israel for ever.

11 Now therefore my sonne, the Lord shall be with thee, and I will direct thee prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

12 Onely the Lord give thee wisdom and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Law of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes & the iudgements, which the Lord commanded Moises for Israel: be strong and of good courage: feare not, neither be afraid.

14 For behold, according to my sonnerie haue I prepared for the house of the Lord hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and of iron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest provide more thereto.

15 Moreover thou shalt workmen with thee enough, \* hewers of stone, and workmen for timber, and all men expert in every worke.

16 Of gold, of silver, and of brass, and of iron there is no number: \* Vp therefore, and be doing, and the Lord will be with thee;

17 And also he commanded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on every side? for he hath giuen the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now set \* your hearts and your soules to seeke the Lord your God, and arise, and build the Sanctuary of the Lord God, to bring the Arke of the Couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

# CHAP. XXIII.

1 Dauid being old, ordeineth Salomon King. 3 Hee causeth the Leuites to be numbered, 4 and assigneth them to their offices. 13 Aaron and his sonnes are for the high Priest. 14 The sonnes of Moises.

S O when Dauid was old and full of dayes, \* he made Salomon his sonne King ouer Israel.

2 And he gathered together all the princes of Israel with the Priests and the Leuites.

3 And the Leuites were numbered from the age of thirtie yeere and above, and their number according to their summe was eight and thirtie thousand men.

4 Of these foure and twentie thousand were set to \* aduance the worke of the house of the Lord, and fixe thousand were ouer-seers and iudges.

5 And foure thousand were porters, and foure thousand prayed the Lord with instruments which the Lord made to prayse the Lord.

6 \* So Dauid diuided offices vnto them, to wit, to the sonnes of Levi, to \* Gershon, Kohath, and Merari.

7 Of the Gershonites were \* Laadan & Shimei.

8 The sonnes of Laadan, the chiefe was Iehiel, and Ietham and Ioel, three.

9 The sonnes of Shimei, Shelomith, and Hazziel, and Haram, three; these were the chiefe fathers of Laadan.

10 Also the sonnes Shimei were Ishath, Zilna, Ieuth, and Beriah; these foure were the sonnes of Shimei.

11 And Ishath was the chiefe, and \* Zizah the second, but Ieuth and Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron, and Vzziel, foure.

13 \* The sonnes of Amram, Aaron and Moises: and Aaron was separated to \* sanctifie the most holy place, he and his sonnes for ever to burn incense before the Lord, to minister to him, and to blesse in his Name for ever.

14 ¶ Moises also the man of God and his children were named with the tribe of Levi.

15 The sonnes of Moises were Gershom, and Eliezer.

16 Of the sonnes of \* Gershom was Shebuel the chiefe,

17 And the sonne of Eliezer was Rehabiah the chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar was Shelomith the chiefe,

19 The sonnes of Hebron were Ieriah the first, Amariah the second, Iahziel the third, and Iekaniham the fourth.

20 The sonnes of Vzziel were Michah the first, and Ishaiah the second.

21 ¶ The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, and their brethren the sonnes of Kish tooke them.

23 The sonns of Mushi were Mahli, and Eder, and Ieremoth, three.

24 These were the sonnes of Levi according to the house of their fathers, euen the chiefe fathers according to their offices, according to the number of names, and their summe that did the worke for the seruice of the house of the Lord from the age of twentie yeeres and above.

25 For Dauid said, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for ever.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, the Leuites were numbered from twentie yeere and above,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, and in the purifying of all holy things, and in the worke of the seruice of the house of God.

29 Both for the shewbread, and for the fine flour, for the meate offering, and for the vneleavened cakes, and for the fried things, and for that which was roasted, and for all meales and cise,

30 And for to stand euery morning, to give thanks and to praise the Lord, & likewise at euen,

31 And to offer all burnt offerings vnto the Lord in the Sabbaths, in the monthes, and at the appointed times, according to the number and according to their custome, continually before the Lord;

32 And that they should keepe the charge of the Tabernacle of Congregation, & the charge of the holy place, and the charge of the sonnes of

\* Or, Zilna.

\* Exod 1. 1, and 6. 10

Exod 3. 2. 5.

That is, to sanctifie the most holy place, and to minister the holy things.

b They were but of the order of the Leuites, and not of the Priests as Aaron's sonnes.

\* Exod 1. 22, and 18. 3.

c The Scripture vlieth to call chiefe of the tribe, although he be alone, and there be none borne after.

Math. 2. 23.

d Meaning, they coult.

e Dauid did chiefe the Leuites twise, first at the age of thirtie, as wrote 2. Chron. 26. 1. and at 20 at the necessity of the office.

f He did requite at the beginning the things they had no charge in the Temple, before they were lowe and weary yeere old, and had none after fifty.

Numb. 4. 3.

g In waiting and cleansing all the holy vessels.

2. 1. King. 7. 30.

3 Or, to haue care of.

4 Ebr. I made, meaning Dauid.

5 Chap. 6. 1.

6 Exod. 6. 17.

7 Or, Libani, Chap. 6. 17.

of Aaron their brethren in the service of the house of the Lord.

# CHAP. XXIV.

David assigneth offices to the sons of Aaron.

These are also the divisions of the sons of Aaron: The sons of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the Priests' office.

And David distributed them, even Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar according to their offices in their ministrations.

And there were found moe of the sons of Eleazar by the number of men, then of the sons of Ithamar, and they divided them, to wit, among the sons of Eleazar, sixteen heads, according to the household of their fathers, and among the sons of Ithamar, according to the household of their fathers, eight.

Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary and the rulers of the house of God were of the sons of Eleazar, and of the sons of Ithamar.

And Shemaiah the son of Nethaneel the Scribe of the Levites, wrote them before the king and the princes, and Zadok the Priest, and Ahimelech the son of Abiathar, and before the chief fathers of the Priests and of the Levites, one family being referred for Eleazar, & another referred for Ithamar.

And the first lot fell to Ichoiariab, and the second to Iedaiah.

The third to Harim, the fourth to Seorim,

The fifth to Malchijah, the sixth to Mijamin,

The seventh to Hakkoz, the eighth to Abijah,

The ninth to Ieshua, the tenth to Shecaniah.

The eleventh to Eliahish, the twelfth to Iakim,

The thirteenth to Huppa, the fourteenth to Ieshbeab,

The fifteenth to Bilgah, the sixteenth to Immer,

The seventeenth to Hezir, the eighteenth to Hapizzzer,

The nineteenth to Pethahiah, the twentieth to Iehzekel,

The one and twentieth to Iachin, the two and twentieth to Gamul,

The three and twentieth to Deliah, the four and twentieth to Maaziah.

These were their orders according to their offices, when they entered into the house of the Lord according to their custom under the hand of Aaron their father, as the Lord God of Israel had commanded him.

And of the sons of Levi that remained of the sons of Aram, was Shubael, of the sons of Shubael, Jedaiab.

Of Rehabiah, even of the sons of Rehabiah, the first Ishijah,

Of Izhari, Shelomoth, of the sons of Shelomoth, Iahath,

And his sons, Ieriah the first, Amariah the second, Iahziel the third, and Iekameam the fourth,

The son of Vzziel was Michah, the son

of Michah was Shamir,

The brother of Michah was Ishijah, the son of Ishijah, Zechariah,

The son of Merari, of Mahli, and Mushi, the son of Iazijah was Beno,

The son of Merari, of Iahaziah was Beno, and Shoham, and Zaccur and Ibri.

Of Mahli came Eleazar, which had no sons.

Of Kish: the son of Kish was Ierahmeel,

And the son of Mushi was M-shil, and Eder, and Jerimoth: these were the sons of the Levites after he household of their fathers.

And these also cast lots with their brethren the sons of Aaron before King David, and Zadok and Ahimelech and the chief fathers of the Priests, and of the Levites, and the chief of the families against their younger brethren.

# CHAP. XXV.

The fingers are appointed, with their places and lots. So David and the captains of the army separated for the ministrations the sons of Asaph, and Heman, and Jeduthun, who should sing prophecies with harps, with viols, and with cymbals, and their number was even of the men for the office of their ministrations, to wit,

Of the sons of Asaph, Zaccur, and Ioseph, and Nethaniah, and Asharelai the son of Asaph were under the hand of Asaph, which sang prophecies by the commission of the King.

Of Jeduthun, the sons of Jeduthun, Gedaliah, and Zeri, and Ieshaiab, Aithabiah and Matithiah, six, under the hands of their father: Jeduthun sang prophecies with an harp, for to give thanks and to praise the Lord.

Of Heman, the sons of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliabab, Giddaltay, and Romameizer, Iothbekathah, Mallothi, Hothir, and Mahazioth.

All these were the sons of Heman, the Kings' Seer in the words of God to lift up the name: and God gave to Heman fourteen sons and three daughters.

All these were under the hand of their father, singing in the house of the Lord with cymbals, viols and harps, for the service of the house of God, and Asaph, and Jeduthun, and Heman were at the Kings' commandment.

So was their number with their brethren that were instructed in the songs of the Lord, even of all that were cunning, two hundredth fourscore and eight.

And they cast lots, a charge against a charge, as well small as great, the cunning man as the scholar.

And the first lot fell to Ioseph, which was of Asaph, the second, to Gedaliah, who with his brethren and his sons were twelve.

The third, to Zaccur, he, his sons and his brethren were twelve.

The fourth, to Izri, he, his sons and his brethren were twelve.

The fifth, to Nethaniah, he, his sons and his brethren were twelve.

The sixth, to Bukkiah, he, his sons and his brethren were twelve.

The seventh, to Iesharelai, he, his sons and his brethren were twelve.

The eighth, to Ieshaiab, he, his sons and his brethren were twelve.

\* Louis, to 4.6. nombr. 1.4. and 20.60.

\* Whether their fathers yet lived.

\* Or, vngins.

\* Eder, inde.

\* This lot was ordained to take away all occasion of envie or grudging of one against another. c Zacharie the father of Iohn Baptist was of this course of lot of Abia, Luke 1.5.

\* By the dignity that God gave to Aaron.

\* Which was also the son of Mushi.

\* That is, every one had that dignity, which fell unto him by lot.

\* The fingers were divided into 24. courses, so that every course or order contained twelve, and in all there were 288. as verse 7.

\* Eder, bands.

\* Whereof one is not here numbered. c Meaning, Psalms and songs to praise God.

\* Or, Prophet. \* Or, power, meaning of the king.

\* Or, government.

\* Eder, bands.

\* Who should be in every company and course.

\* Without respect to age or cunning: f So that he served in the first turn, and the rest every one at his turn followed orderly.

\* Or, the Zorist.



- 16 The ninth to Mattaniah, *he*, his sonnes and his brethren twelue.
- 17 The tenth to Shimei, *he*, his sonnes and his brethren twelue.
- 18 The eleuenth to Azareel, *he*, his sonnes and his brethren twelue.
- 19 The twelfth to Ashabiah, *he*, his sonnes and his brethren twelue.
- 20 The thirteenth to Shubael, *he*, his sonnes and his brethren twelue.
- 21 The fourteenth to Mattithiah, *he*, his sonnes and his brethren twelue.
- 22 The fifteenth to Ierimoth, *he*, his sonnes and his brethren twelue.
- 23 The sixteenth to Hananiah, *he*, his sonnes and his brethren twelue.
- 24 The seuenteenth to Ioshebekiah, *he*, his sonnes and his brethren twelue.
- 25 The eighteenth to Hanani, *he*, his sonnes and his brethren twelue.
- 26 The nineteenth to Mallothi, *he*, his sonnes and his brethren twelue.
- 27 The twentieth to Eliathah, *he*, his sonnes and his brethren twelue.
- 28 The one and twentieth to Hothir, *he*, his sonnes and his brethren twelue.
- 29 The two and twentieth to Giddalti, *he*, his sonnes and his brethren twelue.
- 30 The three and twentieth to Mahazioth, *he*, his sonnes and his brethren twelue.
- 31 The foure and twentieth, to Romanti-ezer, *he*, his sonnes and his brethren twelue.

## CHAP. XXVI.

<sup>a</sup> The porters of the Temple are ordained, every man to the gate, which he should keep, <sup>20</sup> and ouer the treasure.

**C** Concerning the divisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of <sup>a</sup> Aloth.

2 And the sonnes of Meshelemiah, Zechariah the eldest, Iedaiel the second, Zebadiah the third, Iachmiel the fourth,

3 Elam the fift, Iehohanan the sixt, and Eliehoenai the seuenth.

4 And the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, and Nethaneel the fift,

5 Ammiel the sixt, Issachar the seuenth, Pesh-thai the eight: for God had <sup>b</sup> blessed him.

6 And to Shemaiah his sonne were sonnes borne that ruled in the house of their father, for they were men of might.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad, and his brethren, strong men: Elihu also, and Shemachiah.

8 All these were of the sonnes of Obed Edom, they and their sonnes and their brethren mighty and strong to serue, *euen* threecore and two of Obed Edom.

9 And of Meshelemiah sonnes and brethren, eightene mighty men.

10 And of Hofah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe.)

11 Helkiah the second, Tebaliah the third, and Zechariah the fourth: all the sonnes and the brethren of Hofah were thirteene.

12 Of these were the divisions of the porters, of the chiefe men, *hauing* the charge against their brethren, to serue in the house of the Lord.

13 And they cast lottes both small and great,

for the house of their fathers, for euery gate.

14 And the lot on the Eastside fell to <sup>a</sup> Shela-miah: then they cast lots for Zechariah his sonne a wife counsellor, and his lot came out Northward:

15 To Obed Edom Southward, and to his sonnes the house of <sup>a</sup> Aluppin:

16 To Shuppim and to Hofah Westward with the gate of Shallecheth by the paved streete that goeth vpward, ward ouer against ward.

17 Eastward were fixe Lewites, and Northward foure a day, and Southward foure a day, and toward Aluppin two and two.

18 In <sup>a</sup> Parbar toward the West were foure by the paved streete, and two in Parbar.

19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.

20 And of the Lewites, Ashiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershamites descending of Laadan, the chiefe fathers of Laadan were Gershummi and Iehieli.

22 The sonnes of Iehieli were Zethan and Ioel his brother, appointed ouer the treasures of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Hebronites, and of the Ozielites.

24 And Shebuel the sonne of Gershom, the sonne of Moses, a ruler ouer the treasures.

25 And of his brethren which came of Eliezer, was Reliabiah his sonne, and Iechiah his sonne, and Ioram his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which David the king, and the chiefe fathers, the capitaines ouer thousands, and hundreds, and the capitaines of the armie had dedicated.

27 (For of the batels and of the spoyle they did dedicate to maintain the house of the Lord.)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and who-soeuer had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse without ouer Israel, for officers and for Iudges.

30 Of the Hebronites, Ashabiah and his brethren, men of actiuite, a thousand and seuen hundred were officers for Israel beyond Iorden Westward in all the businesse of the Lord, and for the seruice of the King.

31 Among the Hebronites was Iediah the chiefe, euen the Hebronites by his generations according to the families. And in the fourthieth yeere of the reigne of David they were sought for: and there were found among them men of actiuite at Iazer in Gilead.

32 And his brethren men of actiuite, two thousand and seuen hundred chiefe fathers, whom king David made rulers ouer the Reubenites, and the Gadites, and the half tribe of Manasseh, for enery matter pertaining to God, and for the kings businesse.

## CHAP. XXVII.

Of the primers and rulers that ministered into the King.

**T**he children of Israel also after their number, euen the chiefe fathers and capitaines of thousands and of hundreds, and their officers that

One expert and meeke to keepe that gate.

This was an house, where they fled to resort to consult things concerning the Temple, as a consultation house. Whereat they fled to cast out the blch of the city.

Meaning, two one day, and two another. which was an house wherein they kept the instruments of the Temple.

There also had charge ouer the treasures.

Or, on his part.

According as the Lord commanded, Num. 31. 28.

Meaning, of things that went out of the city.

That is, for the kings house.

To wh, the consuls of Iediah.

Both is spiritual and temporall thing.

For, as before,

a This Ashaf was not the notable musician, but another of that name called also Ebisaph, Chap. 6. 23. 37. and 9. 19. and also Isaph.

b In giuing him many children.  
c Or, like their fathers house, meaning, worthy men, good valiant.

Or, nephews.

d And meeke to serue in the office of the portership.

Or, iustices.

e According to their turnes aswell she one as the other.

† *Ebr. divisions, or bands.*  
 ‡ *Which executed their charge and office, which is meant by coming in, and going out.*

§ *That is, Decais*  
 ¶ *Noticant.*

\* *1 Sam. 23. 20.*  
 † *23. 23.*

‡ *Beniamin.*

§ *Meaning, besides these twelve capitaines.*

¶ *Which is beyond Iordan, in respect of Iudah; also one captain was over the Reubenites and the Gadites.*

serued the king by diuers † courses, ‡ which came in and went out, moneth by moneth throughout all the moneths of the yeere: in every course *were* foure and twentie thousand.

2 Ouer the first course for the first moneth *was* Iahobeam the sonne of Zabdiel: and in his course *were* foure and twenty thousand.

3 Of the sonnes of Peres *was* the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth *was* Dodai an Ahothite, and *this was* his course and Mikloth *was* a captain, and in his course *were* foure and twenty thousand.

5 The capitaine of the third host for the third moneth *was* Benaiah the sonne of Iehoiada the chiefe Prielt: and in his course *were* foure and twenty thousand.

6 This Benaiah *was* mighty among \* thirtie and about the thirtie, and in his course *was* Amizabab his sonne.

7 The fourth for the fourth moneth *was* Afahel the brother of Ioab, and Zebadiah his sonne after him: and in his course *were* foure and twentie thousand.

8 The fift for the fift moneth *was* prince Shammuth the Izrahite: and in his course *were* foure and twenty thousand.

9 The sixt for the sixt moneth *was* Ira the sonne of Ikkezh the Tekoite: and in his course *were* foure and twentie thousand.

10 The seuenth for the seuenth moneth *was* Helez the Pelonite, of the sonnes of Ephraim: and in his course *were* foure and twenty thousand.

11 The eight for the eight moneth *was* Sibbecai the Huiathite of the Zarhites: and in his course *were* foure and twenty thousand.

12 \* The ninth for the ninth moneth *was* Abiezer the Anethothite of the sonnes of ¶ Lemini: and in his course *were* foure and twenty thousand.

13 The tenth for the tenth moneth *was* Maharai the Netophathite of the Zarhites: and in his course *were* foure and twenty thousand.

14 The eleuenth for the eleuenth moneth *was* Benaiah the Pirathonite of the sonnes of Ephraim: and in his course *were* foure and twentie thousand.

15 The twelfth for the twelfth moneth *was* Heldai the Netophathite, of Othniel, and in his course *were* foure and twenty thousand.

16 † Moreouer ‡ the rulers ouer the tribes of Israel *were* these: ouer the Reubenites *was* ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Hahabiah the sonne of Remuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elishu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Terimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah.

21 Ouer the ‡ other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Benjamin, Iasael the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ieroham. These are the princes of the tribes of Israel.

23 But Dauid tooke not the number of them from twentie yeere olde and vnder, because the

Lord had said that hee would increase Israel like vnto the starres of the heauens.

24 And \* Ioab the sonne of Zeruiah began to number: but hee finished it not, ‡ because there came wrath for it against Israel: neither *was* the number put into the † Chronicles of king Dauid.

25 And ouer the kings treasures *was* Azmaveth the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages, and in the towers *was* Iehonathan the sonne of Vzziah:

26 And ouer the workemen in the field that tilled the ground, *was* Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, *was* Shimci the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine *was* Sabdi the Shiphmite:

28 And ouer the olive trees and mulberry trees that were in the valleys, *was* Baal-Hanan the Gederite: and ouer the store of the oyle *was* Ioath:

29 And ouer the oxen that fed in Sharon, *was* Shetrai the Sharonite: and ouer the oxen in the valleys *was* Shaphat the sonne of Adlai:

30 And ouer the camels *was* Obil the Ilmaelite: and ouer the asses *was* Iehdeiah the Meronothite:

31 And ouer the sheepe *was* Iaziz the Hagerite: all these were the rulers of the substance that *was* king Dauids.

32 And Iehonathan Dauids vncle a man of counsel & of vnderstanding (for he *was* a scribe) and Iehiel the sonne of Bachmoni *were* with the Kings h sonnes.

33 And Ahithophel *was* the kings counsellor, and Huihai the Archite the kings friend.

34 And after Ahithophel *was* Iehoiada the sonne of Benaiah and Abiathar: and capitaine of the Kings armie *was* Ioab.

## CHAP. XXVIII.

3 *Because* Dauid *was* forbidden to build the Temple, hee willk Solomon and the people to performe it. 8 *Enuoying him to* fear the Lord.

NOW Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the King, and the captaines of thousands, and the captians of hundreds, and the rulers of all the substance and position of the king, and of his sonnes, with the ¶ eunuches, and the mightie, and all the men of power, vnto Ierusalem,

2 And King Dauid stood vp vpon his feete, and said, Heare ye me, my brethren and my people: I purposed to haue built an house of rest for the Arke of the couenant of the Lord, and for a \* footstool of our God, and haue made ready for the building,

3 But God said vnto mee, \* Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet as the Lord God of Israel chose me before all the house of my father, to be King ouer Israel for euer (for in Iudah would hee chuse a prince, and of the house of † Iudah is the house of my father, and among the sonnes of my father he delighted in me to make me king ouer all Israel.)

5 \* So of all my sonnes (for the Lord hath giuen me many sonnes) he hath euen chosen Salomon my sonne to sit vpon the throne of the kingdom of the Lord ouer Israel.

6 And he said vnto mee, Salomon thy sonne,

\* *Chap. 1. 7.*  
 ‡ *And the commendment of the king was abominable to Ioab.*  
 † *Chap. 1. 6.*  
 ‡ *The Ebreues make both the bookes of Chronicles but one, and at this verbe make the midies of the booke at touching the number of verses.*

‡ *That is, a man learned in the word of God.*  
 ‡ *To be their schoolemaisters and teachers.*  
 ‡ *After that Ahithophel had hanged himselfe, 1 Sam. 17. 23, Iehoiada was made counsellor.*

Or, *di se feruans,*  
 Gen. 37. 34.

‡ *Where the Arke should remaine, and enuoye ye more to and fro,*  
 \* *1 Reg. 96. 5.*  
 \* *1 Sam 7. 5. 13.*  
 b. p. 12, 8.

‡ *According to the prophetic of Iahob, Gen. 49. 10.*

\* *Wijl. 9. 7.*



he shall build mine house & my courts: for I have chosen him to be my sonne, & I will be his father. 7 I will stablish therefore his kingdome for euer, if he endeavour himselfe to doe my commandements, and my iudgements, as this day.

8 Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possess this good land, and leaue it for an inheritance for your children after you for euer.

9 And thou Salomon my sonne, know thou the God of thy father, and serue him with a perfit heart, and with a willing mind: \* For the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughts: if thou seeke him, hee will be found of thee, but if thou forsake him, hee will cast thee off for euer.

10 Take heed now, for the Lord hath chosen thee to build the house of the Sanctuary: be strong therefore, & doe it.

11 Then Dauid gaue to Salomon his sonne the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercy seate,

12 And the paterne of all that he had in his minde for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priestes, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministry of the house of the Lord.

14 He gaue of gold by weight, for the vessels of gold, for all the vessels of all manner of seruice, and all the vessels of silver by weight, for all manner of seruice.

15 The weight also of golde for the candlesticks, and gold for their lamps, with the weight for euery candlesticke, and for the lamps thereof, and for the candlesticks of silver by the weight of the candlesticke, and the lamps thereof according to the vse of euery candlesticke,

16 And the weight of the gold for the tables of shewbread, for euery table, and silver for the tables of silver,

17 And pure gold for the fleshhooks, and the bowles, and plates, and for basens, gold in weight for euery basen, and for silver basens, by weight for euery basen,

18 And for the altar of incense, pure gold by weight, and gold for the paterne of the chaire of the Cherubs that spred themselves, and covered the Arke of the covenant of the Lord:

19 All, said he, by writing sent me to the hand of the Lord, which made mee vnderstand all the workmanship of the paterne.

20 And Dauid sayd to Salomon his sonne, Be strong and of a valiant courage, & doe it: feare not, nor be afraide: for the Lord God, euen my God is with thee: hee will not leaue thee, nor forsake thee, till thou hast finished all the worke for the seruice of the house of the Lord.

21 Behold also, the companies of the Priestes and the Leuites for all the seruice of the house of God, euen they shall be free thee for the whole worke, with euery free heart that is skillful in any manner of seruice, The princes

also and all the people will be wholly at thy commandment.

CHAP. XXIX.

The offering of Dauid and of the princes for the building of the Temple. 30 Dauid giueth thanks to the Lord. 30 The elders of the people to doe the same. 32 Salomon is created king. 38 Dauid dieth, and Salomon his sonne reigns in his stead.

Moreouer, Dauid the King sayd vnto all the Congregation, God hath chosen Salomon mine only sonne, yong and tender, and the worke is great: for this house is not for man, but for the Lord God.

2 Now I haue prepared with all my power for the house of my God, gold for vessels of gold, and silver for them of silver, and brasse for things of brasse, yron for things of yron, and wood for things of wood, and onyx stones, and diuers to be set, and carbuncle stones, and of stones coloured, and all precious stones, and marble stones in abundance.

3 Moreouer, because I haue delight in the house of my God, I haue of mine owne gold and silver, which I haue giuen to the house of my God beside all that I haue prepared for the house of the Sanctuary,

4 Euen three thousand talents of gold of the gold of Ophir, and fenen thousand talents of fined silver to ouerley the walles of the houses,

5 The golde for the things of golde, and the silver for things of silver, and for all the worke by the hands of artificers: and who is willing to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands and of hundreds, with the rulers of the kings worke, offered willingly,

7 And they gaue for the seruice of the house of God, five thousand talents of gold, and ten thousand pieces, and ten thousand talents of silver, and eighteen thousand talents of brasse, and one hundred thousand talents of yron.

8 And they with whom precious stones were found, gaue them to the treasure of the house of the Lord by the hand of Iechiel the Geerushinite.

9 And the people reioiced when they offered willingly: for they offered willingly vnto the Lord, with a perfit heart. And Dauid the King also reioiced with great ioy.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid said, Blessed be thou, O Lord God of Israel our father, for euer and euer.

11 Thine, O Lord, is greatnesse and power, and glory and victorie, and prayse: for all that is in heauen & in earth is thine: thine is the kingdome, O Lord, and thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all.

13 Now therefore, our God, we thanke thee, and prayse thy glorious name.

14 But who am I, and what is my people, that wee should be able to offer willingly after this sort: for all things come of thee: and of thine owne hand we haue giuen thee.

15 For wee are strangers before thee, and sojourners like all our fathers: our dayes are like the shadowe vpon the earth, and there is none abiding.

† Ebr. at all thy matters.

b His great care toward the finishing of the Temple made him to spare no expences, but to bestow his owne pecuniary treasure.

c He sheweth what he had of his owne store for the Lords house.

d He was not only liberal himselfe, but pouched others to set forth the worke of God.

e Cr. to offer.

e Meaning, them, that had any.

f That is, with a good conscience and without hypocisie.

\* Psalm 122, 1. g Which didden reuerse thy sell to our father Israhel.

h We giue thee a thing of our owne, but that which we haue received of thee: for whether the gifts be corporal or spirittuall, we receive them all of God, and therefore must giue him the glory.

i And therefore haue this laud but lent to vs for a time.

† Ebr. making thy them to requite.

a If he continue to keepe my law and depart not therefrom, as he doeth hitherto.

d To wit, of Canaan. e He declareth that nothing can separate them from the commodity of this land, both for their selues and their posteritie, but their sinnes and iniquitie.

\* 1 Sam. 16, 9. Psalm 7, 9. Ierem. 11, 30. and 17, 10. and 20, 12. f Meaning, for his sake. g Put it in execution.

† Ebr. that were in his spirit with him.

h That is, the ten candlesticks, 1. King. 7, 49.

i Cr. offerings.

i Meaning, of the mercy-seat which covered the Arke, which booke the Lord declared himselfe there. k For all this was left in writing in the booke of the Law, Exod. 25, 40, which booke the King was bound to put in execution, Deut. 17, 19.

l That is, euery one will be ready to helpe thee with their gifts that God hath giuen him,

15 O Lord our God, all this abundance that wee have prepared to build thee an house for thine holy Name, is of thine hand, and all is thine.

17 I know also my God, that thou \* triest the heart, and hast pleasure in righteousness: I have offered willingly in the uprightness of mine heart all these things: now also have I seene thy people which are found here, to offer unto thee willingly with ioy.

18 O Lord God of Abraham, Izhak, and Israel our fathers, keepe this for euer in the purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfect heart to keepe thy commandements, thy testimonies, and thy statutes, and to do all things, and to build the house which I have prepared.

20 ¶ And David said to all the congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the King.

21 And they offered sacrifices vnto the Lord, and on the morrow after that day, they offered burnt offerings vnto the Lord seven a thousand yong bullocks, a thousand rams, and a thousand sheepe, with their meate drinke offeringe, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the

Lord the same day with great ioy, and they made Salomon the sonne of Dauid king the second time, and anoynted him prince before the Lord, and Zadok for the high Priest.

23 So Salomon sate on the throne of the Lord, as king in steade of Dauid his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of king Dauid submitted themselves vnder king Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gave him glorious a kingdome, as no king had before him in Israel.

26 ¶ \* Thus Dauid the sonne of Ishal reigned ouer all Israel.

27 And the space that hee reigned ouer Israel was fortie yeere: seven yeere reigned hee in Hebron, and three and thirtie yeere reigned hee in Ierusalem:

28 And hee died in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the king, first & last, behold, they are written in the booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer.

30 With all his reigne and his power, and Primes that went ouer him, and ouer Israel, and ouer all the kingdomes of the earth.

In This declares that the Kings of Iudah were figures of Christ, who was the true anoynted, and to whom God gave the chiefe gouernment of all things. \* Ebr. gave the hand.

\* 1. King, 2, 11,

o The booke of Nathan and Gad are thought to haue beene lost in the captiuitie.

p Meaning, the troubles and griefes,

# THE SECOND BOOKE OF THE CHRONICLES.

## THE ARGUMENT.

THIS second booke containeth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of the people captiue into Babylon. In this storie are certaine things declared and set forth more copiously then in the booke of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly kings, when they saw the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues removed. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to set forth his religion throughout all their dominions, and contrariwise, the wicked hated his ministers, deposed them, and for the true religion and word of God, set vp idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe acts from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and containe in the whole, three thousand, five hundred, threescore and eightee yeeres, and fixe moneths.

## CHAP. I.

1 The offering of Salomon at Gibeon. 8 His prayer vnto God to shew him misericordie. 11 Which he giueth him, and more. 24 The number of his chariots and horsemen, 35 and of his visitants.

**I**N that day when Salomon the sonne of Dauid was confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

2 And Salomon spake vnto all Israel, to the captains of thousands, and of hundreds, and to the iudges, and to all the gouernours in all Israel, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the high place that was at Gibeon:

for there was the Tabernacle of the Congregation of God which Moses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kiriah-iearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreover, the brazen altar \* that Bezaleel the soune of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation brought it.

6 And Salomon offered there before the Lord vpon the brazen altar that was in the Tabernacle of the Congregation. \* euen a thousand burnt offerings offered he vpon it.

7 The same night did God appeare vnto Salomon, and said vnto him, Aske what I shall

So called, because that God thereby shewed certaine signes to the congregation of his presence.

d Which was for the burnt offerings Exod. 27, 1.

\* Euid. 38, 1, 2.

\* 1. King, 3, 6

\* 1. Sam. 16, 7. Chap. 23, 24.

a Continue them in this good mind, that they may serue thee willingly.

b That is, did reverence the king.

c Meaning, all kind of libour which they mingled with their sacrifices, as wine, oyle, &c.

\* Ebr. shalish-d, and strong, reads a King 2, 6.

a That is, hee proclaimed a solemne sacrifice, and commanded that all should be at the same.

b Reads 1, King, 3, 9.



shall giue thee.

8 And Salomon said vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made me to reigne in his stead.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father be true: for thou hast made mee King ouer a great people, like to the dust of the earth.

10 Giue me now wiselome and knowledge, that I may f go out and goe in before this people: for who can iudge this thy great people?

11 And God saide to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the things of thine enemies, neither yett hast asked long life, but hast asked for thee wiselome and knowledge, that thou mightest iudge my people, ouer whom I haue made thee King.

12 Wiselome and knowledge is granted vnto thee, and I will giue thee riches and treasures and honour, so that there hath not bene the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the high place that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.

14 And Salomon gathered the charrets and horsemen: and he had a thousand and foure hundred charrets, and twelue thousand horsemen, whom he placed in the charret cities, and with the King at Ierusalem.

15 And the king gaue gold and silver at Ierusalem as stones, and gaue cedar trees as the wild figtrees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt, and fine linnen: the Kings marchants receiued the fine linnen for a price.

17 They came vp also and brought out of Egypt some charret, *worth* fixe hundred shekels of silver, that is an horse for an hundred and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their meanes.

CHAP. II.

*a The number of Salomons workmen to build the Temple. 3 Salomon sendeth to Huram the King of Tyrus for wood and workmen.*

Then Salomon determined to build an house for the Name of the Lord, and an house for his kingdome.

2 And Salomon tolde out seuentie thousand that bare burdens, and fourescore thousand men to hewe stones in the mountaine, and three thousand, and sixe hundred to oversee them.

3 And Salomon sent to Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and didst send him cedar trees to build him an house to dwell in, so doe thou to me.

4 Beholde, I build an house vnto the Name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning and evening, on the Sabbath dayes, and in the new monthes, and in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God above all gods.

6 Who is hee then that can be able to build

him an house, when the heauen and the heauen of heauens cannot containe him? who am I then that I should build him an house? but I doe it to burne incense before him.

7 Send me now therefore a cunning man that can worke in gold, in silver, and in braile, and in yron, and in purple, and in crimson, and in blue silke, and that can grate in grauen worke with the cunning men that are with me in Iudah and in Ierusalem, whom Dauid my father hath prepared.

8 Send mee also cedar trees, firre trees, and Algummim trees from Lebanon: for I know that thy seruants can skill to hew timber in Lebanon: and beholde, my seruants shall be with thine.

9 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderful.

10 And behold, I will giuen to thy seruants the cutters and the hewers of timber twentie thousand measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twentie thousand baths of oyle.

11 Then Huram king of Tirus answered in writing which he sent to Salomon, Because the Lord had loued his people, he hath made thee King ouer them.

12 Huram said moreover, Blessed be the Lord God of Israel, which made the heauen and the earth, and that hath giuen vnto Dauid the King a wife sonne, that hath discretion, prudence and vnderstanding to build an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wife man, and of vnderstanding of my father Hurams.

14 The sonne of a woman, of the daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in gold, in silver in brasse, in yron, in stone, and in timber, in purple, in blue silke, and in fine linnen, and in crimson, and can grate in all grauen workes, and broyden in all broyden worke that shalbe giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in rafts by the sea to Iapho, so thou mayest carry them to Ierusalem.

17 And Salomon numbered all the strangers that were of the land of Israel, after the numbering that his father Dauid had numbered them: and they were found an hundred and three and fiftie thousand, and sixe hundred.

18 And hee set seuentie thousand of them to the burden, and fourescore thousand to hew stones in the mountaine, and three thousand and sixe hundred overseers to cause the people to worke.

CHAP. III.

*a The Temple of the Lord, and the porch are builded, with other things worthy belonging.*

SO Salomon began to build the house of the Lord in Ierusalem, in mount Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floor of Ornan the Iebusite.

2 And hee beganne to build in the second

*b That is, to doe the service which he hath commanded, signifying that none is able to honour and serue God in this perfection at his maiesty dignified.*

*c Or, faine. Some take it for said, or the wood called Phenun, whereof forscall.*

*d Or, Almogall.*

*Elv. Carim.*

*e Of Bark reside. 1 King 7, 16, it is called also Ephra, but Ephra is to measure the things as Bark is a measure for liquors.*

*f The very heiden confessed that it was a singular gift of God, when he gaue to any nation a King that was wise & of vnderstanding, albeit it appeareth that this Huram had the true knowledge of God.*

*g It is also written that he was of the tribe of Naphtali, 1 King 7, 14, which may be vnderstood that by reason of the confusion of tribes, which then began to be, they mistook in diuers tribes, so that by her father he might be of Dan, and by her mother of Naphtali.*

*h Cr, Supra.*

*i Or, lesser.*

*e Performe thy promise made to my father concerning me.*

*f That I may gouerne this people reade 1 Chron. 27, 1, and 1 King 3, 7.*

*g That is, to be reuenged on thine enemies.*

*\* 1 King, 10, 26.*

*h Which were cities appointed to keepe & maintain the charrets.*

*i Hee caused to great plenty, that it was no more esteemed then flones.*

*\* 1 Sa. 19, 9. 2 Kg. 27, 7. 1 King, 10, 28.*

*f Ebr, band.*

*h Or, Palace.*

*a Which is to be vnderstood of all sort of officers and officers: for els the chiefe officers were but 3300, as 1 King 5, 16. 1 Cr, Huram. \* 2 Sam. 8, 11.*

*\* 1 King 8, 1, a which is the mountaine where Abraham thought to haue sacrificed his sonne, Gen. 22, 1.*

*\* 2 Sam. 24, 16, 17.*

moneth and the second day, in the fourth yeere of his reignes.

3 And these are the measures whereon Salomon grounded to build the house of God: the length of cubits after 5 first 6 measure was threescore cubites, and the breadth twenty cubites:

4 And the porch that was before the length in the front 5 of the breadth, was twentie cubites, and the height was an hundred and twentie, and he overlaid it within with pure gold.

5 And the greater house he filled with firre tree which he overlaid with good gold, and grained thereon palme trees and chaines.

6 And hee overlaid the house with precious stone for beautie: and the gold was gold of Paraim.

7 The house, I say, the beames, postes, and walles thereof and the doores thereof overlaid hee with gold, and grained Cherubims vpon the walles.

8 ¶ He made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twenty cubits, &c the breadth thereof twenty cubites: and hee overlaid it with the best gold, of sixe hundred talents.

9 And the weight of the nailes was fiftie shekels of gold, and he overlaid the chambers with gold.

10 ¶ And in the house of the most holy place he made two Cherubims wrought like children, and overlaid them with gold.

11 ¶ And the wings of the Cherubims were twenty cubites long: the one wing was five cubites, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubits, reaching to the wall of the house, and the other wing five cubites, ioyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twenty cubites, they stood on their feete, and their faces were toward the house.

14 ¶ He made also the 4 vails of blue silke and purple, and erimofin, and fine linnen, and wrought Cherubims thereon.

15 ¶ And he made before the house two pillars of fine and thirty cubits high: and the chapter that was vpon the top each of them was five cubites.

16 Hee made also chaines for the Oracle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them among the chaines.

17 And hee set vp the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

#### CHAP. IV.

1 The altar of brasse. 2 The molten sea. 3 The caldrons. 4 The snuffers of gold.

¶ And hee made an altar of brasse twentie cubites long, and twentie cubites broad, and ten cubites high.

2 And he made a molten Sea of ten cubites from brim to brim, round in compasse, and five cubites high: and a line of thirty cubits did compass it about.

3 And vnder it was the fashion of oxen, which did compass it round about, 4 tenne in a cubite compassing the Sea about: two rows of oxen

were cast when it was molten.

4 It flood vpon twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea flood aboue vpon them, and all their hinder parts were inward.

5 And the thickenesse thereof was an hand breadth, and the brim thereof was like the worke of the brim of a cup, with floures of lilies: it contained 4 three thousand bashes.

6 ¶ He made also ten caldrons, and put five on the right hand, and five on the left, to wash in them, and to cleanse in them that which appertained to the burnt offerings: but the Sea was for the Priests to wash in.

7 ¶ And hee made ten candlestickes of gold (according to 5 their forme) and put them in the Temple, five on the right hand, and five on the left.

8 ¶ And hee made ten tables, and put them in the Temple, five on the right hand, and five on the left: and he made an hundred basins of gold.

9 And hee made the court of the Priests, and the great 6 court and doores for the court, and overlaid the doores thereof with brasse.

10 And hee set the sea on the right side Eastward toward the South.

11 And Huram made 8 pots and befoms and basins, and Huram finished the worke that hee should make for King Salomon for the house of God,

12 To wit, two pillars, and the bowles and the chapters on the top of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars:

13 And four hundred pomegranates for the two grates, two rows of pomegranates for euery grate to couer the two bowles of the chapters, that were vpon the pillars.

14 Hee made also bafes, and made caldrons vpon the bafes:

15 And a Sea, and twelue bulls vnder it:

16 Pots also and befoms, and fleshhookes; and all these vessels made Huram 9 his father to King Salomon for the house of the Lord of shining brasse.

17 In the plaine of Iorden did the King cast them in clay between Succoth and Zeredath.

18 ¶ And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golde altar also and the tables, whereon 10 the shewbread stood.

20 Moreover, the candlestickes with their lampes, to burne them after the manner before the Oracle, of pure gold.

21 And the floures and the lampes, and the snuffers of gold, which was fine gold.

22 And the 11 hookes, and the basins, and the spoones, and the ashpans of pure gold: the entry also of the house and doores thereof within, 11 euen of the most holy place: and the doores of the house, to wit, of the Temple were 12 of gold.

#### CHAP. V.

1 The things desired by David are put in the Temple. 2 The Ark is brought into the Temple. 3 What was ministered.

¶ So \* was all the worke finished that Salomon made for the house of the Lord, and Salomon brought

b According to the whole length of the Temple, comprehending the most holy place with the rest.

c It contained as much as did the breadth of the Temple, 1. King, 6. 3.

d From the foundation to the top: for in the booke of the Kings mention is made from the foundation to the fifth stage.

e Some think it is that place which is called Peta.

f Called also the porch of Salomon, 1. Kings, 7. 2. It is also taken for the Temple where Christ preached, Math. 23. 35.

g Or, edifice.

h Called also the porch of Salomon, 1. Kings, 7. 2. It is also taken for the Temple where Christ preached, Math. 23. 35.

i Or, edifice.

j Which separated the Temple from the most holy place.

k Every one was eightene cubits long, but the halfe cubite could not be seen, for it was hid in the roundness of the chapter, and therefore hee giueth to euery one 4 cubit 17, and 22 halfe.

l It is euery pillar on hundred, reader 1. King, 7. 20.

m A great vessel of brasse, called by the name of the great quantity of water, which it contained, 1. King, 7. 23.

n Meaning vnder the brim of the vessel, as 1. King, 7. 24.

o In the length of euery cubite were ten heads or knobs, which in the text are 28.

p Or, floure deliue in the first booke of Kings, Chap. 7. 26. mention is only made of two thousand, but the lesse number was taken there, and here according as the measure was proved afterward, is declared.

q Euen as they should be made.

r Called also the porch of Salomon, 1. Kings, 7. 2. It is also taken for the Temple where Christ preached, Math. 23. 35.

s Or, edifice.

t Whom Salomon intended for the gifts that God had giuen him, as a father: he had the same name also that Huram the king of Tyre had, his mother was a Jewesse, and his father a Tyrian.

u Some send, for his father, the author of this worke, is in Shew, the bread of the faces, because they were set before the Ark, where the Lord dwelled his presence.

v Or, instrument of musicke.

w That is, covered with plates of gold.

x 1. King, 7. 23. and 1. 13

¶ Or, floure deliue in the first booke of Kings, Chap. 7. 26. mention is only made of two thousand, but the lesse number was taken there, and here according as the measure was proved afterward, is declared.

¶ Euen as they should be made.

¶ Called also the porch of Salomon, 1. Kings, 7. 2. It is also taken for the Temple where Christ preached, Math. 23. 35.

¶ Or, edifice.

¶ Whom Salomon intended for the gifts that God had giuen him, as a father: he had the same name also that Huram the king of Tyre had, his mother was a Jewesse, and his father a Tyrian.

¶ Some send, for his father, the author of this worke, is in Shew, the bread of the faces, because they were set before the Ark, where the Lord dwelled his presence.

¶ Or, instrument of musicke.

¶ That is, covered with plates of gold.

¶ 1. King, 7. 23. and 1. 13



brought in the things that David his father had dedicated, with the silver and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem, to bring vnto the Arke of the covenant of the Lord from the \* cite of Danid, which is Zion.

3 And all the men of Israel assembled vnto the king at the b feast: it was in the seventh c moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke, and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And King Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheeps and bullockes, which could not be told nor numbered for multitude.

7 So the Priests brought the Arke of the covenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, *even* vnder the wings of the Cherubims.

8 For the Cherubims stretched out *their wings* over the place of the Arke, and the Cherubims covered the Arke and the barres thereof above.

9 And they drew out the barres, that the ends of the barres might be scene out of the Arke before the Oracle, but they were not scene || without: and there they are vnto this day.

10 Nothing *was* in the Arke, save d the two Tables, which Moses gave at Horeb, where the Lord made a covenant with the children of Israel when they came out of Egypt.

11 And when the Priests were come out of the Sanctuary (for all the Priests that were present, were e sanctified and did not wait by course.)

12 And the Leuites the fingers of all sorts, as of Asaph, of Heman, of Iedunim, and of their sonnes and of their brethren, being clad in fine linnen, stood with cymbals, and with viols, and harps at the East end of the Altar, and with them an hundred and twentie Priests blowing with trumpets.

13 And they were as one, blowing trumpets, and singing, and made one sound to be heard in praying and thanking the Lord, and when they lift vp their voyce with trumpets, and with cymbals, and with instruments of musike, and when they prayed the Lord, *singing*, f *for* he is good, because his mercy *lasteth* for ever) then the house, *even* the house of the Lord was filled with a cloud,

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the House of God.

### CHAP. VI.

1 Salomon blessed the people. 2 He praised the Lord. 3 He taught the people that they should pray in the Temple.

1 *Then* \* Salomon \* said, The Lord hath said that he would dwell in the darke cloud:

2 And I have built thee an house to dwell in, an habitation for thee to dwell in for ever.

3 And the King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood there.)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto David my father, and hath with his hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no cite of all the tribes of Israel to build any house, that thy Name might be there, neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Ierusalem, that my Name might be there, and have chosen David to be over my people Israel.

7 \* And it was in the heart of David my father to build an house vnto the Name of the Lord God of Israel.

8 But the Lord sayd to David my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that t thou wast to mind: d

9 Norwithstanding, thou shalt not build the house, but thy sonne, which shall come out of thy loynes, he shall build an house vnto my Name.

10 And the Lord hath performed his word that hee spake: and I am risen vp in the house of David my father, and am set on the throne of Israel as the Lord promised, and have built an house to the Name of the Lord God of Israel.

11 And I have set the Arke there, wherein is the covenant of the Lord, that he made with the children of Israel.

12 And the king stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brazen scaffold, and set it in the middes of the court, of five cubits long, and five cubits broad, and three cubits of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and d stretched out his hands toward heaven.)

14 And said, O Lord God of Israel, \* there is no God like thee in heaven nor in earth, which keepeth covenant and mercie vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant David my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine || hand, as appeareth this day.

16 Therefore now, Lord God of Israel, keepe with thy seruant David my father, that thou hast promised him, saying, Thou t shalt not want a man in my sight, that shall sit vpon the throne of Israel, so that thy sonnes take heed to their wayes to walke in my Law, as thou hast walked before mee.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant David.

18 (Is it true in deed, that God will dwell with man on earth? behold, the \* heauens, and the heauens of heauens are not able to containe thee: how much more *unable* is this house which I have built?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruante prayeth before thee,

20 That thine eyes may be open toward this house day and night, *even* toward the place, wherof thou hast said, y thou wouldest put thy Name there, that thou mayest hearken vnto the prayer, which thy seruante prayeth in this place.

a Reade 1 Sam. d 15.

b When the things were dedicate and brought into the Temple.

c Called in Hebrew Eshaim, containing part of September and part of October, 1 King. 7. 1, which moneth the Iewes called the first moneth, because they say, that the world was created in that moneth, and after they came from Egypt, they began at Mizraim: but because this opinion is vncertaine, we make March euer the first, as best witnesses doe.

f On without the Oracle.

d For Azons rod and Manna were taken thence before it was brought to this place.

e Were prepared to serve the Lord.

f They agreed all in one tune.

g This was the effect of their songs, Psal. 136. 3, and 134. 1.

\* 1. King. 8. 16. a After this hee had seen the glory of the Lord in the clouds.

Or, pray.

Or, Temp.

\* 1 Sam 7. 5.

f Else that it was in mine heart.

b Meaning, the two Tables, wherein is contained the effect of the covenant that God made with our fathers.

c On a scaffold that was made for that purpose, that hee praying for the whole people might be heard of all, 1 King. 8. 22.

d Both to give thanks for the great benefits of God bestowed vpon him, and also to pray for the continuance and prosperitie of his people.

\* 2. Mac. 8.

|| Or, in off. ||, Or thy power.

f Else, a man shall not be cut off.

\* 1 King 8. 27.

e That thou mayest declare in effect that thou hast a continuall care over this place.

\* 1. Kings 8. 31.  
f By retaining any thing from him, or ely by denying that which he hath left him to keepe, or do him any wrong.  
† Ely. oule.  
g Meaning to giue him that which he hath defamed.

g Or, pious.

h Or, to be his place.

\* Chap. 22. 9.

† Ely. in the land of their gods.

\* Hee doeth such that the prayers of hypocrites cannot be heard, nor of any but of them which pray vnto God with an vnfeigned faith and in true repentance.  
† Hee liueth that before God there is no acceptance of person, but all people that feareth him and worketh righteousnesse, is accepted.  
‡ Acts 10. 35.  
§ Meaning that none ought to enterpriue any wane, but at the Lords commandment, that is, which is lawfull by his word.  
|| Or, according to the manner of this sacrifice.

21 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, *even* in heauen, and when thou hearest, be mercifull.

22 ¶ \* When a man shall sinne against his neighbour, and he lay vpon him an oath to cause him to sweare, and the t<sup>r</sup> (wearer shall come before thine altar in this house,

23 Then heare thou in heauen, and doe, and iudge thy seruants, in recompensing the wicked to bring his way vpon his head, and in iustificyng the righteous, to giue him according to his righteousnesse.

24 ¶ And when thy people Israel shall be overthrown before the enemy, because they haue sinned against thee, and turne againe, and || confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place and confesse thy Name, and I turne from their sinne, when thou doest afflicte them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ \* When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall he graihopper, or caterpillar, when their enemy shall besiege them t in the cities of their land, or any plague, or any sickness.

29 Then what prayer and supplication so euer shall be made of any man, or of all thy people Israel, when enery one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euery man according vnto all his wayes, as thou doest know his heart (for thou onely knowest the hearts of the children of men.)

31 That they may feare thee, and walke in thy wayes, as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreover, as touching the stranger which is not of thy people Israel, who shall come out of a farre country for thy great Names sake, and thy mighty hand, and thy stretched out arme: when they shall come and I pray in this house,

33 Heare thou in heauen, thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battell against their enemies, by the way that k thou shalt send them, and they pray to thee, || in the way toward this citie, which thou hast chosen, euen toward the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (\* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, and they take them and carry them away captiue vnto a land farre or neere,

37 If they || turne againe to their heart in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the city which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation, their prayer and their supplication, and || iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place.

41 \* Now therefore arise, O Lord God, to come into thy rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with salvation, and let thy Saints reioyce in goodnesse.

42 O Lord God, refuse not the face of <sup>n</sup> thine annoynted: remember the mercies *promised* to Dauid thy seruant.

1 The first commandment the sacrifice. 2 The glory of the Lord filleth the Temple. 3 He heareth his prayer, 17 and promissioe to exalt him and his seroue.

And \* when Salomon had made an ende of praying, a fire came downe from heauen, and consumed the burnt offering, and the sacrifices: and the glory of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the pavement, and worshipped and prayed the Lord, saying, For he is good, because his mercy lasteth for euer.

4 \* Then the King and all the people offered sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twentie thousand bullocks, and an hundred and twentie thousand sheepe. So the King and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musike of the Lord, which king Dauid had made to prays the Lord, because his mercy lasteth for euer: when Dauid prayes God t by them, the Priests also blew trumpets ouer against them: and all they of Israel flood by.

7 Moreover, Salomon hallowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offerings, and the fatts of the peace offerings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the

\* 1. King. 8. 44.  
Eccles. 7. 22.  
1. Iohn. 1. 8.

|| Cr. repent.

|| Or, maintaineth their right.

\* Psalm. 132. 9.  
1 That is, into any Temple.  
|| Let them be presented by thy power, and made veruous and holy.  
n Heare my prayer which am thine annoynted king.

\* 2. Sam. 2. 18.  
2 Hieremy God declared that he was pleased with Salomons prayer.

\* 1. King. 8. 22. 63

† Ely. ly they send,

more



**1** The feast of the Tabernacles which was kept in the seventh month.

**2** They attempted to heare the word of God, after that they had remayned seven dayes in the booths or Tabernacles. **3** They had come to depart the two and twentieth day, **1**. King. 8. 66. but they went not away till the next day. **4** *1. King 9. 1.*

*\* Numb. 12. 6.*

**5** I will cause the peacelence to cease and destroy the beasts that hurt the fruits of the earth, and fend raine in due season.

*\* Chap. 6. 16.*

**6** Which thing declared that God had more respect to their falshood, then to the advancement of his owne glory: and whereas men ascribe these things which God had appointed to set forth his praise, he doth withdraw his graces thence.

meate offering, and the fat.

**8** And Salomon made a feast at that time of seven dayes, and all Israel with him, a very great Congregation, from the entring in of Hamath, vnto the river of Egypt.

**9** And in the eighth day they made a solemne assembly: for they had made the dedication of the altar seven dayes, and the feast seven dayes.

**10** And the three and twentieth day of the seventh month, hee sent the people away into their tents, ioyous and with glad heart, because of the goodnes that the Lord had done for Dauid and for Salomon, and for Israel his people.

**11** So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

**12** And the Lord appeared to Salomon by night, and said to him, I have heard thy prayer, and have chosen this place for my selfe to be an house of sacrifice.

**13** If I thus thinke the heauen that there be no raine, or if I command the grasshopper to devour the land, or if I send pestilence among my people,

**14** If my people, among whom my Name is called vpon, doe humble themselves, and pray and seeke my preference, and turne from their wicked wayes, then will I heare in heauen and be mercifull to their sinne, and will heale their land:

**15** Then mine eyes shalbe open and mine eares attend vnto the prayer made in this place.

**16** For I have now chosen and sanctified this house, that my Name may be there euer: and mine eyes and mine heart shall be there perpetually.

**17** And if thou wilt walke before me, as Dauid thy father walked, and to doe according vnto all that I have commanded thee, and shalt obserue my statutes and my iudgements,

**18** Then will I stablish the throne of thy kingdom, according as I made the covenant with Dauid thy father, saying, \* Thou shalt not want a man to be ruler in Israel.

**19** But if yee turne away, and forsake my statutes and my commandements which I haue set before you, and shall goe and serue other gods, and worship them,

**20** Then will I plucke thee vp out of my land, which I haue giuen them, and this house which I haue sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

**21** And this house which is most high, shalbe an astonishment to every one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house?

**22** And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken hold on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

**1** These are the Salomons buildes. **2** People that were made tributaries vnto him. **3** His sacrifices. **4** He sendeth to Ophir.

**5** And after a twenty yeere when Salomon had built the house of the Lord, and his owne house,

**1** Then Salomon built the cities that Huram gaue to Salomon, and caused the children of Israel to dwell there.

**2** And Salomon went to Hamath Zobah, and ouercame it.

**3** And he built Tadmor in the wilderness, and repaired all the cities of store which he built in Hamath.

**4** And he built Beth-horon the upper, and Beth-horon the nether, cities defended with walles, gates and barres:

**5** Also Baalath, and all the cities of store that Salomon had, and all the charer cities, and the cities of the horsemen, and every pleasant place that Salomon had a minde to build in Ierusalem, and in Lebanon, and throughout all the land of his dominion.

**6** And all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites, which were not of Israel,

**7** But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make tributaries vntill this day.

**8** Bur of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes, and the capitaines of his charrets and of his horsemen.

**9** So these were the chiefe of the officers which Salomon had, euen a two hundred and fiftie that bare rule ouer the people.

**10** For thus Salomon brought vp the daughter of Pharaoh out of the cite of Dauid, into the house that hee had built for her: for he said, My wife shall not dwell in the house of Dauid king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

**11** Then Salomon offered burnt offerings vnto the Lord, on the altar of the Lord, which he had built before the porch.

**12** To offer according to the commandement of Moses every day, in the Sabbaths, and in the new moones, and in the solemne feasts, three times in the yeere, that is, in the feast of the Vnleavened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

**13** And hee set the courses of the Priests to their offices, according to the order of Dauid his father, and the Leuites in their waiches, for to praise and minister before the Priests every day, and the porters by their courses at every gate: for so was the commandement of Dauid the man of God.

**14** And they declined not from the commandement of the king, concerning the Priests and the Leuites, touching all things, and touching the treasures.

**15** As now Salomon had made prouision for all the worke from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfite.

**16** Then went Salomon to Ezion-geber, and to Eloth by the Sea side in the land of Edom,

**17** And Huram sent him by the hands of his seruants, ships and seruants that had knowledge of the sea; and they went with the seruants of Salomon to Ophir, and brought thence a four hundredth and fiftie talents of gold, and brought them to king Salomon,

That is, which Huram gaue againe to Salomon on account they pleased him, and therefore called them (Nabul, that is, dore, or such, 1. King. 9. 11.)

Meaning, of munitions and treasures for the warre. That is, he repaired and fortified them: for they were built long before by sherah a noble woman of the tribe of Ephraim, 1. Chro. 6. 8. and, 2. 34. Reade 1. Kin. 7. 34.

Else to come up to visitate.

For in all the 6. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*\* Chap. 4. 1.*

*\* Exod. 9. 30. After the manner of every day. Reade Lem. 2. 3.*

*\* 1. Chron. 24. 1.*

Both for the mine, and also for the workman ship. Meaning, the red Sea, which summe 3. daughters mount to three millions and six hundred thousand crownes, for here is mention made of thence more then 600000. spoken of, 1. King. 9. 28.

## CHAP. IX.

1. *The Queene of Sheba cometh to see Salomon, and bringeth gifts.* 2. *His yearly revenues.* 3. *The time of his reign.* 4. *His death.*

**A**ND \* when the Queene of Sheba heard of the fame of Salomon, she came to see Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours and much gold, and precious stones: and when she came to Salomon, she commended with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba saw the wisdom of Salomon, and the house that hee had build.

4 And the meate of his table, and the sitting of his seruants, and the order of his waiters, &c their apparell, and his butlers, and their apparell, and his burnt offerings which he offered in the house of the Lord, and she was greatly astonished.

5 And she said to the King, *It was a true word which I heard in mine owne laud of thy sayings, and of thy wisdom:*

6 Howbeit, I beleued not their report, vntill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisdom was not told me: for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy seruants, which stand before thee alway, and heare thy wisdom.

8 Blessed be the Lord thy God, which loued thee, to set thee on his throne as king, in the stead of the Lord thy God: because thy God loveth Israel, to establish it for euer, therefore hath hee made thee king over them, to execute iudgement and iustice.

9 Then hee gaue the King sixscore talents of gold, and of sweete odours exceeding much, and precious stones: neither was there such sweete odours since, as the Queene of Sheba gaue vnto King Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought golde from Ophir, brought Alghummin wood and precious stones.

11 And the King made of the Alghummin wood stairs in the house of the Lord, and in the kings house, and harpes and viols for singers: and there was no such seene before in the land of Iudah.

12 And King Salomon gaue to the Queene of Sheba euery pleasant thing that shee asked, besides for that which she had brought vnto the king: so shee returned and went to her owne country, both she, and her seruants.

13 Also the weight of gold that came to Salomon in one yeere, was fixe hundreth threecore and fixe talents of gold.

14 Besides that which chapmen and merchants brought: and all the Kings of Arabia, and the princes of the country brought gold and siluer to Salomon.

15 And King Salomon made two hundreth targets of beaten gold, and fixe hundreth *shakels* of beaten gold went to one target.

16 And three hundreth shields of beaten gold: three hundreth *shakels* of gold went to one shield, and the king put them in the house of the wood of Lebanon,

17 And the king made a great throne of yuorie, and overlaid it with pure gold.

18 And the throne had fixe steps, with a footstool of gold fastened to the throne, and stayes on either side on the place of the seate, and two lions standing by the stayes.

19 And twelue lions stood there on the fixe steps on either side: there was not the like made in any kingdom.

20 And all King Solomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde: for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of Tarshish, and brought golde, and siluer, yuorie, and apes, and peacocks.

22 So king Salomon excelled all the kings of the earth in riches and wisdom.

23 And all the Kings of the earth sought the presence of Salomon, to heare his wisdom: that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of golde, and raiment, armour, and sweet odours, horses, and mules, from yeere to yeere.

25 And Salomon had foure thousand stables of horses, and charers, and twelue thousand horsemen, whom he bestowed in the charret cities, and with the king at Ierusalem.

26 And hee reigned ouer all the kings from the Riner euen vnto the land of the Philistims, and to the border of Egypt.

27 And the king gaue siluer in Ierusalem, as stones, and gaue cedar trees as the wilde figtrees, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nahian the Prophet, and in the prophecies of Ahijah the Shilonite, and in the visions of Iseido the Seer against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon slept with his fathers, and they buried him in the cite of Dauid his father: and Rehoboam his sonne reigned in his stead.

## CHAP. X.

1. *The rigour of Rehoboam.* 2. *How Solomon died.* 3. *The people rebell.*

**T**HEN \* Rehoboam went to Shechem: for so Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it (which was in Egypt, whither he had fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his fore yoke that he put vpon vs, lighter, and we will serue thee.

5 And hee said to them, Depart yet three dayes, then come againe vnto me, And the people departed.

6 And king Rehoboam tooke counsell with the

1 That is, the sepe and the fourthoe we fastened to the throne.  
2 vpon the post-mels or keepes.

1 Which commodity of she-ben writers is thought to be Cilicia, reade 1. King. 10. 22.

2m That is, ten harnesses in euery stable, which in all amount to fourey thousand, as 1. King. 4. 26.

3 Or, Enphraates.

4 The abundance of these temporall treasures in Solomons kingdom is a figure of the Spiritual treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ.

5 Or, Iddo. 6 That is, which prophesied against him.

7 1. King. 11. 42. 43.

8 1. King. 12. 1. 2. After the death of Salomon.

9 That is, handled vnto us, it seemeth that God hardened their hearts, so that they thus murmured without cause: which declares also the incorruptible of the people.

\* 1. King. 10. 1. Math. 12. 42. Luke 11. 31.  
2 To know whether his wisdom were to great as the report was.

b There was no question to hard that hee did not refuse.

3 Or, gallorie: whereby hee meant  
4 Eie, there was no more still in her.  
5 Or, adice.

6 Meaning, that the Israelites were Gods peculiar people, and that King are the lieutenants of God, which ought to graunt vnto him the superiouritie, and minister iustice to all.

7 Reade Chap. 1. 8. and 1. King. 10. 21.

8 Or puluers: meaning, the gathing, and trimming of the staires or puluers.

9 That is, which the King gaue her for recompense of her treasure which shee brought.

10 Which summe amounteth to 100.400. crownes of the summe 1000. denars.  
11 Or, pounds called mine, whereof euery one seemed to make an hundredth shekels.



the olde men that had flood before Salomon his father, while he yet liued, ſaying, What counſell giue ye that I may anſwere this people?

7 And they ſpake vnto him, ſaying, If thou be kinde to this people, and pleaſe them, and ſpeake louing words to them, they will be thy ſeruants for euer.

8 But hee left the counſell of the ancient men that they had giuen him, and tooke counſell of the young men that were brought vp with him, and waited on him.

9 And he ſaid vnto them, What counſell giue ye that we may anſwere this people, which haue ſpoken to me, ſaying, Make the yoke which thy father did put vpon vs, lighter?

10 And the young men that were brought vp with him, ſpake vnto him, ſaying, Thus ſhalt thou anſwer the people that ſpake to thee, ſaying, Thy father made our yoke heauie, but make thou it lighter for vs: thus ſhalt thou ſay vnto them, My deſert part ſhalbe bigger then my fathers loynes.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increaſe your yoke: my father hath chaſtiſed you with rods, but I will correct you with ſcourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come againe to me ¶ third day.

13 And the king answered them ſharply: and king Rehoboam left the counſell of the ancient men,

14 And ſpake to them after the counſell of the young men, ſaying, My father made your yoke grieuous, but I will increaſe it: my father chaſtiſed you with rods, but I will correct you with ſcourges.

15 So the king hardened not vnto the people: for it was the ordinance of God, that the Lord might performe his ſaying, which he had ſpoken ¶ by Ahiah the Shilonite to Ieroboam the ſonne of Nebat.

16 So when all Iſrael ſaw that the king would not heare them, the people answered the king, ſaying, ¶ What portion haue we in David: ſor we haue none inheritance in the ſonne of Iſhai. O Iſrael, every man to your tents: now ſee to thine owne houſe, David. So all Iſrael departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Iſrael, that dwell in the cities of Iudah.

18 Then King Rehoboam ſent Hadoram that was ouer the tribute, and the children of Iſrael ſtoned him with ſtones, that hee died: then King Rehoboam ¶ made ſpeed to get him vp to his charer, to ſee to Ieruſalem.

19 And Iſrael rebelled againſt the houſe of David vnto this day.

# CHAP. XI.

4 Rehoboam forbidden to fight ag. dauid Ieroboam. 5 Cities whi h he built. 11 Rehoboam's ſonne, and Iſrael's ſonne, and Iſrael's ſonne, and Iſrael's ſonne.

And \* when Rehoboam was come to Ieruſalem, hee paſſed of the houſe of Iudah and Benjamin nine ſcore thouſand choſen men of warre to fight againſt Iſrael, and to bring the kingdom againe to Rehoboam.

2 But the word of the Lord came to Semaiah the man of God, ſaying,

3 Speake vnto Rehoboam the ſonne of Salomon King of Iudah, and to all Iſrael that are in

Iudah and Benjamin, ſaying,

4 Thus ſaith the Lord, Ye ſhall not goe vp, nor fight againſt your brethren: returne euerye man to his houſe: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going againſt Ieroboam.

5 And Rehoboam dwelt in Ieruſalem, and built ſtrong cities in Iudah.

6 Hee built alſo Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maſſa, and Ziph,

9 And Adoraim, and Lachish, and Aſekah,

10 And Zorah, and Aialon, and Hebron, which were in Iudah and Benjamin, ſtrong cities.

11 And he repaired the ſtrong holds and put captains in them, and ſtore of vitaille, and oyle and wine.

12 And in all cities he put ſhields and ſpeares, and made them exceeding ſtrong: ſo Iudah and Benjamin were his.

13 ¶ And the Prieſtes and the Leuites that were in all Iſrael, ¶ returned vnto him out of all their coaſts.

14 For the Leuites left their ſuburbs and their poſſeſſion, and came to Iudah and to Ieruſalem: ¶ for Ieroboam and his ſonnes had caſt them out from miniſtring in the Prieſtes office vnto the Lord.

15 \* And hee ordeined him Prieſts for the high places, and for the ¶ deuils and for the calves which he had made.

16 And after the Leuites there came to Ieruſalem of all the tribes of Iſrael, ſuch as ſet their hearts to ſeeke the Lord God of Iſrael, to offer vnto the Lord God of their fathers.

17 So they ſtrengthened the kingdom of Iudah, and made Rehoboam the ſonne of Salomon mighty, three yeere long: for three yeere they ſwalked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Iſerimoth the ſonne of David to wife, and Abihail the daughter of Eliab the ſonne of Iſbair,

19 Which bare him ſonnes, Ieuſi, and Semaiah, and Ziahar,

20 And after her hee tooke Maakah the daughter of Abſolon which bare him Abihail, and Athai, and Zizi, and Shelomith.

21 And Rehoboam loved Maakah the daughter of Abſolon above all his wiues and his concubines: for hee tooke eighteen wiues and threeſcore concubines, and begate eight and twentieth ſonnes, and threeſcore daughters.

22 And Rehoboam made ¶ Abiah the ſonne of Maakah the chief ruler among his brethren: ſor he thought to make him King.

23 And he taught him: and diſperſed all his ſonnes throughout all the courtiers of Iudah and Benjamin vnto every ſtrong citie: and hee gaue them abundance of vitaille, and ¶ deſired many wiues.

# CHAP. XII.

1 Rehoboam ſeraphim the Lord, and is purſued by Shishak. 2 Semaiah's ſpeach to him. 6 Rehoboam's ſonne. 7 God ſtriketh him. 10 Shishak's ſonne's ſonne, 13 the ſonne and death. 16 Aſſhur's ſonne's ſonne's ſonne.

And ¶ when Rehoboam had eſtabliſhed the kingdom and made it ſtrong, hee forſooke the Law of the Lord: and ¶ all Iſrael with him.

¶ people, that for the moſt part they follow the vice of their gouernours.

2. Thero

e Or, that flood by him, that is, which were of his counſell and ſecrete.

d Or, little finger, meaning, that he was of ſore greater power, then was his father. Or, ſorgins.

e Gods will im-poleth ſuch a neceſſity to the ſecond waies, that nothing can be done but according to the ſame, and yet men will we know as if it ſelfe, ſo that it can not be excuſed in doing euill by alledging that it is Gods ordinance. ¶ Eſay. li. the kind of. ¶ 1. King. 12. 16.

Or, reſtore.

¶ Eſay ſtrengthened and diſperſed.

¶ 1. King. 12. 17.

a That is, the halfe tribe of Benjamin: for the other halfe was gone after Ieroboam. b Meaning, the ſonnes which rebelled.

Or, repayed them and made them ſtrong to be more able to reſiſt Ieroboam.

Or, ſeraphim.

Eſay. 66. 1.

\* Chap. 13. p.

\* 1. King. 12. 31. d. Nering, idoll, ſeate. ¶ 1. 44. 11.

which were ſchools of true religion, and ſetted God.

f So long as they ſee God, and ſet forth his word, they proſpered.

g Called alſo Abiah, who reigned three yeere. ¶ 1. King. 12. 17.

h Hee gaue him ſelfe to haue many wiues.

i Or, when the Lord had eſtabliſhed Rehoboams kingdom. a To ſuch is the conſequence of their

2 Therefore in the fift yeere of king Rehobom, Shihlak the king of Egypt came vp againſt Ieruſalem (becauſe they had tranſgreſſed againſt the Lord)

3 With twelue hundred charets, and threeſcore thouſand horſemen, and the people were without number, that came with him from Egypt, *even* the Lubims, Sakkims, and the Ethiopians.

4 And he tooke the ſtrong cities which were of Iudah, and came vnto Ieruſalem.

5 ¶ Then came Shemaiah the Prophet to Rehobom, and to the princes of Iudah that were gathered together in Ieruſalem, becauſe of Shihlak, and ſaid vnto them, Thus ſaith the Lord, Ye haue forſaken me, therefore haue I alſo left you in the hands of Shihlak.

6 Then the princes of Iſrael, and the King humbled themſelues, and ſaid, The Lord is a Iuſt.

7 And when the Lord ſawe that they humbled themſelues, the word of the Lord came to Shemaiah, ſaying, They haue humbled themſelues, therefore I will not deſtroy them, but I will fend them deliuerance ſhortly, and my wrath ſhall not be powred out vpon Ieruſalem by the hand of Shihlak.

8 Neuertheleſſe they ſhall be his ſeruants: fo ſhall they know my ſeruice, and the ſeruice of the Kingdomes of the earth.

9 ¶ Then Shihlak king of Egypt came vp againſt Ieruſalem, and tooke the treaſures of the houſe of the Lord, and the treaſures of the Kings houſe: he tooke *even* all, and he caried away the ſhields of gold, \* which Salomon had made.

10 In stead whereof king Rehobom made ſhields of braſſe, & committed them to the hands of the chiefe of the guard, that waited at the doore of the Kings houſe.

11 And when the king entred into the houſe of the Lord, the guard came and bare them and brought them againe vnto the guard-chamber.

12 And becauſe he humbled himſelfe, the wrath of the Lord turned from him, that he would not deſtroy all together. And alſo in Iudah the things prospered.

13 \* So king Rehobom was ſtrong in Ieruſalem, and reigned: for Rehobom was one and fourtie yeere old, when hee began to reigne, and reigned ſeuenteene yeer: in Ieruſalem, the citie which the Lord had choſen out of all the tribes of Iſrael to put his Name there. And his mothers name was Naamah an Ammoniteſſe.

14 And he did euill: for hee prepared not his heart to ſeeke the Lord.

15 The actes alſo of Rehobom firſt and laſt, are they not written in the booke of Shemaiah the Prophet, and Iſdo the Seer, in rehearing the genealogie: and there was warre alway betwene Rehobom and Ieroboam.

16 And Rehobom ſlept with his fathers, and was buried in the citie of Dauid, and Abijah his ſonne reigned in his ſtead.

### CHAP. XIII.

1 Abijah maketh warre againſt Ieroboam. 2 Hee ſlew with the ſword. 3 Hee brought in the Lord and overcometh Ieroboam. 4 Of his miſere and children.

I N the eighteenth yeere of King Ieroboam, began Abijah to reigne ouer Iudah.

2 Hee reigned three yeere in Ieruſalem: (his mothers name alſo was \* Miſaiah the daughter of Yriel of Gibeon) and there was warre betwene

Abijah and Ieroboam.

3 And Abijah ſet the battell in aray with the armie of valiant men of warre, *even* foure hundred thouſand choſen men. Ieroboam alſo ſet the battell in aray againſt him with eight hundred thouſand choſen men which were ſtrong and valiant.

4 And Abijah ſtood vp vpon mount a Zemaraim, which is in mount Ephraim, and ſaid, O Ieroboam, and all Iſrael, heare you me.

5 Ought you not to know that the Lord God of Iſrael hath giuen the kingdom ouer Iſrael to Dauid for euer, *even* to him and to his ſonnes by a covenant fo ſaith?

6 And Ieroboam the ſonne of Nebat the ſeruant of Salomon the ſonne of Dauid is riſen vp and hath \* rebelled againſt his lord.

7 And there are gathered to him ſeuerall vaine men and wicked, and made themſelues ſtrong againſt Rehobom the ſonne of Salomon: for Rehobom was \* but a childe and \* tender hearted, and could not reſiſt them.

8 Now therefore ye thinke that yee be able to reſiſt againſt the kingdom of the Lord, *which* is in the hands of the ſonnes of Dauid, and ye be a great multitude, and the golden calues are with you which Ieroboam made you for gods.

9 \* Haue yee not driuen away the Prieſtes of the Lord the ſonnes of Aaron and the Leuites, and haue made you Prieſts like the people of other countreys whoſeuer cometh to † conſecrate with a yong bullocke and ſeven rams, the ſame may be a Prieſt of them that are no gods.

10 But wee belong vnto the Lord our God, and haue not forſaken him, and the Prieſts the ſonnes of Aaron miniſter vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lord euery morning and euery euening burnt offerings and ſweete incenſe, and the bread is ſet in order vpon the pure table, and the candleſtick of gold with the lamps thereof, to burne euery euening: for wee keepe the watch of the Lord our God: but ye haue forſaken him.

12 And behold, this God is with vs a captaine, and his Prieſts with the ſounding trumpets to cry an alarme againſt you. O ye children of Iſrael, fight not againſt the Lord God of your fathers: for ye ſhall not proſper.

13 ¶ But Ieroboam cauſed an ambuſhment to compaſſe, and come behind them, when they were before Iudah, and the ambuſhment behinde them.

14 Then Iudah looked, and behold, the battell was before and behinde them, and they cryed vnto the Lord, and the Prieſtes blew with the trumpets.

15 And the men of Iudah gaue a ſhout: and *even* as the men of Iudah ſhouted, God ſmote Ieroboam and alſo Iſrael before Abijah and Iudah.

16 And the children of Iſrael fled before Iudah, and God deliuered them into their hand.

17 And Abijah and his people ſlew a great ſlaughter of them, ſo that there fell downe wounded of Iſrael ſixe hundred thouſand choſen men. 18 So the children of Iſrael were brought vnder at that time: and the children of Iudah prevailed, \* becauſe they ſtayed vpon the Lord God of their fathers.

19 And Abijah purſued after Ieroboam, and tooke

d Which was one of the tops of mount Ephraim. e And therefore whoſeuer doeth vnto it or take it from that ſtocke, tranſgreſſeth the ordinance of the Lord.

f That is, an hypocrite hee acknowledge the word of God for his advantage. g That is, perpetually becauſe that thing which is ſaid, is preſerved from corruption: hee meaneſſe alſo that it was made ſolemnely, and confirmed by offering of ſacrifices, where as they vied ſalt according as was ordeined, Num. 18, 19.

h This word in the Chaldee tongue is Raah, which our Sauour ſaith, Matth. 5, 22.

i Eſt. children of Belial. k Meaning in heart and courage.

l Or, ſeint wanted. m Laſt, 26, 30.

n 1 King, 12, 33. o 1 King, 12, 33.

p Hee fill his hands. q Hee be the name of idolaters which take no triall of the voca-

tion, life and doctrine of their miſters, but thinke the moſt vileſt and greateſt beaſtes ſufficient to ſerue their time.

k As it was appointed in the Law, Exod. 28, 39.

l Becauſe their craft was good and approved by the Lord, they doubted not of the ſucceſſe and victory.

m Concerning the good counſell which came of the Spirit of God, he thought to haue overcome by deceit.

n Or, gaue him the overthrow.

o Hee ſteweth that the Ray of all kingdomes, and aſſiſtance of victories depend vpon our truſt and confidence in the Lord.

b Which were a people of Africa called the Troglodytes, becauſe they dwelled in holes. ¶ Or, Libyans Moors.

c Signifying, that no calamitie can come vnto vs except we forſake God, and that he neuer leaue vs till we haue caſt him off. d And therefore doe hee iuſtly puniſh you for your ſinnes.

¶ Hee drop downe.

e Hee ſheweth that Gods puniſhments are to deſtroy him wickedly, but to chaſtiſe them, to bring them to the knowledge of themſelues, and to know how much better it iſto ſerue God then tyrants. ¶ Chap. 9, 15, 16.

f Which declareth that God ſecketh not the death of a ſinner, but his conuerſion, Ezek. 18, 31 and 23, 11. \* 1 Kings, 14, 21.

g That is, twelue yeeres after that he had bene overcome by Shihlak, verſe 2.

¶ Elir ſinging.

¶ Or, a ſilence.

a Hee meaneſſe Iudah and Benjamin. b Or, Maſach. c 1 King, 15, 2. d Called alſo Abiſalom, for Abiſhalem was her grandfather, 1 King, 15, 2.



† *Eth. Daughters.*

tooke cities from him, *even* Beth-el and the 7 villages thereof, and Ietharah with her villages, and Ephron with her villages.

20 And Ieroboam recovered no strength againe in the dayes of Abijah, but the Lord plagued him, and he died.

21 So Abijah waxed mighty, & married foure- teene wiues, and begate two and twenty sonnes, and sixteene daughters.

22 The rest of the actes of Abijah, and his mat- terns and his sayings, are written in the storie of the Prophet Iddo.

CHAP. XIII.

3 *Afa destroys the library, and commandeth his people to forsake the true God. 11 Afa prayed vnto God twice he should get to fight. 12 Hee obtained the victory.*

\* *King 15. 8.*

S O \* Abijah slept with his fathers, and they buried him in the citie of Dauid, and Afa his sonne reigned in his stead: in whole dayes the land was quiet ten yeeres.

2 And Afa did that was good and right in the eyes of the Lord his God.

3 For hee tooke away the altars of the strange gods, and the high places, and brake downe the images, and cut downe the groves.

4 And commanded Iudah to seeke the Lord God of their fathers, and to doe according to the Law and the Commandement.

5 And hee tooke away out of all the cities of Iudah the high places, and the images: therefore the Kingdome was quiet before him.

6 Hee built also strong cities in Iudah, because the land was in rest, and hee had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore hee sayd to Iudah, Let vs build these cities, and make walles about, and towers, gates, and barres, while the land is before vs: because wee haue fought the Lord our God, wee haue fought him, and hee hath giuen vs rest on every side: so they built and prospered.

8 And Afa had an armie of Iudah, that bare shields and speares, three hundred thousand, and of Benjamin that bare shields and drew bowes, two hundred and fourescore thousand: all these were valiant men.

9 \* And there came out against him Zerah d of Ethiopia, with an host of ten hundred thousand, and three hundred chariots, and came vnto \* Marefab.

10 Then Afa went out before him, and they set the battell in aray in the valley of Zephahar, beside Marefab.

11 And Afa cried vnto the Lord his God, and sayd, Lord, \* it is nothing with thee to helpe him with many, or with no power: helpe vs, O Lord our God: for wee rest on thee, and in thy Name are wee come against this multitude: O Lord, thou art our God: let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Afa and before Iudah, and the Ethiopians fled.

13 And Afa and the people that was with him, pursued them vnto Gerar. And the Ethiopians host was overthrowen, so that there was no life in them: for they were destroyed before the Lord and before his host: and they caried away a mightie great spoile.

14 And they smote all the cities round about Gerar: for the feare of the Lord came vpon

them, & they spoiled all the cities, for there was exceeding much spoile in them.

15 Yea, and they smote the tents of cattell, and caried away plenty of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

1 *The restoration of Azaiah. 2 Afa purged his country of idolatry. 11 Hee fought with the people. 12 They fought together for the Lord. 13 Hee despised his master for his idlatry.*

T Hen the Spirit of God came vpon \* Azariah the sonne of Obed.

And he went out to meete Afa, and said vnto him, O Afa, and all Iudah and Benjamin, heere I come, The Lord is with you, while ye bewitch him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bene without the true God, and without Priests to teach, and without law.

4 But *whosoener* returned in his affliction to the Lord God of Israel, and sought him, he was found of him.

5 And in that time there was no peace to him that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be ye strong therefore, and let not your hands bee weak: for your worke shall haue a reward.

8 ¶ And when Afa heard these words, and the prophcie of Obed the Prophet, he was encouraged, and tooke away the abominations out of all the land of Iudah and Benjamin, and out of the cities which hee had taken of mount Ephraim, and hee renewed the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Iudah and Benjamin, and the strangers with them out of Ephraim, and Manasse, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God was with him.

10 So they assembled to Ierusalem in the third month, in the fiftieth yeere of the reigne of Afa.

11 And they offered vnto the Lord the same time of the spoile which they had brought *even* seven hundred bullockes, and seven thousand sheepe.

12 And they made a covenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And *whosoener* will not seeke the Lord God of Israel, shall be slaine, whether hee were small or great, man or woman.

14 And they sware vnto the Lord with a loud voyce, and with shouting and with trumpets, & with correts.

15 And all Iudah rejoiced on the oathe: for they had sworne vnto the Lord with all their heart, and taught him with a whole desire, and he was found of them. And the Lord gave them rest round about.

16 ¶ And King Afa disposed \* Maachab his mother from her regencie, because she had made an idole in a groue: and Afa brake downe her idole, and stamped it, and burnt it at the brooke Kidron,

a who was called Obed, as his fathers was, vers 11.

b For the space of twelue yeeres, vnder Rehoboam, and threetyes vnder Abijah, religion was neglected, and idolatry planted.

c Hee destroyed them notwithstanding the wickedness of tyrants and their rage, yet God hath his, whom he beareth in their rebellion.

d Your confidence and trust in God is not to be frustrated.

e Called Shimon, containing part of May, and part of Iune.

f Which they had taken of the Ethiopians.

g These were the words of their covenant, which commanded all subiects to be true to death, according to the Law of God.

h So long as they feared him right, he long did he preserve and prosper them.

i A King, 15. 17.

j Or grand-mother, and herein hee declared that hee loved her, for the ought hee had died both by the covenant, as vers. 13, and by the Law of God: but hee gave place to facilitate, and would also seeme after toise the Law,

¶ Which partly came through lack of scale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.

1 Because that God was called the God of Israel, by reason of his promise to Iacob: therefore Israel is sometime taken for Iudah, because Iudah was his chiefe people, in respect of his predecessors.

17 But the high places were not taken away out of Israel: yet the heart of Afa was perfect all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that hee had dedicate, silver, and gold, and vessels.

19 And there was no warre vnto the five and thirtieth yee of the reigne of Afa.

## CHAP. XVI.

a Afa for feare of Iehoshaphat, was not a couraunt with him. b Baasha king of Aram. c Ier is reproued by the Prophet. d Whom he putteth in prison. e He putteth his trust in the Physicians. f His death.

IN the fixe and thirtieth yee of the reigne of Afa, came a Baasha king of Israel vp against Iudah, and built b Ramah, to let none passe out or goe in to Afa king of Iudah.

2 Then Afa brought out silver and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at Damascus, saying,

3 There is a couenant betwene me and thee, and betwene my father and thy father: behold, I haue sent thee silver and golde: come, e brake thy league with Baasha king of Israel, that hee may depart from me.

4 And Benhadad hearkened vnto king Afa, and sent the captaynes of the armies which hee had, against the cities of Israel. And they smote Iion, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, and let his worke cease.

6 Then Afa the king rooke all Iudab, and carried away the stones of Ramah and the timber thereof, wherewith Baasha did build, and he build therewith Geba and Mizpeh.

7 ¶ And at that same time Hanani the seer came to Afa king of Iudah, and said vnto him, Because thou hast rested vpon the king of Aram, and not rested in the Lord thy God: therefore is the host of the king of Aram escaped out of thine hand.

8 ¶ The Ethiopians and the Lubims, were they not a great host with chariots and horsemen, exceeding many, yet because thou diddest rest vpon the Lord, he deliuered them into thine hand.

9 ¶ For the eyes of the Lord behold all the earth, to shew himselfe strong with them that are of perfect heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Afa was wroth with the seer, and put him into a prison: for he was displeased with him, because of this thing. And Afa oppressed certainly of the people at the same time.

11 And behold, the actes of Afa first an I last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Afa in the nine and thirtieth yee of his reigne was diseased in his feete, and his diseafe was extreme: yet hee fought not the Lord in his diseafe, but in the Physicians.

13 So Afa slept with his fathers, and died in the one and fourtieth yee of his reigne.

¶ Which are the chiefe cause of all our diseases, and after vs the helpe of the physicians, at a mercede by whom God worketh,

14 And they buried him in one of his sepulchres, which he had made for himselfe in the city of Dauid, and layed him in the bed, which they had filled with sweete odours and diuers kinde of spices made by the arte of the Apothecary: and they burnt odours for him with an exceeding great fire.

## CHAP. XVII.

5 Iehoshaphat trusting in the Lord, prospereth in warre and honour. 6 Hee aboliseth idolatrie, and causeth the people to be taught. 7 Hee redresseth wronges of Iudab. 8 Hee murthereth, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And he put garisons in all the strong cities of Iudah, and set bands in the land of Iudab and in the cities of Ephraim, which Afa his father had taken.

3 And the Lord was with Iehoshaphat, because hee walked in the first wayes of his father Dauid, and sought not Baalim,

4 But sought the Lord God of his father, and walked in his commandements, and not after the trade of Israel.

5 Therefore the Lord stablished the kingdom in his hand, and all Iudab brought presents to Iehoshaphat, so that he had of riches and honour in abundance.

6 And hee lift vp his heart vnto the wayes of the Lord, and he rooke away moreouer the high places and the groues out of Iudah.

7 ¶ And in the third yee of his reigne hee sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should teach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Afahel, and Shemiramoth, and Iehonathan, and Adonijah, and Tobiah, and Toh-adonijah, Leuites, and with them Elisamah and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the Law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands that were round about Iudah, and they fought not against Iehoshaphat.

11 Also some of the Philistines brought Iehoshaphats gifts and tribute silver, and the Arabians brought him flocks, seven thousand and seven hundred rammes, and seven thousand and seven hundred hee goats.

12 So Iehoshaphat prospered and grew vp on high, and he built in Iudah palaces and cities of store.

13 And hee had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers, in Iudah, were captains of thousands, Adnah the captain, and f with him of valiant men three hundred thousand.

15 And at his hand Iehohanan a captain, and with him two hundred and fourscore thousand.

16 And at his hand Amasiah the sonne of Zichri, which willingly offered himselfe vnto the Lord, and with him two hundred thousand valiant men.

17 And of Benjamin, Eliaza a valiant man, and

¶ That is, his verses: meaning, before he had committed with Baalim, and against Iehoshaphat.

¶ Hee sought not to set up strange gods. ¶ His worke.

¶ Hee gave himselfe wholly to Iesue the Lord.

¶ He knew it was in vaine to profess Religion, except such were appointed which could instruct the people in the same, and had authority to put away all idolatry.

¶ Thus God prospereth all such that with a pure heart seek his glory, and keepeth their enemies in feare, that they cannot be able to execute their rage against them.

¶ Else, in his hand.

¶ Or, next to him.

¶ Meaning, which was a Nazaree, Numb. 6.



That is, they were as his ordinary guard,

and with him armed men with bowe and shield, two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and fourescore thousand armed to the warre.

19 These waited on the king, besides those which the king put in the strong cities throughout all Iudah,

CHAP. XVIII.

1 Iehoshaphat made a league with Ahab. 10 Four hundred prophets were with him to go to warre. 16 Michaiah was against them. 23 Zedekiah said to him. 25 The king put him in prison. 29 The effect of his prophesie.

And Iehoshaphat had riches and honour in abundance, but he was ioyed in a afflictie with Ahab.

2 And after certaine yeeres he went downe to Ahab to Samaria: and Ahab slewe sheepe and oxen for him in great number, and for the people that he had with him, and entiled him to goe vp vnto Ramoth Gilead.

3 And Ahab king of Israel said vnto Iehoshaphat king of Iudah. Wilt thou go with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will ioyne with thee in warre.

4 And Iehoshaphat said vnto the king of Israel, Aske counsell, I pray thee, at the word of the Lord this day.

5 Therefore the King of Israel gathered of prophets foure hundred men, and said vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they said, Goe vp: for God shall deliuer it into the kings hand.

6 But Iehoshaphat said, Is there here neuer a Prophet more of the Lord, that we might enquire of him?

7 And the king of Israel said vnto Iehoshaphat, There is yet one man by whom we may aske counsell of the Lord: but I hate him: for hee doeth not prophetic good vnto mee, but alway enuill: it is Michaiah the sonne of Imia. Then Iehoshaphat said, Let not the king say so.

8 And the king of Israel called an eunuch, and said, Call quickly Michaiah the sonne of Imia.

9 And the king of Israel and Iehoshaphat King of Iudah sat either of them on his throne clothed in their apparell: they sat euery in the threshing floore at the entering in of the gate of Samaria: and all the Prophets prophesied before them.

10 And Zedekiah the sonne of Chenaanah made him hornes of yron, and sayd, Thus saith the Lord, With these shalt thou push the Aramites vntill thou hast consumed them.

11 And all the Prophets prophesied so, saying, Goe vp in Ramoth Gilead, and prosper: for the Lord shall deliuer it vnto the hand of the king.

12 And the messenger that went to call Michaiah, spake to him, saying, Behold, the words of the Prophets declare good to the king with one accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah said, As the Lord lieth, whosoever my God saith, that will I speake.

14 So hee came to the king, and the King said vnto him, Michaiah, shall we goe to Ramoth Gilead to battell, or shall I leave off? And he said, Goe ye vp, and prosper, and they shall be deliue-

red into your hand.

15 And the King said vnto him, How oft shall I charge thee, that thou tell me nothing but the truth in the Name of the Lord?

16 Then he said, I saw all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord said, I will haue no matter: let them returne euery man to his house in peace.

17 And the King of Israel said to Iehoshaphat, Did I not tell thee, that hee would not prophetic good vnto mee, but euill?

18 Again he said, Therefore heare yee the word of the Lord: I sawe the Lord sit vpon his throne, and all the hostes of heauen standing at his right hand, and at his left.

19 And the Lord said, Who shall perfwade Ahab King of Israel, that he may goe vp, and fall at Ramoth Gilead? And one spake and said thus, and another said that.

20 Then there came forth a spirit and stood before the Lord, and said, I will perfwade him. And the Lord said vnto him, Wherein?

21 And he said, I will goe out, and be a false spirit in the mouth of all his Prophets. And hee said, Thou shalt perfwade, and shalt also preuaile: goe forth and doe so.

22 Now therefore behold, the Lord hath put a false spirit in the mouth of these thy Prophets, and the Lord hath determined euill against thee.

23 Then Zedekiah the sonne of Chenaanah came neere & smote Michaiah vpon the cheekes, and sayd, By what way went the Spirit of the Lord from me, to speake with thee?

24 And Michaiah said, Behold, thou shalt fee that day when thou shalt goe from chamber to chamber to hide thee.

25 And the King of Israel said, Take yee Michaiah, and cary him to Ammon the gouernour of the citie, and to Iothab the Kings sonne.

26 And say, Thus saith the King, put this man in the prison house, and feede him with bread of affliction, and with water of affliction, vntill I returne in peace.

27 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And he said, Heare all yee people.

28 So the King of Israel and Iehoshaphat the King of Iudah went vp to Ramoth Gilead.

29 And the King of Israel said vnto Iehoshaphat, I will change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commannded the captaines of the charrets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charrets saw Iehoshaphat, they said, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat cried, and the Lord helped him and mooued them to depart from him.

32 For when the captaines of the charrets saw that hee was not the King of Israel, they turned backe from him.

33 Then a certaine man drew abowt mightily, and smote the King of Israel betwene the ioynts of his brigandine: therefore hee fell to his charretman, Turne thine hand, and cary me out of the hoste: for I am hurt.

m the prophesie sheweth the people should be dispersed, and Abahabites.

a Meaning, Ioh Angel.

b There, the Lord.

p To them that will not beleue the word, God sendeth strong delusion, that they should beleue lies, as, Thers. 10. q By this cruelty, his ambition and hypocritie was discovered: thus the hypocrites boast of the spirit which they haue not, and declare their malice against them in whom the true spirit is. r Bere him streightly in prison, and let him seeke hunger and thirst.

q Or, Michaiah.

f Thus the wicked like by the sword the life to escape their iniquities, who chere themselves by his word.

1 See cryed to the Lord by acknowledging his fault in our growth this wicked king so waste against the word of the Lord by his Prophet, and alin by deising mercy to the fault. 2 Ie. in his strength, religion, or for, because the heuenge.

\* 1 King. 22. 3. 4 For Iorani Iehoshaphat sonne married Ahab daughter.

b That is, the child yeete, 1. King 22. 2.

c To recover it out of the hands of the Syrians.

d These the aduise of some Prophet, to know wheate is be Gods will. e Which were the prophets of Baal, signifying that the wicked e leane more but fastener, and such as will braue with their inuincible afflictions.

f Ie the true misfectors of God ought not to cease to doe their diuils, although the wicked magistrates cannot abide them to speake the truth. g Meaning, that he ought not to refuse to heare any that is of God. h That is, in their malice and toyall appeall.

i Reade 1. King. 22. 17.

k Thinking that whereas foure hundred prophets had agreed in one thing, that he being but one man and in less estimation, should not goe sayd it. I Hee spake this by deuision of the false prophets, as the King well perceived.

a Hee diffembled his hart that his souldiers might fight more courageously.

34 And the battell increased that day: and the king of Israel<sup>a</sup> Roode still in his chariot against the Aramites vntill euen, and died at the time of the funne going downe.

## CHAP. XIX.

a After Iehoshaphat was rebuked by the Prophet, he called againe the people to the bowing of the Lord. 5. He appointed iudges and ministers, 9. and rebuketh them to feare God.

And Iehoshaphat the king of Iudah returned<sup>a</sup> safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meete them, and said to king Iehoshaphat, <sup>a</sup> Wouldst thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath of the Lord is vpon thee.

3 Neuertheless good things are found in thee, because thou hast take away the grones out of the land, and hast prepared thine heart to seeke God.

4 So Iehoshaphat dwelt at Ierusalem, and returned and went<sup>b</sup> through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And hee set iudges in the land throughout all the strong cities of Iudah, citie by citie.

6 And said to the iudges, Take heed what yee doe: for yee execute not the iudgements of man, but of the Lord, and hee will be<sup>c</sup> with you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and doe it: for there is no iniquitie with the Lord our God, neither <sup>a</sup> respect of persons, nor receiving of reward.

8 Moreover in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests and of the chiefe of the families of Israel, for the iudgement and cause of the Lord: and they<sup>c</sup> returned to Ierusalem.

9 And he charged them, saying, Thus shall ye doe in the feare of the Lord faithfully and with a perfert heart.

10 And in euery cause that shall come to you of your brethren that dwell in your cities, betweene blood and blood, betweene law and precept, statutes and iudgements, yee shall iudge them and admonish them that they trespasse not against the Lord, that his wrath come not vpon you and vpon your brethren. This shall ye doe and trespasse not.

11 And behold, Amariah the Priest shall be the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shall be for all the Kings affaires, and the Leuites shall be officers before you. Be of courage, and doe it, and the Lord shall be with the kingood.

execute iustice right. i. Shalbe chiefe ouerser of the publike affaires of the Reame. i. They shall haue the handling of inferior cases. k God will assist them that doe iustice.

## CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 22 The marvelous victory that the Lord gaue him against his enemies, 30 his weigne and after.

After this also came the children of Moab and the children of Ammon, and with them of the Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There commeth<sup>a</sup> great multitude against thee from beyond the Sea, out of Aram: and beholde, they be in Hazon Tamar, which is Engedi.

3 And Iehoshaphat feared, and set himselfe before the Idumeans of mount Seir. b Called the dead Sea, where God destroyed the first cities for sinne.

to seeke the Lord, and proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselves together to aske counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court,

6 And sayd, O Lord God of our fathers, art not thou God in heauen and reigneist not thou ouer all the kingdomes of the heathen, and in thine hand is power and might, and none is able to withstand thee,

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and gauest it to the seed of Abraham thy friend for euer?

8 And they dwelt therein, and have built thee a Sanctuary therein for thy Name, saying,

9 If euill come vpon vs, as the sword of iudgement, or pestilence, or famine, we will stand before this house & in thy presence (for thy name is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now, behold, the children of Ammon and Moab, and mount Seir, by whom thou wouldst not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in coming to call vs out of thine inheritance, which thou hast caused vs to inherit:

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither doe we know what to doe: but our eyes are toward thee.

13 And all Iudah stood before the Lord with their young ones, their wives, and their children.

14 And Iahaziel the sonne of Zechariah, the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph, was there, vpon whom came the Spirit of the Lord, in the middes of the Congregation.

15 And he sayd, Hearken yee all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the battell is not yours, but Gods.

16 To morow goe ye downe against them: behold, they come vp by the cleft of Ziz, and yee shall finde them at the ende of the brooke before the wilderness of Ieruel.

17 Yee shall not neede to fight in this battell: stand still, mooue not, and behold the salvation of the Lord towards you: O Iudah, and Ierusalem, feare yee not, neither be afraid: to morrow goe out against them, and the Lord will be with you.

18 Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites, and of the children of the Corhites stood vp to praise the Lord God of Israel with a loud voyce on high.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Iehoshaphat stood and said, Heare

c This declareth what the feare of the godly is, which is as a picke to stirre them to prayer, and to depend on the Lord, whereas it moueth the wicked either to seeke after worldly meanes and policies, or els to fall into despair.

d Hee groundeth his prayer vpon Gods power, whereby he is able to helpe, and alio on his mercy, which he will continue toward his, forasmuch as he hath once chosen them and begun to shew his graces toward them.

e Meaning, where which commeth by Gods iust iudgements for our finnes.

f That is, it is here called vpon, and thou declare thy presence and fauour.

g Dnt. 2. 9. where, 13. 1.

h We vnto cry out our sin in thee, and we write for our deliuerance from heauen.

i That is, before the Ark of the Couenant.

k Which was moved by the Spirit of God so prophetic.

k They fight against God and not against you, therefore he will fight for you.

\* Ekd. 14. 13. 14. Or, delictantes.

l Declaring his faith and obedience to the word of the Lord, and giuing thanks for the deliuerance promised.

† Ekd. in p. 10.

a Hee declareth that the wrath and iudgement of God is ouer all such that support the wicked, and rather then not in deed that they are enemies to all such as hate the Lord.

† Ekd. 10. 11. from the Lord.

b Hee visited all his country, and brought his people from idolatry to the knowledge of the true God.

c Both to preferre you, if you do iustly, or to punish you, if you do y contrary.

d Hee will declare by the sharpnesse of the punishment, that hee hateth all iniquity.

\* Dnt. 10. 17.

1. 34.

Rom. 2. 11.

gal. 2. 6.

ephe. 4. 9.

col. 3. 25.

2. 14. 17.

e The Priests and Leuites,

which should iudge matters according to the word of the Lord.

f That is, to try whether the murderer was done at wrong, or to esse his end purpose.

Numb. 35. 11.

Deut. 4. 41.

g Meaning, that God would punish them most sharply,

if they would not

affaires of the Reame.

h They shall haue the handling of inferior cases.

k God will assist them that doe iustice.

a That is, which was once theyed the Ammonites in language and reputation, the Hebrews thought that they were the Amalekites, but as may appeare by the next verse,

show were the Idumeans of mount Seir.

b Called the dead Sea, where God destroyed the first cities for sinne.



an Give credit to their words and doctrine.

a This was a Psalm of thanksgiving which they used commonly singing when they praised the Lord for his benefits, and was made by David, Psal. 136. b Meaning, the Idumeans which dwell in mount Seir.

c Thus the Lord according to Iehoshaphat's prayer declared his power, when he delivered his, by vanquishing their enemies to kill one another.

g To give thanks to the Lord for the victory; and therefore the valley was called Berachah, that is, blessing or thanksgiving, which was also called the valley of Iehoshaphat, Ierl. 3. 2. a. because the Lord judged the enemies according to Iehoshaphat's prayer.

a Hee declareth hereby, that the works of God bring ever comfort to his, and leave of destruction to his enemies. \* 1. King. 22. 43. b Meaning, in his virtues, and these ways wherein he followed God.

c Iste the great care & diligence of this good king was to abolish all superstition and idolatry out of his people, but that they would still continue their false and idolatry, how much sorer they able to reforme euill, which either here Iurie zeale, or not such as hee had: though herein he was not to be censured. \* 1. King. 16. 1. \* 1. King. 2. 28. 1, 2, 3.

Hear ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lord your God, and ye shall be assured: beleue his Prophets, and ye shall prosper.

21 And when he had consulted with the people, and appointed fingers vnto the Lord, and them that should praise him that is in the beautiful Sanctuary, in going forth before the men of armes, and saying, \* Praise ye the Lord for his mercy *lasteth* for ener.

22 And when they began to shout, and to praise, the Lord laide ambushments against the children of Ammon, Moab, and of mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy one another.

24 And when Iudah came toward Mizpah in the wilderness, they looked vnto the multitude: and behold, the carkeies were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselves, till they could carry no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: the therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then every man of Iudah and Ierusalem returned with Iehoshaphat their head to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce over their enemies.

28 And they came to Ierusalem with viols, and with harps, and with trumpets, *euery* vnto the house of the Lord.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Irael.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And \* Iehoshaphat reigned ouer Iudah, and was iue & thirty yeere old, when he began to reigne: and reigned iue and twentie yeeres in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, & departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which \* is mentioned in the booke of the Kings of Irael.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Irael, who was ioyne to doe euill.

36 And hee ioyne with him, to \* make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodanah of Ma-

reish prophesied against Iehoshaphat, saying, Because thou hast ioyne thy selfe with Ahaziah, the Lord hath broken thy workes: and the ships were broken, that they were not able to goe to Tarshish.

CHAP. XXI.

1 Iehoshaphat dieth. 2 Iehoram succeedeth him, 3 which killeth his brethren. 4 He was brought to idolatry, 11 and seduced the people. 16 He is opposed of the Philistines. 18 His misfortune end.

I Iehoshaphat then slept with his fathers, and was buried with his fathers in the city of David: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of Irael.

3 And their father gaue them great gifts of siluer and of golde, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 \* And Iehoram rose vpon the kingdome of his father, and made himselfe strong, and slew all his brethren with the sword, and also of the princes of Irael.

5 Iehoram was two and thirty yeere olde, when he began to reigne, and hee reigned eight yeeres in Ierusalem.

6 And he walked in the way of the Kings of Irael, as the house of Ahab had done: for he had the daughter of Ahab to wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of David, because of the \* covenant that he had made with David, and because he had promised to giue a light to him, and to his sonnes for ener.

8 ¶ In his dayes Edom rebelled vnder the hand of Iudah, and made aking ouer them.

9 And Iehoram went forth with his princes, and all his charers with him: and hee rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charers.

10 But Edom rebelled vnder the hand of Iudah vnto this day. Then did Libnah rebell at the same time vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreover he made high places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah thereto.

12 And there came a writing to him from Eliiah the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the way of the Kings of Irael, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou.

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy substance.

15 And thou shalt be in great diseases in the disease of thy bowels, vntill thine bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistines, and the Arabians that were beside the Ethiopians,

b Thus God would not haue his to ioyne in societie with idolaters and wicked men.

a Reade Chap. 15. 27. how vpon Irael, is meant Iudah.

\* 1. King. 2. 26. b Because the wicked line ended in Isaac: and also the ambitions, they become cruel, and spare not to murder them, whom by name they ought most to cherish and defend. c Meaning, of Iudah and Benjamin. d So that we see how it cannot be that those that ioyne with the wicked, and send God. \* 2. Sam. 7. 16. 16. 1. King. 2. 4. and 3. 24. a. King. 8. 19. 2. King. 1. 15.

e Reade a King 17. 32.

f Meaning, idolatry, because that the idolaters brethren promise with adulteries to see husbands. g Some think that this was Eliiah, so called because he had the Spirit in abundance, as had Eliiah.

h We see this example daily practised vpon them that fall away from God, and become idolaters and murderers of their brethren.

i There were other Arabians in Africa Southward toward Egypt.

Called also Azariah, as Chap. 12. v. of Azariah, vers. 11. following.  
 1 That is, as some write, he was not regarded, but devoted for his wickedness, & idolatry, so that his sonne reigned 24 yeeres his father yet living without honour and after his fathers death he was confirmed to reigne full, as Chap. 23. 2.

2 King 8. 24.  
 2 Meaning, the Philistines.

3 Reade Chap. 22. 1. c. That is, after the death of his father. d She was Ahabs daughter, who was the sonne of Omri.

4 Hee sheweth that it must needs follow that the ministers are such as their counsellors be, and that these cannot be so good King, that interest wicked counsellors.

5 Heere yee see how nothing can come into any by Gods providence unless he hath appointed, and therefore hee caught all means to come to his will.

\* 1 King 9. 7. Or, took vengeance. 6 This was the last plague of God, because he joynted himselfe with Gods enemies: yet God to declare the worthiness of Iehoiada, his grandfather, moved them to give him the honour of buriall.  
 \* 2 King 11. 17. It is to shew that there should be some to give him the crown, and not he himselfe.

17 And they came vp into Iudah, and brake into it, & caried away all the substance that was found in the Kings house, and his sonnes also, and his wines, so that there was not a sonne left him, save x Iehohaz, the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowles with an incurable disease.

19 And in processe of time, even after the end of two yeeres, his gurs fell out with his disease: so he died of sore diseases: & his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere old, and reigned in Ierusalem eight yeeres, and liued without being defiled: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

x Azariah reigneth after Iehoram. y Iehu king of Israel killeth Azariah. 10 Azariah protest to death all the Kings lineage. 11 Joash is bred.

And the inhabitants of Ierusalem made Azariah his yongest sonne King in his stead: for the armie that came with the Arabians to the campe, had slaine all the eldest: therefore Azariah the sonne of Iehoram king of Iudah reigned.

2 Two and fourtie yeere old was Azariah when hee began to reigne, and hee reigned 41 yeere in Ierusalem. And his mothers name was Athaliah the daughter of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 And hee walked after their counsell, and went with Iehoram the sonne of Ahab king of Irael to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 And hee returned to be healed in Izezel, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izezel, because hee was diseased.

7 And the destruction of Azariah came of God, in that he went to Ioram: for when hee came, hee went forth with Iehoram against Iehu the sonne of Nimshi, whom the Lord had anoynted to destroy the house of Ahab.

8 Therefore when Iehu executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Azariah that waited on Azariah, he slew them also.

9 And hee sought Azariah, and they caught him where hee was hid in Samaria, and brought him to Iehu, and slew him and buried him, because said they, hee is the sonne of Iehoshaphat, which fought the Lord with all his heart. So the house of Azariah was not able to retaine the kingdomes.

10 Therefore when Athaliah the mother of Azariah saw that her sonne was dead, she arose and destroyed all the kings seede of the house of Iudah.

11 But Iehoshabeath the daughter of the King tooke Joash the sonne of Azariah, and hals him from among the Kings sonnes, that should be

slaine, and put him and his nourse in the bedde chamber: so Iehoshabeath the daughter of King Iehoram the wife of Iehoiada the Priest (for shee was the sister of Azariah) hid him from Athaliah: so he flew him nor.

12 And hee was with them hid in the house of God six yeeres, whiles Athaliah reigned over the land.

CHAP. XXIII.

x Joash the sonne of Azariah is made king. y Athaliah is put to death. 17 The temple of Baal is destroyed. 16 Iehoiada appointeth ministers in the Temple.

And in the tenth yeere Iehoiada waxed bold, and tooke the captaines of hundredres, viz, Azariah the sonne of Iehoram, and Ishmael the sonne of Iehochanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adajah, and Elisaphat the sonne of Zichri in covenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers of Israel: and they came to Ierusalem.

3 And all the congregation made a covenant with the King in the house of God: and he said vnto them, Behold, the Kings sonne mult reigne, \* as the Lord hath said of the sonnes of Dauid.

4 This is it that ye shall do. The third part of you that come on the Sabbath of the Priests, and the Leuites, shall be porters of the doores.

5 And another third part toward the Kings house, and another third part at the gate of the foundation, and all the people shall be in the courts of the house of the Lord.

6 But let none come into the house of the Lord, save the Priests, and the Leuites that minister, they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compass the King round about, and every man with his weapon in his hand, and he that entreth into the house, shall be slaine, and be you with the King, when hee commeth in, and when he goeth out.

8 So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke every man his men that came on the Sabbath, with them that went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

9 And Iehoiada the Priest delivered to the captaines of hundredres speares, and shields, and bucklers which had bene King Dauids, and were in the house of God.

10 And he caused all the people to stand (every man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the house round about the King.

11 Then they brought out the Kings sonne, and put vpon him the crowne, and gave him the sceptre, and made him King. And Iehoiada and his sonnes anoynted him, and said, God save the King.

12 But when Athaliah heard the noise of the people running, and praising the King, she came to the people into the house of the Lord.

13 And when shee looked, behold, the King stood by his pillar at the entering in, and the princes and the trumpets by the King, & all the people of the land reioyced, and blew the trumpets, & the singers were with instruments of musike,

1 Meaning, in the chamber, where the Priests and Leuites kept, which kept their courses weberly in the Temple.  
 2 To wit, of Iudah.

\* 2 King 11. 4. a Of the reigne of Azariah, or after the death of Azariah.

b Meaning, of Iudah and Benjamin: reade why they are called Iud. Chap. 15. 17.  
 \* 2 Sam. 7. 12. 16.  
 1 King 11. 4. Chap. 21. 7.

\* 2 King 11. 6. c Which was the chiefe gate of the Temple toward the East.

d Meaning, to make any tumult, or to hinder their enterprise.

e Which had ministered their course on the Sabbath, and to the other part entered to keepe their turne.

f Meaning, the most holy place where the Ark stood.

g That is, the people of the Law, as some reade, they put vpon him his royall appaill.

h From the king.

i Harping.



h Declaring her vile impudencie, which hanging vniuallly and by mucher vntpriece, would fill her face with the more poffeion, and therefore called true obedience nation.

i To layne with her partie, and to maintain her authoritie.

k That they would onely fenne him and renounce all idolatrie

l According to their countenance made to the Lord. m As the Lord commanded in his Law, both for the perfon and also the cite, Deut. 13. 9. and 15.

n Oathes.  
o Num. 22. 3.

m Which was the principall gate, that the King might be fecne of all the people. o For where a tyrant and an idolatrous reigneth, there can be no quietnesse: for the plagues of God are cure among such people.

\* 2. King. 19. 11.

p Ioaiah was a faithful counsellor, and governed him by the word of God. q Or vnto him time.

r Hee meant not the ten tribes, but onely the two tribes of Iudah and Benjamin. s For hee was the high Priest.

\* Ezr. 30. 13.

t The Scripture doeth terme her such, because she was a cruel mortcher, and a blasphemous idolatresse.

\* 2. King. 18. 9.

and they that could sing praise: then Athaliah rent her clothes, and said, <sup>a</sup> Treason, treason.

14 Then Iehoiada the Priest brought out the captaines of hundreths that were gouernours of the host, and said vnto them, Haue her forth of the ranges, and he that followeth her, let him die by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they laied hands on her: and when shee came to the cutting of the horsegate by the kings house, they slew her there.

16 <sup>b</sup> And Iehoiada made a <sup>c</sup> conenant betweene him and all the people, and the king, that they would be the Lords people.

17 And all the people went to the house of Baal, and destroyed, and brake his altars, and his images, and slew <sup>d</sup> Mattan the priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lord, vnder the <sup>e</sup> hands of the Priests and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lord, <sup>f</sup> as it is written in the Law of Moses, with reioycing and singing by the appointment of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was vnclene in any thing, should enter in.

20 And hee tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the king to come downe out of the house of the Lord, and they went thorow <sup>g</sup> the hie gate of the kings house, and set the king vpon the throne of the kingdom.

21 Then all the people of the land reioyced, and the cite was quiet <sup>h</sup> after that they had slaine Athaliah with the sword.

### CHAP. XXIII.

4 Ioaiah vnto the house of the Lord. 17 After the death of Iehoiada hee fell to idolatrie. 31 He flourish to death Zachariah the Prophet. 25 Ioaiah killed his owne sonnetes. 27 After him reigned Amaziah.

I Oath <sup>a</sup> was seuen yeere olde when hee beganne to reigne, and hee reigned fortie yeere in Ierusalem: and his mothers name was Zibiah of Beersheba.

2 And Ioaiah did vprightly in the sight of the Lord all the dayes of <sup>b</sup> Iehoiada the Priest.

3 And Iehoiada <sup>c</sup> tooke him two wiues, and he begate sonnes and daughters.

4 <sup>d</sup> And afterward it came into Ioaish minde to renew the house of the Lord.

5 And hee assembled the Priests and the Leuites, and said to them, Goe out vnto the cities of Iudah, and gather of all <sup>e</sup> Israel money to repaire the house of your God, from yeere to yeere, and haile the thing, but the Leuites halted not.

6 Therefore the king called Iehoiada the <sup>f</sup> chiefe, and said vnto him, Why halthou not requirred of the Leuites to bring in out of Iudah and Ierusalem <sup>g</sup> the tax of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimony?

7 For <sup>h</sup> wicked Athaliah, and her children brake vp the house of God: and all the things that were dedicated for the house of the Lord, did they bestow vpon Baalim.

8 Therefore the king commanded, <sup>i</sup> and they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamation thorow Iudah and Ierusalem, to bring vnto the Lord <sup>k</sup> the tax of Moses the seruant of God, <sup>l</sup> day vpon Israel in the wilderness.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

11 And when it was time, <sup>m</sup> they brought the chest vnto the Kings officer by the hand of the Leuites: and when they saw that there was much filer, then the Kings Scribe, (and one appointed by the high Priest) came and emptied the chest, and tooke it, and caried it to his place againe: thus they did day by day, and gathered filer in abundance.

12 And the King and Iehoiada gaue it to such as did the labour and worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: they gaue it also to workes of yron and brasse, to repaire the house of the Lord.

13 So the workemen wrought, and the worke <sup>n</sup> amended through their hands: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the filer before the king and Iehoiada, and hee made thereof vessels for the house of the Lord, euen vessels to minitter, both morters and incense cups, and vessels of gold, and of filer: and they offered burnt offerings in the house of the Lord continually all the dayes of Iehoiada.

15 <sup>o</sup> But Iehoiada waxed old and was full of daies, and died. An hundredth and thirtie yeere old <sup>p</sup> was he when he died.

16 And they buried him in the cite of Dauid with the <sup>q</sup> kings, because he had done good in Israel, and toward God and his house.

17 <sup>r</sup> And after the death of Iehoiada, came the <sup>s</sup> princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trepasse.

19 And God sent Prophets among them, to bring them againe vnto the Lord: and they made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zachariah the sonne of Iehoiada the Priest, which stood <sup>t</sup> alone the people, and said vnto them, Thus saith God, Why transgresse yee the commandments of the Lord? surely yee shall not prosper: because yee haue forsaken the Lord, hee also hath forsaken you.

21 Then they conspired against him, & stoned him with stones at the <sup>u</sup> commandment of the king, in the court of the house of the Lord.

22 Thus Ioaiah the king remembered not the kindnesse which Iehoiada his father had done to him, but slew his sonne. And when hee died, hee said, The Lord <sup>v</sup> looke vpon it and require it.

23 <sup>w</sup> And when the yeere was out, the host of Aram came vp against him, & they came against Iuda and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though the armie of Aram came with a small companie of men, yet the Lord deliuered

\* Ezr. 10. 13

e Such as were faithful men, whom the king and appointed for that matter.

f Signifying that his thing was done by aduise and counsell, and not by any meanes or action.

g Eie a mediator mean vnto the workes ministering to man.

h For the wicked kings his predecessors, and Athaliah had destroyed the vessels of the Temple, or made them to be the vnde of their idoles.

i Signifying that they could not hurt him too much, who had so continually fensed in the worke of the Lord, and in the affairs of the common wealth.

j Which were ministers, and hee was the king was delittme of him who did watch ouer him as a father, and therefore brought him to no more idollatry.

k They were heren and earth and all creatures to witnesse, that except they returned to the Lord, hee would most grieuouly punish their inideltie and rebellon.

l In a place about the people, to the intent that hee might beare it.

m There is noagell and deadly, of them whose hearts God hath hardened, & which deliue more in superstition and idolatrie then in the true seruice of God and pure simplicitie of his word.

n Renenge my death & require my blood at your hands, or neglect this bypocricie, because hee knew that God would doe it. This Zacharie is also called the sonne of Barachiah, Marth. 23. 35 because his progenitors were Iuda, zachariah, Iehoiada, &c.





slow him there.

28 And they brought him vpon horses, and buried him with his fathers in the city of Iudah.

### CHAP. XXVI.

1. 5 Vzziah shewing the Lord, prospering in his enterprise. 16 He receiveth gold and vpon the Priests office. 20 The Lord plagues him. 20 The Priests drive him out of the Temple, and exclude him out of the Lodes house. 23 His burial, and his funeral.

\* 2. King. 14. 21.  
a Called also Azariah.

b He fortified it and made it strong: this city was also called Beth and Elmon, neere to the Red Sea.  
\* 1. King. 15. 2.

c This was mee that Zechariah that was the sonne of Iehoiada, but some other Propheet of that name. d For God neuer forsoketh any that seeketh vnto him; and therefore man is the cause of his owne destruction.

e That is, they payed tribute in signe of subiection.

\* Nbr. 3. 10. & 24. f Whereas the wall or tower turreth. || Or, pile. \* That is, in mount Carmel, or so the word signifieth, in the fruitful field: it is also taken for a Greene exre of corne, when it is full, as Leu. 1. 14.

h Of the chiefe officer of the Kings house, or of the equaries and sergants for warre.

i Ebr. engine by the invention of an inuention man.

i Thus prosperity catcheth men to trust in themselves, and by forgetting him which is the author thereof, procure their owne perdition.

T Hen all \* the people of Iudah tooke a Vzziah, which was fixtene yeere old, and made him king in the stead of his father Amaziah.

2 Hee built b Eloth, and restored it to Iudah, after that the King slept with his fathers.

3 \* Sixtene yeere olde was Vzziah, when hee began to reigne, and he reigned two & fixte yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And hee did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee fought God in the dayes of Zechariah (which vnderstood the visions of God) and when as d he fought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistims, and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal, and Hammamim.

8 And the Ammonites gaue e gifts to Vzziah, and his name spred to the entring in of Egypt: for hee did most valiantly.

9 Moreover Vzziah built towers in Ierusalem at the corner gate, and at the valley gate and at the \* f turning, and made them strong.

10 And hee built towers in the wilderness, and digged many || cisternes: for hee had much cattell both in the valleys and plaines, plowmen, and dressers of vines in the mountaines, and in e Carmel: for hee loved husbandry.

11 Vzziah also had an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Ieiel the Scribe, and Maseiah the ruler, and vnder the hand of Hananiah, one of the Kings captaignes.

12 The whole number of the chiefe of the families of the valiant men were two thousand and fixe hundredth.

13 And vnder their hand was the armie for warre, three hundredth and seuen thousand, and fixe hundredth that fought valiantly to helpe the King against the enemy.

14 And Vzziah prepared them throughout all the hoste, shields, and speeres, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very t artificiall engines in Ierusalem, to be vpon the towers and vpon the corners, to shoote arrowes and great stones: and his name spread farre abroad, because God did helpe him maruellously till he was mighty.

16 i But when he was strong, his heart t was lift vp to his destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burn incense vpon the altar of incense.

17 And Azariah the Priest went in after him: and with him fourecore Priests of the Lord, valiant men.

18 And they withstood Vzziah the King, and

said vnto him, \* It perteineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: a goe forth of the Sanctuary: for thou hast transgredged, and thou hast haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while hee was wroth with the Priests, the leprosie zofe vp in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priests with all the Priests looked vpon him, beheld, hee was leprous in his forehead, & they caused him hastily to depart thence: and hee was euen compelled to goe out, because the Lord had smitten him.

21 \* And Vzziah the King was a leper vnto the day of his death, and dwelt as a leper in a house apart, because hee was cut off from the house of the Lord: and Iotham his sonne ruled over the Kings house, and iudged the people of the land.

22 Concerning the rest of the acts of Vzziah, first and last, did Ishaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the field of the buriall, which pertained to the Kings; for they said, He m is a leper. And Iotham his sonne reigned in his stead.

### CHAP. XXVII.

1 Iotham rebueth, and ouercometh the Ammonites. 2 His reigne and death. 3 Ahaz his sonne reigneth in his stead.

Iotham \* was fixe and twenty yeere old when hee began to reigne, and reigned fixtene yeere in Ierusalem, and his mothers name was Ierubah the daughter of Zadok.

2 And hee did vprightly in the sight of the Lord, according to all that his father Vzziah did, save that hee entred not into the Temple of the Lord, and the people did yet b corrupt their wayes.

3 Hee built the hie e gate of the house of the Lord, and hee built very much on the wall of the castle.

4 Moreover hee built cities in the mountaines of Iudah, and in the forrests hee built palaces and towers.

5 And hee fought with the Kings of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundredth talents of silver, and ten thousand t measures of wheate, and ten thousand of barley: this did the children of Ammon giue him i both in the second yeere and the third.

6 So Iotham became mightie, d because hee directed his way before the Lord his God.

7 Concerning the rest of the actes of Iotham, and all his warres, and his wayes, loe, they are written in the booke of the Kings of Israel, and Iudah.

8 He was fixe and twentie yeere old, when hee began to reigne, and reigned fixtene yeere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the city of David: and Ahaz his sonne reigned in his stead.

### CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syrians and the King of Israel. 2 The Prophet reueth the Idolater. 3. 18 Iudah is molested with enemies. 23 Ahazs death, his idolatry. 26 His death and funeral.

\* Num. 18. 7.

k Though his wife Iremed, 20. hee good and also his intention, yet because they were not conuicted by the word of God, hee did wickedly, and was therefore both iustly reppell and also punished.

\* 2. King. 15. 6. b According to the commandment of the Lord, Leuit. 13. 46.

m And therefore was buried apart in the time field, but not in the same sepulchres with his predecessors.

\* 2. King. 15. 33.

n To wit, to offer sacrifice before the word of God, which thing is spoken in the commendation of Iotham.

o They were not cleane purged from idolatry.

p Which was five-score cubits high, and was for the height called Ophel: it was at the East gate, and mention is made of it Chap. 2. 4.

q Ebr. Calum. r Or, verry. s Hee weeth that all prosperity cometh of God, who reuelateth when wee put our trust in him.

\* A King. 16. 3.

1 Or, pride flows.  
2 He was an idolater like them.

3 As the idolaters have certain chief idols, who are as patrons (as were these Baalim) so have they others which are inferior and dee represent the great idols.  
4 Or, made them pass through the fire, as chap. 33. 6.  
5 Levit. 18. 21.  
6 Or, a great multitude.

o Who was king of Israel.  
1 Eze. 30. 17.  
2 Eze. 30. 17.

Or, a Tyrant.

4 Thus by the just judgement of God, Israel destroyed Iudah.

e For they thought they had overcome them by their own valianthe, and did not consider that God had delivered them into their hands, because Iudah had offended him.

f May not God as well punish you for your finnes, as hee hath done these men for theirs, seeing yours are greater.

g Which tribe was now greatest, and had most authority.

h God will not suffer this finne, which we commit against him, to be unpunished.

i Whose names were rehearsed before, verse 12.

k Either for their words or wearings.

l To them of the tribe of Iudah.  
m As to Tiglath Pileser and those kings that were vnder his domination. a King. 16. 7.

Ahaz was twentie yeere old when he began to reigne, and reigned fixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord, like David his father.

2 But as he walked in the wayes of the kings of Israel, and made euen molten images for Baalim.

3 Moreover hee burnt incense in the valley of Ben-hinnom, and i burnt his sonnes with fire, after the abominations of the heathen which the Lord hath cast out before the children of Israel.

4 Hee sacrificed also and burnt incense in the high places, and on hills, and vnder euery greene tree.

5 Wherefore the Lord his God deliuered him into the hand of the king of the Aramites, and they smote him, and tooke of his many prisoners, and brought them to Damascus: and he was also deliuered into the hand of the king of Israel, which smote him with a great slaughter.

6 For a Pekah the sonne of Remaliah slew in Iudah sixscore shouland in one day, all valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a mighty man of Ephraim slew Maaseiah the kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the King.

8 And the children of Israel tooke prisoners of their brethren, a two hundred thousand of women, sonnes and daughters, and caried away much spoile of them, and brought the spoile to Samaria.

9 But there was a Prophet of the Lords, (whose name was Oded): and he went out before the host that came to Samaria, and said vnto them, Behold, because the Lord God of your fathers is with Iudah, hee hath deliuered them into your hand, and ye haue slaine them in arage, that reacheth vp to heauen.

10 And now wee purpose to keepe vnder the children of Iudah and Ierusalem, as seruants and handmaides vnto you, but are not you such, that finnes are with you before the Lord your God?

11 Now therefore heare mee, and deliuer the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of Ephraim, Azariah the sonne of Iehobanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stood vp against them that came from the warre,

13 And said vnto them, Bring not in the captiues hither: for this shalbe a finne vpon vs against the Lord: yee intend to adde more to our finnes and to our trespass, though our trespass be great, and the fierce wrath of the Lord is against Israel.

14 So the army left the captiues and the spoile before the princes and all the Congregation.

15 And the men that were named by name, rose vp and tooke the prisoners, and with the spoile clothed all that were naked among them, and arrayed them, and shod them, and gave them meate, and gave them drinke, and anointed them, and caried all that were feeble of them vpon asses, and brought them to Iericho the city of Palme trees to their brethren: so they returned to Samaria.

16 At that time did king Ahaz send vnto the kings of Asshur, to helpe him.

17 (For the Edomites came moreover, and

slew of Iudah, and caried away captiues.

18 The Philistims also invaded the cities in the low countrey, and toward the South of Iudah, and tooke Bethsemesh, and Aialon, and Gederoth, and Shochu, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudah, because of Ahaz king of Israel, for he had brought vengeance vpon Iudah, & had grievously transgressed against the Lord.)

20 And Tiglath Pileser king of Asshur came vnto him, who troubled him and did not strengthen him.

21 For Ahaz tooke a portion out of the house of the Lord and out of the kings house and of the princes, and gaue vnto the king of Asshur: yet it helped him not.

22 And in the time of his tribulation did hee yet trespass more against the Lord, (this is king Ahaz.)

23 For hee sacrificed vnto the gods of Damascus, which plagued him, and he said, Because the gods of the kings of Aram helped them, I will sacrifice vnto them, and they will helpe mee: yet they were his ruine, and of all Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah he made high places to burne incense vnto other gods, and provoked to anger the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, behold, they are written in the booke of the Kings of Iudah, and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city of Ierusalem, but brought him not vnto the sepulchres of the Kings of Israel: and Hezekiah his sonne reigned in his stead.

# CHAP. XXIX.

30 Hezekiah repairs the Temple, and admoueth the Levites of the corruption of religion. 1. The Levites prepare the Temple. 20 The king and his princes sacrifice in the Temple. 25 The Levites sing psalms. 31 The exaltation of the people.

Hezekiah began to reigne, when he was fixe and twenty yeere old, and reigned nine and twenty yeeres in Ierusalem: and with his mothers name was Abiah the daughter of Zechariah.

2 And hee did vprightly in the sight of the Lord, according to all that David his father had done.

3 He opened the doores of the house of the Lord in the first yeere, and in the first moneth of his reigne, and repaired them.

4 And hee brought in the Priests and the Levites, and gathered them into the East street,

5 And said vnto them, Heare me, ye Levites: sanctifie now your selves, and sanctifie the house of the Lord God of your fathers, and cary forth the filthines out of the Sanctuary.

6 For our fathers haue trespassed and done euill in the eyes of Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt offerings in the Sanctuary vnto the Lord God of Israel.

8 Wherefore the wrath of the Lord hath bin

1 Met mened Iudah, because Ahaz tooke the Lord and sought helpe of the idols, Reside of Israel call for Iudah, Chap. 15. 17.  
2 Eze. divided.  
3 A King. 16. 8.

o As hee saile supported.

p Thus the wicked measure Gods favour by prosperity and adversity: for it idolaters prosper, they make their idols gods, of considering that God punisheth them oft times when hee looeth, and giueh his enemies good successe for a time, whereafter he will destroy.

Or, Iudah and Benjamin.

1 Or, in Ierusalem. They buried him not in the city of David, where were the sepulchres of the kings.

\* A King. 16. 7.

Or, Abi.

a Which Ahaz had shut vp, Chap. 23. 24.

b This is a notable example for all princes, first to establish the pure religion of God, and to procure that the Lord may be honoured and feared right.

c Meaning, all the houses, altars, groves, & whatsoever was occupied in their service, and where with the Temple was polluted.

d He beweth that the contempt of religion is the cause of all Gods plagues.



¶ Or, a nodding of the head and motion.

† Exe. tells in more than one place.   
 e He proueth by the iudgement of God vpon those that haue contemned his word, that there is no way to smother his plagues, but by conferring himselfe to his will.   
 \* Num. 18, 6.

¶ Or, concerning the things of the Lord.   
 f From the pollution, and filth that Ahaz had brought in.

g Which contained part of March and part of April.

¶ Or, to tell what the Lord was first in order.

h By this manner of speech the Hebrews meant a certaine diligence and speed to do a thing; and when there is no delay.   
 \* Levit. 4, 34.

i For without sprinkling of blood nothing could be sanctified, ieb. 9, 21.   
 k That is, the king and the Elders, as Levit. 4, 15, for they that offered a sinne offering, must lay their hands vpon it, so signifye that they had defered that death, and also that they did consecrate it to God to be thereby sanctified.   
 Exo. 29, 10.

on Iudah and Ierusalem: and he hath made them a ¶ scattering, a defoliation, and an hiffing, as yee see with your eyes.

9 For loe, our fathers are fallen by the sword, and our sonnes, and our daughters, and our wiues are in captiuitie for the same cause.

10 Now ¶ I purpose to make a couenant with the Lord God of Israel, that he may ¶ turne away his fierce wrath from vs.

11 Nowe my sonnes, be not deceived: for the Lord hath \* chesen you to stand before him, to serue him, and to be his ministers, and to burne incense.

12 ¶ Then the Leuites arose, Mahath the sonne of Amasai, and Ioel the sonne of Azariah the sonnes of the Kohathites: and of the sonnes of Merari, Kish the sonne of Abdi, & Azariah the sonne of Ichaleel: and of the Gerihonites, Iosh the sonne of Zinnah, and Eden the sonne of Ioah:

13 And of the sonnes of Elizaphan, Shimari, and Iehiel: and of the sonnes of Afaph, Zechariah, and Mattaniah,

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Jeduthun, Shemaiah and Vzziel.

15 And they gathered their brethren, and sanctified themselves, & came according to the commandement of the king, and ¶ by the words of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner partes of the house of the Lord, to ¶ cleanse it, & brought our all the vncleannesse that they found in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to carie it out vnto the brooke Kidron.

17 They began the first day of the ¶ first month to sanctifie it, and the eight day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight dayes, and in the sixteenth day of the first month, they made an end.

18 ¶ Then they went in to Hezekiah the king and said, Wee haue cleane all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the ¶ shewbread table, with all the vessels thereof:

19 And all the vessels which King Ahaz had cast aside when he reigned, and transfereed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king ¶ rose early, and gathered the princes of the citie, and went vp to the house of the Lord.

21 And they brought seuen bullockes, and seuen rammes, and seuen lambs, and seuen hee goats for a \* sinne offering for the kingdom, and for the sanctuary, and for Iudah, and he commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullocks, and the Priests receiued the blood, and ¶ sprinkled it vpon the altar: they slew also the rammes, and ¶ sprinkled the blood vpon the altar, and they slew the lambs, and they ¶ sprinkled the blood vpon the altar.

23 Then they brought the hee goats for the sinne offering before the king and the Congregation, and they layd their hands vpon them.

24 And the Priests slew them, and with the blood of them they cleaneed the altar to reconcile all Israel: for the king had commanded for all Israel the burnt offering, and the sinne offering,

25 He appointed also the Leuites in the house of the Lord with cymbals, with viols, and with harpes, \* according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the ¶ commandement was by the hand of the Lord, and by the hand of his Prophets.

26 And the Leuites stood with the instruments of Dauid, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offering began, the song of the m Lord began with the trumpets, and the instruments of Dauid king of Israel.

28 And all the congregation worshipped, singing a song, and they blew the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an ende of offering, the king and all that were present with him, bowed themselves, and worshipped.

30 ¶ Then Hezekiah the king and the princes commanded the Leuites to praye the Lord with the words of Dauid, and of Afaph the Seer. So they praised with ioy, and they bowed themselves, and worshipped.

31 And Hezekiah spake, and sayd, Now yee haue ¶ consecrate your selues to the Lord: come nere and bring the sacrifices and offerings of praye into the house of the Lord. And the Congregation brought sacrifices and offerings of praises, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seuentie bullockes, an hundred rammes, and two hundred lambs: all these were for a burnt offering to the Lord:

33 And for ¶ sanctification sixe hundred bullockes, and three thousand sheepe.

34 But the Priests were too few, and were not able to slay all the burnt offerings: therefore their brethren the Leuites did helpe them, till they had ended the worke, & vntill other Priests were sanctified: for the Leuites were more vpright in heart to sanctifie themselves than the Priestes.

35 And also the burnt offerings were many, with the \* fat of the peace offerings and the drinke offerings for the burnt offering: So the seruice of the house of the Lord was set in order.

36 Then Hezekiah reioyced, and all the people, that God had made the people so ready: for the thing was done suddenly.

## CHAP. XXX.

1, 13 The keeping of the Passouer by the kings commandment.   
 6 He comforth Israel to come to the Lord. 18 His prayer for the people. 24 His oblation and the princes. 27 The Leuites bless the people.

AND Hezekiah sent to all Israel and Iudah, and also wrote letters to \* Ephraim and Manassah, that they should come to the house of the Lord at Ierusalem, to keep the Passouer vnto the Lord God of Israel.

2 And the king and his princes and all the Congregation had taken counsell in Ierusalem to keepe the Passouer in the ¶ second month.

3 For they could not keepe it at this time, because there were not Priests enough sanctified, neither was the people gathered to Ierusalem

§ before it vnto the second month. 28, 29 March. 30, 31.

1. Chron. 35, 46

This thing was not appointed of man, but it was the commandement of God.

m The Psalmist which Dauid had appointed to be sung for thanksgiving, which Dauid had appointed to praye the Lord with.

n With their Psalmes which were of men, as Psalms 136, 137, 138, 139.

o Exe. full of great hands.

p That is, for the holy offerings.

q Meaning, were more zealous to see forward the religion.

r Levit. 3, 2, 3. He beweth that religion cannot proceede except God touch the heart of the people.

a Meaning, all Israel, whom Tishbi ben Shimeon had not taken away into the captiuitie.

1. King. 2, 40. b Though they ought to haue done it in the first month, 2. Exod. 12, 3. Num. 9, 3. yet if any were not cleane, or cli had a long iourney, they might

From one end of the land to the other, North and South.  
In faith and perfection: as God had appointed.

He will have compassion on them, and preserve them.

Submit your selves to the Lord, and reveal all more.

God will not only preserve you, but through your repentance restore your brethren, which hee hath given into the hands of the enemies.

Though the wicked mocke at the servants of God, to whom hee calleth them to repentance, yet the word endureth in the hearts of Gods elect.

He that loveth the world, shall have some shame and some loss, as Gods calling to witnesse, his Spirit is with the one, and the other is left to themselves.

Which declareth that we must not stay those things, which we wish God to offend, before we can see him in bright.

Seeing their owne negligence (who should have beene used promptly) and the confidence of the people, Chap. 22, 24.

In To wit, of the lambe of the Pasche. Hee knew that faith and sinceritie of heart was agreeable to God, and the observation of the ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend at all, but by ignorance,

4 And the thing pleased the king, and all the Congregation.

5 And they decreed to make proclamation thorowout all Israel from e Beerleba even to Dan, that they should come to keepe the Paschevnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, as it was written.

6 ¶ So the postes went with letters by the commission of the King, and his princes, thorowout all Israel and Iudah, and with the commandement of the King, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and hee will returne to the remnant that are escaped of you, out of the hands of the kings of Asshur.

7 And be not yet like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as yee see.

8 Be not yett now stiffnecked like your fathers, but give the hand to the Lord, and come into his Sanctuary, which he hath sanctified for ever, and serve the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if yee returne vnto the Lord, your brethren and your children shall finde mercie before them: that led them captives, and they shall returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if yee convert vnto him.

10 ¶ So the postes went from citie to citie thorow the land of Ephraim and Manasse, even vnto Zebulun: but they laughed them to scorne and mocked them.

11 Nevertheless, diners of Asseph, and Manasseh, and of Zebulun, submitted themselves, and came to Ierusalem.

12 And the hand of God was in Iudah, so that hee gave them one heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the unleavened bread in the second month, a very great assembly.

14 ¶ And they rose, and tooke away the altars that were in Ierusalem, and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slew the Paschevnto the fourteenth day of the second month: and the Priests and Levites were lashed, and sanctified themselves, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the Law of Moses the man of God: and the Priests sprinkled the blood received of the hands of the Levites.

17 Because there were many in the Congregation that were not sanctified, therefore the Levites had the charge of the killing of the Paschevnto for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, even a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not cleafed themselves, yet did eate the Paschevnto: but not as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be mercifull toward him.

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though hee

be not cleafed, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the unleavened bread seven dayes with great ioy, and the Levites, and the Priests prayed the Lord day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah spake comfortably vnto all the Levites that had good knowledge to sing vnto the Lord: and they did eate in that feast seven dayes, and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seven dayes. So they kept it seven dayes with ioy.

24 For Hezekiah king of Iudah had given to the Congregation a thousand bullockes, and seven thousand sheepe. And the princes had given to the Congregation a thousand bullockes, and ten thousand sheepe: and many priests were sanctified.

25 And all the Congregation of Iudah rejoiced with the Priests and the Levites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of David king of Israel there was not the like thing in Ierusalem.

27 Then the Priests and the Levites arose, and blessed the people, and their voyce was heard, and their prayer came vp vnto heaven, to his holy habitation.

CHAP. XXXI.

1 The people destroy idolatrie. 2 Hezekiah appointeth Priests and Levites, 4 And provideth for their living. 13 He ordaineth officers to distribute to every one his portion.

And when all these things were finished, all Israel, that were found in the cities of Iudah, went out, and brake the images, and cut downe the groues, and brake downe the high places, and the altars thorowout all Iudah and Benjamin, in Ephraim also and Manasseh, untill they had made an end: afterward all the children of Israel returned every man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Levites by their courses, every man according to his office, both Priests and Levites for the burnt offering and peace offerings, to minister and to given thanks, and to praye in the gates of the tents of the Lord.

3 And the kings portion was of his owne substance for the burnt offerings, even for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbaths, and for the new moones and for the solemne feastes: as it is written in the Law of the Lord.

4 Hee commanded also the people that dwell in Ierusalem, to give apart to the Priests and Levites, that they might be encouraged in the law of the Lord.

5 ¶ And when the commandment was spread, the children of Israel brought abundance of first fruits, of come, wine, and oyle, and hony.

o That is, did accept them as purified.

† Eie, spake to the hearts.

p This great liberallie declareth how kings, princes, and all they to whom God hath given wherewith, ought to be mollified to know in fearing scorth of Gods glory.

q According to that which is written, Num. 6, 23. when they should dismissthe people,

a According to the commandment of the Lord, Deut. 25, 16, 17, 11.

b That is, all they which came to the Paschevnto.

c That is, in the Temple, where they assembled as in a tent.

d Num. 28, 3, 9.

e The cities and first fruits for the maintenance of the Priests and Levites.

f That their mindes might not be entangled with promission of worldly things, but that they might wholly and cheerfully serve the Lord.

g Or, publish.



hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iud'h that dwell in the cities of Iudah, they also brought the tithes of bullockes & sheepe, and the holy tithes <sup>f</sup> which were consecrate vnto the Lord their God, and layd them on <sup>g</sup> many heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the feneenth moneth.

8 ¶ And when Hezekiah and the princés came, and saw the heapes, they <sup>h</sup> blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, wee haue <sup>i</sup> eaten, and haue bene satisfide, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruits, and the tithes, and the dedicate things faithfully: and ouer them <sup>was</sup> Conaniah the Leuite the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah and Nehath, and Afshel, and Ierimoth, and Iozabad, and Eliel, and Iimachiah, and Mahath, and Benaiah <sup>were</sup> ouer-seers <sup>f</sup> by the appointment of Conaniah, and Shimei his brother, and by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Imnah the Leuite, porter toward the East, <sup>was</sup> ouer the things that were willingly offred vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand <sup>were</sup> Eden, and Miniamin, and Ieshua, and Shemaiah, Amariah, and Shechaniah in the cities of the Priests, to distribute with fidielitie to their brethren by courses, both to the great and small.

16 Their dayly portion: beside their generation, being males <sup>f</sup> from three yeere old and aboue, <sup>euén</sup> to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yeere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wines, and their sonnes, and their daughters throughout all the Congregation: for by their <sup>i</sup> fidielitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priestes, <sup>which</sup> <sup>were</sup> in the fields and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well, and vprightly, and truly before the Lord his God.

21 And in all the works that he began for the seruice of the house of God, both in the Law and

in the commandements, to seeke his God, hee did it with all his heart, and prospered.

# CHAP. XXXII.

1 Sanherib inuadeth Iudah. Hezekiah prepares for the warre. 7 He rebueth the people to put their trust in the Lord. 9 Sanherib blasphemeth God. 20 Hezekiah propheth. 21 The Angel destroyeth the Assyrians and the king is slaine. 25 Hezekiah is not thankfull toward the Lord. 33 His death.

AFTER these things faithfully <sup>described</sup>, <sup>¶</sup> Sanherib king of Ashur came and entred into Iudah, and beleiged the strong cities, and thought to <sup>†</sup> winne them for himselfe.

2 When Hezekiah saw that Sanherib was come, and that his <sup>†</sup> purpose <sup>was</sup> to fight against Ierusalem,

3 Then hee tooke counsell with his princes and his nobles, to stoppe the water of the fountaines without the citie, and they did helpe him.

4 So many of the people assembled themselves, and stoppt all the fountaines, and the river that ranne thorough the mids of the cuntry, saying, Why should the kings of Ashur come, and finde much water?

5 And <sup>†</sup> hee tooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repaired <sup>¶</sup> Millo in the b city of David, and made many <sup>¶</sup> darts & shields.

6 And he fet captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and <sup>†</sup> spake comfortably vnto them, saying,

7 Be strong, and courageous: feare not, neither be afraid for the King of Ashur, neither for all the multitude that is with him: <sup>\*</sup> for there be more with vs, then <sup>is</sup> with him.

8 With him <sup>is</sup> an <sup>¶</sup> ame of flesh, but with vs <sup>is</sup> the <sup>¶</sup> Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the words of Hezekiah king of Iudah.

9 <sup>\*</sup> After this did Sanherib king of Ashur send his seruants to Ierusalem (while he was <sup>†</sup> against Lachih, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah, that were at Ierusalem, saying,

10 Thus saith Sanherib the king of Ashur, wherein doe yee trust, that ye will remaine in Ierusalem, during the siege?

11 Doeth not Hezekiah entise you to giue ouer your selves vnto death by famine & by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Ashur?

12 Hath not the same Hezekiah taken away his hig places, and his <sup>¶</sup> alters, and commanded Iudah, and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know yee not what I and my fathers haue done vnto all the people of other countreys: were the gods of the nations of <sup>other</sup> lands able to deliuer their land out of mine hand?

14 Who is hee of all the <sup>¶</sup> gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand, that yong God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleene ye him: for none of all the gods of any nation of kingdom <sup>is</sup> able to deliuer his people out of mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

f Which they had dedicated to the Lord by a vow. g For the reliefe of the Priests, Leuites, widowers, pupils, fatherlesse strangers, and such as were in neede. h They praised the Lord, and prayed for all prosperity to his people.

i He sheweth that this plentiful liberty is expedient for the maintenance of the ministrie, and that God therefore prospecteth his people, and increaseh by his blessing that which is giuen.

† Ebr. by the hand.

¶ Who had also apportion and allowance in this distribution.

¶ Meaning, that either by the faithful distributions of the officers, euery one had their part in the things that were offered, or els that their wines and children were retained, because the Leuites were faithful in their office, and so depended on them.

\* 1. King. 18. 12. 17. 36. 17. Ezech. 4. 18. Ebr. hee sheweth them by Ebr. face.

† Ebr. hee made it strengthened. He made a double wall. 2. Read: 1. Sam. 17. Some ceade, towards, or digges. Ebr. 17. 34. in the battell.

\* 2. King. 6. 16.

¶ That is, the power of man. ¶ This declareth that Hezekiah did ouer put his trust in God, and yet made himselfe strong and vied himselfe in armes, lest he should seeme to reioyce in God. \* 2. King. 18. 17. ¶ While he beleiged Lachih.

¶ Thus hee wicked put no difference betwene a true religion and a false God and idols: for Hezekiah onely destroyed idollary, and shed true religion. Thus the Papists slander the seruants of God, for when they destroy idollary, they say that they abolish religion. ¶ This is his blasphemy, that hee will compare the living God to vile idole.

¶ When man hath prospered, hee twelfth in pride, and thinketh himselfe able to resist, and overcome euery God himselfe.

¶ Herein wee see that when the wicked speake euill of the seruants of God, they care no to blaspheme God himselfe: for if they feared God, they would loue his seruants.

¶ Their words are written. 2. King. 18. 19.

m Which were inuented, made, and authorized by man.

n This the weath what is the best charge in all troubles and dangers.

o To the number of an hundred, came forth and did slay, 2. King. 19. 35. 36.

p Euer, which flower of Euer.

q Meaning, Admire, and sheweth his honne.

¶ Or, grieved.

q Thus also trouble God (saith) comfort to all them that patiently wait on him, and constantly put their trust in his mercies.

\* 2. King. 20. 1.

rfs. 38. 1.

s To confirme his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged fifteen yeere.

t He was lifted vp with the pride of his victory and desires; and thenceforth hee for an ostentation to the ambassadors of Babylon.

¶ Or, vanges and portions.

¶ Or, racks.

e Which was called Siloe, whereof mention is made, 1s. 8. 6. John. 4. 7.

f Here wee see the cause, why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may seeke the presence of God, who sufficeth them not to be overcome by temptations; but in their weaknesse minisreth strength.

16 And his seruants spake yet more against the Lord God, and against his <sup>1</sup> seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations of other countries could not deliuer their people out of mine hand; so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they <sup>1</sup> cryed with a loud voyce in the Tewes speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the cite.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, *even the works of mans hands.*

20 But Hezekiah the King, and the Prophet Ishaiah the sonne of Amoz <sup>2</sup> prayed against this and cryed to heauen.

21 And the Lord sent an Angel, which destroyed all the valiant men, and the princes and capitaines of the hofte of the king of Asshur: so he returned <sup>†</sup> with shame to his owne land. And when hee was come into the house of his god, they that came forth of his <sup>2</sup> owne bowels, slew him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hand of Saneherib king of Asshur, and from the hand of all other, and <sup>2</sup> maintained them on euery side.

23 And many brought offrings vnto the Lord to Ierusalem, and presents to Hezekiah king of Iudah, so that hee was magnified in the sight of all nations from thenceforth.

24 \* In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord; who spake vnto him, and gaue him <sup>2</sup> a signe.

25 But Hezekiah did not render according to the reward *bestowed* vpon him: for his heart <sup>†</sup> was lifted vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and hee gaue him treasures of filuer, and of golde, and of precious stones, and of sweete odours, and of shields, and of all pleasant vessels:

28 And of store houses for the increase of wheate and wine and oyle, and stalles for all beasts, and <sup>2</sup> rowes for the <sup>2</sup> stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 The same Hezekiah also stopped the vpper water springs of <sup>†</sup> Gihon, and led them streight vnderneath toward the city of David Westward: so Hezekiah prospered in all his works.

31 But because of the ambassadors of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to <sup>2</sup> erric him, and to knowall that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Ishaiah the Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they

buried him in the highest sepulchre of the sonnes of David; and all Iudah and the inhabitants of Ierusalem did him honour at his death, and Manaffeh his sonne reigned in his stead.

## C H A P. XXXIII.

¶ Manaffeh an idolater. 9 He caught Iudah to erre, 11 Hee led away prisoner into Babylon. 12 Hee presented to the Lord, and is destroyed. 13 Hee abolished idolatry, 16 and set forth vp true religion. 20 Hee died, and I Anon his sonne succeeded. 24 Whom his owne seruants slew.

Manaffeh <sup>2</sup> was twelve yeere old, \* when hee began to reigne, and hee reigned fife and fiftie yeere in Ierusalem:

2 And hee did euill in the sight of the Lord, like the abominations of the heathen, \* whom the Lord had cast out before the children of Israel.

3 For he went backe and built the his places, \* which Hezekiah his father had broken downe: \* and hee set vp altars for Baalim, and made groues and worshipped all the hofte of the heauen, and serued them.

4 Also hee built altars in the house of the Lord, whereof the Lord had sayd, \* In Ierusalem shall my Name be for euer.

5 And hee built altars for all the hofte of the heauen in the two courts of the house of the Lord.

6 \* And hee caused his sonnes to passe through the fire in the valley of Ben-hinnom: hee gaue himselfe to witchcraft and to charming, and to soecerie, and hee vfed them that had familiar spirits, and soothsayers: hee did very much euill in the sight of the Lord to anger him.

7 Hee put also the carved image, which hee had made, in the house of God: whereof God had said to Dauid and to Salomon his sonne, \* In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer.

8 Neither will I \* make the foote of Israel to remoue any more out of the land which I haue appointed for your fathers, so that they take heede, and doe all that I haue commanded them, according to the Law and statutes and iudgements by the <sup>2</sup> hand of Moses.

9 So Manaffeh made Iudah and the inhabitants of Ierusalem to erre, and to doe worke then the heathen, whom the Lord had destroyed before the children of Israel.

10 \* And the Lord spake to Manaffeh and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaines of the hofte of the king of Asshur, which tooke Manaffeh and put him in fetters, and bound him in chaines, and caried him to Babel.

12 And when hee was in tribulation, hee prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was <sup>2</sup> entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdom: then Manaffeh knew that the Lord was God.

14 Now after this hee built a wall without the cite of Dauid, on the West side of <sup>2</sup> Gihon in the valley, *even at the entry of the fifth gate, and compassed about <sup>†</sup> Ophel, and raised it very high, and put captaines of warre in all the strong cities of Iudah.*

15 And hee tooke away the strange gods and the

\* 2. King. 22. 1.

\* Deut. 18. 9.

\* 2. King. 18. 4.

\* Ierem. 32. 34.

\* 2. King. 17. 10.

\* 2. King. 21. 4.

a Reade 2. King. 16. 3.

\* 2. King. 8. 39.

and p. 3.

\* King. 21. 7.

and 23. 27.

\* 2. Sam. 7. 10.

b By the charge giuen to Moyses.

c Meaning, by his Prophets, but their hearts were not touched to beleene and repent, without the which the word taketh no place.

d Thus affliction giueth vnderstanding: for hee that heareth God in his prosperitie, now in his miserie hee seeth vnto him.

e Reade Chap. 32. 29.

[Reade Chap. 17. 5.]



g Which Salomon had caused to be made.

h Thus by ignorance they were deceived, thinking it nothing to keep the alters, to let they worshipped God: but it is idolatry to worship God any otherwise than he hath appointed.

i Which albeit that it is not contained in the shew, yet because it is here mentioned and is written in the Greeke, we have placed it in the end of this booke.

k Or, Hezai. k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the Kings, but in the garden of the Kings house.

\* 2 King. 21. 23.

the image out of the house of the Lord, and all the alters that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also hee prepared the altar of the Lord, & sacrificed thereon peace offerings, & of thanks, and commanded Iudah to serue the Lord God of Israel.

17 Nevertheless the people did sacrifice still in the hie places, but vnto the Lord their God.

18 Concerning the rest of the actes of Manasseh, and his prayer vnto his God, & the words of the Seers, that spake vnto him in the Name of the Lord God of Israel, behold, they are written in the booke of the Kings of Israel.

19 And his prayer and how God was intreated of him, and all his sinne, and his trespasses, and the places wherein he built hie places, & set grones and images (before he was humbled) behold, they are written in the booke of the Kings.

20 So Manasseh slept with his fathers, and they buried him in his owne house: and Amon his sonne reigned in his stead.

21 Amon was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but thus Amon trespassed more and more.

24 And his seruants conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against King Amon: and the people of the land made Iosiah his sonne King in his stead.

#### CHAP. XXXIV.

1 Iosiah destroyed the idoles. 2 And repaired the Temple. 3 The book of the Law is found. 4 Hee findeth to Huldah the Prophetesse for answere. 5 God heareth his prayer. 6 Hee maketh a covenant with God.

Iosiah was eight yeere old when he began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

2 And hee did vprightly in the sight of the Lord, and walked in the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when he was yet a child) he began to seeke after the God of Dauid his father: and in the twelfth yeere he began to purge Iudah, and Ierusalem from the hie places, and the grones, and the carned images, and molten images.

4 And they brake downe in his sight the alters of Baalim, and he caused to cut downe the images that were on high vpon them: hee brake also the grones, and the carned images and the molten images, and flung them to powder, and strowed it vpon the graues of them that had sacrificed vnto them.

5 Also hee burnt the bones of the Priests vpon their alters, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim and Simeon, euen vnto Naphtali, with their maules they brake all round about.

7 And when he had destroyed the alters, and

the grones, and had broken and stamped to powder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 Then in the eighteenth yeere of his reigne, when he had purged the land and the temple, he sent Shaphan the sonne of Azaliah & Maaseiah the gouernour of the citie, and Ioshab the sonne of Ioshab the Recorder to repaire the house of the Lord his God.

9 And when they came to Hilkiah the hie Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doores, had gathered at the hand of Manasseh, and Ephraim, & of all the residue of Israel, and of all Iudah and Benjamin, and of the inhabitants of Ierusalem.

10 And they put it in the hands of them that should do the worke, and had the ouersight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord to repaire and amend the house.

11 Euen to the workemen and to the builders gaue they it for buyng hewed stone and timber for couples, and for beames of the houses, which the kings of Iudah had destroyed.

12 And the men did the worke faithfully, and the ouerseers of them were Ishah and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohabites to set it forward: and of the Leuites all that could skill of instruments of musick.

13 And they were ouer the bearers of burdens, and them that set forward all the workemen in euery worke: and of the Leuites were scribes, and officers and porters.

14 And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the booke of the Law of the Lord given by the hand of Moses.

15 Therefore Hilkiah answered and said to Shaphan the chanceller, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to the King, and brought the King word againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.

18 Also Shaphan the chanceller declared to the King, saying, Hilkiah the priest had giuen me a booke, and Shaphan read it before the King.

19 And when the King had heard the wordes of the Law, he tare his clothes.

20 And the King commended Hilkiah and Ahikam the sonne of Shaphan, and Abden the sonne of Micah, and Shaphan the chanceller, and Afsiah the Kings seruant, saying,

21 Goe and enquire of the Lord for mee, and for the rest in Israel and Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the King had appointed went to Huldah the prophetesse the wife of Shallum, the sonne of Tokhiah, the sonne of

\* 2 King. 22. 17.

Or, they returned to Ierusalem. Shaphan, Shaphan &c.

For these were many portions and pieces annexed to the Temple. Meaning, that they were in such order for their building, that they made up the count of it which they needed, 2. King. 22. 7, 8.

Reads 2. King. 22. 8.

For the king was commanded to haue continually a copie of this booke, and to reade therein day and night, Deut. 17. 19.

For sorrow that the word of God had beene so long suppressed and the people kept in ignorance, considering also the curses contained therein against the transgressors.

Thus the goodly doe not only blame their own sinnes, but also that their fathers and predecessors haue offended God, 2. Cor. 13. 8.

Hilkiah

\* 2. King. 22. 2.

a He followed Dauid in all points that he followed the Lord.

b When he was but fouene yeere old he shewed himselfe zealous of Gods glory, and at twentie yeere olde he abolished idolatry, and restored the true religion.

c Which sheweth that he would see the reformation with his owne eyes. d Reads 1. King. 23. 16.

e This great reule of this godly king the holy Ghost setteth forth as an example and pattern to other kings and rulers, so teach them what God requirerh of them.

¶ Or, Harbar.  
¶ Meaning, either  
of the Priests appll,  
or of making.  
¶ Raide herof.  
2 Kings, 23, 15.  
o That is, to the  
King.

¶ Hafaiz keeper of the <sup>m</sup> wardrobe (and she dwelt  
in Ierusalem within the college) and they com-  
muned hereof with her.

23 And the answered them, Thus sayeth the  
Lord God of Israel, Tell ye o the man that sent  
you to me,

24 Thus saith the Lord, Behold, I will bring  
euill vpon this place, and vpon the inhabitants  
thereof, *euil* all the euils, that are written in the  
booke which they haue read before the King of  
Iudah:

25 Because they haue forsake mee, and burnt  
incense vnto other gods, to anger me with all the  
works of their <sup>p</sup> hands, therefore shall my wrath  
fall vpon this place, and shall not be quenched,

26 But to the King of Iudah, who sent you to  
enquire of <sup>y</sup> Lord, so shall ye say vnto him, Thus  
saith the Lord God of Israel, The wordes which  
thou hast heard, *shall come to passe*.

27 But because thine heart did <sup>m</sup> melt, and  
thou diddest humble thy selfe before God, when  
thou heardest his wordes against this place, and  
against the inhabitants thereof, and humbledst  
thy selfe before mee, and takest thy clothes, and  
westrest before mee, I haue also heard it, saith the  
Lord,

28 Behold, I will gather thee to thy fathers,  
and thou shalt be put in thy graue in peace, and  
thine eyes shall not see all the euill, which I will  
bring vpon this <sup>x</sup> place, and vpon the inhabi-  
tants of the same. Thus they brought the King  
word againe.

29 ¶ Then the King sent and gathered all the  
Elders of Iudah and Ierusalem.

30 And the King went vp into the house of  
the Lord, and all the men of Iudah, and the inhabi-  
tants of Ierusalem, and the Priests and the Le-  
uites, and all the people from the greatest to the  
smallest, and he read in their eares all the wordes  
of the booke of the Covenant that was found in  
the house of the Lord.

31 And the King stood by his pillar, and made  
a covenant before the Lord, to walke after the  
Lord, and to keepe his commandements, and his  
testimonies, and his statutes with all his heart, and  
with all his soule, and that he would accomplish  
the wordes of the Covenant written in the same  
booke.

32 And he caused all that were found in Ieru-  
salem, and Benjamin to stand to it; and the inhabi-  
tants of Ierusalem did according to the Coven-  
nant of God, *euil* the God of their fathers.

33 So Iosiah tooke away all the abominations  
out of all the countreys that pertained to the chil-  
dren of Israel, and compelled all that were found  
in Israel, to serue the Lord their God: *so* all his  
dayes they turned not backe from the Lord God  
of their fathers.

CHAP. XXXV.

1. Iosiah kept the Passeeour. 2. He kept the fourth Gods service.  
3. He fighteth against the King of Egypt, and dieth. 24. The  
people bewaile him.

Moreover, \* Iosiah kept a Passeeour vnto the  
Lord in Ierusalem, and they slew the Passeeour  
in the fourteenth day of the first moneth.

2 And he appointed the Priests to their char-  
ges, and encouraged them to the seruice of the  
house of the Lord,

3 And he sayd vnto the Leuites that <sup>b</sup> taught  
all Israel and were sanctified vnto the Lord, Put  
which are signified, b So that the Leuites charge was not on-  
ly to minister in the Temple, but also to instruct the people in the word of God,

the holy Arke in the house which Salomon the  
sonne of Dauid King of Israel did build: *it shalbe*  
no more a burden vpon your shoulders: serue  
now the Lord your God, and his people Israel.

4 And prepare your selues by the houses of  
your fathers according to your courses, as \* David  
the king of Israel hath written, and according to  
the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the  
diuision of the families of your brethren, *the*  
children of the people, and *after* the deuision of  
the familie of the Leuites:

6 So kill the Passeeour, and sanctifie your  
selues, and <sup>d</sup> prepare your brethren that they may  
doe according to the word of the Lord by the  
hand of Moises,

7 Iosiah also gaue to the <sup>f</sup> people sheepe, lambs  
and kiddes, all for the Passeeour, *euil* to all that  
were present, to the number of thirtie thousand,  
and three thousand bullockes; these were of the  
Kings substance.

8 And his princes offered willingly vnto the  
people, to the Priests and to the Leuites: Hilkiah,  
and Zechariah, and Iehiel, rulers of the house of  
God gaue vnto the Priests for the Passeeour, *euil*  
two thousand and sixe hundred sheepe, and three  
hundred bullockes.

9 e Conaniah also and Shemaiah and Netha-  
neel his brethren, and Habbajah and Ieiel, and Ioz-  
abab, chiefe of the Leuites gaue vnto the Leuites  
for the Passeeour, *euil* thousand sheepe, and *euil*  
hundred bullockes.

10 Thus the seruice was prepared, and the  
Priests stood in their places, also the Leuites in  
their orders, according to the kings commande-  
ment:

11 And they slew the Passeeour, and the  
Priests sprinkled the blood with their hands, and  
the Leuites flayed them.

12 And they tooke away *from* the <sup>g</sup> burnt offer-  
ing to give it according to the diuisions of the  
families of the children of the people, to offer vnto  
the Lord, as it is written in the booke of Mo-  
ses, and so of the bullockes.

13 And \* they roasted the Passeeour with fire,  
according to the custome; but <sup>y</sup> sanctified things  
they sod in pots, pannes, and cauldrons, and di-  
stributed them quickly to all the people.

14 Afterward also they prepared for them-  
selues and for the Priests: for the Priettes the  
sonnes of Aaron *were occupied* in offering of burnt  
offerings, and the fat vntill night: therefore the  
Leuites prepared for themselves, and for the  
Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph stood  
in their standing \* according to the commande-  
ment of Dauid, and Asaph, and Heman, and Ie-  
duthun the kings <sup>s</sup> Seer: and the porters at eu-  
ery gate, who might not depart from their seruice:  
therefore their brethren the Leuites prepared for  
them.

16 So all the seruice of the Lord was pre-  
pared the same day to keepe the Passeeour, and  
to offer burnt offerings vpon the altar of the Lord,  
according to the commandement of King Iosiah.

17 And the children of Israel that were pre-  
sent, kept the Passeeour the same time, and the  
feast of the vneleauened bread seuen dayes.

18 And there was no Passeeour kept like that  
in Israel, from the dayes of Samuel the Prophet  
neither

¶ As it was before  
the Temple was  
built: therefore  
your office onely  
is now to teach  
the people, and to  
praise God.  
¶ 1. Chron. 23, 24, 25.  
26. ch. 24, 25.  
¶ Or, the people,

¶ d Chortientery  
one to examine  
themselfe, that  
they be not vnnecesse  
to ease of the  
Passeeour.  
¶ e Elv. sonnes of the  
people.

¶ f So that euery  
one of all sorts  
gaue of that they  
had, a libellat por-  
tion to the seruice  
of God.

¶ g Meaning, of the  
Lambe, which was  
called the Passeeour:  
for onely the Priests  
might sprinkle, and  
in necessitie the Le-  
uites might kill  
the sacrifice.

¶ h They reuered  
for the people  
that which was  
not expedient to  
be offered, that  
euery man might  
offer peace offer-  
ings, and so haue  
his portion.

\* 1. Chron. 25, 1.

h Meaning hereby  
his Prophet, because  
he appointed the  
Psalmes and pro-  
phesies which  
were to be sung.

¶ This the speake in  
the countrey of the  
idolaters, who can-  
not to reason and  
nature make that a  
god, which they  
haue made and  
framed with their  
owne hands.  
¶ This declareth  
what is the end of  
Gods threatenings,  
to call his reue-  
rence, and to  
assure the vnter-  
rent of their destru-  
ction.

¶ It may appeare  
that very fewe  
were touched with  
true repentance,  
seeing that God  
separated them for a  
time onely for the  
lamps sake.

¶ Forasmuch as  
neither yong nor  
old could be ex-  
empted from the  
euils contained  
therein, if they did  
transgresse, he  
knew it pertained  
so all, and was his  
deuote to see it  
read to all sorts,  
that euery one  
might learne to  
auoid those puni-  
shments by feining  
God right.  
¶ e Because he had  
charge on all, and  
must answer for  
euery one that per-  
ished: he thought  
it his deute to see  
that all should  
make profession  
to receive the  
word of God.

\* 1. Chron. 23, 25.  
¶ The Scripture  
veth in sundry  
places to call the  
lambe the Passeeour,  
which was but  
the signe of the  
Passeeour, because  
in all ceremonies  
the figures haue the  
names of the thing  
to minister in, the



† Ebr. found.

Which was in the  
fixe and twentieth  
yeere of his age.  
\* 2. King 23. 29.

Which was  
a rite of the Aſſy-  
rians, and Iofiah  
feeling leaſe he  
paſſing thorow  
Iudah, would haſte  
then his king-  
dome, made warre  
againſt him, and  
conſulted not with  
the Lord.

Or, Euphrates.  
† Ebr. of my battell.  
† That is, armed  
himſelfe, or diſpoſed  
himſelfe he might  
not be knowne.

The people ſo  
much lamented  
the loſſe of this  
good king, that  
after when there  
was any great la-  
mentation, this  
was ſpoken of as  
a prouerbe, reade  
Zach. 12. 10.  
In Which ſome  
thinke Iſeemie  
made, wherein he  
lamented the ſun-  
ſetting of the Church after  
this kings death.

\* 2. King 23. 30.

For three mo-  
neths after the  
death of Iofiah,  
came Necho to Je-  
ruſalem, and ſo the  
plagues began,  
which Iſehiah and  
the prophets fore-  
warned ſhould  
come vpon Ieruſa-  
lem.  
b To pay this as  
a yeerely tribute.  
c Because he and  
the people turned  
not to God by his  
ſaid plague, he  
brought a new  
vpon him, and at  
length roared them  
out.

\* 2. King 24. 13.

neither did all the kings of Iſrael keepe ſuch a  
Paſſeouer as Iofiah kept, and the Priests and the  
Leuites, and all Iudah, and Iſrael that were pre-  
ſent, and the inhabitants of Ieruſalem.

19 This Paſſeouer was kept in the eighteenth  
yeere of the reigne of Iofiah.

20 \* After all this, when Iofiah had prepared  
the Temple, Necho king of Egypt, came vp to  
fight againſt Carchemilh by the Perath, and Iofiah  
went out againſt him.

21 But hee ſent meſſengers to him, ſaying,  
What haue I to doe with thee, thou king of Iu-  
dah? I came not againſt thee this day, but againſt  
the houſe of mine enemy, and God commanded  
me to make haſte: leaue off to come againſt God,  
which is with me, leaſt he deſtroy thee.

22 But Iofiah would not turne his face from  
him, but I changed his apparell to fight with him,  
and hearkened not vnto the wordes of Necho,  
which were of the mouth of God, but came to  
fight in the valley of Megiddo.

23 And the ſhooters ſhot at king Iofiah: then  
the king ſaid to his ſeruants, Carry me away, for I  
am very ſicke.

24 So his ſeruants tooke him out of that cha-  
racter, and put him in the ſecond charer which hee  
had, and when they had brought him to Ieruſa-  
lem, he died, and was buried in the ſepulchres of  
his fathers: and all Iudah and Ieruſalem mourned  
for Iofiah.

25 And Ieremiah lamented Iofiah, and all ſin-  
ging men and ſinging women mourned for Iofiah  
in their lamentations to this day, and made  
the ſame for an ordinance vnto Iſrael: and be-  
hold, they be written in the Lamentations.

26 Concerning the reſt of the actes of Iofiah,  
and his goodnetie, doing as it was written in the  
Law of the Lord,

27 And his deedes firſt and laſt, behold, they  
are written in the booke of the Kings of Iſrael,  
and Iudah.

## CHAP. XXXV.

1 After Iofiah, reigned Iehoahaz. 2 After Iehoahaz, Iehoiakim.  
3 After him Iehoiachin. 11 After him Zedekiah. 20-  
27 In ſuch time all the people were on their way to Babel for  
uttering the admonition of the Prophets, 22 and were  
reſtored againe in the ſeventh yeere after by king Cyrus.

Then \* the people of the land tooke Iehoahaz  
the ſonne of Iofiah, and made him King in  
his fathers Read in Ieruſalem.

2 Iehoahaz was three and twentie yeere olde  
when hee began to reigne, and hee reigned three  
moneths in Ieruſalem.

3 And the king of Egypt tooke him away at  
Ieruſalem, and condemned the land in an hun-  
dredth talents of ſilver, and a talent of gold.

4 \* And the king of Egypt made Eliakim  
his brother king ouer Iudah and Ieruſalem, and  
turned his name to Jehoachin: and Necho tooke  
Iehoahaz his brother, and caryed him to E-  
gypt.

5 Iehoiakim was ſixe and twentie yeere olde  
when hee began to reigne, and hee reigned eleven  
yeeres in Ieruſalem, and did euill in the ſight of  
the Lord his God.

6 Againſt him came vp Nebuchad-nezzar  
king of Babel, and bound him with chaines to  
carrie him to Babel.

7 Nebuchad-nezzar alſo \* caryed of the veſ-

ſels of the houſe of the Lord to Babel, and put  
them in his temple at Babel.

8 Concerning the reſt of the actes of Jeho-  
iakim, and his abominations which hee did, and  
4 that which was found vpon him, behold, they  
are written in the booke of the kings of Iſrael  
and Iudah, and Jehoachin his ſonne reigned in  
his ſtead.

9 I Jehoachin was eight yeere olde when  
he began to reigne, and hee reigned three moneths  
and ten dayes in Ieruſalem, and did euill in the  
ſight of the Lord.

10 And when the yeere was out, king Nebu-  
chad-nezzar ſent and brought him to Babel, with  
the precious veſſels of the houſe of the Lord, and  
he made Zedekiah his brother king ouer Iudah  
and Ieruſalem.

11 Zedekiah was one and twentie yeere olde  
when hee began to reigne, and reigned eleven  
yeeres in Ieruſalem.

12 \* And hee did euill in the ſight of the Lord  
his God, and humbled not himſelfe before Iere-  
miah the Prophet at the commandment of the  
Lord.

13 But hee rebelled moreouer againſt Nebu-  
chad-nezzar, which had cauſed him to ſwear by  
God: and hee hardened his necke and made his  
heart obſtinate, that he might not returne to the  
Lord God of Iſrael.

14 All the chiefe of the Priests alſo and of the  
people treſpaſſed wonderfully, according to all  
the abominations of the heathen, and polluted  
the houſe of the Lord which hee had ſanctified in  
Ieruſalem.

15 Therefore the Lord God of their fathers  
ſent to them by his meſſengers, riſing early  
and ſending: for hee had compaſſion on his peo-  
ple, and on his habitation.

16 But they mocked the meſſengers of God,  
and deſpiſed his wordes, and miſſed his Prophets,  
vntill the wrath of the Lord aroſe againſt his peo-  
ple, and till there was no remedie.

17 For he brought vpon them the king of the  
Caldeans, who ſlew their young men with the  
ſword in the houſe of their Sanctuary, and ſpa-  
red neither young man nor virgin, ancient, nor a-  
ged, God gaue all into his hand.

18 And all the veſſels of the houſe of God  
great and ſmall, and the treaſures of the houſe of  
the Lord, and the treaſures of the king, and of his  
princes: all theſe caryed he to Babel.

19 And they burnt the houſe of God, and brake  
downe the wall of Ieruſalem, and burnt all the  
palaces thereof with fire: and all the precious  
veſſels thereof, to deſtroy all.

20 And they that were left by the ſword, a-  
carried he away to Babel, and they were ſeruants to  
him, and ſo his ſonnes, vntill the kingdome of the  
Perſians had rule.

21 To fulfill the word of the Lord by the  
mouth of Ieremiah, vntill the lande had her  
fill of her Sabbaths: for all the dayes that ſhee  
lay deſolate, ſhee kept Sabbath, to fulfill ſeuentie  
yeeres.

22 \* But in the ſixt yeere of Cyrus king  
of Perſia (when the word of the Lord, ſpoken

viſed this wicked inſtrument to declare his iuſtice. \* When Cyrus King of  
Perſia had made the Babylonians ſubiet. 1 Who threatened the vengeance of  
God and ſeuentie yeeres captiuitie, which hee callen the Sabbath or reſt of the  
land, Ierem. 23. 18. \* Ierem. 21. 13. and 29. 10. 1. Eſdras 1. 1. In the ſixt  
yeere that hee reigned ouer the Caldeans, 223. 1. 2.

d He meaneth ſer-  
pentiſms marks  
which were found  
vpon his body,  
when he was dead,  
which thing de-  
clared how deſer-  
u'dly ſolary was  
rooted in his heart,  
ſeeing he bare the  
me as in his belt.  
e That is, he began  
his reigne at eight  
yeere olde, and  
reigned ſeven yeeres  
when his father  
was alſo, and after  
his fathers death,  
which was the  
eightieth yeere of  
his age, he reigned  
eleue thouſe mo-  
neths and ten  
dayes.  
f 10. vnde.  
\* 1. King 24. 17. 20  
Ierem. 52. 1.

† Ebr. by ſeruant  
of his.  
† By this phraſe  
the Scripture mean-  
eth, ſometimes,  
and diligently, as  
Ierem. 1. 7. and  
15. 4. and 26. 5.  
and 38. 23.  
g Till God could  
no longer ſuſtaine  
their finnes, but  
muſt needs puniſh  
them.  
h Whether they  
ſed, thinking to  
haue beene ſaved  
for the holineſſe  
thereof.

i Which is not  
because God ap-  
proacheth him,  
which yett ſheweth  
miſerie of his  
iniurie, but be-  
cause God would  
by his iuſt iudge-  
ment puniſh this  
people for this  
crime was led  
with ambition  
and vainglorie,  
whereunto were  
ioyned ſin and  
cruelty: therefore  
his worke was  
condemnable, ac-  
cording to what  
it was in holy  
on Godſap, who

by the mouth of Ieremiaih, was finished) the Lord stirred vp the spirit of Cyrus king of Persia, and hee made a proclamation through all his kingdome, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of

heauen giuen me, and he hath \*commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him goe vp.

borne, 15. 44. 29. that Ierusalem and the Temple should be built anyoned: so called, because God vsed his seruice for a time to

n God had so forewarned by his Prophet aboue an hundred yeeres before Cyrus was againe by Cyrus his deliuer: his Church,

## The prayer of Manasseh King of the Iewes.

*This prayer is not in the Hebrew, but is translated out of the Greek.*

O Lord almighty, God of our fathers, Abraham, Isaac, and Iacob, and of their righteous seedes, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the depth, and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot be borne, and thine angry threatening toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised \*repentance and forgiveness to them that sinne against thee, and so thine infinite mercies hast appointed repentance vnto sinners that they may be saved. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac and Iacob, which haue not sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressi-

ons, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnes, I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy commandements. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, and destroy me not with my transgressions. Be not angry with me for euer by referring euill for me, neither condemne me into the lower parts of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt saue mee that am vnworthy, according to thy great mercy: therefore I will praye thee for euer all the dayes of my life: for all the power of the heauens praye thee, and thine is the glory for euer and euer. Amen.

a. Thou hast promised that repentance shalbe the way for them to come to thee.  
b. Hee speaketh this in compassion of himselfe, and those holy Fathers which haue their commendation in the Scriptures, so that in respect of himselfe hee collecth their sinnes nothing, but attributeth vnto them right confidence.

## E Z R A.

### THE ARGUMENT.

As the Lord is ever mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauen: so after that hee had visited the Iewes, and kept them now in bondage seuenie yeeres in a strange country among infidels and idolaters, hee remembered his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding, least they should growe into a contempt of Gods great benefites, hee kept them still in exercise, and rayseth domestick enemies which endeuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophet they went forward by little and little, till their worke was finished. The author of this booke was Ezra, who was Priest and Scribe of the Law, as Chap. 7. 6. Hee returned to Ierusalem the first yeere of Darius, who succeeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when hee the Temple was built. Hee brought with him a great company and much treasures, with letters to the Kings officers for all such things as should be necessary for the Temple: and as his coming hee redressed that which was amisse, and set the things in good order.

### CHAP. I.

1 Cyrus sendeth againe the people that was in captiuitie, & and restoreth them their holy Temple.



Now \* in the first yeere of Cyrus King of Persia (that the word of the LORD, spoken by the mouth of Ieremiaih might be accomplished) the Lord stirred vp the spirit of Cyrus King of Persia, and hee

made a proclamation throw all his kingdome, and also by writing, saying,

2 Thus sayeth Cyrus King of Persia, The Lord God of heauen hath giuen mee all the kingdomes of the earth, and hee hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Who is hee among you of all his people with whom his God is? let him goe vp to Ierusalem which is in Iudah, and build the house of

d For hee was chiefe Monarch, and had many nations vnder his dominion, which chie beathen king consented to haue returned of the living God.

\* 1 Chron. 36. 22.  
1. Esdras. 1. 1.  
2. Esdras. 1. 1.  
and 30. 10.  
2 After that hee and Darius had vntoone Babylon:  
b Who promised them deliuerance after that seventy yeeres were past, Iere. 25. 11.  
c That is, moued him, and gave him heart.



a If any through poverty were not able to remune, the king's commission was that hee should be furnished with necessaries.  
f Which they themselves should send toward the reparation of the Temple.  
g The Babylonian and Chaldeans gave them these presents: thus rather than the children of God should want for their necessities, he would stirre vp the heart of the very infidels to helpe them.  
\* 1 King. 25. 13.  
\* 2 Chron. 36. 7.  
Jerem. 37. 19. 20.  
Dan. 1. 5.  
h So the Chaldean called Zambabbel who was the chief governor, so that the preeminence still remained in the house of Darius.  
i Which serued to kill the beasts that were offered in sacrifice.  
k With the Jewes that had bene kept captiues in Babylon.

\* Nide. 7. 6.  
\* 1 Esdr. 5. 7.  
a Meaning, Indies which was a province, that is, a country which was in fiction b. Zernababel was chiefe captiue, and Iehus the high Priest: but Nehemiah a man of great authority was not known, but came after. 64. yeeres.  
c This was that Mordecai which was Ester's kinsman.  
d Meaning, of the common people.  
e Or, of the Duke of Iudah.

the Lord God of Israel: he is the God, which is in Ierusalem.  
4 And euery one that remaineth in any place (where hee sojourneth) \* let the men of his place releeue him with siluer and with gold, and with substance, and with cattell, and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Benjamin, and the Priests and Levites rose vp, with all them whose spirit God had raised to go vp, to build the house of the Lord which is in Ierusalem.

6 And all they that were about them, strengthened their hands with vessels of siluer, with gold, with substance and with cattell, and with precious things, besides all that was willingly offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, \* which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen then did Cyrus king of Persia bring forth by the hand of Mithradad the treasurer, and counted them vnto \* Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirty basins of gold, a thousand basins of siluer, nine and twentie knives,

10 Thirty boules of gold, and of siluer boules of the second sort, foure hundred ten, and of other vessels, a thousand.

11 All the vessels of gold and siluer were five thousand and foure hundred. Sheshbazzar brought vp all \* with them of the captiuitie that came vp from Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captiuitie.

T Hese \* also are the sonnes <sup>a</sup> of the prouince that went vp out of the captiuitie (whom Nebuchadnezzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, euery one vnto his cite.

2 Which came vp with Zerubbabel, to witte, Ieshua, Nehemiah, Scariah, Reclaiash, \* Mordecai, Bilshan, Mispar, Bignai, Rehum, Baanah. The number of the men <sup>a</sup> of the people of Israel was,

3 The sonnes of Paroib, two thousand, an hundred seuentie and two;

4 The sonnes of Shephatiah, three hundred seuentie and two;

5 The sonnes of Arath, seuen hundred, and seuentie and fise;

6 The sonnes of Phaaah Moab, of the sonnes of Ieshua, and Ioab, two thousand, eight hundred and twelue;

7 The sonnes of Elam, a thousand, two hundred and foure and fise;

8 The sonnes of Zartu, nine hundred and fise, and fourtie;

9 The sonnes of Zaccai, seuen hundred and threecore;

10 The sonnes of Bani, fixe hundred and two and fourtie;

11 The sonnes of Bebai, fixe hundred, and three and twentie.

12 The sonnes of Azgad, a thousand, two hundred and two and twentie;

13 The sonnes of Atonikam, fixe hundred, threecore and fise;

14 The sonnes of Bignai, two thousand, and fixe and fiftie;

15 The sonnes of Adin, foure hundred and foure and fiftie;

16 The sonnes of Ater of \* Hizkiah, ninetie and eight;

17 The sonnes of Bezai, three hundred and three and twentie;

18 The sonnes of Iorah, an hundred and twelue;

19 The sonnes of Hashtum, two hundred and three and twentie;

20 The sonnes of Gibbar, ninetie and fise;

21 f The sonnes of Ber-helem, an hundred and three and twentie;

22 The men of Netophah, fixe and fiftie;

23 The men of Anathoth, an hundred and eight and twentie;

24 The sonnes of Azmaueh, two and fourtie;

25 The sonnes of Kiriaih-arim, of Chephirah, and Beroth, seuen hundred and three and fourtie;

26 The sonnes of Haramah and Gaba, fixe hundred and one and twentie;

27 The men of Michmas, an hundred and two and twentie;

28 The sonnes of Beth-el, and Aiz, two hundred and three and twentie;

29 The sonnes of Nebo, two and fiftie;

30 The sonnes of Magbith, an hundred and fixe and fiftie;

31 The sonnes of the other Elam, a thousand, and two hundred and foure and fiftie;

32 The sonnes of Harim, three hundred and twentie;

33 The sonnes of Lord-hadid, and Ono, seuen hundred and fise and twentie;

34 The sonnes of Iericho, three hundred and fise and fourty;

35 The sonnes of Senaah, three thousand fixe hundred and thirtie.

36 f The Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundred seuentie and three;

37 The sonnes of Immer, a thousand and two and fiftie;

38 The sonnes of Pashur, a thousand, two hundred and seuen and fourtie;

39 The sonnes of Harim, a thousand and seuentie.

40 f The Levites, the sonnes of Ieshua, and Kadmiel of the sonnes of Hodanai, seuentie and foure.

41 f The Singers: the sonnes of Asaph, an hundred and eight and twentie.

42 f The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hama, the sonnes of Shobai: all were an hundred and nine and thirtie.

43 f The Nethinims: the sonnes of Zilia, the sonnes of Hasupha, the sonnes of Tabaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabai, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Vizah, the sonnes of Pashai, the sonnes of Belai,

which were of the posterie of Hizekiah.

f That is, inhabitants, for so this word (some) significeth when it is sayed with the names of places,

g Before he had declared the two tribes of Iudah and Benjamin, and now cometh to the tribe of Levi, and beginneth at the Priests.

The Levites.

The Singers.

The Porters.

h So called, because they were given to the Temple, to cut wood and beate water for the use of the sacrifices, and came of the Gibeonites, which were appointed to this vie by Ioshua, Josh. 9. 23.

50 The sonnes of Asnah, the sonnes of Menunim, the sonnes of Nephthim,

51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,

52 The sonnes of Bazluzh, the sonnes of Meshida, the sonnes of Harsha,

53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thanah,

54 The sonnes of Nezhiah, the sonnes of Hatipha,

55 The sonnes of Salomons<sup>1</sup> servants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,

56 The sonnes of Isalah, the sonnes of Daron, the sonnes of Giddel,

57 The sonnes of Shephatiah, the sonnes of Hatil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami,

58 All the Nethinims, and the sonnes of Salomons servants *were* three hundredth ninety and two.

59 <sup>1</sup> And these went vp from Telmelah, and from Telharsha, Cherub, Addan, Immer, but they could not discern their fathers house and their seed, whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, six hundredth and two and fiftie.

61 And of the sonnes of the Priests, the sonnes of Habaiah, the sonnes of Coz, the sonnes of Barzilai: which tooke of the daughters of Barzilai the Gileadite to wife, and was called after their name.

62 These fought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.

63 And <sup>1</sup> Tirshia said vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with <sup>1</sup> Vrim and Thummim.

64 The whole Congregation together *were* two and fourtie thousand, three hundredth and threescore.

65 Beside their servants and their maidens: of whom *were* seven thousand, three hundredth and seven and thirtie: and among them *were* two hundredth singing men and singing women.

66 Their horses *were* seven hundredth, and sixe and thirtie: their mules, two hundredth, and five and fourtie:

67 Their camels, foure hundredth, and five and thirtie: their asses, fixe thousand, seven hundredth and twentie.

68 And certaine of the chiefe fathers, when they came to the house of the Lord, which was in Ierusalem, they offered willingly for the house of God, to set it vp vpon his foundation.

69 They gaue after their abilitie vnto the treasure of the worke, *even* one and threescore thousand <sup>1</sup> drammes of gold, and five thousand <sup>1</sup> pieces of silver, and an hundredth Priests garments.

70 So the Priests and the Leuites, and a certaine of the people, and the fingers, and the porters, and the Nethinims dwell in their cities, and all Israel in their cities.

### CHAP. III.

<sup>1</sup> They build the Altar of God. <sup>6</sup> They offer to the Lord. <sup>7</sup> They prepare for the Temple. <sup>11</sup> And sing vnto the Lord.

AND <sup>1</sup> when the <sup>2</sup> seventh month was come, and the children of Israel *were* in their cities, the people assembled themselves as one man

vnto Ierusalem.

2 Then Aod vp Ieshua the sonne of Iozadak, and his brethren the Priests, and Zerubbabel, sheb sonne of Shealtiel, and his brethren, and builded the Altar of the God of Israel to offer burnt offerings thereon, as it is written in the Law of Moses the man of God,

3 And they fet the Altar vpon <sup>1</sup> his bases (for feare was among them, because of the people of those countreys) therefore they offered burnt offerings thereon vnto the Lord, *even* burnt offerings in the morning, and at euen.

4 They kept also the feast of the Tabernacles, at it is written, and the burnt offerings <sup>1</sup> daily, by number according to the custome day by day.

5 And afterward <sup>1</sup> the continuall burnt offering, both in the new monthes and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.

6 From the first day of the seventh month began they to offer burnt offerings vnto the Lord: but the foundation of the Temple of the Lord was not laid.

7 They gaue money also vnto the masons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar wood from Lebanon to the sea vnto <sup>1</sup> Iapho, according to the graunt that they had of Cyrus king of Persia.

8 <sup>1</sup> And in the second yeere of their coming vnto the house of God in Ierusalem, in the <sup>2</sup> second month began Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak, and the remnant of their brethren the Priests, and the Leuites, and all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from twentie yeere old and aboue, to fet forward the worke of the house of the Lord.

9 And Ieshua stood with his sonnes, and his brethren, and Kadmil with his sonnes, and the sonnes of Iudah together, to fet forward the workemen in the house of God, and the sonnes of Henadai with their sonnes, and their brethren the Leuites.

10 And when the builders layed the foundation of the Temple of the Lord, they appoynted the Priests in their apparell with trumpets, and the Leuites the sonnes of Alaph with cymbals, to prayse the Lord, <sup>1</sup> after the ordinance of Dauid king of Israel.

11 Thus they sang when they gaue prayse, and when they gaue thanks vnto the Lord, For hee is good, for his mercy endureth for euer toward Israel. And all the people shouted with a great shout, when they prayed the Lord, because the foundation of the house of the Lord was layed.

12 Many also of the Priests and the Leuites and the chiefe of the fathers, ancient men which had seene the first House, (when the foundation of this house was layed before their eyes) <sup>1</sup> wept with a loud voyce, and many shouted aloud for ioy.

13 So that the people could not discern the sound of the shout for ioy, from the noyse of the weeping of the people: for the people shouted with a loude cry, & the noyse was heard farre off.

### CHAP. IV.

<sup>1</sup> The building of the Temple is hindered, and how. <sup>11</sup> Letters to Artaxerxes, and the answer.

<sup>b</sup> Meaning, nephew: for hee was the sonne of Pedaiash, reade 1 Chron. 3. 19. c In the place where Salomon had placed it.

<sup>\* Emd. 23. 16.</sup>

<sup>d</sup> That is, after the feast of Tabernacles.

<sup>Or. Ioppa</sup>

<sup>e</sup> Which month contained part of April and part of May: for in the mean season they had provided for things necessary for the worke.

<sup>f</sup> They gaue these exhortations, and encouraged every man forward in the worke.

<sup>\* 1 Chron. 16. 7. 8.</sup>

<sup>g</sup> Because they saw that it was nothing so glorious as that Temple, which Salomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it should more flourish then the first: meaning the spiritual Temple, which are the members of Christs body.

<sup>1</sup> Which some of them that Salomon had appoynted for the worke of the Temple.

<sup>b</sup> Of him is made mention, 2 Sam. 17. 27. and 19. 31. and because the Priests office was had in contempt, shew would have changed their name by their name, and so by Gods iudgement for both are estimation of the world and the dignity of their office.

<sup>c</sup> This is a Childre name, and signifieth him that hath on his own name.

<sup>d</sup> Reside Exod. 25. 30.

<sup>e</sup> Which mount so, of our money 2 s. 6 d. 11. 13. Dr. A. d. concerning the French crown, 1 s. 6 d. 11. 13. d. for the dramme is the eight part of an ounce, and the ounce the eight part of a pound.

<sup>f</sup> Which are called mases, and containe a piece two mases: to 5000 mases make 50000 francs, which amount to of our money 5556 s. 11. 13. Dr. A. d. for the whole summe was 2449 s. 6 d. 11. 13. d.

<sup>\* 2 Esr. 5. 47.</sup>  
<sup>1</sup> Called Tithis which answereth to part of September & part of October.



a Meaning, the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes, 2 King 17. 24. and 19. 37. The prophet said God, but words shipped idoles also, and therefore were the greatest enemies to the true servants of God. b For they perceived what their pretence was, to wit, to erect idolatry in stead of true religion. c Elai, made their hands moke. d They bribed the governors vnder the king to hinder their worke: Thus they that hate, cannot abide that God should be purely served. e He was also called Attaxerxes, which is a Persian name, some thinke it was Cambyses Cyrus sonne, or Darius, as verse 5. f Called Attaxerxes, which signifieth in the Persian tongue, an excellent warrior. g Or, counsellor. h These were certaine people which the Assyrians placed in Samaria in stead of the ten tribes. i Some thinke it was Saneherib, but rather Salmanazar. k To wit, Ephraim: and he meane in respect of Babel that they dwelt beyond it. l Which were a certaine people that enuied the Jewes.

**B**ut the adversaries of Iudah and Benjamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chief fathers, and said vnto them, We will build with you: for we seeke the Lord your God as yee doe, & we haue sacrificed vnto him since the time of Elar Haddon king of Asshur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel said vnto them, It is not for you, but for vs to build the house vnto our God: for we our selues together will build it vnto the Lord God of Israel, as king Cyrus the king of Persia hath commanded vs.

4 Wherefore the people of the land & discouraged the people of Iudah, and troubled them in building.

5 And they hired counsellors against them, to hinder their deuise all the dayes of Cyrus king of Persia, euen vntill the reigne of Darins king of Persia.

6 And in the reigne of Ahasuerus (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah & Ierusalem.

7 And in the dayes of Artahastate, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, vnto Artahastate king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehumb the chancellour, and Shimshai the scribe wrote a letter against Ierusalem to Artahastate the king, in this sort.

9 Then wrote Rehumb the chancellour, and Shimshai the scribe, and their companions Dinaie, and Apharhacheia, Tarpelaie, Apharfaie, Archeuaie, Babelaie, Shulhanchaie, Dehaue, Elmaie,

10 And the rest of the people whom the great and noble Afnappar brought ouer, and set in the cities of Samaria, and other that are beyond the Riuer and i Cheeneth.

11 This is the copie of the letter that they sent vnto King Artahastate, T H Y S E R V A N T S the men beyond the Riuer, and Cheeneth, salute thee.

12 Be it known vnto the King that the Iewes which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it known now vnto the king, that if this citie be build, and the foundations of the wals layd, they will not give tolle, tribute, nor custome: so shalt thou hinder the kings tribute.

14 Now therefore because we haue bene brought vp in the Kings palace, it was not meere for vs to see the Kings dishonour: for this cause haue we sent and certified the King,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto kings and prouinces, and that they haue moued sedition of old time, for the which cause this citie was destroyed.

16 Wee certifie the king therefore, that if this citie be builded, and the foundation of the walles layd, by this means the portion beyond the Riuer shall not be thine.

17 The King sent an answer vnto Rehumb the chancellour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the Riuer i Sheslam and m Cheeth.

18 The letter which yee sent vnto vs, hath bene openly read before me,

19 And I haue commanded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mightie kings also ouer Ierusalem, which haue ruled ouer all beyond the Riuer, and tolle, tribute and custome was giuen vnto them.

21 Make ye now a decree that those men may cease, and that the citie be not built, till I haue giuen another commandement.

22 Take heede now that yee faile not to doe this: Why should damage grow to hurt the king?

23 When the copy of king Artahastates letter was read before Rehumb and Shimshai the scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then ceased the worke of the house of God: which was in Ierusalem, and did lay vnto the second yeere of Darius king of Persia.

CHAP. V.

Haggai and Zechariah doe prophesie. 3 The worke of the Temple goeth forward contrary to the minde of Tarnai. 6 His letters to Darius.

**T**HEN \* Haggai a Prophet, and Zechariah the sonne of Iudo a Prophet prophesied vnto the Iewes that were in Iudah, and Ierusalem, in the Name of the God of Israel, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak arose, and began to build the house of God at Ierusalem, and with them were the Prophets of God, which helped them.

3 At the same time came to them Tarnai which was captain beyond the Riuer, and Shether-boznai, and their companions, and said thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these walles?

4 b Then said we vnto them after this manner, What are the names of the men that build this building?

5 But the eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereto.

6 The copie of the letter, that Tarnai captain beyond the Riuer, and Shether-boznai and his companions, Apharhacheia, (which were beyond the Riuer) sent vnto King Darius.

7 They sent a letter vnto him, wherein it was written thus, V N T O D A R I V S the king, all peace.

8 Be it known vnto the king, that we went into the prouince of India, to the house of the great God, which is builded with great stones, and beames are laid in the walles, and this worke is wrought speedily, & prospereth in their hands.

9 Then asked we those Elders, and sayd vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

Some read for Shetlam, salutation or greeting. m Called also Cheeneth, as verse 11.

n Not altogether: for the Prophets exhorted them so continue, but they did little diligence because of the troubles.

o Or, Haggai. p Haggai, 1. 1. i. Ezech. 6. 13.

a Which encouraged them to go forward, and encouraged them that they were more careful to build their owne houses, then wilful to build the Temple of God. b That is, the enemies asked this, as verse 10.

c His fauour and the spirit of strength.

|| Or, maria

10 We asked their names also that we might certifye thee, and that we might write the names of the men that were their rulers.

11 But they answered vs thus and said, We are the seruants of the God of heauen and earth, and build the house that was built of old and many yeeres agoe, which a great king of Israel \* builded, and founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, \* hee gaue them ouer into the hand of Nebuchad-nezzar king of Babel the Caldean, and he destroyed this house, and carried the people away captiue vnto Babel.

13 But in the \* first yee of Cyrus king of Babel, King Cyrus made a decree to build this house of God :

14 And the vessels of golde and siluer of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gaue them vnto one f Sheshbazzar by his name, whom he had made captaine.

15 And he said vnto him, Take these vessels and go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar and layd the foundation of the house of God, which is in Ierusalem, and since that time enen vntill now, hath it beene in building, yet is it not finished.

17 Now therefore if it please the king, let there be search made in the house of the kings \* treasures, which is there in Babel, whether a decree hath bin made by king Cyrus, to build this house of God in Ierusalem, and let the King send his miade concerning this.

#### CHAP. VI.

*At the commandment of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel kept the feast of vnleavened bread.*

Then \* king Darius gaue commandment, and they made search in the \* library of the treasures, which were there laid vp in Babel.

2 And there was found in a \* coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall.

3 IN THE FIRST yee of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be built, *even* the place where they offered sacrifices, and let the walles thereof be ioyned together : let the height thereof be threecore cubites, and the breadth thereof threecore cubites

4. Three ¶ orders of ¶ great stones, and one order of timber, and let the expences be giuen of the kings house.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchad-nezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let him goe vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

6 Therefore Tamai captaine beyond the riuer, and Shethar-boznai, (and their companions Apharscacai, which are beyond the Riuer) be yee farre \* from thence.

7 Suffer yee the worke of this house of God, that the captaine of the Iewes and the Elders of

the Iewes may builde this house of God in his place.

8 For I haue giuen a commandment what ye shall doe to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the King, which is of the tribute beyond the Riuer, there be incontinently expences giuen vnto these men that they \* cease not.

9 And that which they shall haue neede of, let it be giuen vnto them day by day, whether it be yong bullocks, or rammes, or lambs for the burnt offerings of the God of heauen, wheat, salt, wine and oyle, according to the appoyntment of the Priests that are in Ierusalem, that there be no fault.

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the kings life, and for his finnes.

11 And I haue made a decree, that who soeuer shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, and he shall be hanged thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his Name \* to dwell there, destroy all kings and people that put to their hand to alter and to destroy this house of God, which is in Ierusalem. I Darius haue made a decree let it be done with speed.

13 ¶ \* Then Tamai the Captaine beyond the Riuer, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the elders of the Iewes builded, and they prospered by the prophesying of ¶ Haggai ¶ Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appoyntment of the God of Israel, and by the commandment of Cyrus and Darius, and Artahabastre king of Persia.

15 And this house was finished the third day of the month \* Adar, which was \* the sixth yee of the reigne of King Darius.

16 ¶ And the children of Israel, the Priest, and the Lewites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy.

17 And offered at the dedication of this house of God an hundredth bullockes, two hundredth rams, foure hundredth lambs, and twelue goats, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Lewites in their courses ouer the seruice of God in Ierusalem, as it is written in the \* booke of Moses.

19 And the children of the captiuitie kept the Passouer on the fourteenth day of the first month.

20 (For the Priests and the Lewites were purified altogether) and they killed the Passouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

21 So the children of Israel which were come againe out of captiuitie, and all such as had \* separated themselves vnto them, from the filchiness of the Heathen of the land to seeke the Lord God of Israel, did eate.

22 And they kept the feast of vnleavened bread, seven dayes with ioy for the Lord had made them glad, and turned the heart of the king of \* Asshur vnto them, to \* increase them in the worke of the house of God, *even* the God of Israel.

#### CHAP.

To wit, Salomon.  
1 Kings. 6. 2.  
2 Chron. 3. 2.  
2 King. 24. 12.  
2 Kings. 9.

Reside chap. 2. 1. 2

Reside chap. 1. 3.

g Meaning, in the library; or places where lay the registers or records of times.

\* 2. Esdr. 6. 2. 1  
† Ezr. house of books.

a Wherein were the altars of the Medes and Persians.

g Or, vnto, or compass.

h Or, double.

b Meaning, Zebubell to whom be giue charge.

c Middle nor with them, neither hinder them.

d For lacke of money.

e Who hath appoynted that place to haue his Name called vpon there.

\* 1. Esdr. 7. 1.

f Whom God fixed vnto assure them that he would giue their worke good success.

g This is the twelfth month, and containeth part of February and part of March. h And the two and fortieth after their first reuence.

\* Num. 3. 6. and 8. 9.

which were of the heathen, and forsake their duty to worship the true God

Meaning, Darius who was king of the Medes, Persians, and Assyrians.

Ezr. to strengthen their hands.



## CHAP. VII.

*a* By the commandment of the King, Ezra and his companions came to Ierusalem. 27 Her guests thanks to God.

*a* The Hebrews write, that diners of the kings of Persia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Cesar to the Emperours of Rome.

*b* Ezra deduced his kinted, till hee cometh to Aaron, to prove that he came of him. *c* Hee the which here what a Scribe is, who had charge to write the Law and to uphold it, whom Marke calleth a Scribe, Mat. 23. 28. Mattheu and Luke calle him a Lawyer or doctor of the Law, Math. 23. 35. Luke 10. 39. *d* That contained part of Italy, and part of August. *e* Of King Darius.

*f* fifth month

*f* Some take this for the name of a people, some for time or continuance, meaning that the king wished him long life. *g* Which remained as yet in Babylon and had not returned with Zembabel.

*h* To examine who flued according to the Law. *i* Who of thou are expect.

*k* As yet know best may I see to Gods glory.

**N**OW after these things, in the reigne of Artahabastre king of Persia, *was* Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

the sonne of Shallum, the sonne of Zadok,

the sonne of Ahitub,

the sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

the sonne of Zeraiah, the sonne of Phizee,

the sonne of Bukki,

the sonne of Abihua, the sonne of Phinehas, the sonne of Eleazar, the sonne of Aaron, the chief Priest.

*6* This Ezra came vp from Babel, and was a Scribe, prompt in the Law of Moses, which the Lord God of Israel had given, and the king gaue him all his request according to the hand of the Lord his God, *which was* vpon him.

*7* And there went vp *certaine* of the children of Israel, and of the Priests, and the Leuites, and the fingers, and the porters, and the Nehthinims vnto Ierusalem, in the fiewth yeere of king Artahabastre.

*8* And hee came to Ierusalem in the *f* fifth month, which was in the fiewth yeere of the king.

*9* For vpon the first day of the first month began he to goe vp from Babel, and on the first day of the first month came he to Ierusalem according to the good hand of his God *that was* vpon him.

*10* For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

*11* And this is the copie of the letter that king Artahabastre gaue vnto Ezra the Priest and Scribe, *even* a writer of the words of the commandments of the Lord, and of his statutes ouer Israel.

*12* ARTAHSHASHT E king of kings, to Ezra the Priest and persie Scribe of the Law of the God of heauen, and to *f* Cheeneth.

*13* I haue giuen commandment, that euery one that is willing in my kingdom of the people of Israel, and of the Priests and Leuites, & to goe to Ierusalem with thee, shall goe.

*14* Therefore art thou sent of the king and his seven counsellors, to *h* inquire in Iudah and Ierusalem, according to the Law of thy God, which is in *i* thine hand.

*15* And to carie the silver and the gold, which the king and his counsellors willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

*16* And all the silver and gold that thou canst find in all the prouinces of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of thy God which is in Ierusalem.

*17* That thou myest buy speedily with this silver, bullocks, rammes, lambes, with their meat offerings, and their drinke offerings: and thou shalt offer them vpon the Altar of the house of your God, which is in Ierusalem.

*18* And whatsoever is pleafeth thee & thy brethren to doe with the rest of the silver and golde, doe ye according to the will of your *h* God.

*19* And the vessels that are giuen thee for the

seruice of the house of thy God, those deliuer thou before God in Ierusalem.

*20* And the residue that shall be needfull for the house of thy God, which shall be meete for thee to bestow, thou shalt bestow it out of the Kings treasure house.

*21* And I king Artahabastre haue giuen commandment to all *f* treasurers which are beyond the Riuer, that whatsoever Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently.

*22* Vnto an hundredth talents of silver, vnto an hundredth measures of wheate, and vnto an hundredth bathes of wine, and vnto an hundredth bathes of oyle, and salt without writing.

*23* Whatsoeuer *is* by the commandment of the God of heauen, let it be done speedily for the house of the God of heauen: for why should hee be wroth against the realme of the King and his children?

*24* And wee certify you, that vpon any of the Priests, Leuites, fingers, porters, Nehthinims, or Ministers in this house of God, there shall no gouernour lay vpon them toll, tribute, nor custome.

*25* And thou Ezra (after the wisdome of thy God, that is in thine hand) set iudges and arbiters, which may iudge all the people that is beyond the Riuer, *even* all that know the law of thy God, and teach ye them that know it not.

*26* And whosoever will not doe the Law of thy God, and the kings law, let him haue iudgment without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

*27* Blessed be the Lord God of our fathers, which hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem.

*28* And hath inclined mercy toward mee, before the king and his counsellors, and before all the kings mightie Princes: and I was comforted by the hand of the Lord my God, which *was* vpon mee, and I gathered the chiefe of Israel to goe vp with me.

## CHAP. VIII.

*a* The number of them that returned to Ierusalem with Ezra. *b* How much they took to go. *c* The alms which the Priests of their duties. *d* What they did when they came to Ierusalem.

**T**Hese are now the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reigne of king Artahabastre.

*2* Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hatfuth:

*3* Of the sonnes of Shecaniah, of the sonnes of Pharoah, Zechariah, and with him the count of the males, an hundredth an litle.

*4* Of the sonnes of *h* Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundredth males.

*5* Of the sonnes of Shecaniah, the sonne of Iahziel, and with him three hundredth males.

*6* And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him litle males.

*7* And of the sonnes of Elam, Ieshiah the sonne of Athaliah, and with him secentie males.

*8* And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males,

*f* which was the river Euphrates, and they were beyond it in respect of Babylon. *g* Eir, Carion.

*m* Reside, i. King. *n* 7. 16. and a. Christo.

*n* This declareth that the feare of Gods iudgements caused him to vfe this liberality, and not the loue that hee b e to Gods glory, or affection to his people.

*o* The king Ezra full authority to do all things according to the word of God, and to punish them that refused, and would not obey.

*p* Thus Ezra gaue God thanks, for that he gaue him so good successe in his atriue: by reason of the king.

*a* Ezra 8. 10

*a* Reside Chap. 7. 10

*h* Or, repentinus. *i* Alms.

and Kelaiah, (which is Kelitah) Pethahiah, Indah and Eliezer.

24 And of the fingers, Eliashib. And of the porters, Shallum, and Telem, and Uri.

25 And of <sup>m</sup> Israel: of the sonnes of Parofh, Ramiah, and Iefiah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Jeremoth, and Elijah.

27 And of the sonne of Zattu, Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabab, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabab, Achai.

29 And of the sonnes of Bani, Meshullam, Mallich, and Adajah, Iahub, and Sheal, Jeremoth.

30 And of the sonnes of <sup>h</sup> Pahath Moab, Adna, and Chelai, Benaiah, Maafiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sonnes of Harim, Eliezer, Ishiah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Maluch, Shamariah,

33 Of the sonnes of Hasfhum, Mattenai, Mattathah, Zabab, Eliphelet, Jeremai, Manasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Vel.

35 Banaiah, Bediah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Tafaan,

38 And Banni, and Bennui, Shimei,

39 And Shelemiah, and Nathan, and Adajah,

40 Machnadebai, Shafhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Ieiel, Mattithiah,

Zabab, Zebina, Iadai, and Ioel, Benaiah,

44 All these had taken strange wives: and among them were women that had a children,

n which also were made illegitimate because the marriages was unlawful,

## NEHEMIAH.

### THE ARGUMENT.

**G**od doeth in all ages and at all times: set up worthy persons for the commodity and profit of his Church, as now within the compass of fewe yeeres he raised up diuers excellent men for the preservation of his people after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captain to bring them home, and provided that the Temple was builded: the second reformed their manners and planted religion: and the third builded up the wualles, deliuered the people from oppression, and provided that the Law of God was put in execution among them. Hee was a godly man, and in great authoritie with the King, so that the king fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This Booke is also called of the Latines the second of Ezra, because he was the writer thereof.

### CHAP. I.

<sup>a</sup> Nehemiah breueth the calamities of Ierusalem. <sup>b</sup> Hee confesseth the finnes of the people, and prayeth God for them.

**I**n the month <sup>a</sup> Chisleu, in the twentieth yeere, as I was in the palace of Shulthan.

2 Came Hanani, one of my brethren, hee and the men of Indah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto me, The residue that are left of the captiuitie there in the <sup>c</sup> province, are in great affliction and in reproach, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these words, I sate downe and wept, and mourned certaine daies, and I fasted and prayed before the God of heauen.

5 And said, <sup>a</sup> O Lord God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obserue his commandements.

6 I pray thee let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the finnes of the children of Israel, and we see haue sinned against thee, both I and my fathers house haue sinned:

7 Wee haue grievously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commandedst thy seruant Moses.

8 I beseech thee, remember the worde that thou commandedst thy seruant Moses, saying, Ye

will transgresse, and <sup>a</sup> I will scatter you abroad among the people.

9 But if yee returne vnto mee, and keepe my commandements, and doe them, <sup>a</sup> though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen to place my Name there.

10 Now these are thy seruants and thy people whom thou hast redeemed by thy great power, and by thy mighty hand.

11 O Lord, I beseech thee, let thine care now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to <sup>a</sup> feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of <sup>a</sup> this man: for I was the kings butler.

### CHAP. II.

<sup>a</sup> After Nehemiah had obtained letters of Artaxerxes, he came to Ierusalem, and builded the wualles.

**N**ow in the month <sup>a</sup> Nisan in the twentieth yeere of king <sup>b</sup> Artahsalhazre, the wine flood before him, and I tooke vp the wine, and gaue it vnto the king. Now I was not before time sadde in his presence.

2 And the king said vnto mee, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorow of heart. Then was I fore afraid.

3 And I said to the King, God saue the king for ever: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the king said vnto me, For what thing dost thou require? Then I prayed <sup>a</sup> to the God of heauen:

\* Deut. 29. 18.

\* Deut. 33. 4.

d That is, to wordship thee.

e To wit, the king Artahsalhazre.

a Which was the first month of the yeere, and conteineth part of March and part of Aprill. b Who is also called Darius, read Ezra. 7. 1. and 2. was the sonne of Hyaspas.

c I desired God to mine heart to prosper mine enterprise.

m Meaning, of the common people: for before he spake of the Priests and Levites,

n Or, the Captaine of Moab.

a Which conteineth part of November and part of December, and was their ninth month. b A Iow as I was.

c Meaning, in Indah.

\* Deut. 9. 4.

d Else, corrupted.



5 And said vnto the king, If it please the king, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the cite of the sepulchres of my fathers, that I may build it.

6 And the King said vnto mee, the Queene also sitting by him: How long shall thy iourney be? and when wilt thou come againe? So it pleased the King, and he sent me, and I let him a time.

7 After, I said vnto the King, If it pleased the king, let him giue me letters to the captaines beyond the River, that they may conuey me ouer, till I come into Iudah.

8 And letters vnto Asaph the keeper of the kings parkes, that hee may giue mee timber to build the gates of the palace (which appertained to the house) and for the walles of the cite, and for the house that I shall enter into. And the king gaue mee according to the good hand of my God vpon me.

9 Then came I to the captaines beyond the River, and gaue them the kings letters. And the king had sent captaines of the armie and horsemen with me.

10 But Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved them fore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a few men with mee: for I told no man, what God had put in mine heart to doe at Ierusalem, and there was not a beast with mee, save the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the portes thereof deuoured with the fire.

14 Then I went forth vnto the gate of the fountaine, and to the kings filpooles, and there was no roume for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and coming back, I entered by the gate of the valley, and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Ye see the miserie that wee are in, how Ierusalem lieth waste, and the gates thereof are burnt with fire: come, and let vs build the wall of Ierusalem, that we be no more a reproach.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the kings wordes that he had spoken vnto mee. And they said, Let vs rise, and build. So they strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and Geshem the Arabi heard it, they mocked vs, and despised vs, and sayd, What a thing is this that yee doe? Will ye rebell against the king?

20 Then answered I them, and sayd to them, The God of heauen, he will prosper vs, and he will

seruants will rise vp and build: but as for you, yee haue no portion, nor right, nor memoriall in Ierusalem.

(to whom hee hath appointed this cite onely) neither did any forsake the God.

## CHAP. III.

The number of them that build the walles.

Then arose Elisabeth the hie Priest with his brethren the Priests, and they build the sheepgate: they repaired it, and let vp the doores thereof: euen vnto the tower of Meah repaired they it, and vnto the tower of Hananel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the filpport did the sonnes of Senaah build, which also layd the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Meremoth, the sonne of Urijah, the sonne of Hakko: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshazabel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them put not their neckes to the workes of their lordes.

6 And the gate of the old filpooles fortified Iehoiada the sonne of Paseah, and Meshullam the sonne of Besodiah: they layd the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mizpah, vnto the throne of the Duke, which was beyond the River.

8 Next vnto him fortified Uzziel the sonne of Harhobiah of the goldsmiths: next vnto him also fortified Hananiah the sonne of Harakkiah, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Harhuth the sonne of Hashabniah.

11 Malchijah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second portion, and the tower of the furnaces.

12 Next vnto him also fortified Shallum the sonne of Halloesh, the ruler of the halfe part of Ierusalem, he and his daughters.

13 The valley gate fortified Hanan, and the inhabitants of Zannah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubits on the wall vnto the dungport.

14 But the dungport fortified Malchiah the sonne of Rechab, the ruler of the fourth part of Beth-haccarnem: hee built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it, and covered it, and set on the doores thereof, he lockes thereof, and the barres thereof, and the wall

Neither are ye of the numbers of the children of God of your predeces-

In these, they sanctified it, that they finished it, and dedicated it to the Lord by prayer, in desiring him to maintain it.

The rich and mighty would obey them which were appointed officers in this worke, neither would they help therein.

Vnto the place where the Duke was wont to sit in iudgement, who gouerned the country in their absence.

Or, of the dungport.

Or, meshan.

Or, Euphrates

Or, Parthians

As God moued me to aske, and as he gaue me good successe therein,

These were great enemies to the Iewes, and liboured alwayes both by force and subtilty to ouercome them, and Tobiah, because his wife was a Ieweife, had aduertisement, euer of their affaires, and for wrought them great trouble.

Or, conduct

That is, contemned of other nations, as though God had forsaken vs. They were encouraged, and gave themselves to doe well, and to trauell in this worrthy enterprise. These were three chiefe gouernours vnder the king of Persia beyond Euphrates. Thus the wicked when they bulke the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also strengthens the hatred of princes and against them.

¶ Or, store

vnto the fishpoole of <sup>h</sup> Shelah by the kings garden, and vnto the steps that goe downe from the citie of David.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-Zur vntill the other side ouer against the sepulchres of David, and to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehum the sonne of Bani, and the next vnto him fortified Habbabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren Banai, the sonne of Henadai the ruler of the halfe part of Kailah.

19 And next vnto him fortified Ezer, the sonne of Iehbua the ruler of Mizpah, the other portion ouer against the going vp to the <sup>d</sup> corner of the armour.

<sup>a</sup> Where the weapons and armour of the citie lay.

20 After him was earnest Baruch the sonne of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliashib the high Priest.

21 After him fortified Merimoth the sonne of Uriah, the sonne of Hukkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priests, the men of the plaine.

<sup>e</sup> Which dwelt in the plaine country by Iordan and Iericho.

23 After them fortified Benjamin, and Hasubiu ouer against their house: after him fortified Azariah the sonne of Maaseiah, the sonne of Anania, by his house.

24 After him fortified Binnui, the sonne of Henadai another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palai, the sonne of Vzai, from ouer against the corner, and the high tower, that lieth out from the Kings house, which is beside the court of the prison. After him Pedaiah the sonne of Parosh.

<sup>f</sup> Rande Ema, Chap. 2, 3, 4.

26 And the <sup>f</sup> Nehinims they dwelt in the fortresse vnto the place ouer against the water-gate Eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion ouer against the great tower that lieth out euen vnto the wall of the fortresse.

28 From aboute the horse-gate forth fortified the Priests, euerie one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah the sonne of Shelemiah, and Hanun the sonne of Zalaph, the <sup>6</sup> sixth, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

<sup>g</sup> Meaning the first of his fortresses.

31 After him fortified Malachiah the goldsmiths sonne, vntill the house of the Nehinims, and of the Merchants ouer against the gate <sup>h</sup> Miphkad, and to the chamber in the corner.

<sup>h</sup> Which was the place of iudgement at execution.

32 And betwene the chamber of the corner vnto the sheepe gate, fortified the goldsmiths and the merchants.

#### CHAP. I V.

7 The building of Ierusalem is finished. 15 But God breketh their enterprise. 17 The Iewes could write one hand, and hold their weapons in the other.

**B**Ut when Sanballat heard that wee builded the wall, then was he wroth and foregriued,

and mocked the Iewes,

2 And said before his brethren and the armie of Samaria, thus he said, What doe these weake Iewes will they fortifie the melnes? will they sacrifice? will they finish it in a day? will they make the stones whole againe cut of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a foxe goe vp, hee shall euen breake downe their stonie wall.

4 <sup>c</sup> Heare, O our God (for wee are despised) and turne their shame vpon their owne head, and giue them vnto a pray <sup>d</sup> in the laud of their capititie,

5 And couer not their <sup>e</sup> inquirie, neither let their sinne be put out in thy presence: for they haue prouoked <sup>2</sup> before the builders.

6 So we build the wall, and all the wall was ioyned vnto the <sup>h</sup> halfe thereof, and the heart of the people was to worke.

7 <sup>i</sup> But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites heard that the walles of Ierusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired altogether to come and to fight against Ierusalem, and to <sup>k</sup> hinder there.

9 Then wee prayed vnto our God, and set watchmen by them, day and night, because of them,

10 And Iudah said, The strength of the bearers is weakened, and there is much earth, so that we are not able to build the wall.

11 Also our aduersaries had said, They shall not know, neither see, till we came into the mids of them, & slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they told vs ten times, <sup>l</sup> From all places, whence yee shall returne, they will be vpon vs.

13 Therefore set I in the lower places behind the wall vpon the tops of the stones, and placed the people by their families, with their swordes, their speares, and their bowes.

14 Then I beheld, and rose vp, and said vnto the princes, and to the rulers, and to the rest of the people, Be not afraid of them: <sup>m</sup> remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wines, and your houses.

15 And when our enemies heard that it was knowne vnto vs, then God brought their counsell to naught, and wee turned all againe to the wall, euerie one vnto his worke.

16 And from that day halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergeions: and the Rulers stood <sup>n</sup> behinde all the house of Iudah.

17 They that builded on the wall, and they that bare the burdens, and they that laded, did the works with one hand, and with the other helde the sword,

18 For euerie one of the builders had his sword girded on his loynes, and so builded: and he that blew the trumpet, <sup>o</sup> was beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another,

<sup>a</sup> Of his companions that dwelt in Samaria. <sup>b</sup> Thus the wicked that consider not that Gods power is ever in a readinesse for the defence of his, mocke them as though they were weake and feeble. <sup>c</sup> This is the remedie that the children of God haue againe the deuotion and threatenings of their enemies, to see to God by prayer. <sup>d</sup> Let them be spoiled and led away captive. <sup>e</sup> Let the plagued declare to the world that they see themselves against thee, and against thy Church: thus he prayeth earnestly having respect to Gods glory, and not for any private affection, or grudge.

<sup>f</sup> Or, halfe might. <sup>g</sup> Euen make to fly, meaning the people.

<sup>h</sup> That is, often times. <sup>i</sup> They which brought the tidings, sayd thus, When you leaue, I your worke, and got either to ease or to rest, your enemies will assaile you.

<sup>k</sup> Who is ever at hand to deliuer his out of danger: and therefore seeing they should fight for the maintenance of Gods glory, and for the preservation of their owne liues and of theirs, hee encourageth them to play the valiant men.

<sup>l</sup> To overcome them, and to encourage them to their worke.

<sup>m</sup> Remember the great Lord, and fearefull, and fight for your brethren, your sonnes, and your daughters, your wines, and your houses.

<sup>n</sup> Behind all the house of Iudah.

<sup>o</sup> He that blew the trumpet, was beside me.



1 Meaning, to resist  
their enemies, if  
need required,

20 In what place therefore ye heare the found  
of the trumpet, & resort yee thither vnto vs : our  
God shall fight for vs.

21 So wee laboured in the worke, and halfe of  
them held the spades, from the appearing of the  
morning, till the starres came forth.

22 And at the same time said I vnto the peo-  
ple, Let euery one with his seruant lodge within  
Ierusalem, that they may be a watch for vs in the  
night, and labour in the day.

23 So neither I, nor my brethren, nor my ser-  
uants, nor the men of the ward (which followed  
me) none of vs did put off our clothes, *same* euery  
one put them off for waiting.

#### CHAP. V.

1 The people are oppressed, and in need of  
14. He took out the portion of silver that had ruled before, to  
be should grudge the people.

NOW there was a great crye of the people, and  
of their wiues against their brethren the  
Jewes.

2 For there were that said, We, our sonnes and  
our daughters are many, therefore wee take vp  
b corne, that we may eate and liue.

3 And there were that said, We must gage our  
lands, and our vineyards, and our houses, and take  
vp corne for the famine.

4 There were also that said, We haue borow-  
ed money for the kings tribute upon our lands  
and our vineyards.

5 And nowe our flesh is the flesh of our  
brethren, and our sonnes are their sonnes, and loe,  
wee bring into subiection our sonnes and our  
daughters, as seruants, and there be of our daugh-  
ters now in subiection, and there is no power in  
our hands: for other men haue our lands and our  
vineyards.

6 Then was I very angry when I heard their  
crye and these words.

7 And I thought in my minde, and I rebuked  
the princes, and the rulers, and said vnto them,  
You lay burthens euery one vpon his brethren:  
and I set a great assembly against them.

8 And I said vnto them, Wee (according to  
our ability) haue redeemed our brethren the  
Jewes, which were sold vnto the heathen: and will  
you sell your brethren againe, or shall they bee  
h sold vnto vs? Then held they their peace, and  
could not answer.

9 I said also, That which ye do, is not good.  
Ought yee not to walke in the feare of our God,  
for the reproach of the heathen our enemies?

10 For enen I, my brethren, and my seruants  
do lend them money and corne: I pray you, let vs  
leane off this burden.

11 Restore, I pray you, vnto them this day  
their lands, their vineyards, their olives, and their  
houses, and remit the hundredth part of the silver  
and of the corne, of the wine, and of the oyle that  
ye exact of them.

12 Then said they, We will restore it, and will  
not require it of them: we will doe as thou hast  
said. Then I called the Priest, and caused them  
to sweare, that they should doe according to this  
promise.

13 So I shooke my lappe, and sayd, So let God  
shake out euery man that will not performe this  
promise, from his house, and from his labor: euen  
thus let him be shaken out and emptied. And all  
the Congregation said, Amen, & praised the Lord:  
and the people did according to this promise.

14 And from the time that the King gaue me  
charge to be gouernour in the land of Iudah,  
from the twentieth yeere, euen vnto the two and  
thirtieth yeere of King Artahastae, that is,  
twelue yeere, I, and my brethren haue not eaten  
the bread of the gouernour.

15 For the former gouernours that were be-  
fore mee, had beene chargeable vnto the people, and  
had taken of them bread and wine, besides  
forty shekels of silver: yea, and their seruants  
bare rule over the people: but so did not I, be-  
cause of the feare of God.

16 But, rather I fortified a portion in the worke  
of this wall, and we bought no land, and all my  
seruants came thither together vnto the worke.

17 Moreover there were at my table an hun-  
dredth and fifty of the Iewes, and rulers, which  
came vnto vs from among the heathen that are  
about vs.

18 And there was prepared dayly an ox, and  
sixe chosen sheepe, and birds were prepared for  
me, and within ten dayes wine for all in abun-  
dance. Yet for all this I required not the bread of  
the gouernour: for the bondage was grievous vnto  
this people.

19 Remember me, O my God, in goodnes ac-  
cording to all that I haue done for this people.

#### CHAP. VI.

1 Nehemiah answered with great wisdom, and so to his aduer-  
saries, 11. He is not discouraged by the false Prophets.

AN when Sanballat, and Tobiah, and Geshem  
the Arabian, and the rest of our enemies  
heard that I had build the wall, and that there  
were no moe breaches therein (though at that  
time I had not set vp the doores vnto the gates)

2 Then sent Sanballat and Geshem vnto mee,  
saying, Come thou that we may meet together in  
the villages in the plaine of Ono: & they thought  
to doe me euill.

3 Therefore I sent messengers vnto them, say-  
ing, I haue a great worke to do, & I cannot come  
downe: why should the worke cease, whiles I  
leane it and come downe to you?

4 Yet they sent vnto mee four times after  
this fort. And I answered them after the same  
manner.

5 Then sent Sanballat his seruant after this  
fort vnto me the fift time, with an open letter in  
his hand,

6 Wherein was written, It is reported among  
the heathen, and Gashmu hath said it, that thou  
and Iewes thinke to rebell, for the which cause  
thou buildest the wall, and thou wilt be their king  
according to these words.

7 Thou hast also ordained the Prophetes to  
preach of thee at Ierusalem, saying, There is a  
King in Iudah: and now according to these  
wordes it shall come to the Kings eares: come  
now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done  
according to these wordes that thou sayest: for  
thou faintest them of thine owne heart.

9 For all they afayed vs, saying, Their hands  
shall be weakened from the worke, and it shall not  
be done: now therefore I encourage thou me.

10 And I came to the house of Shenai, the  
sonne of Delaiah the sonne of Mehetabel, and  
hee was shut vp, and hee said, Let vs come to-  
gether into the house of God in the middes of  
the Temple, and shut the doores of the Temple:

m I received not  
that portion and  
dice, which the go-  
uernours that were  
before mee exacted,  
wherein hee decla-  
reth that hee  
bought the walls of  
the people, then  
his owne coramun-  
dity.

Or, as in the  
days.  
As hee was at other  
times they had  
meane, at this  
time they had more  
liberally.

That is, that they  
were sayed toge-  
ther, as Chap. 4. 6.

b Meaning, that if  
he should obey their  
request, the worke  
which God had  
appointed, should  
cease: blessing  
hearty that we  
should not commit  
our selves to the  
hands of the  
wicked.

Or, Geshmu.

c As the same  
goeth.  
d Then hee bribed  
and set vp false  
people, to make  
thy little king, and  
to detrand the  
king of Iudaea of  
his subiection  
which you owe  
vnto him.

e Elor, sonne of  
Shenai: bid  
e As though hee  
would be better,  
to be in such that hee  
might pay vnto  
G. with ease.

f I sayd, and we  
were in  
our celebration,  
which in him was  
our holye.

f He doubted not but God was able to preserve him, and knew that if he had obeyed this counsel, he should have discouraged all the people: thus God giveth power to his to resist false prophecies, though they seeme to have never so great probability.

g Very griefe caused him to pray against such, which under the pretence of being the ministers of God, were adversaries to his glory, and went about to overthrow his Church, declaring also hereby that where there is one true minister of God, the devil hath a great sort of hater.

h Which was the first month and contained part of August, and part of September.

i After that I had sent Sanballat his answer.

k That the Church of God hath evermore enemies who professed enemies,

for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said, Should such a man as I, flee? Who is he, being as I am, that would goe into the Temple to lye: I will not goe in.

12 And loe, I perceived that God had not sent him, but that hee pronounced this propheticke against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and doe thus, and linne, and that they might have an euill report, that they might reproach me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their works, and Noadiah the Prophetsse also, and the rest of the Prophets that would have put me in feare.

15 Notwithstanding the wall was finished on the fife and twentieth day of the Elul, in two and a fiftie dayes.

16 And when all our enemies heard thereof, even all the heathen that were about vs, they were afraid, and their courage failed them: for they knew that this worke was wrought by our God.

17 And in these dayes were there many of the princes of Iudah, whose letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworn vnto him: for he was the sonne in lawe of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me, and tolde him my works, and Tobiah sent letters to put me in feare.

Which is selfe, which are more dangerous then the outward

# CHAP. VII.

a After the wall once builded, is the watch appointed. b They that returned from the captivity are numbered.

NOW \* when the wall was builded, and I had set vp the doores, and the porters, and the fingers and the Levites were appointed,

2 Then I commanded my brother Hanani and Hananiah, the prince of the palace in Ierusalem (for hee was doubtlesse a faithfull man, and feared God above many)

3 And I said vnto them, Let not the gates of Ierusalem be opened, vntill the heate of the sunne: and while they stand by, let them shut the doores, and I will make them fast: and I appointed wards of the inhabitants of Ierusalem, euery one in his ward, and euery one ouer against his house.

4 Now the citie was large and great, but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, which came vp at the first, and found written therein.

6 These are the sonnes of the prouince that came vp from the captivity that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ierusalem and to Iudah, euery one vnto his citie.

7 They which came with Zerubbabel, Ieshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Ba-

anah. This is the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand an hundredth seuentie and two.

9 The sonnes of Shephatiah, three hundredth seuentie and two.

10 The sonnes of Arah, sixe hundredth fiftie and two.

11 The sonnes of Pahath Moab of the sonnes of Ieshua and Ioab, two thousand eight hundredth and eightene.

12 The sonnes of Elam, a thousand two hundredth fiftie and foure.

13 The sonnes of Zattu, eight hundredth and fife and fourey.

14 The sonnes of Zacchai seuen hundredth and threescore.

15 The sonnes of Binnui, sixe hundredth and eight and fortie.

16 The sonnes of Bebai, sixe hundredth and eight and twenty.

17 The sonnes of Azgad, two thousand three hundredth and two and twenty.

18 The sonnes of Adonikam, sixe hundredth threescore and seuen.

19 The sonnes of Beguai, two thousand threescore and seuen.

20 The sonnes of Adin, sixe hundredth and fife and fifty.

21 The sonnes of Ater of Hizkiah, ninety and eight.

22 The sonnes of Hashum, three hundredth and eight and twenty.

23 The sonnes of Bezai, three hundredth and foure and twenty.

24 The sonnes of Hariph, an hundredth and twelue.

25 The sonnes of Gibeon, ninety and fife.

26 The men of Beth-lehem and Netophah, an hundredth fourescore and eight.

27 The men of Anathoth, an hundredth and eight and twenty.

28 The men of Beth-azmaueh, two and fourtie.

29 The men of Kiriath-earim, Chephirah, and Beeroh, seuen hundredth and three and forty.

30 The men of Ramah and Gaba, sixe hundredth and one and twenty.

31 The men of Michmas, an hundredth and two and twenty.

32 The men of Beth-el and Ai, an hundredth and three and twenty.

33 The men of the other Nebo, two and fifty.

34 The sonnes of the other Elam, a thousand two hundredth and foure and fifty.

35 The sonnes of Harim, three hundredth and twenty.

36 The sonnes of Iericho, three hundredth and fife and forty.

37 The sonnes of Lod-hadid and Ono, seuen hundredth and one and twenty.

38 The sonnes of Sanaah, three thousand nine hundredth and thirty.

39 The Priests: the sonnes of Iedaiah of the house of Ieshua, nine hundredth seuentie and three.

40 The sonnes of Immer, a thousand and two and fifty.

41 The sonnes of Pashur, a thousand two hundredth and seuen and forty.

42 The sonnes of Harim, a thousand and seuentee.

Or, the captiue of Moab.

That is, the inhabitants of Gibeon.

For there were two cities of this name.

Expt. 49, 23:

a To wit, they also are mentioned, ver. 2. b Eer, hold them, meaning, till the watch were put in.

Expt. 2, 24:

c That is, the inhabitants of Iudah.

d Azariah in Ezra is called Seraiab, and Raamiah, Berthiah, chap. 2, 31.



[ Or, Hothah.

43 The Levites : the sonnes of Ieshua of Kadmiel, and of the sonnes of Hodiah, seuentie and foure.

44 The fingers : the children of Alaph, an hundredth and eight and fourtie.

45 The porters : the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Harita, the sonnes of Shobai, an hundredth and eight and thirtie.

E Reade Ezra 2. 52

46 The Nethinims : the sonnes of Ziha, the sonnes of Haphupha, the sonnes of Tabsoth.

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon.

48 The sonnes of Lebana, the sonnes of Hagab, the sonnes of Shalmai.

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,

50 The sonnes of Reaijah, the sonnes of Rezin, the sonnes of Nekoda.

51 The sonnes of Gazzam, the sonnes of Vzza, the sonnes of Paseah.

52 The sonnes of Besai, the sonnes of Mennim, the sonnes of Nephthelim.

53 The sonnes of Bakbub, the sonnes of Hakupha, the sonnes of Harhur.

54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,

55 The sonnes of Barkos, the sonnes of Sifera, the sonnes of Tamah.

56 The sonnes of Neziiah, the sonnes of Hathiha.

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida.

58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel.

59 The sonnes of Shephatiah, the sonnes of Hatil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Salomons seruants were three hundredth, ninetie and two.

61 These came vp from Tel-melah, Tel-harsha, Cherub, Addon, and Immer : but they could not shew their fathers house, nor their seed, or if they were of Israel.

62 The sonnes of Delaiah : the sonnes of Tobiah, the sonnes of Nekoda, fixe hundredth and two and fourtie.

63 And of the Priests : the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not found : therefore they were put from the Priesthood.

65 And the Tirshatha said vnto them, that they should not eate of the most holy, till there rose vp a Priest with \*Vrim and Thummin.

66 All the Congregation together were two and fourtie thousand, three hundredth and three-score.

67 Besides their seruants and their maids, which were seven thousand, three hundredth and seven and thirtie : and they had two hundredth and fise and fourtie singing men and singing women.

68 Their horses were seven hundredth and fixe and thirtie : and their mules two hundredth and fise and fourtie.

69 The camels foure hundredth and fise and

thirtie, and fixe thousand seven hundredth and twentie alls.

70 And certaine of the chiefe fathers came vnto the worke. The Tirshatha gaue to the treasure, a thousand drammes of golde, fiftie basins, fise hundredth and thirtie Priests garments.

71 And some of the chiefe fathers came vnto the treasure of the worke, twentie thousand drammes of golde, and two thousand and two hundredth pieces of siluer.

72 And the rest of the people gaue twentie thousand drammes of golde, and two thousand pieces of siluer, and threecore and seven Priests garments.

73 And the Priests, and the Levites, and the porters and the fingers, and the rest of the people and the Nethinims, and all Israel dwelt in their cities : and when the seventh moneth came, the children of Israel were in their cities.

## CHAP. VIII.

2 Ezra gathereth together the people, and vntoeth to them the Law.

12 They reioyce in Israel for the knowledge of the word of God.

15 They keepe the feasts of Tabernacles ouerthine.

And all the people assembled themselves together, in the street that was before the watergate, and they spake vnto Ezra the Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could heare and vnderstand it, in the first day of the seventh moneth.

3 And hee read therein in the street that was before the watergate (from the morning vntill the midday) before men and women, and them that vnderstood it, and the eares of all the people hearkened vnto the booke of the Law.

4 And Ezra the Scribe stood vpon a pulpit of wood which he had made for the preaching, and beside him stood Mattithiah, and Shema, and Ananiah, and Vriiah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Misael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before all the people : for hee was aboute all the people : and when he opened it, all the people stood vp.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands : and they bowed themselves, and worshipped. the Lord with their faces toward the ground.

7 Alfo Iethia, and Bani, and Sherebiah, Iamin, Akkub, Shabberhai, Hodiah, Maaseiah, Ke-lia, Azariah, Izabab, Hansan, Pellaiah, and the Levites caused the people to vnderstand the Law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gaue sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and Scribe, and the Levites that instructed the people, sayd vnto all the people, This day is holy vnto the Lord your God mourne not, neither weep : for all the people wept, when they heard the words of the Law.

10 He said also vnto them, Goe, and eate of the fat, and drinke sweete, and send part vnto them, for whom none is prepared : for this day is holy vnto our Lord : be ye not sorry therefore : for this

A Reade Ezra 2. 69

Or, mine.

which containeth part of September and part of October

Ezra 4. 10. vnto Ezra 7. 14

b which had age and discretion to vnderstand.

c This declareth the great reule, that the people had to heare the word of God.

d To the intent that his voyce might be the benefit head.

e In considering their offences against the Law. Therefore the Levites doe not reuenge them for mourning, but assure them of Gods mercies as much as they are repentant. That is, remember the people.

g Meaning, Nehemiah : for Tirshatha in the Chalde tongue signifieth a builer.

\* Exod. 28. 30.

Reioyce in the Lord, and he will glorie you strength.

the glory of the Lord is your strength.

11 And the Leuites made silence throughout all the people, saying, Holde your peace: for the day is holy, be not sad therefore.

12 Then all the people went to cate and to drinke, and to fend away part, and to make great ioy, because they had understood the words that they had taught them.

13 And on the second day the chiefe fathers of all the people, the Priests and the Leuites were gathered vnto Ezra the Scribe, that he also might instruct them in the words of the Law.

14 And they found written in the Law, (that the Lord had commanded Moses) that the children of Israel should dwell in \*boothes in the feast of the seventh month.

15 And that they should cause it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Goe forth vnto the mount, and bring olive branches, and pine branches, and branches of Myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

16 So the people went forth and brought them, and made them boothes, euery one vpon the roofe of his house, and in their courts, and in the courts of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.

17 And all the Congregation of them that were come againe out of the captiuitie, made boothes, and late vnder the boothes: for since the time of Ieshua the sonne of Nui vnto this day, had not the children of Israel done so, and there was very great ioy.

18 And hee read in the booke of the Law of God every day, from the first day vnto the last day. And they kept the feast seven dayes, and on the eighth day a solemne assembly, according vnto the maner.

### CHAP. IX.

The people repented, and forsooke their strange wives. 5 The Leuites exhort them to praise God. 6 Declaring his wonders. 26 And their ingratitude. 30 And Gods great mercies toward them.

In the foure and twentieth day of this \*moneth the children of Israel were assembled with \*fasting, and with sackcloth, and earth vpon them.

2 (And they that were of the seede of Israel were separated from all the † strangers) and they stood and confessed their finnes and the iniquities of their fathers.

3 And they stood vp in their place and read in the booke of the Law of the Lord their God foure times on the day, and they \* confessed and worshipped the Lord their God foure times.

4 Then stood vp vpon the staires of the Leuites, Ieshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cryed with a lowde voyce vnto the Lord their God.

5 And the Leuites said, euen Ieshua and Kadmiel, Bani, Halkabiah, Sherebiah, Hodiah, Shebaniah and Pethahiah, Stand vp and praise the Lord your God for euer and euer, and let them praise thy glorious Name, O God, which excelleth aboue all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heaven, and the heaven of all heauens, with all their hostie, the earth, and all things that are therein, the seas, and all that are in them, and thou prefer-

rest them all, and the hostie of the heauen worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abraham, and broughtest him out of † Ur in Caldea, and \* madest his name Araham.

8 And foundest his heart faithfull before thee, \* and madest a Couenant with him, to giue vnto his seede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Gergathites, and hast performed thy wordes, because thou art iust.

9 \* Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea.

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a Name, as appeareth this day.

11 \* For thou diddest breake vp the Sea before them, and they went through the mids of the sea on dry land: and those that pursued them, hast thou cast into the bottomes as a stone, in the mightie waters;

12 And \* leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

13 \* Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances and good Commandemens.

14 And declarst vnto them thine holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seru-  
ant:

15 \* And gauest them bread from heauen for their hunger, \* and broughtest forth water for them out of the rocke for their thirst: and \* promisedst them that they should goe in, and take possession of the land, for the which thou haddest lift vp thine hand for to giue them.

16 But they and our fathers beuaied themselves proudly and hardened their necke, so that they hearkened not vnto thy Commandemens.

17 But refused to obey, and would not remember thy maruelous works that thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering, and of great mercie, yet forsookest them not.

18 Moreover, when they made them a molten calfe (and said, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies.

19 Yet thou for thy great mercies forsookest them not in the wilderness: \* the pillar of the cloud departed not from them: by day to leade them the way, neither the pillar of fire by night, to shew them light, and the way whercoy they should goe.

20 Thou gauest also thy good Spirit to instruct them, and withholdest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou diddest also feed them fortie yeeres in the wilderness: they lacked nothing: \* their clothes waxed not old, and their feet \* swelled not.

22 And thou gauest them kingdoms and people, and \* scatteredst them into corners: so they possessed \* the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Ba-  
han.

\* Gen. 11. 31.

\* Gen. 14. 18.

\* Exod. 3. 7.

and 14. 15.

\* Exod. 14. 21.

\* Exod. 13. 21.

\* Exod. 19. 18. 19.

and 20. 1.

\* Exod. 16. 15.

\* Exod. 17. 9.

\* Deut. 1. 8.

\* Exod. 13. 21.

Num. 14. 16.

1. 20. 10. 2.

\* Deut. 3. 4.

c- Though the way

was tedious and

long.

d- Meaning, the

heaven whom

\* Num. 21. 26.



23 And thou diddest multiply their children like the starres of the heauen, and broughiest them into the land, whereof thou haddest spoken vnto their fathers, that they should goe, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, *even* the Canaanites, and gauest them into their hands, with thy kings and the people of the land, that they might do with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of all goods, cisternes digged out, vineyards and olives, &c. trees for food in abundance, and they did care, and were filled, and became fat, and liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets (which <sup>thou</sup> protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them fauours, who saued them out of the hand of their aduersaries.

28 But when they had freest, they returned to doe euill before thee: therefore I leftst thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted and cryed vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times.

29 And protestest among them, that thou mightest bring them againe vnto thy Law: but they behaued themselves proudly, and hearkened not vnto thy commandments, but sinned against thy iudgements (\* which a man should doe and liue in them) and s pulled away the shoulder, and were stifnecked, and would not heare.

30 Yet thou <sup>thou</sup> diddest forbear them many yeeres, and protestest among them by thy Spirit, *even* by the hand of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, <sup>thou</sup> great God, mightie and terrible, that keepest couenant and mercy, let not all the affliction that hath come vnto vs, seeme a little before thee, *that is*, to our Kings, to our Princes, and to our Priests, and to our Prophets, and to our fathers, and to all thy people since the time of the kings of Asshur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou hast dealt truely, but we haue done wickedly.

34 And our kings and our princes, our priests and our fathers haue not done thy Law, nor regarded thy commandments, nor thy protestations, wherewith thou hast protested among them.

35 And they haue not serned thee in their kingdom, and in thy great goodnesse that thou shewdest vnto them, and in the large and fat land

which thou diddest set before them, and haue not conuerred from their euill works.

36 Behold, wee are seruants this day, and the land that thou gauest vnto our fathers, to eat the fruite thereof, and the goodnesse thereof, behold, we are seruants therein.

37 And it yeeldeth much fruit vnto the kings whom thou hast set ouer vs, because of our finnes: and they haue dominion ouer our bodies, and ouer our cattell at their pleasure, and wee are in great affliction.

38 Now because of all this wee make a sure couenant, and write it, and our princes, our Leuites, and Priests seale vnto it.

## CHAP. X.

*The names of them that sealed the couenant betweene God and the people.*

Now they that sealed, *where* Nohemiah the first: *the* first: the sonne of Hachaliah, and Zidkiah.

1 Seraiah, Azariah, Jeremiah,  
2 Pasur, Amariah, Malchiah,  
3 Haruf, Shebaniah, Malluch,  
4 Harim, Meremoth, Obadiah,  
5 Daniel, Ginnethon, Baruch,  
6 Meshullam, Abijah, Miamin,  
7 Maaziah, Bilgai, Shemaiah: these are the Priests,

9 And the Leuites: Ieshua the sonne of Azariah, Binnui, of the sonnes of Henadad, Kadmiel,

10 And their brethren, Shebaniah, Hodiah, Keliah, Pelaiah, Hanun,  
11 Micha, Rehob, Hashabiah,  
12 Zaccur, Sherebiah, Shebaniah,  
13 Hodiah, Bani, Beninu.

14 The chiefe of the people *where* Parosh,

15 Pahath Moab, Elam, Zattu, Bani,  
16 Bunni, Azgad, Bebai,  
17 Adoniah, Bigvai, Adin,  
18 Ater, Hizkiah, Azzur,  
19 Hodiah, Hashum, Bezai,  
20 Hariph, Anathoth, Nebai,  
21 Magpiash, Meshullam, Hezir,  
22 Meshazabel, Zadok, Iaddua,  
23 Pelatiah, Hanan, Anaiah,  
24 Hoshea, Hananiah, Hashub,  
25 Hallohesh, Pileah, Shobek,  
26 Rehun, Hashabush, Maaseiah,  
27 And Abijah, Hanan, Aian,  
28 Malluch, Harim, Baanah.

29 And the rest of the people, the Priests, the Leuites the porters, the singers, the <sup>the</sup> Nethinims, and all that were separated from the people of the lands vnto the Law of God, their wives, their sonnes and their daughters, all that could vnderstand.

30 The chiefe of them received it for their brethren, and they came to the curse and to the oathe to walke in Gods Law, which was giuen by Moses the seruant of God, to obserue and doe all the commandments of the Lord our God, and his iudgements and his statutes:

31 And that we would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

32 And if the people of the lands brought ware on the Sabbath, or any vitales to sell, that wee would not take it of them on the Sabbath,

*m There is, to be the Lords thereof.*

*n Time by affliction they promise to keepe Gods commandments, wherewith they could not be brought by Gods great benedict.*

*Or, written.*

*3 which subscribed to keepe the promise.*

*l Or, captiues of the land.*

*k Reader knowe that which beinge solden fortooke their wickednes, and gane themselves to senned God. d They made the oathe in the name of the whole multitude. e Wherewith they gave themselves if they broke the Law, as Deut. 18. 16. f Which notwithstanding they broke (sooke after, as Chap. 12. 9.)*

*e Taking heauen and earth to witness, that God would deliuey them, except they returned, as 2. Chron. 24. 19.*

*f He declarerth how Gods mercies ener contended with the wickednesse of the people, who ener in their prosperity forgot God.*

*\* Leuit. 18. 5. Etk. 30. 12. Rom. 10. 5. Gal. 3. 12. g Which is a similitude taken of oxen that stinke at the yoke or burden, as Zach. 7. 11. h When thou diddest admonish them by thy Prophets. i Etk. thou diddest bring vpon them many yeeres. \* Exod. 34. 6, 7.*

*\* Psal. 143. 1, 2.*

*i By whom wee were led away into captivity, and haue bene appointed to bee slaine, as Etk. 3. 15. k He confesseth that all these things came to them as their sinnes, but he appealeth from Gods iudice to his mercies. l That thou wouldst destroy them, except they would returne to thee, as verse 26.*

\* Levit. 25. 4.  
Deut. 15. 1.  
† Eiv. band.

and on the holy dayes: \* and that wee would let the seventh yeere be free, and the debtes of euery person.

32 And we made statutes for our selues to giue by the yeere, the third part of a shekel for the seruice of the house of our God.

33 For the 8 shewbread, and for the dayly offering, and for the dayly burnt offering, the Sababaths, the new moones, for the solemne feastes, and for the things that were sanctified, & for the sinne offerings, to make an atonement for Israel, and for all the worke of the house of our God.

34 Wee cast also lors for the offering of the wood, even the Priests, the Levites, and the people, to bring it into the house of our God, by the house of our fathers, yeerely at the times appointed, to burne it vpon the Altar of the Lord our God, as it is written in the Law.

35 And to bring the first fruites of our land, and the first of all the fruites of all trees, yeere by yeere, into the house of the Lord.

36 And the first borne of our sonnes, and of our cattell, as it is written in the Law, and the first borne of our bullockes, and of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that we should bring the first fruit of our dough, and our offerings, and the fruit of euery tree, of wine and of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our land vnto the Levites, that the Levites might haue the tithes in all the cities of our i trauell.

38 And the Priest, the sonne of Aaron shall be with the Levites, when the Levites take tithes, and the Levites shall bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there shall be the vessels of the Sanctuary, and the Priests that minister, and the porters, and the fingers, and we will not forsake the house of our God.

CHAP. XI.

1 Who dwelled in Ierusalem after it was builded, 22 and who in the cities of Iudah.

And the rulers of 8 people dwelt in Ierusalem: the other people also cast lors, to bring one out of ten to dwell in Ierusalem the holy cite, and nine parts to be in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priests and the Levites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt certaine of the children of Iudah, and of the children of Benjamin: Of the sonnes of Iudah, Athaiah, the sonne of Uzijah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of 6 Perez.

5 And Maafciah the sonne of Baruch, the sonne of Col-hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioarib, the sonne

of Zechariah, the sonne of 8 Shiloni,

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundred thre score and eight valiant men.

7 These also are the sonnes of Benjamin, Salu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Koliaih, the sonne of Maafciah, the sonne of Ichiel, the sonne of Ieshaiah.

8 And after him Gahai, Sallai, nine hundred and twenty and eight.

9 And Ioel the sonne of Zichri was gouernor ouer them: and Iudah the sonne of Senua was the second ouer the city:

10 Of the Priests, Iedaiah, the sonne of Ioarib, Iachin.

11 Seraiah, the sonne of Hilkiyah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub, was chiefe of the house of God.

12 And their brethren that did the worke in the Temple, were eight hundred, twenty and two: and Adaiah, the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pahur, the sonne of Malchiah:

13 And his brethren, chiefe of the fathers, two hundred and two and fourtie: and Amashai the sonne of Azareel, the sonne of Ahazai, the sonne of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hundred and eight and twenty: and their ouerfeet was Zabdiel the sonne of Hagedolim.

15 And of the Levites, Shemaiah, the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabberthai, and Iozabad of the chiefe of the Levites were ouer the workes of 8 house of God without.

17 And Martaniah, the sonne of Micha, the sonne of Zabdi, the sonne of Alaph was the chiefe to begin the thanksgiving and prayer: and Bakbukiah the second of his brethren, and Abda, the sonne of Shammua, the sonne of Galai, the sonne of Ieduthun.

18 All the Levites in the holy cite were two hundred foure score and foure.

19 And the porters, Akkub, Talmon, and their brethren that kept the 8 gates, were an hundred twenty and two.

20 And the 8 residue of Israel, of the Priests, and of the Levites dwelt in all the cities of Iudah, euery one in his inheritance.

21 And the Nethinims dwelt in the fortresse, and Ziha, and Gipsa was ouer the Nethinims.

22 And the ouerfeet of the Levites in Ierusalem was Vazi the sonne of Bani, the sonne of Ahabiah, the sonne of Martaniah, the sonne of Michah: of the sonnes of Alaph fingers were ouer the worke of the house of God.

23 For it was the kings commandement concerning them, that faithful prouision should be for the fingers euery day.

24 And Pethabiah the sonne of Meshizababel, of the sonnes of Zerah, the sonne of Iudah was at the Kings hand in all matters concerning the people.

25 And in the villages in their landes, some of the children of Iudah dwelt in Kiriah-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel that they were bound to pay. Exod. 30. 13.

h Or, into the house of.

h By this reherſall is meant that these was no purport ceremony in the Law, whereunto they did not binde themselves by covenant.

i Whereſoeuer we laboured, or trauelled, these the either were due vnto the Lord both by the Law, and according to the oathe and consent that we made. \* Num. 18. 26.

k We will not leave it destitute of that that shall be necessary for it.

l Because these ones dwell round about them, they provided that it might be replenished with men, and vied this policy, because there were few that offered themselves willingly.

m Which came of Perez the sonne of Iudah.

Of a Sittim

c That is, was the high Priest.

d That seemed and ministered in the Temple.

e Or, of the first great men.

f That is, he began the Psalmes, and was the chanter.

g Meaning, of the Temple.

h Of them, which dwell not in Ierusalem.

i Or, Ophiel.

j A watchifee about the King for all his affaires.



and in the villages thereof,

26 And in Iethua, and in Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Iachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba, vnto the valley of Binnom.

31 And the sonnes of Benjamin from Geba, in Michmash, and Aia, and Beth-el, and in the villages thereof,

32 And Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebat,

35 Lod and Ono, in the carpenters valley.

36 And of the Leuites were diuisions in Iudah and in Benjamin.

# CHAP. XII.

*a* The Priests and Leuites which came with Zerubbabel vnto Ierusalem, are numbered, 27 and the wall is dedicated.

**T** Hese also are the Priests and the Leuites that *a* went vp with Zerubbabel, the sonne of Shealtiel, and Iethua: *a* to wit, Seraiah, Ieremias, Ezra,

2 Amariah, Maluch, Hattufi,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abihai,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Ioiarib, Iedaiah,

7 Salu, Amok, Hilkiah, Iedaiah: these were the chiefe of the Priests, and of their brethren in the dayes of Iethua.

8 And the Leuites, Iethua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, *c* were ouer the thankesgiuings, he, and his brethren.

9 And Bakbukiah and Vuni, and their brethren were about them in the *d* watches.

10 And Iethua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.

11 And Ioiada begat Ionathau, and Ionathau begate Iaddua.

12 And in the dayes of Ioiakim were these the chiefe fathers of the Priests: vnder *e* Seraiah was Meraijah, vnder Ieremias, Hananiah.

13 Vnder Ezra, Mesullam, vnder Amariah, Iehohanan.

14 Vnder Melicu, Ionathau, vnder Sebaniah, Ioseph.

15 Vnder Harim, Adna, vnder Meraioth, Helkai.

16 Vnder Iddo, Zechariah, vnder Ginnethon, Mesullam.

17 Vnder *f* Abihai, Zichri, vnder Miniamin, and vnder Moadiah, Piltai.

18 Vnder Bilgah, Shantua, vnder Shemaiah, Iehonathan.

19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzai.

20 Vnder Sallai, Kallai, vnder Amok, Eber.

21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.

22 In the dayes of Eliashib, Ioiada, and Ionathau and Iaddua were the chiefe fathers of the Leuites written, and the Priests in the reigne of Darius the Persian.

23 The sonnes of Levi, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.

24 And the chiefe of the Leuites, were Hashabiah, Serebiah, and Iethua the sonne of Kadmiel, and their brethren about them to giue praise and thanks, according to the ordinances of Dauid the man of God, ward ouer against ward.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the ward at the thresholds of the gates.

26 These were in the dayes of Ioiakim the sonne of Iethua, the sonne of Iozadak, and in the dayes of Nehemiah the capitaine, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Ierusalem, they fought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thankesgiuings and with songs, cymbals, viols, and with harps.

28 Then the fingers gathered themselves together both from the plaine country about Ierusalem, and from the villages of Netophathi.

29 And from the house of Gilgal, and out of the countreys of Geba, and Azmuth: for the fingers had built them villages round about Ierusalem.

30 And the Priests and Leuites were purified, and cleansed the people, and the gates, and *g* wall.

31 And I brought vp the princes of Iudah vpon the wall, and appoynted two great companies to giue thanks, and the one went on the right hand of the wall toward the dung-gate.

32 And after them went Hoshabiah, and halfe of the princes of Iudah,

33 And Azariah, Ezra, and Meshullam,

34 Iudah, Benjamin, and Shemaiah, and Ieremias,

35 And of the Priests sonnes with trumpets, Zechariah, the sonne of Ionathau, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michajah, the sonne of Zaccur, the sonne of Afaph.

36 And *h* his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the Scribe went before them.

37 And to the gate of the fountaine, euen ouer against them went they vp by the *i* flaires of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water-gate Eastward.

38 And the second company of them that gave thanks, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the tower of the furnaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the olde gate, and vpon the fifth-gate, and the tower of Hananeel, and the tower of Meah, euen vnto the shepegate: and they stood in the gate of the ward.

40 So stood the two companies (of them that gave thanks) in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets.

42 And Maaseiah, and Shemaiah, and Eleazar, and Vzai, and Iehohanan, and Meshiah, and Eien.

*g* That is, one after another, and every one in his course.

*h* Else the forme of the fingers. *i* Which were a certaine familie, and had their possessions in the fields, *a*. Chron. *a*. 34.

*i* Meaning, Nethaneel.

*k* That is, the brethren of Zaccur.

*l* Which was the going up to the mount Zion, which was called the citie of Dauid.

*a* From Babylon to Ierusalem.

*b* Next in dignity to the hie Priests, and which were of the stocke of Aaron. *c* Had charge of them that sang the psalmes. *d* They kept the wards and watches according to their turnes, as *i*. Chron. *a*. 23. 6.

*e* That is, next to Seraiah, or rather of the order, which was called after the name of Seraiah.

*f* Whereof was Zacharie Iohn Esaias father.

† Ebr. could to  
beare.

Elam, and Ezer: and the fingers † sang loud, ha-  
ving Irahiah which was the overseer.

43 And the same day they offered great sacri-  
fices and rejoiced: for God had given them great  
joy, so that both the women, and the children  
were joyfull: and the joy of Ierusalem was heard  
farre off.

m Which were  
chambers appoin-  
ted by Hezekiah to  
put in the tithes,  
and such things;  
Chron. 3. 1, 2, and  
now were repaired  
again for the same  
use.

44 Also at the same time were men appointed  
to ouer the chambers of the store for the offerings,  
(for the first fruits, and for the tithes) to gather in-  
to them out of the fields of the cities, the por-  
tions of the Law for the Priests, and the Levites: for  
Iudah rejoiced for the Priests and for the Le-  
uites, that served.

45 And both the fingers and the Levites kept  
the ward of their God, and the ward of the purifi-  
cation according to the commandment of Da-  
uid, and Salomon his sonne.

\* 1. Chron. 12. 15.

46 \* For in the dayes of David and Asaph, of  
olde were chiefe fingers, and songs of praise and  
thanksgiving vnto God.

n That is, the tenth  
part of the tithes.

47 And in the dayes of Zerubbabel, and in the  
dayes of Nehemiah did all Israel giue portions  
vnto the fingers and porters, every day his por-  
tion, and they gaue the holy things vnto the Le-  
uites, and the Levites gaue the holy things vnto  
the sonnes of Aaron.

### C M A P. XIII.

1 The Law is wad. 3 They separate from them all strangers.  
15 Nehemiah appointeth them that keep the Sabbath. 30 An  
ordnance to serve God.

**A**ND on that day they did reade in the booke  
of Moses, in the audience of the people, and  
it was found written therein, that the Ammonite  
and the Moabite \* should not enter into the Con-  
gregation of God,

\* Dent. 23. 3.

2 Because they met not the children of Israel  
with bread and with water, \* but hired Balaam  
against them, that he should curse them: and our  
God turned the curse into a blessing.

\* Numb. 22. 5, 6

3 Now when they had heard the Law, they sepa-  
rated from Israel: all those that were mixed.

4 † And before this had the Priest Eliahiab  
the oversight of the chamber of the house of our  
God, being a kinsman to Tobiah:

5 And he had made him a great chamber, and  
there had they aforetime laid the offerings, the  
incense, and the vessels, and the tithes of corne,  
of wine, and of oyle (appointed for the Levites,  
and the fingers, and the porters) and the offerings of  
the Priests.

6 But in all this time was not I in Ierusalem:  
for in the two and thirtieth yeere of Artahasthe  
King of Babel, came I vnto the King, and I after  
certaine dayes I obtained of the King.

7 And when I was come to Ierusalem, I vn-  
derstood the euill that Eliahiab had done for  
Tobiah, in that hee had made him a chamber in  
the court of the house of God,

8 And it grieved mee fore: therefore I cast  
forth all the vessels of the house of Tobiah out  
of the chamber.

9 And I commanded them to cleanse the cham-  
bers: and thither brought I againe the vessels of  
the house of God with the meate offering and the  
incense.

10 And I perceived that the portions of the  
Leuites had not bene giuen, and that euery one  
was fled to his land, *euē* the Levites and fingers  
that executed the worke,

11 Then reproofed I the rulers and said, Why  
is the house of God forsaken? And I trembled  
them, and set them in their place.

12 Then brought all Iudah the tithes of corne  
and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures,  
Shelemiah the Priest, and Zadok the Scribe, and  
of the Levites, Pedaiah, and vnder their hand Ha-  
nan the sonne of Zaccur the sonne of Mattaniah:  
for they were counted faithfull, and their office  
was to distribute vnto their brethren.

14 Remember mee, O my God, herein, and  
wipe not out my kinde: for I haue shewed  
on the house of my God, & on the offices thereof.

15 In those dayes saw I in Iudah them, that  
trode winepresses on § Sabbath, and that brought  
in sheaves, and with laded asses also with wine,  
grapes, and figges, and all burdens, and brought  
them into Ierusalem vpon the Sabbath day: and  
I protested to them in the day that they solde  
vitals.

16 There dwelt men of Tyrus also therein,  
which brought fish and all wares, and solde on  
the Sabbath vnto the children of Iudah euē in  
Ierusalem.

17 Then reproofed I the rulers of Iudah, and  
said vnto them, What euill thing is this that yee  
doe, and breake the Sabbath day?

18 Did not your fathers thus, and our God  
brought all this plague vpon vs, and vpon this  
city: yet ye increase the wrath vpon Israel, in break-  
ing the Sabbath.

19 And when the gates of Ierusalem began  
to be darke before the Sabbath, I commanded to  
shut the gates, and charged, that they should not  
be opened till after the Sabbath, and some of my  
seruants set I at the gates, that there should no  
burden be brought in on the Sabbath day.

20 So the chapmen and merchants of all mer-  
chandise remained once or twise all night with-  
out Ierusalem.

21 And I protested among them, and said vnto  
them, Why tary ye all night about the wall? If ye  
do it once againe, I will lay hands vpon you. From  
that time came they no more on the Sabbath.

22 † And I said vnto the Levites, that they  
should cleanse themselves, and that they should  
come and keepe the gates, to sanctifie the Sab-  
bath day. Remember mee, O my God, concern-  
ing this, and pardon mee according to thy great  
mercy.

23 In those dayes also I saw Iewes that mari-  
ed wiues of Afsod, of Ammon, and of Moab.

24 And their children spake halfe in the speech  
of Afsod, and could not speake in the Iewes lan-  
guage, and according to the language of the one  
people, and of the other people.

25 Then I reprood them, and *en* cursed them,  
and smote certaine of them, and pulled off their  
haire, and tooke an oath of them by God, Ye shall  
not giue your daughters vnto their sonnes, nei-  
ther shall yee take of their daughters vnto your  
sonnes, nor for your selues.

26 \* Did not Salomon the king of Israel sinne  
by these things? yet among many nations was  
there no King like him: for he was \* beloued of  
his God, and God had made him King ouer Israel:  
yet strange women caused him to sinne.

27 Shall wee then obey vnto you, to doe all  
this great euill, and to transgresse against our  
God, *euē* to marry strange wiues?

Este protesteth that  
he did his duty  
with a good  
conscience, yet he  
doeth not iustifie  
himself therein,  
but desireth God  
to fauour him and  
to be mercifull vnto  
him for his  
owne goodnes sake,  
as verse 12  
and 31.

g I declared vnto  
them, that God  
would not suffice  
such transgressors  
of his Law to be  
unpunished.

h Was not this a  
great cause, why  
God plagued vs  
in times past: mean-  
ing, that if they  
transgressed now  
in the same againe,  
their plague  
should be greater.  
i About the time  
that the Sunne  
went downe: for  
the Sabbath lasted  
from the Sunne  
going downe of  
the one day, to the  
Sunne setting of  
the other.

k Meaning, of the  
Temple, that none  
that was vnclene,  
should enter.

l Which was a  
city of the Philis-  
tines, and they  
had married wiues  
thereof, and so had  
corrupted their  
speech and Reli-  
gion.  
m That is, I did  
excommunicate  
them, and drive  
them out of the  
Congregation.

\* 1. King. 3. 12.

\* 1. Sam. 12. 24, 25

\* 1. King. 1. 1, 4.

1. Esay. 47. 12, 20.



a Punish them according to their fault and euill example, which they haue giuen to the rest of thy people, contrary to their vocation,

29 And one of the sonnes of Ioiada the sonne of Eliashib the hie Priest was the sonne in law of Sanballat the Horonite: but I chafed him fro me.  
29 Remember them, O my God, that defile the Priesthood, and the couenant of the Priesthood, and of the Leuites,

30 Then cleansed I them from all strangers, and appointed the wards of the Priestes and of the Leuites, euery one in his office,  
31 And for the offering of the wood at times appoyned, and for the firstfruits. Remember me, O my God, in goodnesse.

o That is, to shew mercy vnto me,

# ESTER.

## THE ARGUMENT.

**B**ECAUSE of the diuersitie of names, wherby they used to name their Kings, and the supputation of yeeres whererein the Hebrewes and the Grecians doe varie, diuers authors write diuersly as touching this Abahfueroth, but it seemeth, Daniel 6. 1. and 9. 1. that hee was Darius king of the Medes: and sonne of Astyages, called also Abahfueroth, which was a name of honour, and signified great and chiefe at chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, hee euer stirreth up some, by whom he sendeth comfort and deliuerance. Herein also is described the ambition, pride and cruelty of the wicked, when they come to honour and their sudden fall when they are as highest, and how God preferreth and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

### CHAP. I.

3 King Abahfueroth maketh a royall feast. 12 Wherunto the Queene Vasthi will not come. 19 For which cause she is diuorced. 20 The Kings decree touching the preeminence of men.



**I**N the dayes of Abahfueroth (this is Athahfueroth that reigned from India euen vnto Ethiopia, oner an hundredth, and seuen and twenty prouinces.)

2 In those dayes when the king Athahfueroth sate on his throne, which was in the palace of Shushan,

3 In the third yeere of his reigne, hee made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the capitaines and gouernours of the prouinces which were before him.

4 That hee might shew the riches and glory of his kingdome, and the honour of his great maiestie many dayes, euen an hundredth and fourescore dayes.

5 And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, Greene, and blue cloathes, fastened with cords of finne linnen and purple, in silver rings, and pillars of marble: the 4 bedes were of golde and of siluer vpon a pavement of porphyre, and marble and alabaster, and blue colour.

7 And they gaue them drinke in vessels of gold, and changed vessel after vessel, and royall wine in abundance, according to the power of the King.

8 And the drinking was by an order, none might compell: for to the King had appoynted vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 The Queene Vasthi made a feast also for the women in the royall house of King Athahfueroth.

10 Vpon the seuenth day when the King was merry with wine, hee commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas the seuen eunuches, (that serued in the presence of King Abahfueroth.)

11 To bring Queene Vasthi before the King with the crowne royall, that hee might shew the

people and the princes her beautie: for shee was faire to looke vpon.

12 But the Queene Vasthi refused to come at the Kings word, which hee had giuen in charge to the eunuches: therefore the King was very angry, and his wrath kindled in him.

13 Then the King said to the wise men, that knew the times (for so was the Kings manner to wards all that knew the law and the iudgement:

14 And the next vnto him was Carthana, Shtar, Admatha, Tarlish, Meres, Marlena, and Memucan the seuen princes of Persia, and Media, which saw the Kings face, and fate the first in the kingdome.)

15 What shall we doe vnto the Queene Vasthi according to the law, because she did not according to the word of the King Athahfueroth by the commission of the eunuches?

16 Then Memucan answered before the king and the Princes, The Queene Vasthi hath not onely done a euill against the King, but against all the Princes, and against all the people that are in all the prouinces of King Athahfueroth.

17 For the 1 acte of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The King Athahfueroth commanded Vasthi the Queene to be brought in before him, but shee came not.

18 So shall the 11 princeesses of Persia and Media this day say vnto all the Kings Princes, when they heare of the acte of the Queene: thus shall there be much despightfullnesse and wrath.

19 If it please the King, let a royall decree proceede from him, and let it be written among the statutes of Persia & Media, (and let it not be transgressed) that Vasthi come no more before King Athahfueroth: and let the king giue her royall estate vnto her companion that is better then shee.

20 And when the decree of the King which shalbe made, shalbe published throughout all his kingdome (though it be so great) all the women shall giue their husbands honour, both great and small.

21 And this saying pleased the King and the Princes, and the King did according to the word of Memucan.

22 For he sent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people after their language.

h He will maketh the hand of the eunuch.

i This had experience of things that they had learned by diligent making in continuance of time.

j which were his chiefe consellers, that might haue alwayes assisted him.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.

l That is, her disobedience.

m Meaning, that they would take first occasion hereto to doe the like, and that the rest of women would by continuance doe the same.

n Let her be diuorced, and another Queene made.

o For he had vnder him an hundred and seuen countieys,

a Called also Darius, who was now the fourtaine Monarch, and had the gouernment of the Medes, Persians, and Chaldeans, some thinke hee was Darius Hystaspis sonne, called also Artaxerxes. b Daniel chap. 6. a. maketh mention but of sixe scores, leauing out the number that is vnderstande, as the Scripture in diuerse places vseth. c That is, had rest and quietnesse. d Nehem. 1. 1.

e Which they used in those countieys an head of cables.

f As was becoming for to misgaueill a King. g Noze might be compelled to drinke more then is pleased him.

h Which was the last day of the feast that the king made for the people, as vers. 5.

2 That is, that the wife should be fubject to the husband, and at his commaundment,

language, that every man should beare rule in his owne houfe, and that hee should publish it in the language of that same people.

## C H A P. II.

2 After the Queene is put away, certaine young maides are brought to the King. 17 After pleafeth the King, and is made Queene. 18 Mordecai difcovered unto the King those that would betray him.

2 That is, he called the mureugagins into communication.

6 By the seven wives men of his counsell,

2 The abuse of these countreys was so great, that they intended many means to fence the lusts of p. laces, and therefore

as they ordained wicked lawes, that the king might have whole daughters he would, to they had duncer

houses appointed as one for them whilst they were virgins, another when they were concubines, and for the Queenes another.

4 Reade what this purification was verse 12.

2 A King e 24, 15.

After these things, when the wrath of King Ahasuerus was appeased, he remembered Valthi, and what she had done, and what was decreed against her.

2 And the Kings servants that ministered unto him, said, Let them seeke for the King beautifull young virgins.

3 And let the King appoint officers through all the provinces of his Kingdome, and let them gather all the beautifull young virgins unto the palace of Shushan, into the house of the women under the hand of Hege the Kings eunuch, keeper of the women, to give them their things for purification.

4 And the maid that shall please the King, let her reigne in the stead of Valthi. And this pleased the king, and hee did so.

5 In the cite of Shushan there was a certaine Jew, whose name was Mordecai, the sonne of Jair, the sonne of Shimai, the sonne of Kith a man of femini.

6 Which had bene caried away from Ierusalem with the captivitie that was caried away with Ieconiah King of Iudah (whom Nebuchadnezzar king of Babel had caried away.)

7 And he nourished Hadafah, that is, Ester, his vncles daughter: for shee had neither father nor mother, and the maid was faire and beautifull to looke on: and after the death of her father and her mother, Mordecai tooke her for his own daughter.

8 And when the kings commaundment, and his decree was published, and many maides were brought together to the palace of Shushan, under the hand of Hege, Ester was brought also unto the Kings house under the hand of Hege the keeper of the women.

9 And the maide pleased him, and the sonne of favour in his sight, therefore he caused her things for purification to be given her speedily, and her state, and fencen comely maidens to be given her out of the Kings house, and hee gave charge to her and to her maidens of the best in the house of the women.

10 But Ester shewed not her people and her kinned: for Mordecai had charged her that shee should not tell it.

11 And Mordecai walked every day before the court of the womens house, to know if Ester did well, and what should be done with her.

12 And when the course of every maid came, to goe in to King Ahasuerus, after that he had bene twelue moneths according to the manner of the women (for so were the dayes of their purifications accomplished, fixe moneths with oyle of myrrhe, and fixe moneths with sweet odours and in the purifying of the women:

13 And thus went the maidens unto the King) whatsoever she required, was given her to goe with her out of the womens house unto the Kings house.

14 In the evening she went, and on the morrow she returned into the second house of the women under the hand of Shafthaz the Kings eunuch

which kept the concubines: shee came in to the King no more, except shee pleased the King, and that she were called by name.

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that shee should goe in to the king, she desired nothing, but what the Kings eunuch the keeper of the women said: and Ester found favour in the sight of all them that looked vpon her.

16 So Ester was taken vnto King Ahasuerus into his house royall in the tenth moneth, which is the moneth Tebeth, in the fourteenth yeere of his reigne.

17 And the King loved Ester about all the women, and shee found grace and favour in his sight more then all the virgins: so that hee set the crowne of the kingdome vpon her head, and made her Queene in stead of Valthi.

18 Then the king made a great feast vnto all his princes, and his servants, which was the feast of Ester: and hee gave rest vnto the provinces, and gifts, according to the power of a king.

19 And when the virgins were gathered the second time, then Mordecai fate in the Kings gate.

20 Ester had not yet shewed her kinned nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when shee was nourished with him.

21 In those dayes when Mordecai fate in the Kings gate, two of the kings eunuchs, Bigthan & Teraih which kept the doore, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was knowne to Mordecai, and hee told it vnto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the king.

## C H A P. III.

1 Haman, after he was exalted, obtained of the King, that all the Iewes should be put to death, because Mordecai had not done him no ship as he wished.

After these things did king Ahasuerus promote Haman the sonne of Hammedatha the Agagite, and exalted him, and for his sake about all the princes that were with him.

2 And all the kings servants that were at the Kings gate, bowed their knees, and reuerenced Haman: for the king had so commanded concerning him: but Mordecai bowed not the knee, neither did reuerence.

3 Then the kings seruants which were at the Kings gate, said vnto Mordecai, Why transgressedst thou the kings commaundment?

4 And albeit they spake daily vnto him, yet he would not heare them: therefore they tolde Haman, that they might see how Mordecais matters would stand: for he had told them, that he was a Jew.

5 And when Haman saw that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now he thought it too little to lay hands onely on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes that were throughout the whole kingdome of Ahasuerus, even the people of Mordecai.

Or. Hege. g. When hee modestly appeared, because the thought not upon it to commend her beauty, but stood to the Eunuchs appointment.

h Which contained part of December and part of January.

That is, made for her sake.

He released their tribute.

That is, great and magnificall.

Ther is, at the marriage of Ester, which was the second marriage of the king.

Meaning, to kill him.

In the Chronicles of the Medes and Persians, as Chap. 10, 2.

The Persians manner was to kneele downe and reuerence their kings, and such as

he appointed in his authority, which Mordecai would not doe to his ambitious and proud man.

Thus we see that there is none so wicked, but they have their punishments to accesse the godly.

Ester signified in the 10th.



<sup>e</sup> Which inſuech to part of March and part of April.  
<sup>d</sup> To know what moneth and day ſhould be good to enterpriſe this thing, that it might haue good ſucceſſe: but God diſſipated their loſs, and expectation.

<sup>e</sup> Containing part of February and part of March.  
<sup>f</sup> Therefore the two arguments which commonly the worldlings and the wicked vie toward princes againſt the godly, that is, the contempt of their lawes, and diminuiſhing of their proſperitie: without reſpect how God is richly pleaſed or diſpleaſed.

<sup>g</sup> Or, ſecreterie.

<sup>h</sup> Elr. the hands of poſters.

<sup>i</sup> To wit, the Lewes that were in Shulhan.

<sup>k</sup> Because hee would aduertiſe Eſter of this cruell proclamation.

<sup>l</sup> Elr. ſackcloth and aſhes ſpread for many.

<sup>m</sup> And the king ſaid vnto Haman, Let the ſiluer be thine, and the people to doe with them as it pleaſeth thee.

<sup>n</sup> Then were the kings ſcribes called on the thirteenth day of the fiſt moneth, and there was written (according to all that Haman commanded) vnto the kings officers, and to the captai-nes that were ouer euery province, and to the rulers of euery people, and to euery province, according to the writing thereof, and to euery people according to their language: in the name of king Ahahuerolh was it written, and ſealed with the kings ring.

<sup>o</sup> And the letters were ſent by poſtes into all the kings provinces, to roote out, to kill and to deſtroy all the Lewes, both young and old, children and women, in one day vpon the thirteenth day of the twelfth moneth (which is the moneth Adar) and to ſpoyle them as a pray.

<sup>p</sup> The contents of the writing was, that there ſhould be giuen a commandement in all provinces, and published vnto all people, that they ſhould be ready againſt the ſame day.

<sup>q</sup> And the poſtes compelled by the Kings commandement went forth, and the commandement was giuen in the palace at Shulhan: and the king and Haman ſate drinking, but the g cite of Shulhan was in perplexitie.

<sup>r</sup> Mordecai giueth the Queene knowledge of the cruell decree of the king againſt the Lewes.

<sup>s</sup> Becauſe will be that they pray for her.

## CHAP. IIII.

<sup>t</sup> Now when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on ſackcloth, and aſhes, and went out into the mids of the citie, and cryed with a great crie, and a bitter.

<sup>u</sup> And he came euen before the Kings gate, but he might not enter within the kings gate, being clothed with ſackcloth.

<sup>v</sup> And in euery province and place, whither the kings charge and his commiſſion came, there was great ſorrow among the Lewes, and ſaſting, and weeping, and mourning, and many lay in ſackcloth and in aſhes.

<sup>w</sup> Then Eſters maids and her Euniches came and told it her: therefore the Queene was very heauie, and theſe raiment to cloathe Mordecai, and to take away his ſackcloth from him, but he receiued it not.

<sup>x</sup> Then called Eſter Haſach one of the Kings

<sup>y</sup> enunches, whom he had appointed to ſerue her, and gaue him a commandement vnto Mordecai, to know what it was, and why it was.

<sup>z</sup> So Haſach went fourth to Mordecai vnto the ſtreet of the citie, which was before the kings gate.

<sup>aa</sup> And Mordecai told him of all that which had come vnto him, and of the ſumme of the ſiluer that Haman had promiſed to pay vnto the Kings treaſures, becauſe of the Lewes, for to deſtroy them.

<sup>ab</sup> Also he gaue him the copie of the writing and commiſſion that was giuen at Shulhan, to deſtroy them, that he might ſhew it vnto Eſter and declare it vnto her, and to charge her that ſhee ſhould goe in to the king, and make petition and ſupplication before him for her people.

<sup>ac</sup> So when Haſach came, he told Eſter the words of Mordecai.

<sup>ad</sup> Then Eſter ſaid vnto Haſach, and commanded him to ſay vnto Mordecai,

<sup>ae</sup> All the kings ſeruaunts and the people of the Kings provinces do know, That whoſeuer man or woman, that cometh to the king into the inner court, which is not called, there is a law of his, that hee ſhall die, except him to whom the king holdeth out the golden rod, that hee may liue. Now I haue not been called to come vnto the king theſe thirtie dayes.

<sup>af</sup> And they certified Mordecai of Eſters wordes.

<sup>ag</sup> And Mordecai ſaid, that they ſhould anſwere Eſter thus, Thinke not with thy ſelfe that thou ſhalt eſcape in the kings houſe, more then all the Lewes.

<sup>ah</sup> For if thou holdeſt thy peace at this time, comfort and deliuerance ſhall appeare to the Lewes out of another place, but thou and thy fathers houſe ſhall periſh: and who knoweth whether thou art come to the king-dome for ſuch a time?

<sup>ai</sup> Then Eſter commanded to anſwer Mordecai,

<sup>aj</sup> Goe, and aſſemble all the Lewes that are found in Shulhan, and faſt ye for me, and eate uot, nor drinke in three dayes, day nor night. I alſo and my maids will faſt likewiſe, and ſo will I goe in to the king, which is not according to the law: and if I periſh, I periſh.

<sup>ak</sup> So Mordecai went his way, and did according to all that Eſter had commanded him.

## CHAP. V.

<sup>al</sup> Eſter enueth to the king, and ſitteth him & Haman to a feaſt.

<sup>am</sup> Haman prepares a gallows for Mordecai.

<sup>an</sup> And on the third day Eſter put on her royall apparell, and ſtood in the court of the Kings palace within, ouer againſt the Kings houſe: and the king ſate vpon his royall throne in the kings palace ouer againſt the gate of the houſe.

<sup>ao</sup> And when the king ſaw Eſter the Queene ſtanding in the court, hee found fauour in his ſight: and the king held out the golden ſcepter that was in his hand: ſo Eſter drew neere, and touched the top of the ſcepter.

<sup>ap</sup> Then ſaid the king vnto her, What wilt thou, Queene Eſter? and what is thy requelt? it ſhall be euen as giuen thee to the halfe of the kingdome.

<sup>aq</sup> Then ſaid Eſter, If it pleaſe the king, let the king and Haman come this day vnto the banquet, that I haue prepared for him.

<sup>ar</sup> Which was a ſignet that hee comming was agreeable vnto him, as Chap. 4. 12.

<sup>as</sup> Meaning hereby, that whoſeuer hee aſked ſhould be granted, as Math. 6. 33.

<sup>at</sup> Eſter had reſolved to ſtand before her?

<sup>au</sup> Eſter ſaid thus?

<sup>av</sup> Or, certaintie?

<sup>aw</sup> That Mordecai ſpake in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>ax</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>ay</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>az</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>ba</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>bb</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>bc</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>bd</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>be</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>bf</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>bg</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>bh</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>bi</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>bj</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>bk</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>bl</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>bm</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>bn</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>bo</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>bp</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>bq</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>br</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>bs</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>bt</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>bu</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>bv</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>bw</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>bx</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>by</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>bz</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>ca</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>cb</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>cc</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>cd</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>ce</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>cf</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>cg</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>ch</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>ci</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>cj</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>ck</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>cl</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>cm</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>cn</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>co</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>cp</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>cq</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>cr</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>cs</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>ct</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>cu</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>cv</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>cw</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>cx</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>cy</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>cz</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>da</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>db</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>dc</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>dd</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>de</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>df</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>dg</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>dh</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>di</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>dj</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>dk</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>dl</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>dm</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>dn</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>do</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>dp</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>dq</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>dr</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>ds</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>dt</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>du</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>dv</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>dw</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>dx</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>dy</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>dz</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>ea</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>eb</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>ec</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>ed</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>ee</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>ef</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>eg</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>eh</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>ei</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>ej</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>ek</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>el</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>em</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>en</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>eo</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>ep</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>eq</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>er</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>es</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>et</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>eu</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>ev</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>ew</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>ex</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>ey</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>ez</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>fa</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>fb</sup> For to deliuer Gods Church out of their preſent dangers.

<sup>fc</sup> I will put my life in danger and refer the ſucceſſe to God, ſeeing it is for his glory and the deliuerance of his Church.

<sup>fd</sup> This Mordecai ſpoke in the confidence of the fauour which all Gods children ought to haue: Which is, that God will deliuer them, though all worldly means faile.

<sup>fe</sup> For to deliuer Gods Church out of their preſent dangers.

9 And the king said, Cause Haman to make haste, that he may doe as Ester hath sayd. So the king and Haman came to the banquet that Ester had prepared.

6 And the king said vnto Ester at the banquet of wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the haife of the kingdome.

7 Then answered Ester, and said, My petition, and my request.

8 If I haue found fauour in the sight of the king, and if it please the king to giue me my petition, and to performe my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow according to the kings saying.

9 Then went Haman forth the same day ioyfull, and with aglad heart. But when Haman saw Mordecai in the kings gate, that he stood not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Neuerthelesse, Haman refrained himselfe: and when he came home, hee sent, and called for his friends, and Zeresh his wife.

11 And Haman tolde them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how that hee had set him about the princes and seruants of the king.

12 Haman said moreover, Yea, Ester the queene did let no man come in with the king to the banquet that shee had prepared, saue me: and to morrow am I bidden vnto her also with the king.

13 But all this doeth nothing at all mee, as long as I see Mordecai the Iewe sitting at the kings gate.

14 Then said Zeresh his wife and all his friends vnto him, Let them make a tree of fiftie cubites high, and to morrowe speake thou vnto the king, that Mordecai may be hanged thereon: then shalt thou goe ioyfully with the king vnto the banquet. And the thing pleased Haman, and he caused to make the tree.

CHAP. VI.

The king turneth out the Chronicles, and findeth the falsitie of Mordecai, so commandeth Haman to cause Mordecai to be had in honour.

1 The same night the king slept not, and hee commanded to bring the booke of the Records, and the Chronicles: and they were read before the king.

2 Then it was found written that Mordecai had tolde of Bigmans, and Zeresh, two of the kings eunuchs keepers of the doore, who sought to lay hands on the king Ahasueros.

3 Then the king said, What honour and dignitie hath beene giuen to Mordecai for this? And the kings seruants that ministred vnto him, said, There is nothing done for him.

4 And the king said, Who is he in the court? (Now Haman was come into the inner court of the kings house, that hee might speake vnto the king to hang Mordecai on the tree that he had prepared for him.)

5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king said vnto him, What shall be done vnto the man whome the king will honour? Then Haman thought in his heart, To whom would the king

doe honour more then to me?

7 And Haman answered the king, The man whom the king would honour,

8 Let them bring for him royall apparell, which the king useth to weare, and the horie of the king richd vpon, and that the crowne royall may be set vpon his head.

9 And let the raiment and the horse be deliuered by the hand of one of the kings most noble princes, and let them apparell the man (whom the king will honour) and cause him to ride vpon the horie through the street of the citie, and proclaim before him, Thus shall it be done vnto the man whom the king will honour.

10 Then the king said to Haman, Make haste, take the raiment and the horse, as thou hast said, and doe so vnto Mordecai the Iewe, that sitteth at the kings gate: let nothing fayle of all that thou hast spoken.

11 So Haman tooke the raiment and the horse, and araid Mordecai, and brought him on horsebacke thorow the street of the city, and proclaimed before him, Thus shall it be done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Haman halted home mourning and his head couered.

13 And Haman tolde Zeresh his wife, and all his friends, all that had befallen him. Then said his wife men, and Zeresh his wife vnto him, If Mordecai be of the seede of the Iewes, before whom thou hast begun to fall, thou shalt not preuaile against him, but thou shalt surely fall before him.

14 And while they were yet talking with him, came the kings eunuchs and halted to bring Haman vnto the banquet that Ester had prepared.

CHAP. VII.

3 The queene blisseth the king and Haman againe, and prayeth for her selfe and her people. 4 Shee accuseth Haman, and he is hanged on the gallies which he had prepared for Mordecai.

5 O the king and Haman came to banquet with the queene Ester.

2 And the king said againe vnto Ester on the second day at the banquet of wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shall be euen performed vnto the haife of the kingdome.

3 And Ester the queene answered, and said, If I haue found fauour in thy sight, O king, and if it please the king, let my life be giuen me at my petition, and my people at my request.

4 For we are sold, I, and my people, to be destroyed, to be slaine, and to perish: but if we were sold for seruants, and for handmaids, I would haue held my tongue, although the aduersarie could not recompence the kings losse.

5 Then king Ahasueros answered, and said vnto the queene Ester, Who is hee? and were is he that presumeth to doe thus?

6 And Ester said, The aduersarie and enemy is this wicked Haman. Then Haman was afraid before the king and the queene.

7 And the king arose from the banquet of wine in his wrath, and went into the palace garden: but Haman stood vp, to make request for his life to the queene Ester: for hee saw that there was a mischief prepared for him of the king.

8 And when the king came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon the bed where-

c Meaning hereby that the king should make him next vnto himselfe, as Ioseph hereby is knowne to be next to Pharaoh, Gen. 41. 42.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shall come to passe.

a Reade Chap. 3. 2.

b Haman could doe so much profit the king by this his malice, as he should hinder him by the losse of the Iewes, and the tribute which hee hath of them.

c Ester flisset his heart.

d His conscience did accuse him that as he had contriued the death of innocent, if the vengeance of God might fall vpon him for the same. e He fell downe at the beds feete on couch, where vpon these late, and made request for his life.

d Because they wiled to drinke excessively in their banquets, they called the banquet by the name of that which was most in use or esteemed.

e I will declare what thing I demand.

f Thus the wicked when they are promoted, in stead of acknowledging their change and humbling themselves, waxe ambitious, dilapidate, and enuill.

g Meaning, the highest that could be found.

† For the Kings steps depined.

\* Chap. 2. 25.

a For he thought it unworthy his estate to receive a benefit, and not reward it.

b Thus while the wicked imagine the deuotion of others, they themselves fall into the same pit.



whereon Ester *sate*: therefore the King said, Will he force the Queene also before me in the house? As the word went out of the Kings mouth, they <sup>c</sup> conered Hamans face.

9 And Harbonah one of the eunuches, said in the presence of the King, Behold, there standeth yet the tree in Hamans house fiftie cubites high, which Haman had prepared for Mordecai, that spake *ſ* good for the king. Then the King said, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

### CHAP. VIII.

1 After the death of Haman was Mordecai exalted. By Comfortable Letters are sent vnto the Iewes.

**T**He same day did King Ahasuerus giue the house of Haman the aduersarie of the Iewes, vnto the Queene Ester. And Mordecai came before the King: for Ester told what he was vnto her.

2 And the King tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fall downe at his feet weeping, and besought him that he would put away the wickednesse of Haman the Agagite, and his deuice that hee had imagined against the Iewes.

4 And the King held out the golden scepter toward Ester. Then arose Ester, and stood before the King.

5 And said, If it please the King, and if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it be written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or how can I suffer and see the destruction of my kindred?

7 And the king Ahasuerus said vnto the Queene Ester, and to Mordecai the Iew, Behold, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree, because he layd hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed with the kings ring, may no man reuoke.)

9 Then were the Kings Scribes called at the same time, euen in the third moneth, that is the moneth *ſ* Suan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded, vnto the Iewes and to the princes, and captains and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundred and seuen and twentie prouinces, vnto euery prouince according to the writing thereof, and to euery people after their speache, and to the Iewes, according to their writing, and according to their language.

10 And hee wrote in the King Ahasuerus name, and sealed it with the Kings ring, and hee sent letters by posts on horsebacke and that rode on *b*eaſtes of price, at dromedaries, and coltes of mares,

11 Wherein the King graunted the Iewes (in

what cities soeuer they were) to gather themselves together, and to stand for their life, and to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, both children and women, and to spoile their goods:

12 Vpon one day in all the prouinces of King Ahasuerus, euen in the thirteenth day of the twelfth moneth, which is the moneth *ſ* Adar.

13 The copie of the writing was, how there should be a commendement giuen in all and euery prouince, published among all the people, and that the Iewes should be ready against that day, to auenge themselves on their enemies.

14 So the posts rode vpon *b*eaſtes of price, and dromedaries, and went forth with speed, to execute the Kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apparell of blue and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the citie of Shushan reioyced and was glad.

16 And vnto the Iewes was comelicht and *l*oy and gladnesse, and honour.

17 Also in all and euery prouince, and in all and euery citie and place, where the Kings commandement and his decree came, there was *l*oy and gladnesse to the Iewes, a feast and good day, and many of the people of the land became Iewes: for the feare of the Iewes fell vpon them.

### CHAP. IX.

1 At the commandement of the King, the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes kept a feast in remembrance of their deliverance.

**S**O in the twelfth moneth, which is the moneth *ſ* Adar, vpon the thirteenth day of the same, when the Kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power over them (but it turned contrary: for the Iewes had rule ouer them that hated them.)

2 The Iewes gathered themselves together in to their cities thorowout all the prouinces of the King Ahasuerus, to lay hand on such as sought their hurt, and no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captains, and the officers of the King exalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the Kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their enemies with strokes of the sword, and slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shushan the palace slew the Iewes, and destroyed *ſ* three hundred men.

7 And Parthandatha, and Dalphon, and Apatha,

8 And Poratha, and Adalia, and Aridatha, 9 And Parmatha, and Arisai, and Aridai, and Vaiezatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slew they: but they laid not their hands on the spoyle.

11 On the same day came the number of those

h That is, to defend themselves against all that would spoile them.

Which hath part of February and part of March.

h The king gave them liberty to kill all that did opposite them.

h Hee desired by these words that follow, what shall light was.

m Conformed themselves to the Iewes religion.

a This was by Gods great providence, who turned the ioy of the wicked into sorrow, and the rest of the godly into gladnesse.

b Did them honour, and showed them friendship.

c Which had conspired their death by the permission of this wicked Haman. d Besides those three hundred, that they slew the second day, as verſe 15.

e Whereby they declared that this was Gods iudgement vpon the enemies of this Church, forasmuch as they sought not their owne gain, but to execute his vengeance.

c This was the manner of the Persians, when one was out of the Kings fauour.

f which discovered the conspiracy against the King, Chap. 2.21.22.

a That is, was received into the Kings fauour and presence. b That he was his vncle, and had brought her up.

c Meaning, that he should abolish the wicked decrees, which hee had made for the destruction of the Iewes. d See Chap. 5.2.

h Or, sent about to slay the Iewes.

c This was the law of the Medes and Persians, as Dan. 6.15, notwithstanding the king reuoked the former decree granted to Haman, for Esters sake. f which contained part of May and part of June. g That is, in such letters and language, as was vsual in euery prouince.

h Or, males.

that were slaine, vnto the palace of Shushan be- fore the King.

12 And the King said vnto the Queene Ester, The Iewes haue slaine in Shushan the palace, and destroyed five hundred men, and the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request morouer, that it may be performed?

13 Then said Ester, If it please the King, let it be granted also to morrow to the Iewes that are in Shushan, to doe according vnto this dayes decree, that they may hang vpon the tree Hamans ten sonnes.

14 And the King charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 So the Iewes that were in Shushan, assembled themselves vpon the fourteenth day of the month Adar, & slew three hundred men in Shushan, but on the spoile they laid not their hand.

16 And the rest of the Iewes that were in the Kings prouinces, assembled themselves, and stood for their liues, and had rest from their enemies, and slew of them that hated them, fewentie and five thousand: but they laid not their hand on the spoile.

17 This they did on the thirteenth day of the month Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselves on the thirteenth day, and on the fourteenth thereof, & they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnnwalled townes, kept the fourteenth day of the month Adar with ioy and feasting, euen a ioyfull day, and euerie one sent presents vnto his neighbour.

20 And Mordecai wrote these words, and sent letters vnto all the Iewes that were through all the prouinces of the King Ahashueros, both neere and farre,

21 Inioyning them that they should keepe the fourteenth day of the month Adar, and the fifteenth day of the same, euerie yeere.

22 According to the dayes wherein the Iewes rested from their enemies, and the month which was turned vnto them from sorowe to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting and ioy, and to send presents euerie man to his neighbour, and gifts to the poore.

23 And the Iewes promised to do as they had

begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Iewes aduerfary had imagined against the Iewes to destroy them, and had a cast Pur (that is a lot) to confume and destroy them.

25 And when the came before the king, hee commanded by letters, Let his wicked deuice (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim by the name of Pur, and because of all the words of this letter, & of that which they had seene besides this, and of that which had come vnto them.

27 The Iewes also ordained, and promised for them and for their seede, and for all that ioyned vnto them, that they would not fail to obserue those two dayes euerie yeere, according to their writing, and according vnto their feason.

28 And that these dayes should be remembered, and kept throughout euerie generation and euerie family, and euerie prouince, and euerie citie: euen these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their feed.

29 And the Queene Ester the daughter of Abihail and Mordecai the Iew wrote with all authority (to confirme this letter of Purim the second time.)

30 And he sent letters vnto all the Iewes to the hundredth and seuen and twentie prouinces of the kingdome of Ahashueros, with words of peace and trueth,

31 To confirme these dayes of Purim according to their seasons, as Mordecai the Iew and Ester the Queene had appoynted them, and as they had promised for them selves and for their seede with fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke,

## CHAP. X.

And the King Ahashueros laid tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might, & the declaration of the dignitie of Mordecai, wherewith King magnified him, are not written in the booke of the Chronicles of the Kings of Media and Persia.

3 For Mordecai the Iew was the second vnto King Ahashueros, & great among the Iewes, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seed.

# I O B.

## THE ARGVMENT.

In this historie is set before our eyes the example of a singular patience. For this Ioly man Iob was not onely extremely afflicted in outward things and in his body, but also in his mind and conscience, by the sharpe temptations of his wife, and chiefe friends: which by their vehement words, and subtill disputations brought him almost to despair: for they fit forth God as a seuerie Iudge, and mortall enemie vnto him, vntill had cast him off, therefore in vaine he should seek vnto him for succour. Their friends came vnto him vnder pretence of consolation, & yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this story wee haue to marke that Iob maintaineth a good cause, but handleth it euill: againe his aduersaries haue an euill matter, but they defend it cristly. For Iob held that God did not alway punish men according to their sinnes, but that he had secret iudgments, vnder of man knew not the cause, & therefore man could not reason against God therein, but he should be consulted, & moreover, he was assured that God had not relected him,

Reade Chap. 1, 7  
That is, Ester  
That is, the  
The commandment  
to punish  
Hamans wicked  
carnality.

Meaning, the  
fourteenth day of  
the month Adar.

Or, strength, or  
efficacy.

Which were  
letters declaring  
vnto them quiet-  
nesse, and ius-  
tice, and putting  
them out of doubt  
and feare.

For Iob  
That they would  
obscure this feat  
with fasting and  
earnest prayer,  
which in Iob  
is signified by this  
word (they cry.)

These three  
points are here  
set forth as com-  
mendable, and ne-  
cessary for him  
that is in authori-  
ty, to haue the fa-  
uour of the people,  
to procure their  
wealth, and to be  
gentle and lenient  
to ward them.

This is requi-  
red not for defence  
of vengeance, but  
with zeale to see  
Gods iudgements  
executed against  
his enemies.

Reade Chap. 8, 1  
Meaning, that  
they laid hands on  
none that were  
not the enemies  
of God.  
Meaning, in all  
places sinning in  
Shushan.

As the Iewes  
doe then to this  
day, calling it in  
the Persian lan-  
guage Purim, that  
is, the day of lot.

The Iewes ga-  
ther hereof that  
Mordecai wrote  
this story: but it  
seemeth that hee  
wrote but onely  
these letters and  
decrees that follow.  
In Hee eyes be-  
fore our eyes the  
vie of this feast,  
which was for the  
remembrance of  
Gods deliuerance,  
the multitude of  
of mortall friend-  
ship and reliefe of  
the poore.



yet through his great torments and affliction hee braisteth forth into many inuencions both of vnderstand and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which hee hath not handle well. Again the aduersarie maintaineth with many goodly arguments, that God punisheth continually according to the trespass, grounding vpon Gods providence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they maintain an euill cause, Ezekiel commendeth Iob as a iust man, Ezek. 14. 14. and Iames setteth out his patience for an example, Iam. 5. 11.

## CHAP. I.

<sup>a</sup> The holynesse, riches, and care of Iob for his children. <sup>30</sup> Satan hath permission to tempt him. <sup>33</sup> He tempteth him by taking away his iustitiae, and his children. <sup>30</sup> His faith and patience.



Here was a man in the lande of <sup>a</sup> Vz called Iob, and this man was an vp-right and iust man, <sup>c</sup> one that feared God, and eschewed euill.

<sup>2</sup> And he had seven sonnes, and three daughters.

<sup>3</sup> His <sup>a</sup> substance also was seven thousand sheepe, and three thousand camels, and five hundred yoke of oxen, and five hundred shee asses, and his familie was very great, so that this man was the greatest of all the <sup>c</sup> men of <sup>e</sup> the East.

<sup>4</sup> And his sonnes went and banketted in their houses, euery one his day, and sent, and called their three sisters to eate and drinke with them.

<sup>5</sup> And when the dayes of their banquetting were gone about, Iob fayd, and <sup>f</sup> sanctified them, and rose vp early in the morning, and offered burnt offrings according to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and <sup>g</sup> blasphemed God in their hearts, thus did Iob <sup>h</sup> euery day.

<sup>6</sup> ¶ Now on a day when the <sup>i</sup> children of God came and stood <sup>j</sup> before the Lord, Satan <sup>k</sup> came also among them.

<sup>7</sup> Then the Lord sayd vnto Satan, Whence <sup>l</sup> comest thou? And Satan answered the Lord, saying, <sup>m</sup> From compassing the earth to and fro, and from walking in it.

<sup>8</sup> And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none <sup>n</sup> like him in the earth? an vp-right and iust man, one that feareth God, and escheweth euill?

<sup>9</sup> Then Satan answered the Lord, and sayd, Doest Iob feare God for noought?

<sup>10</sup> Hast thou not made <sup>o</sup> an hedge about him and about his house, and about all that he hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

<sup>11</sup> But stretch out now thine hand and <sup>p</sup> touch all that he hath, to see if he will not blaspheme thee to <sup>q</sup> thy face.

<sup>12</sup> Then the Lord sayd vnto Satan, Loe, all

that he hath is in thine hand, onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the <sup>r</sup> presence of the Lord.

<sup>13</sup> ¶ And on a day, when his founnes and his daughters were eating and drinking wine in their eldest brothers house,

<sup>14</sup> There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

<sup>15</sup> And the <sup>s</sup> Shabeans came violently, and tooke them: yea, they haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

<sup>16</sup> And whiles he was yet speaking, another came, and sayd, The fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

<sup>17</sup> And whiles he was yet speaking, another came, and sayd, The Caldeans fet out three hands, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

<sup>18</sup> And whiles he was yet speaking, came another, and sayd, Thy <sup>t</sup> sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

<sup>19</sup> And behold, there came a great wind from beyond the wilderness, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone, to tell thee.

<sup>20</sup> Then Iob arose, and <sup>u</sup> rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped.

<sup>21</sup> And said, <sup>v</sup> Naked came I out of my mothers wombe, and naked shall I returne <sup>w</sup> thither: the Lord hath giuen, and the Lord hath taken it: <sup>x</sup> blessed be the Name of the Lord.

<sup>22</sup> In all this did not Iob sinne, nor charge God <sup>y</sup> foolishly.

<sup>a</sup> The wicked doo. <sup>b</sup> Ecl. 5. 14. 1. tim. 6. 7. <sup>c</sup> b Thier, into the bellie of the earth, which is the mother of all. <sup>d</sup> Ecl. 7. 1. <sup>e</sup> Ecl. 7. 1. <sup>f</sup> Ecl. 7. 1. <sup>g</sup> Ecl. 7. 1. <sup>h</sup> Ecl. 7. 1. <sup>i</sup> Ecl. 7. 1. <sup>j</sup> Ecl. 7. 1. <sup>k</sup> Ecl. 7. 1. <sup>l</sup> Ecl. 7. 1. <sup>m</sup> Ecl. 7. 1. <sup>n</sup> Ecl. 7. 1. <sup>o</sup> Ecl. 7. 1. <sup>p</sup> Ecl. 7. 1. <sup>q</sup> Ecl. 7. 1. <sup>r</sup> Ecl. 7. 1. <sup>s</sup> Ecl. 7. 1. <sup>t</sup> Ecl. 7. 1. <sup>u</sup> Ecl. 7. 1. <sup>v</sup> Ecl. 7. 1. <sup>w</sup> Ecl. 7. 1. <sup>x</sup> Ecl. 7. 1. <sup>y</sup> Ecl. 7. 1.

## CHAP. II.

<sup>a</sup> Satan hath permission to afflict Iob. <sup>b</sup> Fit misf. tempteth him to forsake God. <sup>c</sup> His ther. in his sight him.

And on a day the <sup>d</sup> children of God came and stood before the Lord, and <sup>e</sup> Satan came also among them, and stood before the Lord.

<sup>2</sup> Then the Lord sayd vnto Satan, Whence comest thou? And Satan answered the Lord, and sayd, From compassing the earth to and fro, and from walking in it.

<sup>3</sup> And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, how none <sup>f</sup> like him in the earth? an vp-right and iust man, one that feareth God, and escheweth euill? for yet he continueth in his vp-rightnesse, <sup>g</sup> although thou mouedst me against him, to destroy <sup>h</sup> him without cause.

<sup>i</sup> God giueh not Satan power ouer me to grieve him, but to decline him, but he hath no power ouer me, but that which God giueh him.

<sup>j</sup> That is, went to euocate that which God had permitted him to do. For all he can neuer get out of Gods presence, <sup>k</sup> That is, the Arabian.

<sup>l</sup> Which thing was also done by the case of Sams, to tempt Iob the more grievously, for as much as he might see, that not onely men were his enemies, but that God had borne against him.

<sup>m</sup> This is a plague declared, that when one plague is past, wh. ch. leech had to be borne, God can send another. Iam. 5. 1. <sup>n</sup> Iam. 5. 1. <sup>o</sup> Iam. 5. 1. <sup>p</sup> Iam. 5. 1. <sup>q</sup> Iam. 5. 1. <sup>r</sup> Iam. 5. 1. <sup>s</sup> Iam. 5. 1. <sup>t</sup> Iam. 5. 1. <sup>u</sup> Iam. 5. 1. <sup>v</sup> Iam. 5. 1. <sup>w</sup> Iam. 5. 1. <sup>x</sup> Iam. 5. 1. <sup>y</sup> Iam. 5. 1.

<sup>a</sup> Which came not of impietie, but declared that the children of God are not inflexible like blocks, but that in their patience they seeke affliction and griefe of minde: yet they keepe a meane herein, and reuill not against God.

<sup>b</sup> That is, the Angels, as Chap. 1. 6. <sup>c</sup> Reside Chap. 1. 6. <sup>d</sup> Ecl. 14. 14. <sup>e</sup> Chap. 1. 6.

<sup>f</sup> Iob. 1. 1. <sup>g</sup> Iob. 1. 1. <sup>h</sup> Iob. 1. 1. <sup>i</sup> Iob. 1. 1. <sup>j</sup> Iob. 1. 1. <sup>k</sup> Iob. 1. 1. <sup>l</sup> Iob. 1. 1. <sup>m</sup> Iob. 1. 1. <sup>n</sup> Iob. 1. 1. <sup>o</sup> Iob. 1. 1. <sup>p</sup> Iob. 1. 1. <sup>q</sup> Iob. 1. 1. <sup>r</sup> Iob. 1. 1. <sup>s</sup> Iob. 1. 1. <sup>t</sup> Iob. 1. 1. <sup>u</sup> Iob. 1. 1. <sup>v</sup> Iob. 1. 1. <sup>w</sup> Iob. 1. 1. <sup>x</sup> Iob. 1. 1. <sup>y</sup> Iob. 1. 1.

<sup>a</sup> That is, when so had noight against him, or when thou wast not able to bring thy purpose to passe.

<sup>a</sup> That is, of the country of Idume, as Lament. 4. 21. or bordering thereupon: for the land was called by the name of Vz the sonne of Dihan the sonne of Seir, Gen. 36. 18. <sup>b</sup> Forasmuch as he was a Gentle, and not a lew, and yet is pronounced upright, and without hypocrite, it declarerh that among the heathen God hath his. <sup>c</sup> Merely is declared, what is meant by an vp-right and iust man. <sup>d</sup> His children and riches are declared, to commend his verue in his vp-rightnesse and his patience, and his confidence, when God had taken them from him. <sup>e</sup> Ecl. 1. 1. <sup>f</sup> Meaning, the Arabians, Chaldeans, Idumeans, &c.

<sup>g</sup> That is, commanded them to be sanctified: meaning, that they should consider the fauors that they had committed, and reconcile themselves for the same. <sup>h</sup> That is, hee offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children. <sup>i</sup> In Ecl. 1. 1. and blessed God, which is sometime reason for blaspheming and cursing, as here, and 1. Kings 1. 10. and 13. &c. <sup>j</sup> While the feast lasted. <sup>k</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>l</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>m</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>n</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>o</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>p</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>q</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>r</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>s</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>t</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>u</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>v</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>w</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>x</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>y</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted.

<sup>a</sup> That is, hee offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children. <sup>b</sup> In Ecl. 1. 1. and blessed God, which is sometime reason for blaspheming and cursing, as here, and 1. Kings 1. 10. and 13. &c. <sup>c</sup> While the feast lasted. <sup>d</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>e</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>f</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>g</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>h</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>i</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>j</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>k</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>l</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>m</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>n</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>o</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>p</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>q</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>r</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>s</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>t</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>u</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>v</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>w</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>x</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted. <sup>y</sup> Meaning, the Angels, which are called the sonnes of God, the feast lasted.











c That is, if thou  
me beſide  
while God callſt  
thee to repen-  
tance.  
d Though the be-  
ginning is beſide  
pleaſant as thou  
wouldeſt deſire,  
yet in the ende  
thou ſhalt have  
ſufficient occaſion  
to content thy  
ſelfe.

e I ſee wilted reb  
to examine all  
rightly, and ſhall  
find it true which  
he here ſaith.  
f Meaning, that  
it is not enough  
to have the expe-  
rience of our ſinner,  
but to be confirmed  
by the examples  
of others that  
went before vs.

g As a ſun can-  
not grow without  
moſt ſeaſon, ſo can  
not the hypocrite,  
becauſe hee hath  
not faith, which  
is moſt needful with  
Gods Spirit.

h Which is to  
dry, and to mo-  
ue in dry away.  
i He compares  
the ſun to a tree,  
which although it  
be removed out  
of one place unto  
another, yet ſtand-  
eth ſtill: to the af-  
ſection of the godly  
towards their proſ-  
perity.

k That is, ſo that  
there be ſome-  
thing here to  
proove whether the  
tree had grown there or no.

l To be planted in another place, where it may  
grow with pleaſure, m If then be godly, he will give thee occaſion to reioyce, and  
if not, thine affliction ſhall increaſe.

15 If thou wilt early ſeeke vnto God, and  
pray to the Almighty,  
16 If thou be pure and vpright, then ſurely he  
will awake vnto thee, and he will make the ba-  
bication of thy righteouſneſſe prosperous.

7 And though thy beginning be ſmall, yet  
thy latter end ſhall greatly increaſe.  
8 Enquire therefore, I pray thee, of the for-  
mer age, and prepare thy ſelfe to ſearch of their  
fathers.

9 (For we are but of yeſterday, and are igno-  
rant; for our dayes vpon earth are but a ſhadow.)  
10 Shall not they teach thee and tell thee, and  
vnter the words of their heart?

11 Can a ruſh grow without myre? or can  
the graſſe grow without water?

12 Though it were in greenen and not cut  
downe, yet ſhall it wither before any other herbe.  
13 So are the paths of all that forget God, and  
the hypocrites hope ſhall periſh.

14 His confidence alſo ſhall be cut off, and his  
truſt ſhall be as the houſe of a ſpider.  
15 Hee ſhall lean vpon his houſe, but it ſhall  
not ſtand: he ſhall hold him ſafe by it, yet ſhall it  
not endure.

16 The tree is greene before the Sunne, and  
the branches ſpread vnder the garden thereof.  
17 The rootes thereof are wrapped about the  
fountain, and are ſolder about the houſe of  
ſtones.

18 If any plucke it from his place, and it de-  
ny, ſaying, I haue not ſcene thee,  
19 Behold, it will reioyce i by this meanes, that  
it may grow in another mould.

20 Behold, God will not caſt away an vpright  
man, neither will he ſilence the wicked by the hand,  
21 Till hee haue filled thy mouth with laughter,  
and thy lips with ioy.

22 They that hate thee, ſhall be cloſed with  
ſhame, and the dwelling of the wicked ſhall not  
remaine.

23 If thou wilt early ſeeke vnto God, and  
pray to the Almighty,  
24 If thou be pure and vpright, then ſurely he  
will awake vnto thee, and he will make the ba-  
bication of thy righteouſneſſe prosperous.

7 And though thy beginning be ſmall, yet  
thy latter end ſhall greatly increaſe.  
8 Enquire therefore, I pray thee, of the for-  
mer age, and prepare thy ſelfe to ſearch of their  
fathers.

9 (For we are but of yeſterday, and are igno-  
rant; for our dayes vpon earth are but a ſhadow.)  
10 Shall not they teach thee and tell thee, and  
vnter the words of their heart?

11 Can a ruſh grow without myre? or can  
the graſſe grow without water?

12 Though it were in greenen and not cut  
downe, yet ſhall it wither before any other herbe.  
13 So are the paths of all that forget God, and  
the hypocrites hope ſhall periſh.

14 His confidence alſo ſhall be cut off, and his  
truſt ſhall be as the houſe of a ſpider.  
15 Hee ſhall lean vpon his houſe, but it ſhall  
not ſtand: he ſhall hold him ſafe by it, yet ſhall it  
not endure.

16 The tree is greene before the Sunne, and  
the branches ſpread vnder the garden thereof.  
17 The rootes thereof are wrapped about the  
fountain, and are ſolder about the houſe of  
ſtones.

18 If any plucke it from his place, and it de-  
ny, ſaying, I haue not ſcene thee,  
19 Behold, it will reioyce i by this meanes, that  
it may grow in another mould.

20 Behold, God will not caſt away an vpright  
man, neither will he ſilence the wicked by the hand,  
21 Till hee haue filled thy mouth with laughter,  
and thy lips with ioy.

22 They that hate thee, ſhall be cloſed with  
ſhame, and the dwelling of the wicked ſhall not  
remaine.

23 If thou wilt early ſeeke vnto God, and  
pray to the Almighty,  
24 If thou be pure and vpright, then ſurely he  
will awake vnto thee, and he will make the ba-  
bication of thy righteouſneſſe prosperous.

7 And though thy beginning be ſmall, yet  
thy latter end ſhall greatly increaſe.  
8 Enquire therefore, I pray thee, of the for-  
mer age, and prepare thy ſelfe to ſearch of their  
fathers.

9 (For we are but of yeſterday, and are igno-  
rant; for our dayes vpon earth are but a ſhadow.)  
10 Shall not they teach thee and tell thee, and  
vnter the words of their heart?

and when he paſſeth by, I perceiue him not:  
12 Behold, when he taketh a pray, I who can  
make him to reſtore it: I who ſhall ſay vnto him,  
What doſt thou?

13 God ſhall not withdraw his anger, and the  
moſt mighty helpe ſhall be done ſtoute vnder him.  
14 How much leſſe ſhall I anſwere him? or  
how ſhould I find out my words with him?

15 For though I were iuſt, yet could I not  
anſwere, but I would make ſupplication to my  
Iudge.

16 If I cry, and he anſwere mee, yet would I  
not beleeue, that he heard my voyce.  
17 For he deſtroyeth me with a tempeſt, and  
woundeth me without cauſe.

18 He will not ſuffer me to take my breath, but  
ſilence me with bitterneſſe.  
19 If I ſpeak of ſtrength, beholde, hee is  
a ſtrong: If I ſpeak of iudgement, who ſhall  
bring me in to pleaſe?

20 If I ſhould iuſtifie my ſelfe, mine owne  
mouth ſhall condemne me: o If I would be perſe-  
cutted, hee ſhall iudge me wicked.

21 Though I were perſe, yet I know not my  
ſoule: therefore abhorre I my life.  
22 This is one point: therefore I ſaid, He de-  
ſtroyeth the perfect and the wicked.

23 If the ſcourage ſhould ſuddenly ſlay ſhould  
God laugh at the puniſhment of the innocent?  
24 The earth is giuen into the hand of the wicked:  
he couereth the faces of iudges thereof:  
if not, where is he? or who is he?

25 My dayes haue bin more wiſe then a poſt:  
they haue fled, and haue ſcene no good thing.  
26 They are paſſed as with the moſt ſwift ſhips,  
and as the Eagle that ſteth to the pray.

27 If I ſay, I will forget my complaint, I will  
ceaſe from my wrath, and comfort me,  
28 Then I am afraid of all my ſorowes, know-  
ing that thou wilt not iudge me innocent.

29 If I be wicked, why ſhall I labour I thus in  
vaine?  
30 If I waſh my ſelfe with ſnow water, and  
purge mine hands moſt cleane,

31 Yet ſhalt thou plunge mee in the pit, and  
mine owne clothes ſhall make me filthy.  
32 For he is not a man as I am, that I ſhould  
anſwere him, if we come together to iudgement.

33 Neither is there any vmpire: that might  
lay his hand vpon vs both.  
34 Let him take his rod away from mee, and  
let not his feare offend me:

35 Then will I ſpeake, and ſerre him not, but  
becauſe I am not ſo, I hold me ſtill.  
36 That are conſidered perfect as them that are wicked, q To wit, the wicked, who ſpeak  
of theſe things as if they were iuſt, as though he would ſay, If I ſhould deſtroy  
but the wicked, at Chap. 13. why ſhould hee iudge the innocent, to ſo long in-  
creaſed by 1. I. that they cannot ſee to do iuſtice. r That ſeeke the  
contrary, n I thinke not to fill into theſe afflictions, but my ſorowes bring me  
to theſe manifold afflictions, and my conſcience condemns me. u Why deſtroy  
me God deſtroy me at once: thus he ſpeaketh according to the inſinuation of the  
ſath. y Though I ſeeme neuer to ſee mine owne error, yet all is but corrup-  
tion before God. z Whatſeuer I would ſee in conſent my ſinners ſin, I ſhall  
deſiſe me ſo much more. a Which me thinketh an ſecond better, e God and  
man, ſpeaking of impietie, and yet confeſſing God to be iuſt in puniſhing him,  
b ſignifying that Gods iudgements keepe him in awe.

37 Then will I ſpeake, and ſerre him not, but  
becauſe I am not ſo, I hold me ſtill.  
38 That are conſidered perfect as them that are wicked, q To wit, the wicked, who ſpeak  
of theſe things as if they were iuſt, as though he would ſay, If I ſhould deſtroy  
but the wicked, at Chap. 13. why ſhould hee iudge the innocent, to ſo long in-  
creaſed by 1. I. that they cannot ſee to do iuſtice. r That ſeeke the  
contrary, n I thinke not to fill into theſe afflictions, but my ſorowes bring me  
to theſe manifold afflictions, and my conſcience condemns me. u Why deſtroy  
me God deſtroy me at once: thus he ſpeaketh according to the inſinuation of the  
ſath. y Though I ſeeme neuer to ſee mine owne error, yet all is but corrup-  
tion before God. z Whatſeuer I would ſee in conſent my ſinners ſin, I ſhall  
deſiſe me ſo much more. a Which me thinketh an ſecond better, e God and  
man, ſpeaking of impietie, and yet confeſſing God to be iuſt in puniſhing him,  
b ſignifying that Gods iudgements keepe him in awe.

39 Then will I ſpeake, and ſerre him not, but  
becauſe I am not ſo, I hold me ſtill.  
40 That are conſidered perfect as them that are wicked, q To wit, the wicked, who ſpeak  
of theſe things as if they were iuſt, as though he would ſay, If I ſhould deſtroy  
but the wicked, at Chap. 13. why ſhould hee iudge the innocent, to ſo long in-  
creaſed by 1. I. that they cannot ſee to do iuſtice. r That ſeeke the  
contrary, n I thinke not to fill into theſe afflictions, but my ſorowes bring me  
to theſe manifold afflictions, and my conſcience condemns me. u Why deſtroy  
me God deſtroy me at once: thus he ſpeaketh according to the inſinuation of the  
ſath. y Though I ſeeme neuer to ſee mine owne error, yet all is but corrup-  
tion before God. z Whatſeuer I would ſee in conſent my ſinners ſin, I ſhall  
deſiſe me ſo much more. a Which me thinketh an ſecond better, e God and  
man, ſpeaking of impietie, and yet confeſſing God to be iuſt in puniſhing him,  
b ſignifying that Gods iudgements keepe him in awe.

1 He deſtroyeth him  
when God deſtroy  
him: ſurely his power  
be deſtroyeth iuſtly,  
to ſo much as  
none can controul  
him.

2 God will not be  
appealed for ought  
that man can ſay  
nor himſelfe for  
his iuſtification.  
h That is, all the  
reaſon that men  
may lay to appoint  
their cauſe.

3 How ſhould I  
be able to anſwere  
him by eloquence  
whereby hee now  
his friends,  
that when they  
were alone in  
ſilence, yet they felt  
not in heart, that  
when they ſpake,  
i Meaning, in his  
owne opinion,  
ſignifying, that  
man will ſometimes  
be ſilence, to  
be righteous,  
which before God  
is abominable.

4 I ſhall ſee mine  
owne error, yet all  
is but corrup-  
tion before God.  
z Whatſeuer I  
would ſee in con-  
ſent my ſinners  
ſin, I ſhall deſiſe  
me ſo much more.

5 Which me thinketh  
an ſecond better,  
e God and man,  
ſpeaking of impietie,  
and yet confeſſing  
God to be iuſt in  
puniſhing him,  
b ſignifying that  
Gods iudgements  
keepe him in awe.

6 I am not able  
to ſee mine error,  
yet all is but cor-  
ruption, before  
God. z Whatſeuer  
I would ſee in con-  
ſent my ſinners  
ſin, I ſhall deſiſe  
me ſo much more.

7 After hee had  
ſeconded his owne  
weakeneſſe, hee  
conſidereth him-  
ſelfe God, and  
his power.

8 If I would find  
in mine owne de-  
ſence, yet God  
will cauſe to  
condemne me,  
if hee examine mine  
heart and conſci-  
ence.

9 If God puniſh  
according to his  
iudgement, hee will  
deſtroy all that  
are wicked.

10 I thinke not to  
fill into theſe af-  
lictions, but my  
ſorowes bring me  
to theſe manifold  
afflictions, and my  
conſcience condemns  
me.

11 Why deſtroy  
me God deſtroy  
me at once: thus  
he ſpeaketh accord-  
ing to the inſinua-  
tion of the ſath.

12 Though I ſeeme  
never to ſee mine  
owne error, yet  
all is but corrup-  
tion before God.

## CHAP. IX.

1 Job ſaith that the mightie power of God, and that mans righteouſ-  
neſſe is nothing.

Then Job answered, and ſaid,  
2 I knowe verily that it is ſo: for how  
ſhould man compared to God be iuſtified?

3 If he would diſpute with him, he could not  
anſwere him one thing of a thouſand.  
4 He is wiſe in heart, & mighty in ſtrength, who  
hath bene fierce againſt him, and hath prospered?

5 He remooveth the mountains, and they feeble  
not when hee caueth throweth them in his wrath.  
6 Hee remooveth the earth out of her place,  
that the pillars thereof do ſhake.

7 He commandeth the Sunne, and riſeth net:  
he cloſeth vp the ſtars as vnder a ſignet.  
8 Hee himſelfe alone preſerth out to the hea-  
uens, and walketh vpon the height of the Sea.

9 He maketh the ſtars 2 Arcturus, Orion, and  
Pleiades, and the climates of the South.  
10 Hee doeth great things, and vnſearchable:  
yea, marvellous things without number.

11 Lo, when hee goeth c by me, I ſee him not:  
yet he would ſee to this power, d Theſe are the names of certaine ſtars, where-  
by he meaneth that all ſtars both knowne & vnknowne are in his ſpight & inter-  
e I am not able to comprehend his worker, which are common and daily before  
mine eyes, much leſſe in thoſe things, which are hid & ſecret.

## CHAP. X.

1 Job is more of his life, and ſetteth out his ſufferings before God,  
2 Hee ſaith himſelfe to be a ſinner, 3 A ſolomon of  
duty.

My ſoule is cut off: though I live, I will leave  
my complaint vpon my ſelfe, and will ſpeake  
angle declaration of my contentment, according my ſelfe and net God.

3 I am more dead  
to a dead man, than  
to one that liveth,  
b I will leave my  
complaint vpon my  
ſelfe, and will ſpeake  
angle declaration of  
my contentment,  
according my ſelfe  
and net God.

in the bitterness of my soule.

2 I will say vnto God, \* Condemne mee not: shew me, wherefore thou contendest with me.

3 Thinkest thou it good to oppress me, and to cast off the labour of thine hands, and to forsake the counsell of the wicked?

4 Hast thou set carnall eyes? or dost thou see as man seeth?

5 Are thy dayes as mans dayes: or thy yeeres as the time of man?

6 That thou enquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot doe & wickedly: for none can deliuer me out of thine hand.

8 Thine hands haue made me, and fashioned mee wholly round about, and wilt thou destroy mee?

9 Remember, I pray thee, that thou hast made me as the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as milke, and turned me to cruds like cheefe?

11 Thou hast clothed me with skin and flesh, and ioynd me together with bones and sinewes,

12 Thou hast giuen me life, and grace: and the visitation hath preferred my spirit.

13 Though thou hast hid these things in thine heart, yet I knowe that it is so with thee.

14 If I haue sinned, then wilt thou straightly looke vnto me, and wilt not hold me guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto me: If I haue done righteously, I will not lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: returne and shew thy selfe a marvellous vpon mee.

17 Thou renewest thy plagues against me, and thou increasest thy wrath against me: changes and armies of sorow are against me.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that mine eye had seene me!

19 And that I were as I had not benee, but brought from the wombe to the graue!

20 Are not my dayes few? let him cease, & leaue off from me, that I may take a little comfort.

21 Before I goe and shall not: returne, ensue to the land of darkenesse and shadow of death:

22 Into a land, I say, darke as darkenesse it selfe, and into the shadow of death, where is none order, but the light is here as darkenesse,

1 I will alway walke in fear and humilitie, knowing that none is left before thee. 2 Job being sore afflicted in this battle betweene the flesh & the spirit, briseth out into these afflictions, wishing rather three dayes then long paine. 3 That is, diuersion of desires: & in great abundance, viewing that God hath iudged me to punish man. 4 He wisheth that God would leaue off his affliction, considering his great miserie and the breuitie of his life. 5 He speaketh thus in the person of a sinner, that is overcome with passions & with the feeling of Gods iudgements, & therefore cannot reprehend in that late the mercies of God, and comfort of the restitution. 6 No distinction betweene light & darkenesse, but where all is very darkenesse it selfe,

## CHAP. XI.

1 Job is unjustly reprovved of Zophar. 2 God is incomprehensible. 3 He is moved to this repentance. 4 His assurance that he liueth.

Then answered Zophar § Naamathite, & said, 2 Should not the multitude of words be answered? or should a great talker be iustified? 3 Should men hold their peace at thy lies and when thou mockest others, shall none make thee ashamed?

4 For thou hast said, My doctrine is pure, and I am cleane in thine eyes.

5 But, oh that God would speake and open his lips against thee!

6 That he might shew thee the secrets of wisdom how thou hast deferred double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God: canst thou find out the Almighty by his perfection?

8 The heauens are his, what canst thou doe? it is deeper then the hell, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the Sea.

10 If he cut off and shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man neuer borne is like a wilde fassle colt.

13 If thou shalt prepare thine heart, and stretch out thine hands toward him:

14 If iniquitie be in thine hand, put it farre away, and let no wickednesse dwell in thy Tabernacle.

15 Then truly shalt thou lift vp thy face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt digge pittes, and shalt lye downe safely.

19 \* For when thou takest thy rest, none shall make thee afraid: yea, many shall make sure vnto thee.

20 But the eyes of the wicked shall faile, and their refuge shall perish, and their hope shall be sorrow of minde.

and fee that they offend not God, on whom thou hast charge. what quietnesse of conscience and success in all things shall thine, which turne to God by true repentance. \* Leuit. 24, 5, 6. He sheweth that contrary things shall come vnto them that doe not repent.

## CHAP. XII.

1 Job accuseth his friends of ignorance. 2 He declareth the might, and power of God. 3 And how hee through the course of things.

Then Job answered, and said,

2 Indeede because that ye are the people only, wisdom must die with you.

3 But I haue vnderstanding as well as you, and am not inferior vnto you: yea, who knoweth not such things?

4 \* I am as one mocked of his neighbour, who calleth vpon God, and he heareth him: the iust and the upright is laughed to scorn.

5 Hee that is ready to fall, it is as a lampe despised in the opinion of the rich.

6 The tabernacles of robbers doe prosper, and they are in safetie that prouoke God, whom God hath enriched with his hand.

7 Aske now the beasts, and they shall teach

then indeede they had: and the other, that in stead of true consolation, they did deride and despise their friend in his adversity. 8 The which neighbour being a mocker and a wicked man, thinke that no man is in Gods fauour but hee, because hee hath all things that he desireth. 9 As the rich esteem not a light, or torch that goeth out, so is he despised that falleth from prosperity to adversity. 10 Hee is more to be pitied for his hand. 11 He declareth to them that did dispute against him, that their wisdom is common to all, and such as the very beastes doe daily teach.

He chargeth Job with this, that he should say, that the thing which he spoke was true, and that he was without blame in the sight of God.

Which is not to stand in iustificating of thy selfe, the signifieth that man will neuer be overcome, while he reasoneth with himselfe, and therefore God must break off the connection, and stop mans mouth.

That is, this perfection of God, and if may be nor able to comprehend the height of the heauen, the depth of hell, the length of the earth, the breadth of the Sea, which are but creatures: how can he attaine to the perfection of the Creator?

If God should create the state of things, and establish a new order in nature, who could controule him?

That is, without vnderstanding: so that whatsoever gifts he hath afterward, come of God, and not of nature.

It then repents, pray vnto him.

Remembrance thine owne call worke.

Hee declareth what quietnesse of conscience and success in all things shall thine, which turne to God by true repentance.

He sheweth that contrary things shall come vnto them that doe not repent.

Because you seele not that which you speake, you thinke the whole standeth in words, and so flatter you.

As though none knew any thing, or could know but you.

Hee reproacheth these his friends of two faults: the one that they thought they had better knowledge

than indeede they had: and the other, that in stead of true consolation, they did deride and despise their friend in his adversity.

The which neighbour being a mocker and a wicked man, thinke that no man is in Gods fauour but hee, because hee hath all things that he desireth.

As the rich esteem not a light, or torch that goeth out, so is he despised that falleth from prosperity to adversity.

Hee is more to be pitied for his hand. He declareth to them that did dispute against him, that their wisdom is common to all, and such as the very beastes doe daily teach.

Hee declareth that contrary things shall come vnto them that doe not repent.

Hee sheweth that contrary things shall come vnto them that doe not repent.



Or. P.B.

3. He exhorteth them to be wile in judging, and to dwell to know their light, whye God hath given them eares, as the hart doth a nose.

g. Though men by age, and continuance of time attain to wifedome, yet it is not comparable to Gods wifedome, & not able to comprehend his judgments, wherein he answereth to that which was alleged. Chap. 8. 8.

h. He sheweth that there is nothing done in this world without Gods will and ordinance, for else he should not be Almighty.

i. He taketh wifedome from them. k. He sheweth the honour of princes, and bringeth them into the iudgement of others.

l. He causeth that their words have no credence, which is when he will punish sinne.

m. In this 4. course of Gods wifedome, he sheweth that whatsoever is done in this world both in the order and change of things is by Gods will and appointment: wherein he declareth that hee thinketh well of God, and is able to suffer forth his power in wordes as they that reasond against him.

n. For although he knew that God had a iudice, which was manifested in his ordinary working and another in his secret counsell, yet he would vnder his affection to God, because he was not able to vnderstand the cause why he did thus punish him.

o. You doe not well apply your medicine to the disease.

p. He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alwaye pined on Gods iudice: as though it was not evidently shewen in Iob, except they had vnderstoden the probation thereof.

q. He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alwaye pined on Gods iudice: as though it was not evidently shewen in Iob, except they had vnderstoden the probation thereof.

r. He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alwaye pined on Gods iudice: as though it was not evidently shewen in Iob, except they had vnderstoden the probation thereof.

thee, and the foules of the heauen, and they shall tell thee.

8 Or speake to the earth, and it shall shew thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whole hand is the foule of every liuing thing, and the breath of all mankind.

11 Doeth not the eares discern the words, and the mouth taste meate for it selfe?

12 Among the ancient is wifedome, and in the length of dayes understanding.

13 With him is wifedome and strength: hee hath counsell and vnderstanding.

14 Behold, he will breake downe, and it cannot be built: he shattereth a man vp, and he cannot be looked.

15 Behold, hee withholdeth the waters, and they drie vp: but when he letteth them out, they destroy the earth.

16 With him is strength and wifedome: he that is deceived, and that deceiueth, are his.

17 Hee causeth the counsellors to goe as spoiled, and maketh the iudges fooles.

18 Hee looeth the collar of kings, and girdeth their loynes with a girdle.

19 Hee leadeeth away the princes as a pray, and overthroweth the mighty.

20 Hee taketh away the speech from the faithful counsellors, and taketh away the iudgement of the ancient.

21 Hee powreth contempt vpon princes, and maketh the strength of the mighty weak.

22 Hee diggeth the deepe places from their darkenesse, and bringeth forth the shadow of death to light.

23 Hee increaseth the people, and destroyeth them: hee enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wilderness out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

## CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friends.

2 The penitent blasphemers, and the hypocrite are admonished. 3 He prayeth vnto God, that he should not handle him rigorously.

L Oe, mine eye hath seene all this: mine eare hath heard, and vnderstood it.

2 I know also as much as you know: I am not inferiour vnto you.

3 But I will speake to the Almighty, and I desire to dispute with God.

4 For in deede ye forge lies, and all you are physicians of no value.

5 Oh, that you would hold your tongue, that it might be imputed to you for wifedome!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake wickedly for Gods defence, and talke deceitfully for his cause?

8 Will ye accept his person? or will ye contend for God?

9 Is it well that hee should seeke of you? will you make a lye for him, as one lyeth for a man?

10 He will surely reprove you, if ye doe secretly accept any penon.

11 Shall not his excellencie make you afraid? and his feare fall vpon you?

12 Your memories may be compared vnto ashes, and your bodies vnto bodies of clay.

13 Hold your tongues in my preference, that I may speake, and let come vpon what will.

14 Wherefore doe I take my flesh in my teeth, and put my foule in my hand?

15 Loce, though hee slay me, yet will I trust in him, and I will reprove my wayes in his sight.

16 Hee shall be my saluation also: for the hypocrite shall not come before him.

17 Heare diligently my words, and marke my talke.

18 Behold now: if I prepare me to iudgement, I know that I shalbe iustificed.

19 Who is he that will pleade with me? for if I now hold my tongue, I die.

20 But do not these two things vnto me: then will I not hide my selfe from thee.

21 Withdraw thine hand from me, and let not thy feare make me afraid.

22 Then call thou, and I will answer: or let me speake, and answer thou me.

23 How many are mine iniquities and finnes: shew me my rebellion and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemy?

25 Wilt thou breake a leafe driven to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter things against me, and makest me to possesse the iniquities of my youth.

27 Thou puttest my feete also in the stocks, and lookest narrowly vnto all my paths, and makest the print thereof in the heeles of my feete.

28 Such a one consumeth like a rotten thing, and as a garment that is moth eaten.

YOUTH. n. Thou makest me thy prisoner, and dost so procure hand and foot. † Ele. restore.

## CHAP. XIV.

1 Iob desireth the shortnesse and miserie of the life of man. 2 He prayeth the gently. 3 The wisdom of mans life.

M AN that is borne of woman, is of short continuance and full of trouble.

2 Hee shooteth forth as a floure, and is cut downe: he vaniseth also as a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such one, and causest me to enter into iudgement with thee.

4 Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his monthes are with thee: thou hast appointed his bounds which he cannot passe.

6 Turne from him that hee may cease vntill his desired day, as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet sprout, and the branches thereof will not cease.

8 Though the roote of it was eate in the earth, & the stocke thereof be dead in the ground.

9 Yet by the sent of water it will budde, and bring

4 Your time shall come to nothing. 5 Is not this the miserie of mans affliction, and that I do not complain without cause, seeing that I am thus tormented as though I had receiued mine owne reue, and put my life in danger? 6 Whereby hee declineth that he is not an hypocrite as they charged him. 7 That I can do, and not call off the my finnes, as you reason. 8 To procure that which I cannot paye, will me for my finnes. 9 It defend not my cause, every man will condemn me. 10 He sheweth whye hee doth things me. 11 His paine thus moue him to returne vnto God, not denying but that he had sinned: but he desired to vnderstand what was his greatest sinne, that had delinced such iudgement, wherein he offended that he would know a cause of Gods whye hee did thus punish him. 12 You puttest me now for the sinners that I committed in my youth.

13 Taking occasion of his aduersities, wordes, hee describeth the state of mans life from his birth to his death. 14 Chap. 14. 1. B. 14. 1. 2. B. 14. 1. 3. B. 14. 1. 4. B. 14. 1. 5. B. 14. 1. 6. B. 14. 1. 7. B. 14. 1. 8. B. 14. 1. 9. B. 14. 1. 10. B. 14. 1. 11. B. 14. 1. 12. B. 14. 1. 13. B. 14. 1. 14. B. 14. 1. 15. B. 14. 1. 16. B. 14. 1. 17. B. 14. 1. 18. B. 14. 1. 19. B. 14. 1. 20. B. 14. 1. 21. B. 14. 1. 22. B. 14. 1. 23. B. 14. 1. 24. B. 14. 1. 25. B. 14. 1. 26. B. 14. 1. 27. B. 14. 1. 28. B. 14. 1. 29. B. 14. 1. 30. B. 14. 1. 31. B. 14. 1. 32. B. 14. 1. 33. B. 14. 1. 34. B. 14. 1. 35. B. 14. 1. 36. B. 14. 1. 37. B. 14. 1. 38. B. 14. 1. 39. B. 14. 1. 40. B. 14. 1. 41. B. 14. 1. 42. B. 14. 1. 43. B. 14. 1. 44. B. 14. 1. 45. B. 14. 1. 46. B. 14. 1. 47. B. 14. 1. 48. B. 14. 1. 49. B. 14. 1. 50. B. 14. 1. 51. B. 14. 1. 52. B. 14. 1. 53. B. 14. 1. 54. B. 14. 1. 55. B. 14. 1. 56. B. 14. 1. 57. B. 14. 1. 58. B. 14. 1. 59. B. 14. 1. 60. B. 14. 1. 61. B. 14. 1. 62. B. 14. 1. 63. B. 14. 1. 64. B. 14. 1. 65. B. 14. 1. 66. B. 14. 1. 67. B. 14. 1. 68. B. 14. 1. 69. B. 14. 1. 70. B. 14. 1. 71. B. 14. 1. 72. B. 14. 1. 73. B. 14. 1. 74. B. 14. 1. 75. B. 14. 1. 76. B. 14. 1. 77. B. 14. 1. 78. B. 14. 1. 79. B. 14. 1. 80. B. 14. 1. 81. B. 14. 1. 82. B. 14. 1. 83. B. 14. 1. 84. B. 14. 1. 85. B. 14. 1. 86. B. 14. 1. 87. B. 14. 1. 88. B. 14. 1. 89. B. 14. 1. 90. B. 14. 1. 91. B. 14. 1. 92. B. 14. 1. 93. B. 14. 1. 94. B. 14. 1. 95. B. 14. 1. 96. B. 14. 1. 97. B. 14. 1. 98. B. 14. 1. 99. B. 14. 1. 100. B. 14. 1. 101. B. 14. 1. 102. B. 14. 1. 103. B. 14. 1. 104. B. 14. 1. 105. B. 14. 1. 106. B. 14. 1. 107. B. 14. 1. 108. B. 14. 1. 109. B. 14. 1. 110. B. 14. 1. 111. B. 14. 1. 112. B. 14. 1. 113. B. 14. 1. 114. B. 14. 1. 115. B. 14. 1. 116. B. 14. 1. 117. B. 14. 1. 118. B. 14. 1. 119. B. 14. 1. 120. B. 14. 1. 121. B. 14. 1. 122. B. 14. 1. 123. B. 14. 1. 124. B. 14. 1. 125. B. 14. 1. 126. B. 14. 1. 127. B. 14. 1. 128. B. 14. 1. 129. B. 14. 1. 130. B. 14. 1. 131. B. 14. 1. 132. B. 14. 1. 133. B. 14. 1. 134. B. 14. 1. 135. B. 14. 1. 136. B. 14. 1. 137. B. 14. 1. 138. B. 14. 1. 139. B. 14. 1. 140. B. 14. 1. 141. B. 14. 1. 142. B. 14. 1. 143. B. 14. 1. 144. B. 14. 1. 145. B. 14. 1. 146. B. 14. 1. 147. B. 14. 1. 148. B. 14. 1. 149. B. 14. 1. 150. B. 14. 1. 151. B. 14. 1. 152. B. 14. 1. 153. B. 14. 1. 154. B. 14. 1. 155. B. 14. 1. 156. B. 14. 1. 157. B. 14. 1. 158. B. 14. 1. 159. B. 14. 1. 160. B. 14. 1. 161. B. 14. 1. 162. B. 14. 1. 163. B. 14. 1. 164. B. 14. 1. 165. B. 14. 1. 166. B. 14. 1. 167. B. 14. 1. 168. B. 14. 1. 169. B. 14. 1. 170. B. 14. 1. 171. B. 14. 1. 172. B. 14. 1. 173. B. 14. 1. 174. B. 14. 1. 175. B. 14. 1. 176. B. 14. 1. 177. B. 14. 1. 178. B. 14. 1. 179. B. 14. 1. 180. B. 14. 1. 181. B. 14. 1. 182. B. 14. 1. 183. B. 14. 1. 184. B. 14. 1. 185. B. 14. 1. 186. B. 14. 1. 187. B. 14. 1. 188. B. 14. 1. 189. B. 14. 1. 190. B. 14. 1. 191. B. 14. 1. 192. B. 14. 1. 193. B. 14. 1. 194. B. 14. 1. 195. B. 14. 1. 196. B. 14. 1. 197. B. 14. 1. 198. B. 14. 1. 199. B. 14. 1. 200. B. 14. 1. 201. B. 14. 1. 202. B. 14. 1. 203. B. 14. 1. 204. B. 14. 1. 205. B. 14. 1. 206. B. 14. 1. 207. B. 14. 1. 208. B. 14. 1. 209. B. 14. 1. 210. B. 14. 1. 211. B. 14. 1. 212. B. 14. 1. 213. B. 14. 1. 214. B. 14. 1. 215. B. 14. 1. 216. B. 14. 1. 217. B. 14. 1. 218. B. 14. 1. 219. B. 14. 1. 220. B. 14. 1. 221. B. 14. 1. 222. B. 14. 1. 223. B. 14. 1. 224. B. 14. 1. 225. B. 14. 1. 226. B. 14. 1. 227. B. 14. 1. 228. B. 14. 1. 229. B. 14. 1. 230. B. 14. 1. 231. B. 14. 1. 232. B. 14. 1. 233. B. 14. 1. 234. B. 14. 1. 235. B. 14. 1. 236. B. 14. 1. 237. B. 14. 1. 238. B. 14. 1. 239. B. 14. 1. 240. B. 14. 1. 241. B. 14. 1. 242. B. 14. 1. 243. B. 14. 1. 244. B. 14. 1. 245. B. 14. 1. 246. B. 14. 1. 247. B. 14. 1. 248. B. 14. 1. 249. B. 14. 1. 250. B. 14. 1. 251. B. 14. 1. 252. B. 14. 1. 253. B. 14. 1. 254. B. 14. 1. 255. B. 14. 1. 256. B. 14. 1. 257. B. 14. 1. 258. B. 14. 1. 259. B. 14. 1. 260. B. 14. 1. 261. B. 14. 1. 262. B. 14. 1. 263. B. 14. 1. 264. B. 14. 1. 265. B. 14. 1. 266. B. 14. 1. 267. B. 14. 1. 268. B. 14. 1. 269. B. 14. 1. 270. B. 14. 1. 271. B. 14. 1. 272. B. 14. 1. 273. B. 14. 1. 274. B. 14. 1. 275. B. 14. 1. 276. B. 14. 1. 277. B. 14. 1. 278. B. 14. 1. 279. B. 14. 1. 280. B. 14. 1. 281. B. 14. 1. 282. B. 14. 1. 283. B. 14. 1. 284. B. 14. 1. 285. B. 14. 1. 286. B. 14. 1. 287. B. 14. 1. 288. B. 14. 1. 289. B. 14. 1. 290. B. 14. 1. 291. B. 14. 1. 292. B. 14. 1. 293. B. 14. 1. 294. B. 14. 1. 295. B. 14. 1. 296. B. 14. 1. 297. B. 14. 1. 298. B. 14. 1. 299. B. 14. 1. 300. B. 14. 1. 301. B. 14. 1. 302. B. 14. 1. 303. B. 14. 1. 304. B. 14. 1. 305. B. 14. 1. 306. B. 14. 1. 307. B. 14. 1. 308. B. 14. 1. 309. B. 14. 1. 310. B. 14. 1. 311. B. 14. 1. 312. B. 14. 1. 313. B. 14. 1. 314. B. 14. 1. 315. B. 14. 1. 316. B. 14. 1. 317. B. 14. 1. 318. B. 14. 1. 319. B. 14. 1. 320. B. 14. 1. 321. B. 14. 1. 322. B. 14. 1. 323. B. 14. 1. 324. B. 14. 1. 325. B. 14. 1. 326. B. 14. 1. 327. B. 14. 1. 328. B. 14. 1. 329. B. 14. 1. 330. B. 14. 1. 331. B. 14. 1. 332. B. 14. 1. 333. B. 14. 1. 334. B. 14. 1. 335. B. 14. 1. 336. B. 14. 1. 337. B. 14. 1. 338. B. 14. 1. 339. B. 14. 1. 340. B. 14. 1. 341. B. 14. 1. 342. B. 14. 1. 343. B. 14. 1. 344. B. 14. 1. 345. B. 14. 1. 346. B. 14. 1. 347. B. 14. 1. 348. B. 14. 1. 349. B. 14. 1. 350. B. 14. 1. 351. B. 14. 1. 352. B. 14. 1. 353. B. 14. 1. 354. B. 14. 1. 355. B. 14. 1. 356. B. 14. 1. 357. B. 14. 1. 358. B. 14. 1. 359. B. 14. 1. 360. B. 14. 1. 361. B. 14. 1. 362. B. 14. 1. 363. B. 14. 1. 364. B. 14. 1. 365. B. 14. 1. 366. B. 14. 1. 367. B. 14. 1. 368. B. 14. 1. 369. B. 14. 1. 370. B. 14. 1. 371. B. 14. 1. 372. B. 14. 1. 373. B. 14. 1. 374. B. 14. 1. 375. B. 14. 1. 376. B. 14. 1. 377. B. 14. 1. 378. B. 14. 1. 379. B. 14. 1. 380. B. 14. 1. 381. B. 14. 1. 382. B. 14. 1. 383. B. 14. 1. 384. B. 14. 1. 385. B. 14. 1. 386. B. 14. 1. 387. B. 14. 1. 388. B. 14. 1. 389. B. 14. 1. 390. B. 14. 1. 391. B. 14. 1. 392. B. 14. 1. 393. B. 14. 1. 394. B. 14. 1. 395. B. 14. 1. 396. B. 14. 1. 397. B. 14. 1. 398. B. 14. 1. 399. B. 14. 1. 400. B. 14. 1. 401. B. 14. 1. 402. B. 14. 1. 403. B. 14. 1. 404. B. 14. 1. 405. B. 14. 1. 406. B. 14. 1. 407. B. 14. 1. 408. B. 14. 1. 409. B. 14. 1. 410. B. 14. 1. 411. B. 14. 1. 412. B. 14. 1. 413. B. 14. 1. 414. B. 14. 1. 415. B. 14. 1. 416. B. 14. 1. 417. B. 14. 1. 418. B. 14. 1. 419. B. 14. 1. 420. B. 14. 1. 421. B. 14. 1. 422. B. 14. 1. 423. B. 14. 1. 424. B. 14. 1. 425. B. 14. 1. 426. B. 14. 1. 427. B. 14. 1. 428. B. 14. 1. 429. B. 14. 1. 430. B. 14. 1. 431. B. 14. 1. 432. B. 14. 1. 433. B. 14. 1. 434. B. 14. 1. 435. B. 14. 1. 436. B. 14. 1. 437. B. 14. 1. 438. B. 14. 1. 439. B. 14. 1. 440. B. 14. 1. 441. B. 14. 1. 442. B. 14. 1. 443. B. 14. 1. 444. B. 14. 1. 445. B. 14. 1. 446. B. 14. 1. 447. B. 14. 1. 448. B. 14. 1. 449. B. 14. 1. 450. B. 14. 1. 451. B. 14. 1. 452. B. 14. 1. 453. B. 14. 1. 454. B. 14. 1. 455. B. 14. 1. 456. B. 14. 1. 457. B. 14. 1. 458. B. 14. 1. 459. B. 14. 1. 460. B. 14. 1. 461. B. 14. 1. 462. B. 14. 1. 463. B. 14. 1. 464. B. 14. 1. 465. B. 14. 1. 466. B. 14. 1. 467. B. 14. 1. 468. B. 14. 1. 469. B. 14. 1. 470. B. 14. 1. 471. B. 14. 1. 472. B. 14. 1. 473. B. 14. 1. 474. B. 14. 1. 475. B. 14. 1. 476. B. 14. 1. 477. B. 14. 1. 478. B. 14. 1. 479. B. 14. 1. 480. B. 14. 1. 481. B. 14. 1. 482. B. 14. 1. 483. B. 14. 1. 484. B. 14. 1. 485. B. 14. 1. 486. B. 14. 1. 487. B. 14. 1. 488. B. 14. 1. 489. B. 14. 1. 490. B. 14. 1. 491. B. 14. 1. 492. B. 14. 1. 493. B. 14. 1. 494. B. 14. 1. 495. B. 14. 1. 496. B. 14. 1. 497. B. 14. 1. 498. B. 14. 1. 499. B. 14. 1. 500. B. 14. 1. 501. B. 14. 1. 502. B. 14. 1. 503. B. 14. 1. 504. B. 14. 1. 505. B. 14. 1. 506. B. 14. 1. 507. B. 14. 1. 508. B. 14. 1. 509. B. 14. 1. 510. B. 14. 1. 511. B. 14. 1. 512. B. 14. 1. 513. B. 14. 1. 514. B. 14. 1. 515. B. 14. 1. 516. B. 14. 1. 517. B. 14. 1. 518. B. 14. 1. 519. B. 14. 1. 520. B. 14. 1. 521. B. 14. 1. 522. B. 14. 1. 523. B. 14. 1. 524. B. 14. 1. 525. B. 14. 1. 526. B. 14. 1. 527. B. 14. 1. 528. B. 14. 1. 529. B. 14. 1. 530. B. 14. 1. 531. B. 14. 1. 532. B. 14. 1. 533. B. 14. 1. 534. B. 14. 1. 535. B.

d He speaketh not here as though he had not hope of the immortalitye, but as a man in extreme paine, when reason is gone: come by afflictions and torment.

e He saye he declares that the fete of Gods iudgement was the cause why he declined to die.

f That is, releafe my paines and aske me to metey.

g Meaning vnto the day of the resurrection when he should be changed, and renewed.

h Though I be afflicted in this life, yee in the resurrection I shall seeke day mercies, and answer when shon call me.

i *Prov. 5. 21.*

k Thou layest them altogether, and sufferest none of my finnes vnguiltified.

l He remembreth through the impietie of the rich against God, as though he vied as great leuitie against him as against the hard rocks, or wearts that overflow, so that hereby all the occasion of his hope is taken away.

1 Yet while he liueth, he dwelle in paine, and miserie.

bring forth boughes like a plant.

10 d But man is sicke, and dieth, and man perisheth, and where is he?

11 *As* the waters passe from the sea, and as the flood decayeth and drieth vp,

12 So man sleepeeth and riseth not: for he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide me in the graue, and keepe me secret, vntill thy wrath were past, and wouldest giue mee terme, and I remember me!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I wait, till my changing shall come.

15 Thou shalt call mee, and I will b<sup>2</sup> answer thee: thou louest the worke of thine owne hands.

16 But now thou \* numbrest my steppes, and doest not delay my finnes.

17 Mine iniquity is sealed vp, as in a <sup>3</sup>bagge, and thou addest vnto my wickednesse.

18 And surely as the mountaine that filleth, cometh to nought, and the <sup>4</sup> rocke that is remooued from his place:

19 *As* the water breakeeth the stones, *when* thou overflowest the things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that he passeth away: he changeth his face when thou callest him away.

21 And he knoweth not if his sonnes shall be honourable, neither shall he vnderstand concerning them, whether they shall be of low degree.

22 But *while* his <sup>1</sup> flesh is vpon him, hee shall be sorrowfull, and *while* his soule is in him, it shall mourne.

23 That hereby all the occasion of his hope is taken away.

#### CHAP. XV.

a *Eliphaz reprehendeth Iob, because hee ascribeth wisdom and power, to himselfe.* 16 *Hee dispraiseth the counsell that faileth on the wicked, reckning Iob to be one of the number.*

Then answered Eliphaz the Temanite, and sayd,

2 Shall a wise man speake words of the <sup>a</sup> wind? and fill his bellie b with the East winde?

3 Shalt hee dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off feare, and restrainest prayer before God:

5 For thy mouth declareth thine iniquity, seeing thou hast chosen the <sup>4</sup> tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the first man that was borne? and wast thou made before the hills?

8 Hast thou heard the secret counsell of God, and dost thou restraîne wisdom <sup>c</sup> to thee?

9 What knowest thou that we know not? and vnderstandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeke the consolations of God <sup>5</sup> small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart take thee away, and what do thine eyes meane,

13 That thou answerest to God <sup>6</sup> at thy pleasure, and bringest such words out of thy mouth?

14 Why dost thou stand in thine owne conceits?

15 *Why dost thou stand in thine owne conceits?*

14 What is man, that hee should be cleame, and hee that is borne of woman, that hee should <sup>2</sup> be iust?

15 Behold, hee found no stedfastnesse in his Saints: yea, the heauens are not cleane in his sight.

16 How much more is man abominable, and filthy, which <sup>3</sup> I drinke thine iniquity like water?

17 I will tell thee, heare mee, and I will declare that which I haue seene:

18 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secret:

19 To whom alone the land was <sup>1</sup> giuen, and no stranger passed through them.

20 The wicked man is continually as one that trauielteth of child, and the number <sup>m</sup> of yeeeres is hid from the tyrant.

21 A found of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 He beleeneth not to returne out of <sup>n</sup> darknesse: for he seeth the sword before him.

23 Hee wndereth <sup>o</sup> to and fro for bread where he may: he knoweth that the day of darknesse is prepared at hand.

24 Affliction and <sup>p</sup> anguish shall make him afraid: they shall preuaile against him as a king ready to the battell.

25 For he hath stretched out his hand against God, and made himselfe strong against the Almighty.

26 Therefore God shall runne vpon him, euen vpon his necke, and against the most thicke part of his shield.

27 Because he hath covered his face with <sup>q</sup> his fastiue, and hath collops in his flanke.

28 Though he dwell <sup>r</sup> in desolate cities, and in houses which no man inhabiteth, but are become heapes.

29 Hee shall not be rich, neither shall his substance continue, neither shall hee prolong the <sup>s</sup> perfection thereof in the earth.

30 Hee shall neuer depart out of darknesse: the flame shall drie vp his branches, and hee shall goe away with the breath of his mouth.

31 He <sup>t</sup> beleeneth not that he erreth in vanity: therefore vanity shall be his change.

32 His branch shall not be Greene, but shall be cut off before his day.

33 God shall destroy him as the vine hee sowe <sup>u</sup> grape, and shall cast him off, as the olive doeth her flowe.

34 For the congregation of the hypocrites shall be desolate, and hee shall deuoure the houses of <sup>v</sup> bribes.

35 For they <sup>y</sup> conceiue mischief and bring forth vanity, and their belly hath prepared deceit.

36 He standeth so in his owne conceit, that hee will giue nuptial to good counsell, therefore his owne pride shall bring him to destruction. <sup>z</sup> As one that gathereth grape before they be ripe, <sup>x</sup> which were cut off & maintained by pawning and bribery. <sup>y</sup> And therefore all their vaile desires shall turne to their owne destruction.

#### CHAP. XVI.

a *Iob moueth the importunacie of his friends.* 7 *Counsell is more precious then silver.* 39 *And I take God to witness of his innocencie.*

B Vt Iob answered and sayd,

2 I haue oftentimes heard such tilings: miserable comforters are ye all.

3 Shall there be none ende of the wordes of a winde?

i His purpose is to proue that Iob as an vnjust man, and an hypocrite is punished for his sinnes, like as hee did before, Chap. 4. 17.

k Which hath a desire to sinne, as hee hath thisitie to drinke.

l Who by their wisdoms forgoeth, that so they may not be troubled, and so the land seemed to be giuen to them alone.

m The small man is euer in danger of death, and is neuer quiet in conscience.

n Out of this miserie wherein hee once falleth.

o God doeth not onely importuneth the wicked oftentimes, but euen in their prosperitie hee punisheth them with a greedinesse euermore to gather: which is as a beggerie.

p Hee dwelleth where hee reuengs God with against the wicked, which lift vp the mischiefes against him, to wit, terror of conscience, and outward afflictions.

q That is, hee was so puffed up with great prosperitie and abundance of all things, that he forgate God: noting, that Iob in his felicity had not the true feare of God.

r Though hee build and repaire his house in places to get him fame, yet God shall bring all to nought, and turne his great prosperitie into extreme misery.

s Meaning, that his sumptuous buildings should neuer come to perfection.

t Hee standeth so in his owne conceit, that hee will giue nuptial to good counsell, therefore his owne pride shall bring him to destruction.

u As one that gathereth grape before they be ripe, which were cut off & maintained by pawning and bribery.

y And therefore all their vaile desires shall turne to their owne destruction.

z As one that gathereth grape before they be ripe, which were cut off & maintained by pawning and bribery.

x Which were cut off & maintained by pawning and bribery.

y And therefore all their vaile desires shall turne to their owne destruction.

z As one that gathereth grape before they be ripe, which were cut off & maintained by pawning and bribery.

1 I haue oftentimes heard such tilings: miserable comforters are ye all.

2 I haue oftentimes heard such tilings: miserable comforters are ye all.

3 Shall there be none ende of the wordes of a winde?





m He shall fall from prosperity to adversity.

n When they shall see what came vnto him.

o This is, many times, as Neh. 4. 15. b That is, I my selfe shall be punished for this, or you haue not yet comforted.

p He breatheth out againe into his passions, and declareth still that his affliction cometh of God, though he be not able to feele the cause in himselfe.

q Meaning, out of his affliction.

r Meaning, his children, and what foules was deare vnto him in this world.

s Which is pluckt vp, and hath no more hope to growe. His miniford afflictions.

t Mine household seruants: by all these Iob becometh that remouing the reth he had great occasion to be moued.

u Which were heus and mine.

v Besides these great losses and most cruel vniu-  
pences, he was touch-  
ed in his owne  
person, as  
followeth.

1 All my flesh was con-  
fused.

2 An teing I haue  
which Iust suffer to  
complaine, con-  
demne, & not as  
hypocrite, specially  
ye which should  
comfort me.

3 Is it not enough  
that God doth pun-  
ish me, except  
you by reproches  
increase my sorrowe?

4 To feele my body  
punished, except ye  
trouble my minde?

5 He protesteth  
that notwithstanding  
his fore passio-  
ns his religion is  
perfect, and he is  
not a blasphemer,  
as they iudged him.

6 I doe not to in-  
crease my paine, but  
to shew the great iudge.

18 They shall drue him out of the <sup>m</sup> light vnto darkenesse, and chase him out of the world.

19 Hee shall neither haue sonnen, nor posterity among his people, nor any posterity in his dwellings.

20 The posteritie shall be ascribed at his <sup>n</sup> day, and feare shall come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

a Iob reproacheth his friends, b and reuileth his mistresses and grievous paines. c He asseureth himselfe of the generall resurrection.

B Vt Iob answered, and said,

2 How long will yee vex me foule, and torment me with words?

3 Ye haue now <sup>a</sup> ten times reproached me, and are not ashamed: ye are impudent toward me.

4 And though I had indeed erred, mine error remaineth with me.

5 But indeed if ye will aduance your selues against me, and rebuke me for my reproach.

6 Know now, that God hath <sup>b</sup> overthrown me, and hath compassed me with his net.

7 Behold, I cried out of violence, but I haue none answer: I crye, but there is no iudgement.

8 He hath hedged vp my way that I cannot <sup>c</sup> passe, and he hath set darkenesse in my paths.

9 Hee hath spoiled mee of mine honour, and taken the <sup>d</sup> crowne away from mine head.

10 He hath destroyed mee on euery side, and I am gone: and he hath remooued mine hope like <sup>e</sup> a tree.

11 And he hath kindled his wrath against me, and counteth me as one of his enemies.

12 His garmes came together, and made their way vpon me, and camped about my tabernacle.

13 He hath remooued my brethren farre from mee, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 <sup>f</sup> Th-y that dwell in mine house, and my mayds tooke me for a stranger: for I was a stranger in their sight.

16 I called my seruant, but he would not answer, though I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine <sup>g</sup> owne body.

18 The wicked also despised mee, and when I rose, they spake against me.

19 All my secret friends abhorred me, and they whom I loved, are turned against me.

20 My bone cleaueth to my skinned, and to my flesh, and I haue escaped with the <sup>h</sup> skinned of my teeth.

21 Haue pittie vpon me: haue <sup>i</sup> pittie vpon me, (O ye my friends) for the hand of God hath touched me.

22 Why doe ye persecute mee, as <sup>j</sup> God? and are not satisfied with my <sup>k</sup> flesh?

23 Oh that my wordes were now written! oh that they were written euen in a booke,

24 And gaue with <sup>l</sup> an yron pen in lea, for in stone for euer!

25 For I am fure that my <sup>m</sup> Redeemer liueth, and hee shall stand the last on the earth.

26 My faith before the world, but I know that I shall come be-  
fore my faith before the world, but I know that I shall come be-  
fore my faith before the world, but I know that I shall come be-

26 And after that my skin <sup>n</sup> warmes destroy this body, yet shall I see God <sup>o</sup> in my flesh.

27 Whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reynes are consumed within me.

28 But ye sayd, Why is he persecuted? And there was a <sup>p</sup> deepe matter in me.

29 Be ye afraid of the sword: for the sword will be <sup>q</sup> aunged of wickednesse, that ye may know that there is a iudgement.

persecuted of God for his finnes, yet he declareth that there was a deeper confidence, to wit, the trial of his faith & patience, and to be an example for others: that God will be reuenged of this haile iudgement, whereby you condemned me.

CHAP. XX.

a Zophar sheweth, that the wicked and the iust as shall haue a short end, b as though for a time they flourish.

T Hen answered Zophar the Naamathite, and said,

2 Doubtlesse my thoughts cause mee to answer, and therefore I make haste.

3 I haue heard <sup>c</sup> the correction of my reproach: therefore the spirit of mine understanding cauleth me to answer.

4 Knowest thou not this of old? and since God placed man vpon the earth,

5 That the reioycing of the wicked is short, and that the ioy of the hypocrites is but a moment?

6 Though <sup>d</sup> his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 Yet shall he perish for euer like his dung, & they which haue seen him, shall say, Where is hee?

8 He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night.

9 So that the eye which had seene him, shall do no more, and his place shall fee him no more.

10 His children shall <sup>e</sup> flatter the poore, and his hands shall <sup>f</sup> restore his substance.

11 His bones are full of the sinne of his youth, and <sup>g</sup> it shall lie downe with him in the dust.

12 When wickednesse was <sup>h</sup> sweet in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but kept it close in his mouth,

14 Then his meate in his bowels was turned: the gall of Aspes was in the middles of him.

15 He hath deuoured substance, and hee shall vomit it: for God shall draw it out of his belly.

16 Hee shall sucke the gall of Aspes, and the vipers tongue shall flay him.

17 Hee shall not see the <sup>i</sup> rivers, nor the floods and streames of hony and butter.

18 Hee shall reuote the labour, and shall deuoure no more: euen according to the substance shall be his exchange, <sup>j</sup> and hee shall enioy it no more.

19 For hee hath vpon none <sup>k</sup> many: he hath forsaken the poore, and hath spoiled houses which hee builded not.

20 Surely hee shall feeke no quietnes in his body, neither shall hee reuerse of that which hee desired.

21 There shall none of his <sup>l</sup> meate be left: therefore none shall hope for his goods.

22 When hee shall be filled with his abundance, hee shall be in paine, and the hand <sup>m</sup> of all the wicked shall aslaie him.

and therefore God did plague him lastly for the same. h Though God gae to all other abundance of his blessings, yet hee shall haue no part thereof. i That is, these reuenges, & spoyles of the poore shall enioy their thefts but for a time: for after God will take it from them, and cause them to make restitution, that is to be an exchange. k Hee shall leaue nothing to his posterity. l The wicked shall neuer be in rest: for one wicked man shall seek to destroy another.

r Heerein Job de-  
clareth plainly  
that he had a full  
hope, that both his  
soule and body  
should enioy  
the presence of God  
in the last resur-  
rection. f Though his  
friends thought  
that he was but  
persecuted of God

h Hee declareth  
that two things  
moued him to  
speake: to wit, be-  
cause Iob seemed  
to touch him, and  
because hee thought  
he had knowledg  
sufficient to confute  
him.

b His purpose is  
to proue Iob to  
be a wicked man,  
and an hypocrite,  
because God puni-  
shed him, and cha-  
nged his prosperi-  
ty into aduersitie.

c Whereas the  
father through  
ambition and ty-  
ranny oppressed  
the poore, the  
child of him that  
loved and mi-  
serie, shall seeke for  
recompence at the poore.

d So that the  
thing which he  
hath taken away  
by violence, shall  
be restored againe  
for force.

e Meaning, that  
he shall carry no-  
thing away with  
him but his sinne.

f As payson that  
is loose in the  
mouth, bringeth  
destruction into  
the body: so will  
vice at the first  
be pleasant, but af-  
terward God runneth  
into destrukion.

g Hee compareth  
guill gotten gods  
to the vaine of  
Aspes, which fer-  
pent is most dan-  
gerous: noting  
that Iob at cer-  
taines were not  
truly come by,

h Though God gae  
to all other abun-  
dances of his bless-  
ings, yet hee shall  
haue no part thereof.

i That is,  
these reuenges, &  
spoyles of the poore  
shall enioy their  
thefts but for a  
time: for after  
God will take it  
from them, and  
cause them to  
make restitu-  
tion, that is to  
be an exchange.

k Hee shall leaue  
nothing to his  
posterity. l The  
wicked shall  
neuer be in rest:  
for one wicked  
man shall seek to  
destroy another.



m Some reade,  
vpon his flesh, al-  
luding to Job, whose  
flesh was smitten  
with a scab:  
n Some reade, of  
the quier.

o All feare and fo-  
row shall fight vpon  
him, when hee thin-  
keth to escape.

p That is, fire from  
heauen, or the fire  
of Gods wrath.

q Meaning, the  
children of the  
wicked shall flow  
away like rivers,  
and be dispersed  
in diuers places.  
r Thus God will  
plague the wicked.  
s Against God,  
thinking to excuse  
himself, and to es-  
cape Gods hand.

23 He shall be about to fill his bellie, but God shall send vpon him his fierce wrath, and shall cause to raine vpon him, when hee eateth his meat.

24 He shall see from the yron weapons, and the bow of Steele shall strike him through.

25 The arrow is drawn out, and cometh forth of the bodie, and shinerh of his gail, so feare cometh vpon him.

26 o All darkenesse shall be hid in the secret places: the fire that is not p blown shall deuoure him, and that which remaineth in his tabernacle, shall be destroyed.

27 The heauen shall declare his wickednesse, and the earth shall rise vp against him.

28 The 4 in crease of his house shall goe away: it shall flow away in the day of his wrath.

29 This is the portion of the wicked man from God, and the heritage that he shall haue of God, for his words.

### CHAP. XXII.

7 Job declareth how the prosperitie of the wicked maketh them proud. 25 In so much that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

**B** Vt Job answered, and said,  
2 Hare diligently my wordes, and this shall be in stead of your consolations.

3 Suffer mee that I may speake, and when I haue spoken, mocke on.

4 Doe I direct my talke to me? If it be so, how should not my spirit be troubled?

5 Marke mee, and be ashaied, and lay your hand vpon your mouth.

6 Euen when I remember, I am afraide, and feare taketh hold on my flesh.

7 Wherefore doe the wicked 4 liue, and waxe old, and grow in wealth?

8 Their seed is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke and calfeth, and sheepe not: their kow calueth, and genderh not her calfe.

11 They send forth their children like sheepe, and their sonnes dance.

12 They take the tabret and harpe, and reioyce in the found of the organs.

13 They spend their dayes in wealth, and suddenly 4 they goe downe to the graue.

14 They say also vnto God, Depart from vs: for we desire not the knowledge of thy wayes.

15 Who is the Almighty, that we should feare him? and what profit should we haue, if we should pray vnto him?

16 Lo, their wealth is not in their hand: therefore let the counsell of the wicked 4 be farre from mee,

17 How oft shall the candle of the wicked be put out, and their destruction come vpon them: he will diuide their liues in his wrath,

18 They shall be as stubble before the wind, and as chaffe that the storme carrieth away.

19 God will lay vp the sorow of the father for his children: when hee rewardeth him, hee shall know it.

20 k His eyes shall see his destruction, and hee shall know that his prosperitie was but vanitie, and that if they reason only by that which is seene by common experience, the wicked that hate God, are better dealt withall, then they that love him. h It is not their owne, but God only lendeth it vnto them. i God keepe me from their prosperitie. k When God recompenseth his wickednes, he shall know that his prosperitie was but vanitie.

shall drinke of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shall any teach God knowledge, who iudgeth the highest things?

23 One 4 dieth in his full strength, being in all ease and prosperitie.

24 His breasts are full of milke, and his bones run full of marrow.

25 And another 4 dieth in the bitterness of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in the dust, and the wormes shall couer them.

27 Behold, I know your thoughts, and the enterprises wherewith ye doe me wrong.

28 For ye say, Where is the princes P house? and where is the tabernacle of the wicked dwelling?

29 May ye not aske them that goe by the way? and ye cannot denie their signes.

30 But the wicked is kept vnto the day of destruction, and they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall reward him for that he hath done?

32 Yet shall he be brought to the graue, and remaine in the heape.

33 The flintie valley shall be sweet vnto him, and euery man shall draw after him, as before him there were innumerable.

34 How then comfort ye me in vaine, seeing in your answere there remaine but lies?

reprooue him in this world, yet death is a token that hee will bring him into an account. t He shall be glad to lie in a flintie pit, which before could not be content with a royall palace. v Saying, that the iust in this world haue prosperitie, and the wicked adueritie.

### CHAP. XXIII.

a Eliphaz affirmeth that Job is punished for his sinnes. b He accuseth him of vnmmercifulnesse. 23 And that hee denied Gods providence. 25 He exhorteth to repentance.

**T**hen Eliphaz the Temanite answered, and said,

2 May a man be a profitable vnto God, as he that is wise may be profitable to himselfe?

3 Is it any thing vnto the Almighty, that thou art righteous? or is it profitable so him, that thou makest thy wayes vpright?

4 Is it for feare 4 of thee that hee will accuse the error goe with thee into iudgement?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou hast taken the c pledge from thy brother for nought, and spoiled the clothes of the naked.

7 To such as were weary thou hast not giuen water to drinke, and hast withdrawn bread from the hungry.

8 But the mighty man 4 had the earth, and hee that was in authoritie, dwelt in it.

9 Thou hast cast out widows emptic, and the armes of the fatherlesse were broken.

10 Therefore shames are round about thee, and feare shall suddenly trouble thee.

11 Or darkenesse that thou shouldst not see, and abundance of waters shall couer thee.

12 Is not God on 4 his in the heauen? and behold the height of the 4 Barres how high they ate.

13 But thou sayest, How should God know? can hee iudge through the darke cloud?

h That so much the more by that excellent worke thou mayest feare God, and reuerence him. i He reprooueth Job, as though hee denied Gods providence, and that hee could not see the things that were done in this world.

l Who tenderh to the wicked prosperitie, and punisheth the godly.

m Meaning, the wicked.

n To wit, the godly.

o As concerning their bodies: and this hee speaketh according to the common iudgement.

p That they called Iobs house in derision, concluding that it was destroyed, because hee was wicked.

q Which through long mourning had long experience and tokens thereof, to wit, that the wicked doe prosper,

and the godly liue in affliction.

r Though the wicked flourish here, yet God will punish him in the last day.

s Though men doe flatter him, and note daie

after daie, yet hee shall be brought into an account.

t He shall be glad to lie in a flintie pit, which before could not be content with a royall palace.

v Saying, that the iust in this world haue prosperitie, and the wicked adueritie.

w As though men were iust, yet God could haue no pleasure in this but in iustice: and therefore when hee punisheth him, hee hath no regard to his iustice, but to his sinne.

x Chap. 35. 7.

y Least thou shouldst reprooue or butt him.

z Thou hast bene cruell and without charity, and wouldst doe nothing for the poore, but to thine owne advantage.

a When thou wast in power & authority, thou didst not iustice but wronge.

b Thou hast not onely not shewen pity, but oppressed him.

c That is, manifest afflictions.

d He accuseth Job of impiety and contemp of God, as though hee would say, If thou passe not for me, yet consider the height of Gods majesty.

e As though hee would say, If thou passe not for me, yet consider the height of Gods majesty.

f As though hee would say, If thou passe not for me, yet consider the height of Gods majesty.

g As though hee would say, If thou passe not for me, yet consider the height of Gods majesty.

h As though hee would say, If thou passe not for me, yet consider the height of Gods majesty.

i As though hee would say, If thou passe not for me, yet consider the height of Gods majesty.

k As though hee would say, If thou passe not for me, yet consider the height of Gods majesty.

l As though hee would say, If thou passe not for me, yet consider the height of Gods majesty.

m As though hee would say, If thou passe not for me, yet consider the height of Gods majesty.

n As though hee would say, If thou passe not for me, yet consider the height of Gods majesty.

o As though hee would say, If thou passe not for me, yet consider the height of Gods majesty.

p As though hee would say, If thou passe not for me, yet consider the height of Gods majesty.

14 The cloudes hide him that he cannot see, and he walketh in the circle of heauen.

15 Haft thou marked the way of the world, & wherein wicked men haue walked?

16 Which were I cut downe before the time, whose foundation was as a river, that overflowed.

17 Which said vnto God, D. part from vs, and asked what the Almighty could doe for them.

18 Yet hee m<sup>o</sup> filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shall see them, and shall reioyce, and the innocent shall laugh them to scorn.

20 Surely, our substance is hid: but the fire hath deuoured the remnant of it them.

21 Therefore acquaint thy selfe, I pray thee, with him, and make peace: thereby thou shalt haue prosperity.

22 Re-uel, pray thee, the law of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou shalt be built vp: and thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay vp gold for dust, and the gold of Op. it, as the flit. s. the rivers

25 Yea, the Almighty shall be thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then delight in the Almighty, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he shall heare thee, & thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee; and the thing shall thinne vpon thy wayes.

29 When others are cast downe, when shalt thou say, I am lifted vp: and God shall saue the humble person.

30 The innocent shall deliuer the x. yland. & it shall be preferred by the purenesse of thine hands.

#### CHAP. XXIII.

1 Job affirmed that he hath knoweth and foretold the power and extent of the Iudges, 10. And that he is not punished only for his finnes.

2 Job answered, and said,

3 Though my talke be this day in a bitterness, and my pique greater then my groning,

4 I would God yet I knew how to finde him, I would enter vnto his place.

5 I would pleade the cause before him, and fill my mouth with arguments.

6 I would knowe the works, that hee would answer me, and would vnderstand what he would say vnto me.

7 Would he plead against me with his great power? No, but he would put *the right* in me,

8 There the righteous might reason with him, so I should be deliuered for ever from my Iudges.

9 Behold, if I go to the East, he is not there: if to the West, yet I cannot perceiue him:

10 If to the North where hee worketh, yet I cannot see him: he will hide himselfe in the South and I cannot behold him.

10 But he knoweth my way, and tryeth mee, and I shall come forth like gold.

11 My foote hath followed his steps: his way hath I kept, and have not declined:

12 Neither haue I departed from the commandment of his lipps, and I haue esteemed the wordes of his mouth more then mine appointed food.

13 Yet he is in one minde, and who can he turne him? yea, he doeth what his mind desireth.

14 For he will performe that which is decreed of me, and many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For he hath loosened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in a darkness, yet he hath hid the darknesse from my face.

18 In many points man is not able to attaine to Gods iudgements. 1. That I should not be without feare. 2. He knoweth the cause of his feare, which is, that he being in trouble feeleth none end. neither yet knoweth the cause.

#### CHAP. XXIV.

1 Job described the wickednesse of man, and sheweth what curse belongeth to the wicked. 2. How all things are governed of Gods providence. 17. And the deploration of the wicked.

2 Now should not the times a be hid from the Almighty, seeing that they which knowe him, feele not his dayes?

3 Some remove the land markes, that rob the flocks and feed thereof.

4 They lead away the asse of the fatherlesse, and take away the widowes ox to pledge.

5 They make the poore to turne out of the way, so that the poore of the earth hide themselves together.

6 Behold, others as wilde asses in the wilderness, goe forth to their businesse, and rise early for a pray: the wilderness gneeth him and his children food.

7 They reape his prouision in the field, but they gati at the late vintage of the wicked.

8 They cause the naked to lodge without garment, and without couering in the cold.

9 They are wet with the shewes of the mountaines, and they embrace the rocks for want of a couering.

10 They plucke the fatherlesse from the breast, and take the pledge of the poore.

11 They cause him to goe naked without clothing, and take the gleaming from the hungry.

12 They that make oyle betweene their walles, and tread their winepresses, suffer thirst.

13 Men crie out of the city, and the foules of the thing crie out: yet God doeth not charge them with folly.

14 These are they that abhorre the plight: they know not the wayes thereof, nor continue in the paths thereof.

15 The murderer sleeth early, and killeth the poore and the needy: and in the night he is as a thief.

16 The eye also of the adulterer waiteth for the twilight, and I faith, None eye shall see me, and disfigureth his face.

17 They digge through houses in the darke, which they marked for themselves in the day:

which are appointed for that purpose: meaning, that those that labour for the wicked, are pined for hunger. For the great oppression, and extortion. 18 Cry out as all for vengeance. 19 God doeth not condeme the wicked, but suffereth to passe over it by his long silence. 20 That is, Gods word, because they are reprobated thereby. 21 By the speciall cruelties and the licence they receiue, he would proue that God punisheth not the wicked, and to reward the just.



they know not the light.

17 But the morning is euen to them as the shadow of death : if one know them, they are in the terrours of the shadow of death.

18 He is swift vpon the waters : their portion shall be curfed in the earth: he will not behold the way of the vineyards.

19 As the drie ground and heate confume the show waters, so shall the graue the sinners.

20 The pitfall man shall forget him : the worrne shall feele his sweetnesse : hee shall be more remembered, and the wicked shall be broken like a tree.

21 He doth euill intreat the barren that doth not beare, neither doth he good to the widow.

22 He draweth also the y mighty by his power, and when he riseth vp none is lure of life.

23 Though men giue him assurance to be in safety, yet his eyes are vpon their wayes.

24 They are exalted for a litle, but they are gone, and are brought low as all others : they are destroyed, and cut off as the toppes of an eare of corne.

25 But if it be not so, where is hee or who will proue me a liar, and make my words of no value?

¶ Hee declareth that after that the wicked haue destroyed the weak, they will doe like to the stronger, and therefore are truly punished by Gods iudgements.

z That is, that contrarie to your reasoning no man can giue perit reason of Gods iudgements, let me be reuenged.

#### CHAP. XXV.

*Bildad vponeth that no man is cleane nor without sinne before God*

¶ Then answered Bildad the Shuhite, and said, 2 A Power and feare is with him, that maketh peace in his high places.

3 Is there any number in his armies? and vpon whom shall not his light arise?

4 And how may a man be iustified with God? or how can he be cleane that is borne of woman?

5 Behold, he will giue no ligot to the Moone, and the Starres are violence in his sight.

6 How much more man, a worrne, euen the sonne of man, which is but a worrne?

¶ How much more man, the Moone and Starres cannot haue that light which is giuen them, much lesse can man haue any excellencie but of God.

#### CHAP. XXVI.

*Iob sheweth that man cannot helpe God, and proueth it by his miracles.*

¶ But Iob answered, and said,

2 A Whom helpest thou? him that hath no power? I sauek thou? arme that hath no strength?

3 Whom counselest thou? him that hath no wisdom? thou shewest right well as the thing is.

4 To whom doest thou declare these words? or whose spirit cometh out of thee?

5 The dead things are formed vnder the waters, and neere vnto them.

6 The graue is naked before him, and there is no couering for destruction.

7 He stretcheth out the North ouer the emptye place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his clouds, &c the cloud is not broken vnder them.

9 Hee holdeth backe the face of his throne,

¶ There is nothing hid in the bottome of the earth but hee seeth it. ¶ Meaning, the graue whereunto things pascine. ¶ Hee causeth the whole heauen to turne about the North pole.

and spreadeth his cloud vpon it.

10 He hath fet bounds about the waters, vnill the day and night come to an end.

11 The pillars of heauen tremble and quake at his reproc.

12 The sea is calme by his power, and by his vnderstanding he smiteth the pride thereof.

13 His Spirit hath ganished the heauens, and his hand hath formed the crooked serpent.

14 Lo, these are part of his wayes: But how litle a portion heare wee of him? and who can vnderstand his fearefull power?

¶ Of that fashioned like a serpent, because of the crookednesse of things, which we see dayly with our eyes, declare his great power and providence, how much more would they appeare, if we were to comprehend all his works?

#### CHAP. XXVII.

3 The confidence and perphesie of Iob. 31 The reward of the wicked and of the tyrants.

¶ Moreouer Iob proceeded and continued his parablaying,

2 The liuing God hath taken away my iudgement: for the Almi hie hath put my soule in biuermelle.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrils,

4 My lips surely shall speake no wickednesse, and my tongue shall vter no deceit.

5 God forbid, that I should iustifie you: vnill I die, I will neuer take away mine innocencie from my selfe.

6 I will keepe my righteoufnesse, and will not forsake it: mine heart shall not reprocue mee of my deines.

7 Mine enemie shall be as the wicked, and he that riseth against me, as the vnrighteous.

8 For what hope hath the hypocrite when hee hath heaped vp riches, if God take away his soule?

9 Will God heare his crie, when trouble cometh vpon him?

10 Will hee set his delight on the Almightie? will he call vpon God at all times?

11 I will teach you what is in the hand of God, and I will not concale that which is with the Aluightie.

12 Behold, all yee your felices haue scene it: why then doe you thus vanill in vanitie?

13 This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almightie.

14 If his children be in great number, the sword shall deliuey them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widows I shall not weep.

16 Though hee should heape vp silver as the dust, and prepare raiment as the clay.

17 He may prepare it, but the iust shall put it on, and the innocent shall diuide the silver.

18 Hee buildeth his house as the moth, and as a lodge that the watchman maketh.

19 When the rich man sleepe, he shall not be gathered to his fathers: they opened their eyes, and he was gone.

20 Terrors shall take him as waters, and a tempest shall carie him away by night.

21 The East wind shall take him way, and he shall depart: & it shall hurle him out of his place.

22 And God shall cast vpon him and not spare, though he would faine see out of his hand.

b That is, he is bideth the heauen to be called his throne.

c So long as this world endureth.

d North: heauen hath pillars to vphold it, but hee feareth vpon a similitude, as though he would lay.

e The heauen is selfe: it cannot be said to abide his region.

f Which is a figure of the life of the wicked.

g The reward of the wicked and of the tyrants.

h He hath so fore afflicted me, that I cannot iudge of mine own righteoufnesse, for they iudge only by outward signes.

i How often I haue iudged of mee, yet will I not speake contrary to that which I haue said, and so do wickedly in berraying the truth.

k Which condemne me as a wicked man, because the hand of God is vpon me.

l I will not con- fesse that God doth thus punish me for my finnes.

m Of my life path. ¶ That advantage hath the diuill to gaine neuer so much, seeing hee shall lole his owne leule?

n That is, what God hath done to himselfe and whereof hee is giueth not the knowledge to all.

o That is, these leuall iudgements of God, and yet hee do not vnderstand them.

p Why maintaines yea then this error?

q That will God order the wicked, and punish him euen vnto his posteritie.

r Which breedeth in another such possession or gainement, but is loose shew out.

s As I haue shewed, that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

23 Every man shall clap their hands at him, and hille at him out of their place.

## CHAP. XXVIII.

Job sheweth that the wifedome of God is unsearchable.

**T**He siluer surely hath his vaine, <sup>a</sup> and the gold his place, <sup>b</sup> where they take it.

2 Yron is taken out of the duff, and brasse is molten out of the stone.

3 God putteth an ende to darkenesse, <sup>b</sup> and hee trieth the perfection of all things: hee setteth a bond of darkenesse, and of the shadow of death.

4 The flood breaketh out againſt the inhabitant, and the waters <sup>d</sup> for gotten of the foote, being higher then man, are gone away.

5 Out of the ſame earth cometh <sup>e</sup> bread, and vnder it, as it were fire is turned vp.

6 The ſtones thereof are a place <sup>f</sup> of Saphirs, and the duff of it is gold.

7 There is a path which no fowle hath knownen, neither hath the kites eye ſeene it.

8 The Lions whelps haue not walked it, nor the Lion paſſed thereby.

9 He putteth his hand vpon the <sup>g</sup> rocks, and overthroweth the mountaines by the rootes.

10 He breaketh riuers in the rocks, and his eye ſeeth euerie precious thing.

11 Hee bindeth the floods, that they doe not overflow, and the thing that is hid, bringeth hee to light.

12 But where is wifedome found? <sup>b</sup> and where is the place of vnderſtanding?

13 Man knoweth not <sup>c</sup> the price thereof: for it is not found in the land of the liuing.

14 The depth ſaith, It is not in me: the Sea alſo ſaith, It is not with mee.

15 <sup>k</sup> Gold ſhall not be giuen for it, neither ſhall ſiluer be weighed for the price thereof.

16 It ſhall not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the ſaphir.

17 The gold nor the cryſtall ſhall be equall vnto it, nor the exchange ſhall be for plate of fine golde.

18 No mention ſhall be made of corall, nor of the <sup>l</sup> gabſin: for wifedome is more precious then pearls.

19 The Topaz of Ethiopia ſhall not be equall vnto it, neither ſhall it be valued with the wedge of pure gold.

20 Whence then cometh wifedome, and where is the place of vnderſtanding?

21 Seeing it is hid from the eyes of all liuing, and is hid from the <sup>m</sup> fowles of the heauen.

22 Deſtruction and death ſay, We haue heard the ſame thereof with our eares.

23 But God vnderſtandeth <sup>n</sup> the way thereof, and he knoweth the place thereof.

24 For hee beholdeth the ends of the world, and ſeeeth all that is vnder heauen.

25 To make the weight of the windes, and to weigh the waters by meature.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did hee ſee it, and counted it: he prepared it, and alſo conſidered it.

28 And vnto man he ſaid, Behold <sup>\*</sup> the <sup>o</sup> ſeare of the Lord is wifedome, and to depart from evil is vnderſtanding.

## CHAP. XXIX.

1 Job complaineth of the preſence of the time paſt, 7, at his authority, 22 Juſtice and equitie.

**S**O Job proceeded, and continued his parable ſaying,

2 Oh that I were as <sup>†</sup> in times paſt, when God preferred me!

3 When his <sup>†</sup> light ſhined vpon mine head: and when by <sup>†</sup> his light I walked thorow the darkeneſſe.

4 As I was in the dayes of my youth: when <sup>†</sup> Gods providence was vpon my tabernacle:

5 When the Almighty was yet with me, and my children round about me:

6 When I waſhed my pathes <sup>†</sup> with butter, and when the rocke powred mee out riuers of oyle:

7 When I went out to the gate, <sup>†</sup> euen to the iudgement ſeate, and when I cauſed them to prepare my ſeat in the ſtreets.

8 The yong men ſawe mee, and <sup>†</sup> hid themſelues, and the aged aroſe, and ſtood vp.

9 The princes ſtayed talke, and layd their hand on their mouth.

10 The voyce of princes was hidde, and their tongue cleaued to the rooſe of their mouth.

11 And when the <sup>†</sup> eare heard mee, it bleſſed mee, <sup>†</sup> and when the eye ſaw me, it gaue witneſſe to <sup>†</sup> mee.

12 For I deliuered the <sup>†</sup> poore that cried, and the fatherleſſe, and him that had none to helpe him.

13 <sup>†</sup> The bleſſing of him that was readie to perith, came vpon me, and I cauſed the widowes heart to reioyce.

14 I put <sup>†</sup> on iuſtice, and it couered mee: my iudgement was as a robe, and a crowne,

15 I was the eyes to the blinde, and I was the ſeete to the lame.

16 I was a father vnto the poore, and when I knew not the cauſe, I fought it out diligently.

17 I brake alſo the iawes of the vniuſiteous man, and plucked the pray out of his teeth.

18 Then I ſayd, I ſhall die in my <sup>†</sup> neſt, and I ſhall multiply my dayes as the ſand.

19 For my roote is <sup>†</sup> ſpred out by the water, and the dew ſhall liue vpon my branch.

20 My glory ſhall renew toward me, and my bowe ſhall be reſtored in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counſell.

22 After my wordes they replied nor, and my talke <sup>†</sup> dropped vpon them.

23 And they waited for mee, as for the raine, and they opened their mouth <sup>†</sup> as for the latter raine.

24 If I laughed on them, they beleeued it not: neither did they cauſe the light of my countenance to fall.

25 I appointed out <sup>†</sup> their way, and did ſit as a chiefe, and dwelt as a King in the armie, and like him that comforteth the mourner.

## CHAP. XXX.

1 Job complaineth that he is continued of the moſt contemptible, 11, 22 becauſe of his aduerſity and affliction, 23 Death is the houſe of a ſhep.

**B**etwixt they that are yonger then I, <sup>†</sup> mocked me: yea, they whole fathers I haue reſuſed to ſet with the <sup>†</sup> dogges of my flockes,

<sup>†</sup> Ebr. mineſt before.

<sup>†</sup> When I felt his fauour.

<sup>†</sup> I was free from affliction.

<sup>†</sup> That is, ſeemed by euident tokens to be more preſent with me.

<sup>†</sup> By theſe ſimilitudes he declareth the great proſperity that hee was in, to ſhew he had none occasion to be ſuch a ſinner as they accuſed him.

<sup>†</sup> Bei a ſhamed of their phariſee and afraid of my prauine.

<sup>†</sup> Acknowledging my wifedome.

<sup>†</sup> All that heard me, praifed me.

<sup>†</sup> Teſtifying, that I did good to ſuch.

<sup>†</sup> Becauſe his aduerſaries did ſo much charge him with wickedneſſe, he is compelled to render account of his life.

<sup>†</sup> That is, I did ſuccour him when he was in diſtreſſe, ſo he had cauſe to praife me.

<sup>†</sup> I delighted to doe iuſtice, as others did to ſwear coſtly apparell.

<sup>†</sup> That is, at home in my bed without all trouble and vagabondie.

<sup>†</sup> My felicity doth increaſe.

<sup>†</sup> That is, was pleaſed vnto them.

<sup>†</sup> At the diſcre ground ſiteth for the raine.

<sup>†</sup> That is, they thought it not to be a lie, or they thought not that I would condeſcend vnto them.

<sup>†</sup> They were ſo ſatisfied and ſoſſed me and cauſe me to be ſorry.

<sup>†</sup> I had them at commandement.

<sup>†</sup> That is, mine eſtate is changed, and where be- fore the ancient

<sup>†</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>†</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>†</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>†</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>†</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>†</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>†</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>†</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>†</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>†</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>†</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>†</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>†</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>†</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>a</sup> His purpoſe is, to declare that man may attaine in this world to diuers ſecrets of nature, but man is not able to comprehend the wifedome of God.

<sup>b</sup> There is nothing but it is compaſſed within certain limits, and hath an end, but Gods wifedome.

<sup>c</sup> Meaning him chat dwellleth there-y.

<sup>d</sup> Which a man cannot wade thoro.

<sup>e</sup> That is, corne, and vnderneath is brimſton, or coale, which eaſily conſumeth fire.

<sup>f</sup> He ſhould be to the mines and ſecrets of nature, which are vnder the earth, whereto neither foules nor beaſts can enter.

<sup>g</sup> After that hee had declared the wifedome of God in the ſecrets of nature, he deſcribeth his power.

<sup>h</sup> Though Gods power and wifedome may be vnderſtood in earthly things, yet his heavenly wifedome cannot be attained vnto.

<sup>i</sup> It is too high a thing for man to attaine vnto in this world.

<sup>k</sup> It can neither be bought for gold nor precious ſtones, but is onely the gift of God.

<sup>l</sup> Which is thought to be a kind of precious ſtone.

<sup>m</sup> Meaning, that there is no natural reaſon, whereby man might attaine to the heavenly wifedome: which be meaneth by the foules that flye.

<sup>n</sup> He meaneth God, as the author of this wifedome, and the giuer thereof.

<sup>o</sup> Prov. 1.7.

<sup>p</sup> He declareth that man hath ſo much of this heavenly wifedome, as he ſheweth by fearing God, and departing from euill.

<sup>q</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>r</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>s</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>t</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>u</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>v</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>w</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>x</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>y</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>z</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>aa</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>ab</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>ac</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>ad</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>ae</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>af</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>ag</sup> That is, miſe- rable is changed, and where be- fore the ancient

<sup>ah</sup> That is, miſe- rable is changed, and where be- fore the ancient



e That is, their fa-  
thers died for fa-  
mine before they  
came to age.  
|| Or, not eyes.  
d Iob the wea-  
th: that is, that  
he did him in his  
affliction, were like  
to their fathers,  
wicked, and lewd  
fellows, such as he  
here describeth.

2 For whereto should the strength of their  
hande haue serued mee, seeing age & perillith in  
them?

3 For pouerty and famine they were solitary,  
fleeing into the wildernes, which is darke, desolate  
and waste.

4 They cut vp || nettles by the bushes, and the  
juniper roots was their meat.

5 They were & chafed forth from among men:  
they shouted at them, as at a thiefe.

6 Therefore they dwelt in the clefts of stiers,  
in the holes of the earth and rocks.

7 They roared among the bushes, and vnder  
the thistles they gathered themselves.

8 They were the children of fooles, and the  
children of villaines, which were more vile then  
the earth.

9 And now am I their e song, and I am their  
talke.

10 They abhorre me, and flee farre from mee,  
and spare not to spit in my face.

11 Because that God hath loosed my f cord  
and humbled mee, & they haue loosed the bridle  
before me.

12 The youth rise vp at my right hand: they  
haue pushed my feete, and haue troode on mee as on  
the path of his destruction.

13 They haue destroyed my paths: they tooke  
pleasure at my calamity, they had no i helpe.

14 They came as a great breach of waters, and  
vnder this calamity they come on heaps.

15 Feare is turned vpon me, and they pursue  
my soule as the wind, and mine health passeth  
away as a cloud.

16 Therefore my soule is now 1 powred out  
vpon me, and the dayes of affliction haue taken  
hold on me.

17 m I pearce my bones in the night, and  
my sinewes take no rest.

18 For the great vehemencie is my garments  
changed, which compasseth me about, as the col-  
lar of my coat.

19 n Hee hath cast me into the mire, and I am  
become like ashes and dust.

20 When I cry vnto thee, thou dost not heare  
me, neither regardst me, when I stand vp.

21 Thou trustest thy selfe o cruelly against me,  
and art enemy vnto me with the strength of thine  
hand.

22 Thou takest me vp and causest mee to ride  
vpon the P winde, and makest my || strength to  
faile.

23 Surely I know that thou wilt bring mee  
to death, and to the house appointed for all the  
liuing.

24 Doubtes none can stretch his hand 9 vnto  
the graue, though they cry in his destruction.

25 Did not I weep with him that was in  
trouble? was not my soule in heavinesse for the  
poore?

26 Yet when I looked for good, i will came  
vnto me: and when I waited for light, then came  
darkenesse.

27 My bowels did boyle without rest: for the  
dayes of a Rickon are come vpon thee.

28 I went mourning without sunne; I stood  
vp in the Congregation and cried.

29 I am a brother to the v Dragons, and a  
companion to the Othriches.

30 My skin is blacke vpon me, and my bones  
are burnt with x heat.

31 Therefore mine hatpe is turned to mour-  
ning, and mine organs into the voyce of them  
that weep.

## CHAP. XXXI.

1 Iob reciteh the innocency of his liuing, and number of  
his vertues, which declareth what ought to be the life  
of the faithfull.

1 Made a covenant with mine a eyes: why then  
should I thinke on b a maid?

2 For what portion should I haue of God  
from above? and what inheritance of the almighti-  
ty from on high?

3 Is not destruction to the wicked, and strange  
punishment to the workers of iniquity?

4 Doeth not he behold my wayes, and tell all  
my steps?

5 If I haue walked in vanitie, or if my foote  
hath made haste to deceipt?

6 Let God weigh me in the iust balance, and  
he shall know my d vprightnesse.

7 If my step hath turned out of the way, or  
mine heart hath walked after mine eye, or if any  
blot hath cleaued to mine hands,

8 Let me low, and let another e eate: yea, let  
my plants be rooted out.

9 If mine heart hath bene deceived by a wo-  
man, or if I haue laide waste at the doore of my  
neighbour,

10 Let my wife grind vnto another man, and  
let other men bow downe vpon her.

11 For this is a wickednes, and iniquity to be  
condemned.

12 Yea, this is a fire that shall denoure b to de-  
struction, & which shall root out all my increase.

13 If I did conteme the iudgement of my ser-  
uant, and of my maide, when they i did contend  
with me,

14 What then shall I do when b God standeth  
vp? and when he shall visit me, what shall I answer?

15 He that hath made me in the wombe, hath  
he not made i him? hath not he alone fashioned  
vs in the wombe?

16 If I restrained the poore of their desire, or  
hau: caused the eyes of the widow m to faile,

17 Or haue eaten my morsels alone, & the fa-  
therlesse hath not eaten thereof.

18 (For from my youth hath hee grown vp  
with me: as with a father, and from my mothers  
wombe haue I bene a guide vnto her.)

19 If I haue seene any perish for want of cloa-  
thing, or any poore without covering.

20 If his loynes haue not benefited me, because  
he was warmed with the fleece of my sheepe,

21 If I haue lift e vp my hand against the fa-  
therlesse, when I saw that I might helpe him in the  
gate,

22 Let mine p arme fall from my shoulder, and  
mine arme be broken from the bone.

23 For Gods punishment was a fearefull vnto  
me, and I could not be deliuered from his High-  
nesse.

24 If I made golde mine hope, or haue laid to  
the wedge of gold, thou art my confidence,

25 If I reioyced because my substance was  
great, or because mine hand had gotten much,

26 If I did behold the sunne, when it shined,  
or the moone walking in her brightness,

27 If mine heart did flatter me in secret, or if  
my mouth did kisse t mine f hand.

28 (This also had bene an iniquity to be con-  
demned: for I had denied the God: above.)

29 If I reioyced at his destruction that hated

e They make songs  
of iune, and mocke  
at my misery.  
f God hath taken  
from me the force,  
credit, and authority  
wherewith I kept  
them in subiection.  
g He said that the  
young men when  
they saw him, bid  
themselves, as chap  
30 3 And now in  
his misery they  
were i m ject  
and iusticious.  
h That is, they  
sought by all  
means how they  
might destroy me.  
i They need come  
to helpe them.  
k By my calamity  
they tooke an occa-  
sion against me.  
l My life faileth  
me, and I am as  
halfe dead.  
m Meaning sorrow  
in That is, God  
hath brought me  
into contempt.  
n He speaketh out  
thus to accuse  
God, b ynd de-  
clare the vhe-  
mencie of his af-  
fliction, whereby  
he was carried be-  
hind himselfe.  
p He compareth  
his affliction to a  
tempest or vnhle-  
wind.  
|| Or, wisdom,  
or law.

q None can deli-  
uer me thence,  
though they la-  
ment at my death.  
r In stead of com-  
forting they mocke  
ed at me.  
s Not delighting  
in any worldly  
thing, & not so  
much as to be vfe-  
of the sunne.  
t Lamenting them  
that were in affli-  
ction, and mouing  
others to pity them.  
u I am like the  
wild beastes that  
desire might liu-  
itary places.  
x With the beas-  
of affliction.

a I kept mine eyes  
from small vanities  
b I would not  
God then haue pu-  
nished me?  
c Iob declareth  
that because of  
God was a idle  
to stay him from  
all wickednes,  
d He saith  
whereas his vpr-  
rightnesse declareth,  
that is, inasmuch  
as he was blameles  
before men, and hee  
did not againe the  
second Table.  
e That is, hee ac-  
complished the lust  
of mine eyes.  
f According to the  
curse of iacob, he  
Deut. 23. 33.  
g Let her be made  
a slave.  
h He sheweth that  
albeit man neglect  
the punishment of  
adultery, yet the  
wrath of God will  
never cease till  
such be destroyed.  
i When they  
thought them-  
selves euill increas-  
ed by me.  
j If I had oppress-  
ed others, how then  
I haue escaped  
Gods iudgement?  
k Hee was moued  
to these pity vnto  
others, because  
they were Gods  
creatures as hee  
was.  
l By long waiting  
for her request.  
m Hee moued  
the fatherlesse,  
and maintained  
the widowes eagle.  
n To oppress him  
and to doe him  
iniury.  
o Let me rot in  
pieces.  
p I refused not  
to reme for  
fear of men, but  
because I feared  
God.  
q If I was proud  
of my worldly  
profit and fe-  
licity, which is  
meant by the  
singing of the  
moone.  
r If mine owne  
desire deli-  
ghed me.  
s By putting con-  
fidence in any  
thing but in  
him alone.

<sup>1</sup> My ferous  
moted me to be  
reueged of mine  
enemie, yet did I  
neuer with him  
hurt.

<sup>2</sup> And so  
confessed it freely:  
yet why it is euident  
that he iustified  
himselfe be-  
fore me, and not  
before God.

<sup>3</sup> That is, I reue-  
nyed the most  
iustke and con-  
demned, and was  
afraid to offend  
them.

<sup>4</sup> I iustified them  
as I speake euill of  
me, and went not  
out of my house  
so to reuege it.

<sup>5</sup> This is a suffici-  
ent token of my  
righteousnesse,  
that God is my  
witness and will  
iustifie my cause.

<sup>6</sup> Should out this  
booke of his ac-  
cusations be a  
praise and com-  
mendation to me?

<sup>7</sup> I will make him  
account of all my  
life, without feare.

<sup>8</sup> As though I  
had withholde  
their wages that  
laboured in it.

<sup>9</sup> Meaning, that he  
was no biber nor  
egotist.

<sup>10</sup> That is, the talke  
which he had with  
his three friends.

<sup>11</sup> As though I  
had withholde  
their wages that  
laboured in it.

<sup>12</sup> Meaning, that he  
was no biber nor  
egotist.

<sup>13</sup> That is, the talke  
which he had with  
his three friends.

<sup>14</sup> As though I  
had withholde  
their wages that  
laboured in it.

<sup>15</sup> Meaning, that he  
was no biber nor  
egotist.

<sup>16</sup> That is, the talke  
which he had with  
his three friends.

<sup>17</sup> As though I  
had withholde  
their wages that  
laboured in it.

<sup>18</sup> Meaning, that he  
was no biber nor  
egotist.

<sup>19</sup> That is, the talke  
which he had with  
his three friends.

<sup>20</sup> As though I  
had withholde  
their wages that  
laboured in it.

<sup>21</sup> Meaning, that he  
was no biber nor  
egotist.

<sup>22</sup> That is, the talke  
which he had with  
his three friends.

<sup>23</sup> As though I  
had withholde  
their wages that  
laboured in it.

<sup>24</sup> Meaning, that he  
was no biber nor  
egotist.

<sup>25</sup> That is, the talke  
which he had with  
his three friends.

<sup>26</sup> As though I  
had withholde  
their wages that  
laboured in it.

<sup>27</sup> Meaning, that he  
was no biber nor  
egotist.

<sup>28</sup> That is, the talke  
which he had with  
his three friends.

me, or was moued to *me* when euill came vpon him.

30 Neither haue I suffered my mouth to sinne,  
by withling a curse vnto my soule.

31 Did not the men of my Tabernacle say,  
Who shall giue vs of his flesh; wee cannot be  
satisfied.

32 The stranger did not lodge in the streete,  
but I opened my doores vnto him, that went by  
the way.

33 If I haue hid \* my sinnes, as Adam, concea-  
ling mine iniquitie in my bedchamber,

34 Though I could haue made afraid a great  
multitude, yet the most contemptible of the fa-  
milies did I feare me: I kept \* silence, and went  
not out of the doore.

35 On that I had some to heare me: beholde  
my signe that the Al mightie will witness: for me  
though mine aduersarie should write a booke  
against me.

36 Would not I take it vpon my shoulder, and  
binde it as a crowne vnto me?

37 I will tell him the number of my goings,  
and goe vnto him as to a prince.

38 If my land \* cry against mee, or the fur-  
rowes thereof complaine together.

39 If I haue eaten the fruits thereof without  
siluer: or, if I haue grieved the soules of the ma-  
sters thereof,

40 Let thistles grow in stead of wheate, and  
cockle in the stead of barley.

# THE WORDS OF IOB ARE ENDED.

## CHAP. XXXII.

2 Elihu reuereheth them of folly, 3 Age maketh not a  
man wise, but the spirit of God.

SO these three men ceased to answer Iob, be-  
cause he \* testified himselfe iust.

2 Then the wrath of Elihu the sonne of Ba-  
rachel the \* Buzite, of the family of \* Ram, was  
kindled: his wrath, I say, was kindled against Iob,  
because he iustified himselfe \* more then God.

3 Also his anger was kindled against his  
three friends, because they could not finde an  
answer, and yet condemned Iob.

4 (Now Elihu had waite till Iob had spoken  
for they were more ancient in yeeres then he.)

5 So when Elihu saw, that there was none  
anwere in the mouth of the three men, his wrath  
was kindled.

6 Therefore Elihu the sonne of Barachel, the  
Buzite answered and saide, I am young in yeeres,  
and ye are ancient: therefore I doubted, and was  
afraid to shew you mine opinion.

7 For I said, The dayes \* shall speake, and the  
multitude of yeeres shall teach wisedome.

8 Surely there is a spirit in man, \* but the  
inspiration of the Almighty giueth vnderstand-  
ing.

9 Great men are not alway wise, neither doe  
the aged alway vnderstand iudgement.

10 Therefore I say, Heare me: And I will shewe  
also mine opinion.

11 Behold, I did waite vpon your words, and  
hearkened vnto your knowledge: whiles you  
sought out \* reasons.

12 Yea, when I had considered you, loe, there

was none of you that reprooued Iob, nor answered  
his words:

13 Least ye should say, We haue found wisedo-  
me: for God hath cast him downe, and no  
man.

14 Yet hath I he not directed his words to me,  
neither will I answer \* him by your words.

15 Then they fearing, answered no more, but  
left off their talke.

16 When I had waited (for they spake not,  
but stood still and answered no more.)

17 Then answered I in my turne, and I shewed  
mine opinion.

18 For I am full of \* matter, and the spirit with-  
in me compelleth me.

19 Behold, my belly is as the wine, which hath  
no vent, and like the new bottels that brast.

20 Therefore will I speake, that I may take  
breath: I will open my lips, and will answere.

21 I will not now accept the person of man,  
neither will I giue titles to man.

22 For I may not giue \* titles, least my Maker  
should take me away suddenly.

## CHAP. XXXIII.

5 Elihu accuseth Iob of ignorance. 14 He sheweth that  
God hath diuers meanes to instruct man, and to draw  
him from sinne. 19-20 Hee afflicteth man, and suddenly  
deliuereth him. 26 Man bring deliuered giueth thanks  
to God.

W Herefore, Iob, I pray thee, heare my talke,  
and hearken vnto all my words.

2 Behold now, I haue opened my mouth: my  
tongue hath spoken in my mouth.

3 My wordes are in the vprightnesse of mine  
heart, and my lips shall speake pure knowledge.

4 The \* Spirit of God hath made me, and the  
breath of the Almighty hath giuen me life.

5 If thou canst giue me answere, prepare thy  
selfe and stand before me.

6 Behold, I am according to thy wish: in  
b Gods stead: I am also formed of clay.

7 Beholde, my terror shall not feare thee,  
neither shall mine hand \* be heauy vpon thee.

8 Doubtlesse thou hast spoken in mine eares,  
and I haue heard the voyce of thy words.

9 I am d cleane, without sinne: I am innocent,  
and there is none iniquitie in me.

10 Loe, he hath found occasions against mee,  
and counted me for his enemie.

11 Hee hath put my feete in the stocks, and  
looketh narrowly vnto all my pashs.

12 Behold, in this hath thou not done right: I  
will answere thee, that God is greater then man.

13 Why dost thou strue against him? for he  
doeth not a geue account of all his matters.

14 For God speaketh \* once or twise, and one  
seeth it not.

15 In dreames and visions of the night, when  
sleepe falleth vpon men, and they sleepe vpon  
their beds,

16 Then he openeth the eares of man, euens by  
their corrections, which he \* had sealed,

17 That he might cause man to turne away  
from his enterprise, and that hee might hilde the  
pride of man,

18 And keepe back his soule from the pit, and  
that his life should not passe by the sword.

19 He is also stricken with sorow vpon his bed,  
visions to teach vs the cruell of his iudgements, or els  
his anger. b That is, determined to send vpon them  
vnto and God sendeth afflictions: to brate doynne mans pride,  
and to turne from euill.

b And thus your  
sins, as though  
you had over-  
come him.

I To wit, Iob,  
h He is almost  
like the argu-  
ments, but with-  
out taunting and  
reproaching.

I I haue concei-  
ued in my mind  
great store of  
reasons.

I I will neither  
be reuerent to  
riches, credit, nor  
authoritie, but will  
speake me very  
truth.

I The Hebrew  
word signifies,  
as I haue said  
before, as to call a  
foe a wife man  
meaning, that he  
would not cloake  
the truth to flatter  
men.

a I confesse the  
power of God,  
and am one of his  
therefore thou  
oughtest to heare  
me

b Because Iob  
had wished to  
dispute his cause  
with God. c Chap  
16, 11. so that he  
might doe it with-  
out feare, Elihu  
saith, he will rea-  
son in Gods teare,  
whom hee doeth  
not to feare,  
because he is a man  
made of the same  
matter that he is.

c I will not han-  
dle thee so roughly  
as these others  
haue done.

d He repeateth  
Iob words, whereby  
he is protected  
by his innocencie  
in diuers places, but  
especially in the  
13, 16, and 30.

e The cause of his  
iudgements is  
not alwayes de-  
clared to man.

f Though God by  
sundry examples  
of his iudgemente  
speake vnto man,  
yet hee is not  
thereof not  
knowne: yea and  
though God  
should speake,  
yet hee is not vn-  
derstood.

g God, saith hee,  
for as often as  
mouely, either by  
afflictions, or by his  
grace.

h Hee heareth for  
his sake.



Is That is, his  
peaceful and mis-  
erable life.

1. To them that  
shall burne him.

m A man feare  
of God to declare  
his will.

n A singular  
man, and as one  
chosen out of a  
thousand, which

is able to declare  
the great mercies  
of God vnto fun-  
ners.

o And wherein  
man righteous-  
ly standeth, which  
is through the iustice  
of Iesus Christi  
and hee therein.

o Hee sheweth  
that it is a fore-  
token of Gods me-  
rcy toward sinners,  
when hee causeth  
his word to be  
preached vnto  
them.

p That is, the mi-  
nistry shall by the  
preaching of the  
word pronounce  
vnto him the for-  
giuenesse of his  
finnes.

q He shall seeke  
Gods fauour and  
grace, declaring  
hereto where  
sinners the true  
joy of the faithful,  
and that God will  
restitute him to  
his health of body,  
which is taken of his sinning.

r God will for-  
giue his finnes, and accept him as iust.

s That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

and the griefe of his bones is fore.

20 So that his life causeth him to abhorre  
bread, and his soule daintie meat.

21 His flesh faileth that it cannot be seene,  
and his bones which were not seene, clatter.

22 So his soule draweth to the graue, and his  
life to the buriers.

23 If there be a messenger with him, or an  
interpreter, one of a thousand to declare vnto  
man his righteousness.

24 Then will he haue mercy vpon him, and  
will say, Deliver him, that he go not downe into  
the pit: for I haue receiued a reconciliation.

25 Then shall his flesh be as fresh as a childes,  
and shall returne as in the dayes of his youth.

26 Hee shall pray vnto God, and he will be  
fauourable vnto him, and hee shall see his face  
with ioy: for he will render vnto man his righte-  
ousnesse.

27 Hee looketh vpon men, and if one say, I  
haue sinned, and persecuted righteousnes, and it  
did not profit me.

28 He will deliver his soule from going in-  
to the pit, and his life shall see the light.

29 Lo, all these things will God worke: a wife  
or the life with a man.

30 That hee may turne backe his soule from  
the pit, to be illuminate in the light of the living.

31 Marke well, O Iob, and heare mee: keepe  
silence and I will speake.

32 If there be y matter, answer me, and speake:  
for I desire to iustifie thee.

33 If thou halt not, heare mee: holde thy  
tongue, and I will teach thee wisdomes.

34 If thou halt not, heare mee: holde thy  
tongue, and I will teach thee wisdomes.

35 If thou halt not, heare mee: holde thy  
tongue, and I will teach thee wisdomes.

36 If thou halt not, heare mee: holde thy  
tongue, and I will teach thee wisdomes.

37 If thou halt not, heare mee: holde thy  
tongue, and I will teach thee wisdomes.

38 If thou halt not, heare mee: holde thy  
tongue, and I will teach thee wisdomes.

39 If thou halt not, heare mee: holde thy  
tongue, and I will teach thee wisdomes.

40 If thou halt not, heare mee: holde thy  
tongue, and I will teach thee wisdomes.

41 If thou halt not, heare mee: holde thy  
tongue, and I will teach thee wisdomes.

42 If thou halt not, heare mee: holde thy  
tongue, and I will teach thee wisdomes.

43 If thou halt not, heare mee: holde thy  
tongue, and I will teach thee wisdomes.

44 If thou halt not, heare mee: holde thy  
tongue, and I will teach thee wisdomes.

45 If thou halt not, heare mee: holde thy  
tongue, and I will teach thee wisdomes.

46 If thou halt not, heare mee: holde thy  
tongue, and I will teach thee wisdomes.

47 If thou halt not, heare mee: holde thy  
tongue, and I will teach thee wisdomes.

14 If he set his heart vpon man, and gather  
vnto him selfe his spirit and his breath,

15 All flesh shall perish together, and man shall  
returne vnto dust.

16 And if thou hast vnderstanding, heare this,  
and hearken to the voyce of my words,

17 Shall hee that hateth iudgement, in gouern-  
ment, and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a king, Thou art wicked  
to or to princes, They are vngodly?

19 How much lesse to him that accepteth not  
the persons of princes, and regardeth not the rich,  
more then the poore? for they be all the worke  
of his hands,

20 They shall die suddenly, and the people  
shall be troubled at midnight, and they shall passe  
forth and take away the mightie without hand.

21 For his eyes are vpon the wayes of man,  
and hee heeth all his goings.

22 There is no darkenesse nor shadowe of  
death, that the workiers of iniquitie might be hid  
therein.

23 For hee will not lay on man so much, that  
he should enter into iudgement with God,

24 Hee shall breake the mightie without seek-  
ing, and shall set vp other in their stead.

25 Therefore shall hee declare their works: he  
shall turne the night, and they shall be destroyed.

26 He striketh them as wicked men in the  
places of the leiers,

27 Because they haue turned backe from him,  
and would not consider all his wayes:

28 So that they haue caused the voyce of the  
poore to come vnto him, and he hath heard the  
cry of the afflicted.

29 And when he giueth quietnesse, who can  
make trouble? and when he hideth his face, who  
can behold him, whether it be vpon nations, or  
vpon a man only?

30 Because the hypocrite doeth reigne, and  
because the people are inared.

31 Surely it appertaineth vnto God to say, I  
haue pardoned, I will not destroy.

32 But if I see not, teach thou mee: if I haue  
doed wickedly, I will doe no more.

33 Will he performe the thing through b thee?  
for thou hast reproued it, because that thou hast  
chosen, and not I: now speake what thou knowest.

34 Let men of vnderstanding tell mee, and let  
a wife man hearken vnto me.

35 Iob hath not spoken of knowledge, neither  
were his words according to wisdomes.

36 I desire that Iob may be testified, vnto the  
end, touching the answers for wicked men.

37 For hee addeth rebellion vnto his sinne,  
he clappeth his hands among vs, and multiplieth  
his words against God.

38 For hee addeth rebellion vnto his sinne,  
he clappeth his hands among vs, and multiplieth  
his words against God.

39 For hee addeth rebellion vnto his sinne,  
he clappeth his hands among vs, and multiplieth  
his words against God.

40 For hee addeth rebellion vnto his sinne,  
he clappeth his hands among vs, and multiplieth  
his words against God.

41 For hee addeth rebellion vnto his sinne,  
he clappeth his hands among vs, and multiplieth  
his words against God.

1. To them that  
shall burne him.

m A man feare  
of God to declare  
his will.

n A singular  
man, and as one  
chosen out of a  
thousand, which

is able to declare  
the great mercies  
of God vnto fun-  
ners.

o And wherein  
man righteous-  
ly standeth, which  
is through the iustice  
of Iesus Christi  
and hee therein.

o Hee sheweth  
that it is a fore-  
token of Gods me-  
rcy toward sinners,  
when hee causeth  
his word to be  
preached vnto  
them.

p That is, the mi-  
nistry shall by the  
preaching of the  
word pronounce  
vnto him the for-  
giuenesse of his  
finnes.

q He shall seeke  
Gods fauour and  
grace, declaring  
hereto where  
sinners the true  
joy of the faithful,  
and that God will  
restitute him to  
his health of body,  
which is taken of his sinning.

r God will for-  
giue his finnes, and accept him as iust.

s That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

y If thou doest of any thing, or see occasion to speake against it. z That is, to  
shew thee, wherein thou iustification consisteth.

1. That is, one wickedly. t But my  
names hath bene the cause of Gods wrath toward me. u God will forgiue the  
penitent sinner. x Meaning, oftentimes, euen as oft as a sinner doeth repent.

b Such as are in the like error.

c If thou canst not controule the clouds, wilt thou presume to instruct God?

d Neither doest thy fire hurt God nor thy justice punish him: for he will be glorified without thee.

e The wicked may hurt man and cause him to cry, who if he sought to God which sendeth comfort should be deliuered.

f Because they play not in faith, as feeling Gods mercies.

g God is iust, how fouler thou iudgest of him.

h For if he did punish thee as thou deservest, thou shouldst not be able to open thy mouth.

4 Therefore will I answer thee, and thy companions with thee.

5 Look up the heauen, and see and behold, the clouds which are higher then thou.

6 If thou inuest, what doest thou against him, yea, when thy sinnes be many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiuest he at thine hand?

8 Thy wickednes may hurt a man as thou art: and thy righteousness may profit the sonne of man.

9 They cause many that are oppressed, to cry, which cry out for the violence of the mighty.

10 But none sayeth, Where is God that made me, which giueh songs in the night?

11 Which teacheth vs more then the beasts of the earth, and giueh vs more wisdom then the fowles of the heauen.

12 Then they cry because of the violence of the wicked, but he answereth not.

13 Surely God will not heare vanitie, neither will the Almighty regard it.

14 Although thou sayest to God, Thou wilt not regard it, & yet iudgement is before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count the guilt with great extremity.

16 Therefore Iob b openeth his mouth in vaine, and multiplieth words without knowledge.

## CHAP. XXXVI.

1 Elihu sheweth the power of God. 6 And his iustice. 9 And wherefore he punisheth. 33 The promise of the wicked.

Elihu also proceeded and sayd,

2 Suffer me a little and I will instruct thee: for I haue yet to speake on Gods behalfe.

3 I will fetch a my knowledge afarre off, and will attribute righteousness vnto my maker.

4 For truly my words shall not be false, and he that is b perfect in knowledge, speaketh with thee.

5 Behold, the mighty God casteth away none that is c mighty, and valiant of courage.

6 He a maintaineth not the wicked, but hee giueh iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with e kings in s throne, where he placeth them for ever: thus they are exalted.

8 And if they be bound in fetters and tyed with the cords of affliction,

9 Then will he shew them their worke and their sinnes, because they haue bene proud.

10 He openeth also their eare to discipline, and commandeth them that they returne from iniquity.

11 \* If they obey and serue him, they shall end their daies in prosperity, & their yeres in pleasures:

12 But if they will not obey, they shall passe by the sword and perish without knowledge.

13 But the hypocrites b of heart increase the wrath: for they c call not when he bindeth them.

14 Their soule dish in k youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his afflictions, and openeth their eare in trouble.

16 Euen so would he haue taken thee out of the strait place into a broad place, and not thus vp bench: and that which resteth vpon thy

table had bene full of fat.

17 But thou art full of the m iudgement of the wicked, though iudgement and equitie maintaine all things.

18 \* For Gods wrath is, least hee should take thee away in thine abundance: for no multitude of gifts can deliuer thee.

19 Will he regard thy riches? he regardeth not gold, nor all them that excell in strength.

20 o Be not careful in the night, now hee destroyeth the people out of their place.

21 Take thou heede: looke not to p iniquitie, for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men see it, and men behold it a farre off.

26 Behold, God is excellent, and wee know him not, neither can the number of his yeres be searched out.

27 When he restraineth the drops of water, the raine f poweth downe by the vapour thereof.

28 Which raine the clouds doe drop and let fall abundantly vpon man.

29 Who can know the diuisions of the clouds, and the thunders of his Tabernacle?

30 Behold, hee spreadeth his light vpon it, and conuereth the x bottom of the sea.

31 For thereby he iudgeth y the people, and giueh meat abundantly.

32 He couereth the light with the clouds, and commanded them to goe against it.

33 \* His companion sheweth him thereof, and there is anger in rising vp.

34 The raine hath done the work thereof, and the thunder hath done the voice thereof: that it declareth Gods iudgements, when it doth thunder out of any place, and the other that it maketh the land fruitful.

35 That is, one cloud to dash against another. A cold vapour liueth him: that is, the cloud of the hot exhalation, which being taken in the cold cloud mounteth vp toward the place where the fire is, and so anger is kindled: that is, a noise, and thunders.

## CHAP. XXXVII.

1 Elihu sheweth that the unfearable wisdom of God is manifest by his workes. 4 As by the thunders. 6 The snow. 9 The whirlwindes. 11 And the raine.

A T this also mine heart is a astonied, and is moued out of his place.

2 Heare the b sound of his voyce, and the noise that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noyse foundeth: hee thundereth with the voyce of his maiestie, and he will not stay e them when his voyce is heard.

5 God thundereth maruiously with his voyce: hee worketh great things which wee know not.

6 For he faith to the snow, Be thou vpon the earth d likewise to the small raine, and to the great raine of his power.

7 With the force thereof e shutteth vp eery man, that all men may know his worke.

8 Then the beasts goe into the denne, and remaine in their places.

9 The whitelind cometh out of the South, and the cold from the Northwind.

10 By raine and thunders God causeth men to keepe themselves within their houses. f In Ebrew it is called the flustering winde, because it driueth away the clouds and purgeth the ayre.

m Thou art also greater after the manner of the wicked: for thou dost murmur against the iustice of God. n God doeth punish thee, least thou shouldst forget God in thy wealth and to perish. o Be not curious in seeking the cause of Gods iudgements, when hee doeth say so. p And to murmur against God through impatience. q The workes of God are so manifest as to be seen by the same. r Our infinitie hindereth vs so, that wee cannot attaine to the perfect knowledge of God. s That is, the raine, a smelteth of those drops of water, which he keepeth to the clouds. t Meaning, of the clouds, which he calleth the Tabernacle of God. u Vpon the clouds, x That men can not come to the knowledge of the springs thereof. y He sheweth that the raine hath done the work thereof, and the thunder hath done the voice thereof: that it declareth Gods iudgements, when it doth thunder out of any place, and the other that it maketh the land fruitful.

z That is, one cloud to dash against another. A cold vapour liueth him: that is, the cloud of the hot exhalation, which being taken in the cold cloud mounteth vp toward the place where the fire is, and so anger is kindled: that is, a noise, and thunders.

a At the maruelling of the thunders and lightnings: whereby hee declareth that the faithfull are liuely touched with the maiestie of God, when they behold his workes. b That is, the thunder, whereby hee speaketh to men to waken their dullnes, and to bring them to the consideration of his workes. c Meaning, the raine and thunders, d So that neither small raine nor great, snow nor any things else cometh without Gods appointment.

e By raine and thunders God causeth men to keepe themselves within their houses. f In Ebrew it is called the flustering winde, because it driueth away the clouds and purgeth the ayre.

■ He sheweth that when we speake of God, we must lift up our spirits more high, then our naturall flesh is able to reach.

■ Thou shalt perceive that I am a faithful instructor, and that I speake to thee in the name of God.

■ Strong and constant, and of vnderstanding: for these are the gifts of God, and beloueth them in man: but so much as God punished now Iob, it is a signe that these are not in him.

■ Therefore he will not perseuer the wicked: but to the humble and afflicted heart hee will thinke grace.

■ He preferreth the godly without honour.

■ He will moue their hearts to feele their sin, that they may come to him by repentance as hee did Manassah.

■ Ie. 11. 19.

■ That is, in their folly or obliuion, and so for the cause of their owne destruction. h Which are maliciously bent against God, and flatter themselves in their vices. i When they are in affliction, they seeke not to God for succour, as Afa. 1. Chro. 16. 12. 14. 16. 17. k They die of some vile death, and that before they come to age. l If



*g* That is, from  
up and dried.  
*h* Gather the va-  
pours and mooue  
to and fro to wa-  
ter the earth.  
*i* That is, the  
cloud that hath  
lightning in it.  
*k* Raine, coile,  
haste, tempests  
and such like are  
sent of God, either  
to punish man, or  
to pr. fit the earth,  
or to declare his  
fauor toward man.  
as Chap. 33, 31.  
*l* That is, the  
lightning to  
breake forth in  
the cloudes.  
*m* Which is some-  
time changed into  
raie, or snowe,  
hail, or such like.  
*n* Why by cloudes  
should keepe thee  
warmed when the  
South wind blow-  
eth, rather then  
when any other  
winde bloweth?  
*o* For their  
cleareness.  
*p* That is, our ig-  
norance: signify-  
ng that Iob was fo  
presumptuous, that  
he would controll  
the workes of God.  
*q* Nath God need  
that any should  
tell him when man  
murmureth  
against him?  
*r* If God would  
destroy a man, how  
desire he repine?  
*s* The cloudes floppeth the shining of the  
sunne, that man cannot see it till the winde hath  
chased away the cloud; and if  
man be not able to  
attaine to the know-  
ledge of these things,  
how much lesse of  
Gods iudgements?  
*t* In Hebrew, golle, meaning, faire weather  
and cleare as golde.  
*u* Meaning, without cause.

10 At the breath of God the frost is giuen, and  
the breaddth of the waters *g* is made to labour,  
to water the earth, and scattereth the cloude of *i* his  
light.  
11 He maketh also the cloude to *h* labour, to  
water the earth, and scattereth the cloude of *i* his  
light.  
12 And it is turned about by his gouernement,  
that they may doe whatsoever he commaundeth  
them vpon the whole world:  
13 Whether it be for *k* punishment, or for his  
land, or of mercy, he causeth it to come.  
14 Hearken vnto this, *l* O Iob: stand and con-  
sider the wonderous workes of God.  
15 Diddest thou know when God disposed  
thereof: and caused the light of his cloud to shine?  
16 Hast thou knowen the *m* varietie of the  
cloud, and the wonderous workes of him that is  
piscit in knowledge?  
17 Or how thy clothes are *n* warme, when  
hee maketh the earth quiet through the South-  
winde?  
18 Hast thou stretched out the heauens, which  
are strong, and as a molten *o* glasse?  
19 Tell vs what we shall say vnto him: for we  
cannot dispute our matter because of darkenesse.  
20 Shall it be *p* tolde him when I speake? or  
shall man speake when he shall be *q* destroyed?  
21 And now men see not the light, *r* which  
shineth in the cloudes, but the winde palleth and  
cleaseth them.  
22 The brightness cometh out of the North:  
the praise thereof is to God, which is terrible.  
23 It is the Almighty: we cannot finde him  
out: he is excellent in power and iudgement, and  
abundant in iustice: he *s* afflicteth not.  
24 Let men therefore feare him: for hee  
will not regard any that are wise in their owne  
conceit.

## CHAP. XXXVIII.

*God speaketh to Iob, and declareth the weaknessne of  
mans in the confabration of his creatures, by whose ex-  
cellencie the power, iustice, and providence of the  
Creator is knowne.*  
**T**hen answered the Lord vnto Iob out of the  
whirlwinde, and sayd,  
2 Who is this that *a* darkeneth the counsell  
by words without knowledge?  
3 Gird vp now thy loynes like a man: I *b* will  
demand of thee, and declare thou vnto me.  
4 Where wast thou when I *c* layed the founda-  
tions of the earth? declare, if thou hast vnder-  
standing.  
5 Who hath layed the measures thereof, if  
thou knowest, or who hath stretched the line  
ouer it?  
6 Where vpon are the foundations thereof set:  
or who layd the corner stone thereof?  
7 When the starres of the morning *d* pray-  
ed me together: and all the children of God re-  
ioyced:  
8 Or *e* who hath shut vp the Sea with doores,  
when it issued and came forth as out of the  
wombe:

9 When I made the cloudes as a covering  
thereof, and darkenesse as the *f* swaddling bandes  
thereof:  
10 When I stablished my commandment vpon  
it, and set barres and doores,  
11 And sayd, Hitherto, shalt thou come, but  
no further, and heere shalt it *h* stay thy proud  
waues.  
12 Hast thou commanded the *i* morning since  
thy dayes? hast thou caused the morning to know  
his place?  
13 That it might take holde of the corners of  
the earth, and that the wicked might be *k* shaken  
out of it?  
14 It is turned as clay to fashion, *l* and all stand  
vp as a garment.  
15 And from the wicked their light shall be ta-  
ken away, and the high arme shall be broken.  
16 Hast thou entred into the botomes of the  
sea: or hast thou walked to seeke out the *m* depth?  
17 Haue the gates of death bene opened vnto  
thee? or hast thou seene the gates of the shadow  
of death?  
18 Hast thou perceined the breaddth of the  
earth? tell if thou knowest all this.  
19 Where is the way where light dwelleth?  
and where is the place of darkenesse,  
20 That thou *n* shouldst receive it in the  
bounds thereof, and that thou shouldst know  
the paths to the house thereof?  
21 Knowest thou it, because thou wast  
borne? and because the number of thy dayes is  
great?  
22 Hast thou entred into the treasures of the  
snowe? or hast thou seene the treasures of the  
haile,  
23 Which I haue hid *o* against the time of  
trouble, against the day of warre and battell?  
24 By what way is the light parted, which scat-  
tereth the East winde vpon the earth?  
25 Who hath diuided the spouts for the raine?  
or the way for the lightning of the thunders,  
26 To cause it to raine on the earth where no  
man is, and in the wilderness where there is no  
man?  
27 To fulfill the wilde and waste place, and to  
cause the bud of the herbe to spring forth?  
28 Who is the father of the raine? or who  
hath begotten the drops of the dew?  
29 Out of whose womb came the yce? who  
hath ingendred the frost of the heauen?  
30 The waters are hid *p* as with a stone: and  
the face of the depth is frozen.  
31 Canst thou restrain the sweete influences of  
the Pleiades, or loose the bands of *q* Orion?  
32 Canst thou bring forth *r* Mazzaroth in  
their time? canst thou also guide *s* Acharaz in  
his foanes?  
33 Knowest thou the course of heauen, or canst  
thou set the *t* rule: thereof in the earth?  
34 Canst thou lift vp thy voyce to the cloudes,  
that the abundance of water may couer thee?  
35 Canst thou tend the lightnings that they  
may walke, and say vnto thee, Loe, heere we  
are?  
36 Who hath put wisdom in the *u* reines?  
or who hath giuen the heart vnderstanding?  
37 Who can number cloudes by wisdom? or  
who can scale to cease the *v* rebells of heauen,  
38 When the earth groweth into hardnesse,  
and the clots are fast together?

*h* As though the  
great sea were but  
as a little babe in  
the hands of God  
to turne to and  
fro.  
*i* That is, Gods  
decree and com-  
mandment, as  
verse 10.  
*j* To wit, to rise,  
since thou wast  
borne.  
*k* Who hauing  
in the night bene  
giuen to wicked-  
nesse, cannot abide  
the light, but  
hide themselves.  
*l* The earth which  
formed in the  
beginning, is now  
about to haue no  
form, by the r-  
ising of the sunne,  
as it were crea-  
ted anew, and all  
things therein clad  
with new brayn.  
*m* If thou are ca-  
ble to freke out  
the depth of the  
sea, how much  
lesse art thou able  
to comprehend the  
counsell of God?  
*n* That thou might-  
est appoynt it this  
way and limits.  
*o* To punish mis-  
eemes with them,  
as Exod. 9,  
18, 10th, 30, 11.  
*p* The yce couer-  
eth it, as though  
it were paied  
with stone.  
*q* Which starres  
arise when the  
sunne is in Tau-  
rus, which is the  
spring time, and  
bring flowers.  
*r* Which starre  
bringeth in  
winter.  
*s* Certaine starres  
so called: some  
thinke they were  
the reueling figes.  
*t* The North  
starre with those  
that are about  
him.  
*u* Canst thou  
cause the heauely  
bodies to haue  
any power ouer  
the earthly bod-  
ies?  
*v* As the secret  
proud man  
*w* That is, the  
clouds wherein  
the water is con-  
teined as in bot-  
tles.  
*x* For when God  
drinketh out  
these bottles, the  
earth commeth  
to this conu-  
enience.

## C H A P. XXXIX.

The humilitie & preiudice of God, which extendeth euen to the young rauen, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

W<sup>h</sup>ile thou hunt the pray for the lion? or fill the appetite of the lions whelpes,

2 When they couch in their places, and remaine in the court to lie in waite?

3 Who prepareth for the rauen his meate, when his birds crie vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wild goats bring forth young? or dost thou marke when the hindes doe calue?

5 Canst thou number the moneths that they d fulfill? or knowest thou the time when they bring forth?

6 They bow themselves: they e bruise their young and cast out their sorowes.

7 Let their young waxe fatte, and grow vp with com: they goe forth and returne not vnto them.

8 Who hath set the wilde asse at libertie? or who hath loosed the bonds of the wilde asse?

9 I<sup>n</sup> I which haue made the wilderness his house, and the salt places his dwellings.

10 He denieth the multitude of the citie: he heareth not the crie of the driner.

11 He seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the ynicorne e serue thee? or will he tary by thy crib?

13 Canst thou binde the ynicorne with his band to labour in the furrow? or will he plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleuee him, that he will bring home thy feede, and gather it vnto thy barn?

16 Hast thou giuen the pleasant wings vnto the peacocks? or wings and feathers vnto the ostrich?

17 Which leaneth his eeges in the earth, and maketh them h hot in the dalt,

18 And forgetteth that the foot might breaketh them, or that the wilde beast might breake them.

19 He sheweth himselfe cruell vnto his young ones, as they were not his, and is without feare as if he trauelled in vaine.

20 For God hath depriued him of h wisdom, and hath giuen him no part of vnderstanding.

21 When l time is, hee mounteth on high: hee mocketh the horse and his rider.

22 Haft thou giuen the horse strength, or covered his necke with n neyng?

23 Haft thou made him afraid as the grasshopper? his strong neyng is fearefull.

24 He d diggeth in the valley, and reioycest in his strength: he goeth forth to meete the hardnesse man.

25 He mocketh at feare, and is not afraid, and turneth not backe from the sword.

26 Though the quiver rattle against him, the glittering speare and the shield.

27 He e swalloweth the ground for fiercenesse and rage, and he beleueth not that it is the noise of the trumpet.

28 He faith among the trumpets, Ha, ha: he smelleth the battell as farre off, and the noise of the capitaines, and the shouting.

29 Shall the hauke flie by thy wisdom, stretching out his wings euen toward the South?

30 Doth the eagle mount vp at thy commandment, or make his nest on high?

31 Shee abideth and remained in the rocke, euen vpon the top of the rocke, and the tower.

32 From thence she spieth for meate, and her eyes behold as farre off.

33 His young ones also sucke vp blood: and where the flaine are, there is she.

34 Moreover the Lord spake vnto Iob, and sayd,

35 Is this to learne, to strue with the Almighty? he that reprooueth God, let him answer to it.

36 ¶ Then Iob answered the Lord, saying,

37 Behold, I am vile: what shall I answer thee? I will lay mine hand vpon my mouth,

38 Once haue I spoken, but I will answer no more, yea twise, but I will proceede no further.

## C H A P. XL.

a How weaker mans powers, being compared to the worke of God, & whose power appeareth in the creation, and gouerning of the great beastes.

A<sup>g</sup>aine the Lord answered Iob out of \* the whitewinde, and sayd,

2 Gird vp now thy loynes like a man: I will demand of thee, and declare thou vnto me,

3 Wilt thou disauall a my iudgement? or wilt thou condemne me, that thou maiest be iustified?

4 Or hast thou an arme like God? or dost thou thunder with a voyce like him?

5 Dost thou seeke thy selfe now with m maiestie and excellencie, and aray thy selfe with beautie and glory.

6 Cast abroad the indignation of thy wrath, and behold euery one that is proud, & abase him.

7 Looke on euery one that is arrogant, and bring him low: and destroy the wicked in their place.

8 Hide them in the dust together, and binde their faces in a secret place.

9 Then will I confesse vnto thee also, that thy right hand can d faue thee.

10 ¶ Behold now e Behemoth (whom I made f with thee) which eateth g grasse as an oxe.

11 Behold now, his strength is in his loynes, and his force is in the nauell of his belly.

12 When hee taketh pleasure, his tail is like a cedar: the finews of his bones are wrapt together.

13 His bones are like staves of brasie, and his small bones like staves of yron.

14 He is the chiefe of the wayes of God: i he that made him, will make his sword to approach vnto him.

15 Surely the mountaines bring him forth grasse, where all the beasts of the field play.

16 Lieth he vnder the trees in the court of the reede and fennes?

17 Can the trees coner him with their shadow? or can the willowes of the riuier compasse him about?

18 Behold, he spoileth the riuier, k and hastereth not: he trulleth that he can draw vp Iorden into his mouth.

19 Hee taketh it with his eyes, and thrusteth his nose through whatsoever meeteth him.

20 ¶ Canst thou draw out i Liuiathan with a hooke, and with a line which thou shalt cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose? canst

p That is, when colde cometh, to flie into the warme countryes.

q Is this the way for a man that will flie, to strue with God? which thing hee reprooueth in Iob. r Whereby hee sheweth that hee repented, and desired pardon for his faults.

## \* Chap 38:1

a Signifying that they that iustifie themselves, condemne God as iust. b Meaning, that these were proper vnto God, and be- longed to no man.

c Cause them to die without cast. d Prouing hereby that whoeuer attributeth to him selfe power and abilitie to faue himselfe, maketh himselfe God. e This beast is thought to be the elephat, or some other, which is unknowne.

f Whom I made aswell as thee. g This commendeth the prouidence of God to ward man: for if he were giuen to deuour as a lion, nothing were able to resist him, or conuert him.

h He is one of the chiefest works of God. i Though man doe not come neere him, yet God can kill him. k He drinketh not leasure, and feareth not body.

l Meaning, the whale.

a After he had declared Gods workes is the haues, he sheweth his marvellous prouidence in earth, euen to ward the brist beastes. b Reade Psal. 247:9.

c He chiefly maketh mention of wilde goats and bindes, because they bring forth their young with most difficultie. d That is, how long they goe without young? e They bring forth with great difficultie.

f That is, the barren ground where no good fruits grow.

g Is it possible to make the ynicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisdom of God, whereby he gouerneth all the world.

h They write that the ostrich couereth her eeges in the sand, and because the country is hot and the sunne hit keepeth them warme, they are hatched. i If he should take care for them.

k That is, to haue a care and natural affection toward his young. l When the young ostrich is grown vp, he ouercometh the horse.

m That is, giuen him courage, which is meant by neyng and shaking his maue: for with his breath he couereth his ocke, n he weareth with his haue. o He foildeth the ground that it ferueth nothing vnder him.



a Because he fear-  
eth least thou  
shouldst take him.

a To do thy busi-  
ness, and be at  
thy commenda-  
ment?

a If thou once con-  
sider the danger,  
thou wilt not med-  
dle with him  
p To wit, that tru-  
eth to take him.

a If none dare  
stand against a  
cyclops, which is  
but a creature,  
who is able to  
compare with  
God the Creator?  
b Who hath  
taught me to ac-  
complish my works?  
c The parts and  
members of this  
world?  
d That is, who dare  
pull off his skin?  
e Who dare put  
a blade in his  
mouth?  
f Who dare look  
in his mouth?  
g That is, to catch  
out flames of fire.

h Nothing is pain-  
ful or hard unto  
him.

i His skinne is so  
hard that he lyeth  
with a great ease  
on the floues at  
the myre.  
k Either he maketh  
the sea to seeme as  
it boyleth by his  
waflaving, or els  
he spoweth water  
in fo. b abundance  
as it would seeme  
that the sea boyleth.  
l That is, a white  
froth and shining  
stream before him.

canst thou pierce his iawes with an angle?  
22 Will he make many prayers vnto thee and  
speake thee faire?  
23 Will he make a covenant with thee? and  
wilt thou take him as a seruant for ener?  
24 Wilt thou play with him as with a bird?  
or wilt thou bind him for thy maides?  
25 Shall the companions banquet with him?  
shall they diuide him among the merchants?  
26 Canst thou fill the basket with his skinner?  
or the fish panyth with his head?  
27 Lay thine hand vpon him: remember o the  
battell, and doe no more fo  
28 Behold, his hope is in vaine: for shall not  
one perish euen at the sight of him?

CHAP. XLII.

a By the greatness of this monster Liliathan, God sheweth his greatnesse and his power, which nothing can resist.

N One is so fierce that dare stirre him vp. Who  
is he then that can stand before me?  
2 Who hath prevented mee, that I should  
make an end? All vnder heauen is mine.  
3 I will not keepe silence concerning his  
parts, nor his power, nor his comely proportion.  
4 Who can discover the face of his garment?  
or who shall come to him with a double bridle?  
5 Who shall open the doores of his face?  
his teeth are fearefull round about.  
6 The maiesty of his scales is like strong shields,  
and are fure-fetled.  
7 One is fet to another, that no winde can  
come betweene them.  
8 One is ioyned to another: they stick to-  
gether, that they cannot be sundred.  
9 His nellings make the light to shine, and  
his eyes are like the eye lids of the morning.  
10 Out of his mouth goe laups, and sparkes  
of fire leape out.  
11 Out of his nostrils commeth out smoke, as  
out of a boylng pot or caldron.  
12 His breath maketh the coales burne: for a  
flame goeth out of his mouth.  
13 In his necke remaineth strength, and la-  
bour is reiected before his face.  
14 The members of his body are ioyned: they  
are strong in themselves, and cannot be moued.  
15 His heart is as strong as a stone, and as hard  
as the nether millstone.  
16 The mightie are afraid of his maiesty, and  
for feare they faint in themselves.  
17 When the sword doeth touch him, he will  
not rouse vp for the speare, dart nor habegion.  
18 Hee esteemeth yron as straw, and brasse as  
rotten wood.  
19 The archer cannot make him flie: the stones  
of the sling are turned into flobble vnto him.  
20 The darts are counted as straws: and hee  
laugheth at the shaking of the speare.  
21 Sharpe stones are vnder him, and he spreadeth  
sharp things vpon the myre  
22 He maketh the depth to boile like a pot,  
and maketh the Sea like a pot of oymment.  
23 He maketh a path to shine after him, one  
would thinke the depth as an hoare head.

24 In the earth there is none like him: hee is  
made without feare.  
25 He beholdeth all able things: he is a King  
ouer all the children of pride.

CHAP. XLII.

a The repentance of Iob. b Hee prayeth for his friends.  
12 His gods are restored double vnto him. 23 His chil-  
dren, age and death.

Then Iob answered the Lord, and sayd,  
2 I know that thou canst doe all things,  
and that there is none thought hid from thee  
3 Who is hee that hideth counsell without  
knowledge? therefore haue I spoken that I vnder-  
stood not, euen things to wonderfull for me,  
and which I knew not.  
4 Heare, I beseech thee, and I will speake: I  
will demand of thee, and declare thou vnto me.  
5 I haue heard of thee by the hearing of the  
eare, but now mine eye seeth thee.  
6 Therefore I abhorre my selfe, and repent in  
dust and ashes.  
7 Now after that the Lord had spoken these  
words vnto Iob, the Lord also sayd vnto Eliphaz  
the Temanite, My wrath is kindled against thee  
and against thy two friends: for ye haue not spoken  
of me the thing that is right, like my ser-  
uant Iob.  
8 Therefore take vnto you now seuen bul-  
locks, and seuen rammes, and goe to my seruant  
Iob, and offer vp for your sinnes a burnt offering,  
and my seruant Iob shall pray for you: for I will  
accept him, least I should put you to shame, be-  
cause yee haue not spoken of me the thing which  
is right, like my seruant Iob.  
9 So Eliphaz the Temanite, and Bildad the  
Shuhite, and Zophar the Naamathite, went, and  
did according as the Lord had sayd vnto them,  
and the Lord accepted Iob.  
10 ¶ Then the Lord turned the captivity of  
Iob, when he prayed for his friends: also the Lord  
gave Iob twife so much as he had before.  
11 Then came vnto him all his brethren, and  
all his sisters, and all they that had bene of his ac-  
quaintance before, and did eat bread with him in  
his house, and had compassion on him, and com-  
forted him for all the euill that the Lord had  
brought vpon him, and euerie man gave him a  
piece of money, & euerie one an earring of gold.  
12 So the Lord blessed the last dayes of Iob,  
more then the first: for hee had 14 thousand  
sheepe, and fixe thousand camels, and a thou-  
sand yoke of oxen, and a thousand shee asses.  
13 He had also seuen sonnes, and three daugh-  
ters.  
14 And he called the name of one Temimah,  
and the name of the second Keziah, & the name  
of the third Keren-happuch.  
15 In all the land were no women found so  
faire as the daughters of Iob, and their father  
gave them inheritance among their brethren.  
16 And after this liued Iob an hundred and  
fourtie yeeres, and saw his sonnes, and his daugh-  
ters, euen foure generations.  
17 So Iob diad, being olde, and full of

a No thought so  
secret, but thou  
dost see it, not any  
thing that thou  
thinkest, but thou  
canst bring it to  
pass.  
b Is there any but  
I? for this God  
said to his charge,  
Chap. 38.  
c I confesse herein  
mine ignorance,  
and that I speake  
I wot not what.  
d He saith that  
he will be Gods  
choller to learne  
of him.  
e I knew thee on-  
ly before by heare  
sensible, now thou  
hast caused me to  
see what thou art  
to me, that I may  
reioyce my selfe  
ouer vnto thee.  
f You touch in  
hand an euill churle  
in that you con-  
demned him by  
his owne afflic-  
tions, and not  
comforted him  
with my mercie.  
g Who had a  
good cause, but  
hailed it euill.  
h When you haue  
reioyced your  
felicitie to him, for  
the fault that you  
haue commited  
ag. on him, he shall  
say for you, and I  
will heare him.  
i He deliuered  
him out of the af-  
fliction wherein  
he was.  
k That is, all his  
hered, trade  
Chap. 42, 12  
l For, (said) I mar-  
ke it.  
m I made him  
rich by it, and  
gave him the son-  
nes, and gave  
him as many chil-  
dren as be-  
fore.  
n To  
o For  
p And

Compare this Translation with the New  
in these texts. Jer. 33.16. Job. 33.13. Amos. 3.7

Titles of Christ: Jer. 23.5. The branch. v.6 Jehovah's  
kennu. ch 33.15,16. Isa. 4.2. & 40.11. Dan. 9.29 in heb. called the  
the Prophet. Micah 5.1.45. Dan. 9.17. the Lord, 2no. 3.14  
Ezek. or Jann. Chap. 8.3 Jehovah called Lord. Gen. 19.24. God. Jer.  
no. 46. Psa. 106.21 & 89.19. & 91.1. Psa. 163.4 Job. v.18. Man. heb.  
the man, i.e. unhumanity, ps 83.18 Jehovah. Gen. 32.24. Man  
v. 28, & 30. God. Jagger 13 Man. an Angel, God, 6, 9, 22 & not  
ver. 18 secret, or wonderful. Messenger of Covenant  
Highest Luke. 1.76. & 7.26. Isa. 53.5. & 96. & 6.5. & 7.14. & 11.1.  
Isa. 16.5. & 28.16. Psa. 118.22. Mat. 22.21, 42. Act. 4.11. 1 pet.  
7.8. Rom. 9.33. & 10.11. Isa. 32.1, 2. & ch 44.6, 8, 24. & ch 45.5. & 53.10  
54.5. & 61.1. & 63.9. Zech. 13.7. & 14.4. 1 Cor. 8.6. God Heb. 1.1.  
v. 1. heb. 12.23, 29. & 13.20. Father 1 Joh. 3.1. Rev. 1.1, 2, 4.  
and chap. 2.27. & chap. 14.1. and 5.5, 6, 9, 10, 17, 12, 13. 20. Ja. 1.1, 17.  
John. 1.3. 1 pet. 1.3. ch 5.10. 2 pet. 1.17. heb. 12.2. & ch 10.2  
& 9.24. & 10.7. Tit. 1.4. Phil. 1.3. Tim. 1.2. 1 thes. 1.2. Col. 3.1.  
Gal. 3.14. & ch 1.1. Ro 11.28. & ch 5.10. & 1, 2, 3, 4. ac. 13.  
30, 37. & 10.38, 39. & ch 7.55. 56. & ch 2.23, 24 to 36. & ch 1.4.  
17.3. & ch 1.16. & 3.16. & 4.24. & 6.44, 46. & ch 8.38, 54.  
Dan. 7.9, 13. Rev. 4.23. & ch 5.1, 7, 13. — — —

P Nehemiah Robeson was born March the

21 1757

Mary Robeson was born February  
the first 1753

1. Wau.  
oltrich is g.  
vp, he ouer  
the horse.  
m That is, giue  
him courage,  
which is meant by  
neying and shak  
king his maue t  
for with his  
breath he conce  
red his necke,  
n. He ouerch with  
his hoofe.  
o He so riddeth  
the ground that  
at fermed nothing  
vnder him,

glitters  
27 B  
and rage,  
of the trumpe  
28 He  
smelleth the  
captaines,





**THIS SECOND**  
**PART OF THE BIBLE,**  
**CONTEINETH THESE**  
**BOOKES.**

Pfalmes.

Ioel.

Prouerbes.

Amos.

Ecclesiastes.

Obadiah.

The song of  
Salomon.

Ionah.

Micah.

Isaiah.

Nahum.

Ieremiah.

Habakkuk.

Lamentations.

Zephaniah.

Ezekiel.

Haggai.

Daniel.

Zechariah.

Hosea.

Malachi.

*poly Hobbes  
has book  
poly Ho  
has hand  
and pen  
shall  
hence this  
book for  
fear of  
shame  
for ever*

THE SECOND

Amos

Obadiah

Jehoi

Micha

Zechariah

Malachi

Isaiah

Haggai

Zechariah

Malachi



These psalms, according to the Brewster and were chiefly instituted to praise and give thanks to God for his benefits. They are called the Psalms or Songs of David, because the most part were made by him.

# THE \* PSALMES OF DAVID.

## THE ARGUMENT.

**T**His booke of Psalmes is set forth vnto vs by the holy Ghost, to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicity, as well in this life as out as in the life to come. For the riches of true knowledge and heavenly wisdom, are here set open for vs to take thereof most abundantly. If we would know the great & high maiesty of God, here we may see the brightness thereof shine most clearly. If we would seeke his incomprehensible wisdom, here is the fountaine of the same profusion. If we would comprehend his insatiable bounty, & approach nere therunto, and fill our hearts with that treasure, here we may haue a most lively and comfortable taste thereof. If we would know wherein standeth our saluation, and how to attaine to life euermore, here is Christ our onely redeemer, and mediator most evidently described. The rich man may learne the true use of his riches. The poore man may find full contentation. He that will reioyce, shall know the true ioy, and how to keepe measure thereat. They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliverance. The wicked and the persecutors of the children of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, in so much as they cannot touch an haire of ones head except he permit them, and how in the end their destruction is most miserable. Briefly, here we may haue most present remedies against all tentations & troubles of mind & conscience, so that being well practised herein, we may be assured against all danger in this life, live in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is laid up for all them that loue the comming of our Lord Iesus Christ.

### PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did this Psalm first in manner of a preface, to exhort all godly men to study and meditate the heavenly wisdom. For the effect hereof is, <sup>a</sup> That they be blessed which give themselves wholly all their life to the holy Scriptures; and that the wicked contemptors of God, though they seeme for a while happy, yet at length shall come to miserable destruction.

**B**lessed is the man that doth not walke in the <sup>a</sup> counsel of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornfull.

<sup>2</sup> But his delight is in the <sup>a</sup> law of the Lord, and in his <sup>b</sup> law doth he meditate day and night.

<sup>3</sup> For he shall be like a <sup>a</sup> tree planted by the ri- uers of waters, that will bring forth her fruits in due season; whose lease shall not fade: so <sup>b</sup> whatsoever he shall doe, shall prosper.

<sup>4</sup> The wicked are not so, but as the chaffe, which the wind drieth away.

<sup>5</sup> Therefore the wicked shall not stand in the <sup>a</sup> iudgement, nor sinners in the assembly of the righteous.

<sup>6</sup> For the Lord <sup>a</sup> knoweth the way of the righteous, and the way of the wicked shall perish.

For the Lord will, yet the Lord drieth them downe that they shall not sit nor stand in the company of the righteous. <sup>b</sup> But reuenge when they seeke Gods wrath, if doth approue and prosper, like as now know, is to reprove and reiect.

### PSAL. II.

<sup>1</sup> The Prophet David reioyceth, that notwithstanding his enemies rage, yet God will continue his kingdom for euer, and advance it euen to the end of the world, to and therefore rebuketh kings and rulers, that they would humbly submit themselves vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdom.

**W**hy doe the heathen <sup>a</sup> rage, and the people murmur in vaine.

Kings cannot preuaile against Christ, <sup>a</sup> *Ps. 115.*

<sup>2</sup> The kings of the earth band themselves, and the Princes are assembled together against the Lord, and against his <sup>a</sup> Christ.

<sup>3</sup> Let vs breake their bandes, and cast their cords from vs.

<sup>4</sup> But hee that dwelleth in the heauen, shall laugh: the Lord shall haue them in derision.

<sup>5</sup> Then shall hee speake vnto them in his wrath, and vexe them in his fure displeasure, saying,

<sup>6</sup> Euen I haue set my King vpon Zion mine holy mountaine.

<sup>7</sup> I will declare the <sup>a</sup> decree: that is, the Lord hath said vnto mee, <sup>b</sup> Thou art my sonne; this <sup>c</sup> day haue I begotten thee.

<sup>8</sup> Aske of mee, and I shall giue thee the hea- ven for thine inheritance, and the <sup>d</sup> ends of the earth for thy possession.

<sup>9</sup> <sup>a</sup> Thou shalt crush them with a scepter of yron, and breake them in peeces like a potters vessel.

<sup>10</sup> Be wise now therefore, ye kings: be learned ye iudges of the earth.

<sup>11</sup> Serue the Lord in feare, and reioyce in trembling.

<sup>12</sup> Kiss the Sonne least he be angry, and ye perish in the way, when his wrath shall suddenly burne. Blessed are all that trust in him.

g He rebuketh all rulers to repent in time. h In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of the purpose, then shall destruction suddenly come, <sup>a</sup> *Ps. 115.*

### PSAL. III.

<sup>1</sup> David driven forth of his kingdom, was greatly tormented in mind for his sinnes against God. <sup>a</sup> And therefore calteth vpon God and earnestly holdeth them by promises, against the great rainnes and terror of his enemies, yet against death is safe, which hee receiued before his eyes. <sup>b</sup> Finally, he reioyceth for the good successe that God gaue him and all the Church.

A a 2

¶ A Psalm

a When a man hath giuen one place to still counsell, or to his owne conceit, hee beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seat of the scornfull. <sup>b</sup> *Deut. 6. 16.* <sup>c</sup> *ps. 10.* b In the holy Scriptures. <sup>d</sup> *Ier. 17. 8.* e Gods children are so moyled euer with his grace, that whatsoever cometh vnto them, reioyceth vnto their saluation. d Though the wicked seeme to beate the swelling in this world, yet the Lord drieth them downe that they shall not sit nor stand in the company of the righteous. <sup>b</sup> But reuenge when they seeke Gods wrath, if doth approue and prosper, like as now know, is to reprove and reiect.

a The conspiracy of the Gentiles, the murmuring of the Jewes, and power of

¶ Or, <sup>a</sup> *ps. 115.* b Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>c</sup> *ps. 115.* d Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>e</sup> *ps. 115.* f Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>g</sup> *ps. 115.* h Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>i</sup> *ps. 115.* j Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>k</sup> *ps. 115.* l Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>m</sup> *ps. 115.* n Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>o</sup> *ps. 115.* p Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>q</sup> *ps. 115.* r Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>s</sup> *ps. 115.* t Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>u</sup> *ps. 115.* v Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>w</sup> *ps. 115.* x Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>y</sup> *ps. 115.* z Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>aa</sup> *ps. 115.* ab Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ac</sup> *ps. 115.* ad Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ae</sup> *ps. 115.* af Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ag</sup> *ps. 115.* ah Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ai</sup> *ps. 115.* aj Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ak</sup> *ps. 115.* al Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>am</sup> *ps. 115.* an Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ao</sup> *ps. 115.* ap Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>aq</sup> *ps. 115.* ar Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>as</sup> *ps. 115.* at Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>au</sup> *ps. 115.* av Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>aw</sup> *ps. 115.* ax Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ay</sup> *ps. 115.* az Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ba</sup> *ps. 115.* bb Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>bc</sup> *ps. 115.* bd Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>be</sup> *ps. 115.* bf Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>bg</sup> *ps. 115.* bh Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>bi</sup> *ps. 115.* bj Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>bk</sup> *ps. 115.* bl Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>bm</sup> *ps. 115.* bn Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>bo</sup> *ps. 115.* bp Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>bq</sup> *ps. 115.* br Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>bs</sup> *ps. 115.* bt Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>bu</sup> *ps. 115.* bv Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>bw</sup> *ps. 115.* bx Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>by</sup> *ps. 115.* bz Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ca</sup> *ps. 115.* cb Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cc</sup> *ps. 115.* cd Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ce</sup> *ps. 115.* ce Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cf</sup> *ps. 115.* cf Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cg</sup> *ps. 115.* cg Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ch</sup> *ps. 115.* ch Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ci</sup> *ps. 115.* ci Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cj</sup> *ps. 115.* cj Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ck</sup> *ps. 115.* ck Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cl</sup> *ps. 115.* cl Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cm</sup> *ps. 115.* cm Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cn</sup> *ps. 115.* cn Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>co</sup> *ps. 115.* co Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cp</sup> *ps. 115.* cp Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cq</sup> *ps. 115.* cq Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cr</sup> *ps. 115.* cr Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cs</sup> *ps. 115.* cs Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ct</sup> *ps. 115.* ct Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cu</sup> *ps. 115.* cu Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cv</sup> *ps. 115.* cv Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cw</sup> *ps. 115.* cw Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cx</sup> *ps. 115.* cx Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cy</sup> *ps. 115.* cy Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ca</sup> *ps. 115.* ca Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cb</sup> *ps. 115.* cb Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cc</sup> *ps. 115.* cc Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cd</sup> *ps. 115.* cd Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ce</sup> *ps. 115.* ce Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cf</sup> *ps. 115.* cf Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cg</sup> *ps. 115.* cg Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ch</sup> *ps. 115.* ch Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ci</sup> *ps. 115.* ci Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cj</sup> *ps. 115.* cj Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ck</sup> *ps. 115.* ck Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cl</sup> *ps. 115.* cl Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cm</sup> *ps. 115.* cm Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cn</sup> *ps. 115.* cn Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>co</sup> *ps. 115.* co Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cp</sup> *ps. 115.* cp Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cq</sup> *ps. 115.* cq Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cr</sup> *ps. 115.* cr Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cs</sup> *ps. 115.* cs Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ct</sup> *ps. 115.* ct Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cu</sup> *ps. 115.* cu Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cv</sup> *ps. 115.* cv Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cw</sup> *ps. 115.* cw Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cx</sup> *ps. 115.* cx Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cy</sup> *ps. 115.* cy Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ca</sup> *ps. 115.* ca Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cb</sup> *ps. 115.* cb Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cc</sup> *ps. 115.* cc Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cd</sup> *ps. 115.* cd Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ce</sup> *ps. 115.* ce Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cf</sup> *ps. 115.* cf Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cg</sup> *ps. 115.* cg Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ch</sup> *ps. 115.* ch Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ci</sup> *ps. 115.* ci Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cj</sup> *ps. 115.* cj Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ck</sup> *ps. 115.* ck Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cl</sup> *ps. 115.* cl Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cm</sup> *ps. 115.* cm Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cn</sup> *ps. 115.* cn Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>co</sup> *ps. 115.* co Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cp</sup> *ps. 115.* cp Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cq</sup> *ps. 115.* cq Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cr</sup> *ps. 115.* cr Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cs</sup> *ps. 115.* cs Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ct</sup> *ps. 115.* ct Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cu</sup> *ps. 115.* cu Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cv</sup> *ps. 115.* cv Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cw</sup> *ps. 115.* cw Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cx</sup> *ps. 115.* cx Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cy</sup> *ps. 115.* cy Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ca</sup> *ps. 115.* ca Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cb</sup> *ps. 115.* cb Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cc</sup> *ps. 115.* cc Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cd</sup> *ps. 115.* cd Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ce</sup> *ps. 115.* ce Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cf</sup> *ps. 115.* cf Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cg</sup> *ps. 115.* cg Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ch</sup> *ps. 115.* ch Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ci</sup> *ps. 115.* ci Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cj</sup> *ps. 115.* cj Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ck</sup> *ps. 115.* ck Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cl</sup> *ps. 115.* cl Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cm</sup> *ps. 115.* cm Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cn</sup> *ps. 115.* cn Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>co</sup> *ps. 115.* co Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cp</sup> *ps. 115.* cp Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cq</sup> *ps. 115.* cq Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cr</sup> *ps. 115.* cr Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cs</sup> *ps. 115.* cs Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ct</sup> *ps. 115.* ct Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cu</sup> *ps. 115.* cu Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cv</sup> *ps. 115.* cv Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cw</sup> *ps. 115.* cw Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cx</sup> *ps. 115.* cx Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cy</sup> *ps. 115.* cy Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ca</sup> *ps. 115.* ca Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cb</sup> *ps. 115.* cb Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cc</sup> *ps. 115.* cc Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cd</sup> *ps. 115.* cd Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ce</sup> *ps. 115.* ce Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cf</sup> *ps. 115.* cf Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cg</sup> *ps. 115.* cg Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ch</sup> *ps. 115.* ch Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ci</sup> *ps. 115.* ci Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cj</sup> *ps. 115.* cj Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ck</sup> *ps. 115.* ck Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cl</sup> *ps. 115.* cl Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cm</sup> *ps. 115.* cm Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cn</sup> *ps. 115.* cn Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>co</sup> *ps. 115.* co Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cp</sup> *ps. 115.* cp Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cq</sup> *ps. 115.* cq Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cr</sup> *ps. 115.* cr Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cs</sup> *ps. 115.* cs Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ct</sup> *ps. 115.* ct Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cu</sup> *ps. 115.* cu Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cv</sup> *ps. 115.* cv Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cw</sup> *ps. 115.* cw Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cx</sup> *ps. 115.* cx Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cy</sup> *ps. 115.* cy Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ca</sup> *ps. 115.* ca Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cb</sup> *ps. 115.* cb Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cc</sup> *ps. 115.* cc Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cd</sup> *ps. 115.* cd Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ce</sup> *ps. 115.* ce Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cf</sup> *ps. 115.* cf Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cg</sup> *ps. 115.* cg Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ch</sup> *ps. 115.* ch Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ci</sup> *ps. 115.* ci Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cj</sup> *ps. 115.* cj Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ck</sup> *ps. 115.* ck Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cl</sup> *ps. 115.* cl Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cm</sup> *ps. 115.* cm Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cn</sup> *ps. 115.* cn Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>co</sup> *ps. 115.* co Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cp</sup> *ps. 115.* cp Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cq</sup> *ps. 115.* cq Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cr</sup> *ps. 115.* cr Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cs</sup> *ps. 115.* cs Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ct</sup> *ps. 115.* ct Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cu</sup> *ps. 115.* cu Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cv</sup> *ps. 115.* cv Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cw</sup> *ps. 115.* cw Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cx</sup> *ps. 115.* cx Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cy</sup> *ps. 115.* cy Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ca</sup> *ps. 115.* ca Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cb</sup> *ps. 115.* cb Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cc</sup> *ps. 115.* cc Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cd</sup> *ps. 115.* cd Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ce</sup> *ps. 115.* ce Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cf</sup> *ps. 115.* cf Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cg</sup> *ps. 115.* cg Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ch</sup> *ps. 115.* ch Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ci</sup> *ps. 115.* ci Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cj</sup> *ps. 115.* cj Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ck</sup> *ps. 115.* ck Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cl</sup> *ps. 115.* cl Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cm</sup> *ps. 115.* cm Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cn</sup> *ps. 115.* cn Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>co</sup> *ps. 115.* co Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cp</sup> *ps. 115.* cp Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cq</sup> *ps. 115.* cq Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cr</sup> *ps. 115.* cr Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cs</sup> *ps. 115.* cs Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>ct</sup> *ps. 115.* ct Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cu</sup> *ps. 115.* cu Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cv</sup> *ps. 115.* cv Thus they will say, they will cast off, the yoke of God, and shall be as the Gentiles. <sup>cw</sup> *ps. 115.* cw Thus

A this was a token  
of his stable faith,  
that for all his troubles  
he had recourse to God.  
b Siah here signifies  
a lifting vp of  
the voice, to cause  
vs to consider the  
sentence, as a thing  
of great importance.

c When he considered  
the truth of  
Gods promise, and  
tried the same, his  
faith increased  
wonderfully.  
d Be the danger  
of never to forget or  
mutter, yet God  
hath ever means  
to deliver his.

Among them  
that were appointed  
to sing the Psalms,  
and to play on the  
instrument, is one  
who was appointed  
chief to set the  
tune, and to begin:  
who had charge,  
because he was  
most excellent, and  
he began in this Psalm  
on the instrument  
called the organ.  
e That is, an  
instrument of  
praise, as  
the organ of  
the church.

f That is, an  
instrument of  
praise, as  
the organ of  
the church.

g That is, an  
instrument of  
praise, as  
the organ of  
the church.

h That is, an  
instrument of  
praise, as  
the organ of  
the church.

i That is, an  
instrument of  
praise, as  
the organ of  
the church.

k That is, an  
instrument of  
praise, as  
the organ of  
the church.

l That is, an  
instrument of  
praise, as  
the organ of  
the church.

m That is, an  
instrument of  
praise, as  
the organ of  
the church.

n That is, an  
instrument of  
praise, as  
the organ of  
the church.

A Psalm of David, when he fled from his  
sonne Absalom.

Lord, how are mine aduersaries increased:  
how many rise against me?

Many say to my soule, There is no helpe for  
him in God, b Selah.

But thou Lord art a buckler for me, my glory,  
and the lifer vp of mine head.

I did call vnto the Lord with my voyce, and  
he heard me out of his holy mountaine. Selah.

I liell mee downe and slept, and rose vp  
again: for the Lord sustained me.

I will not be afraid for ten thousand of the  
people, that should beset me round about.

O Lord, arise helpe me, my God: for thou  
hast written all mine enemies vpon y check bone:  
thou hast broken the teeth of the wicked.

Saluation belongeth vnto the Lord, and thy  
blessing is vpon thy people Selah.

PSALM IIII.

When Saul persecuted him he called vpon God, trusting  
in his promise, and therefore boldly re-  
proued his enemies, who wilfully lifted his dominion,  
and finally preferreth the fauour of God before all  
worldly treasures.

A Psalm of David.

Heare me when I call, O God of my righte-  
ousnes: thou hast set me at liberty, when I  
was in distress: haue mercy vpon me, and  
hearken vnto my prayer.

O ye 4 sonnes of men, how long will ye turne  
my glory into shame, e louing vanity, and seeking  
lies? Selah.

For be ye sure that the Lord hath chosen to  
himselfe a godly man, the Lord will heare when  
I call vnto him.

Tremble and sinne not: examine your  
owne heart vpon your bed, and be still. Selah.

Offer the sacrifices of righteousness, and  
trust in the Lord.

Many say, Who will shew vs any good?  
but Lord, lift vp the light of thy countenance vpon  
vs.

Thou hast giuen me more ioy of heart, then  
they haue had, when their weare and their wine  
died about.

I will lay me downe, and also sleep in peace:  
for thou, Lord, onely makest me dwell in safety.

PSALM V.

David oppressed with the cruelty of his enemies,  
and fearing danger, calleth to God for succour,  
desiring him to requite it in this God should punish  
the malice of his aduersaries. 7 After a briefe record  
of prosperous success, he cometh comfort, 12 concluding,  
that when God shall deliver him, others also shall  
be partakers of the same mercies.

To him that excelleth vpon Nobilites.

A Psalm of David.

Heare my words, O Lord: vnderstand my meditation.

Hearken vnto the voyce of my cry, my king,  
and my God: for vnto thee doe I pray.

Heare my voyces in the morning, O Lord: for  
in the morning will I direct me vnto thee, and I  
will b wait.

For thou art not a God that leueth wicked-  
nednes, neither shall euill dwell with thee.

The foolish shall not stand in thy sight:

for thou hatest all them that worke iniquity.

Thou shalt destroy them that speake lyes:  
the Lord will abhorre the bloody man and de-  
ceitfull.

But I will come into thine house in the mul-  
titude of thy mercy: and in thy feare will I wor-  
ship toward thee Holy Temple.

Lead me, O Lord, in thy righteousness, be-  
cause of mine enemies: make thy way plaine be-  
fore my face.

For no confidence is in their mouth: within  
they are very corruption: their throat is an open  
sepulchre, and they flatter with their tongue.

Destroy them, O God, let them fall from  
their counsels: cast them out for the multitude of  
their iniquities, because they haue rebelled against  
thee.

And let all them that trust in thee, reioyce  
and triumph for euer, and couer thou them: and  
let them that loue thy Name, reioyce in thee.

For thou Lord, wilt bless the righteous,  
and with fauour wilt compass him, as with a  
shield.

PSALM VI.

When David by his sinnes had grieved Gods wrath,  
and now felt not onely his hande punished, but also  
conceiued the horrors of death, entreating him, he desired  
mercy. 6 Repenting that if God took him away  
in his indignation, he should lack occasion to praise him,  
as he was wont to do whilst he was any more. 9 Then  
suddenly feeling Gods mercies, he sharply rebuketh his  
enemies which reioiced in his affliction.

To him that excelleth on Negineth, vpon the  
eight time. A Psalm of David.

Lord, rebuke mee not in thine anger, nei-  
ther chastise me in thy wrath.

Haue mercy vpon mee, O Lord, for I am  
weake: O Lord heale me, for my bones are vexed.

My soule is also sore troubled: but Lord,  
how long wilt thou delay?

Returne, O Lord: deliver my soule: faue me  
for thy mercies sake.

For in death there is no remembrance of  
thee: in the graue who shall praise thee?

I fainted in my mourning: I cause my bed  
euery night to swimme, and water my couch with  
my teares.

Myne eye is dimmed for despite, and sunke  
in because of all mine enemies.

Away from me all ye workers of iniquity:  
for the Lord hath heard the voyce of my weeping.

The Lord hath heard my petition: the Lord  
will receive my prayer.

All mine enemies shall be confounded and  
sore vexed: they shall be turned backe, and put to  
shame suddenly.

Let him that the godly shall perish, God deliuereth them  
from their enemies.

PSALM VII.

Being falsely accused by Chus one of Sauls kinne-  
men, hee calleth God to be his defender, 3 to whom he com-  
mendeth his innocency, 9 first showing that his con-  
science did not accuse him of any euill toward Saul, 10  
Next that it touched Gods glory toward sentence  
against the wicked. 12 And so ending vnto the con-  
fession of Gods mercies, and promise, hee rebuketh  
and denieth the voice enterprisers of his enemies,  
13 threatening that they shall fall on their owne necke  
which they haue purposed for others.

Shigaion of David, which he sang vnto the  
Lord, concerning the words of Chus  
the sonne of Lemini.

Lord my God, is thee I put my trust: faue me  
from all that persecute me, and deliuer me.

Least a hee deuoure my soule like a lion, and  
teare it in pieces, while there is none to helpe.

In the depth  
of his retri-  
bution hee  
will punish his  
full confidence  
in God.

Because thou art  
just, therefore lea-  
ue out of the dan-  
gers of mine ene-  
mies.

Rim 3. 13.  
O, cause them  
to erre.

Let their deuice  
come to nought.

Thy fauour to-  
ward me shall con-  
firm the faith of  
all others.

Thy fauour shall  
be safe from all  
dangers.

I erre to see  
a Though I per-  
ceive destruction,  
yet let thy mer-  
cy pricke my  
conscience.

For my whole  
strength is slacke.  
His confidence  
is also touched  
with the feare of  
Gods iudgement.

He lamenteth  
his condition  
that hee should  
be taken  
from him to praise  
God in the con-  
gregation.

Or mine eye is  
eaten as it were with  
wormes.

Gods fauour  
comfort and bold-  
nesse in affliction,  
that we may tri-  
umph ouer our  
enemies.

When the wic-  
kedly, and deli-  
uery.

Or, kind of stupe-  
faction.

Or, accusation.  
a Sam. 16. 7.

He desired God  
to deliuer him  
from the rage of  
cruell Saul.



b Wherewith  
Church cha-  
ge me.  
c If I reuerenced  
not Saul for af-  
finityes sake and  
preferred his life,  
1 Sam. 26, 8, 9.  
d Let me not only  
die, butte disho-  
noured for euer.

3 O Lord my God, if I haue done <sup>b</sup> this thing,  
if there be any wickednes in mine hands.  
4 If I haue rewarded euill vnto him that  
had peace with me, (yea I haue deliuered him that  
vexed me without cause.)  
5 Then let the enemy persecute my soule,  
and take it yea, let him tread my life downe vpon  
the earth, and lay mine <sup>d</sup> honour in the dust.  
Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy  
selfe against the rage of mine enemies, and awake  
for mee according to the <sup>c</sup> iudgement that thou  
hast appointed.

7 So shall the congregation of the people  
compass thee about: for their sakes therefore  
returne on high.

8 The Lord shall iudge the people: iudge thou  
me, O Lord, according to my <sup>c</sup> righteousness, and  
according to mine innocencie that is in me.

9 On let the malice of the wicked come to  
an end: but guide thou the iust: for the righteous  
God trieth the hearts and reins.

10 My defence is in God, who preferreth the  
upright in heart.

11 God iudgeth the righteous, and him that  
contemne God, I euer day.

12 Except <sup>b</sup> he turne, be hath whet his sword:  
he hath bent his bow, and made it ready.

13 He hath also prepared him deadly weapons:  
he will ordaine his arrows for them that persecute  
me.

14 \* Behold, he shall traile with wickednes:  
for hee hath conceived mischief, but hee shall  
bring forth a lie.

15 He hath made a pit, and digged it, and is  
fallen into the pit that he made.

16 His mischief shall returne vpon his owne  
head, and his cruelty shall fall vpon his owne pate.

17 I will praise the Lord according to his <sup>c</sup> right-  
eousnes, and will sing praise to the Name of the  
Lord most high.

PSALM VIII.

<sup>a</sup> The Prophet considering the excellent liberality and  
Fatherly prouidence of God toward man, whom he made  
as it were a god ouer all his works, doth not only giue  
great thanks, but is astonied with the admiration of  
the time, as one nothing able to compute such great  
mercies.

<sup>a</sup> To him that excelleth on <sup>c</sup> Gissith.

A Psalm of David.

O Lord our Lord, how excellent is thy Name  
in all the world: which hast set thy glory  
aboue the heauens.

2 Out of the mouth <sup>a</sup> of babes and sucklings  
hast thou ordeined strength, because of thine  
enemies, that thou mightest <sup>b</sup> fill the enemy and  
the auenger.

3 When I beholde thine heauens, <sup>c</sup> even the  
workes of thy fingers, the moone and the starres,  
which thou hast ordained.

4 What is <sup>b</sup> man, say I, that thou art mind-  
full of him? and the sonne of man that thou visit-  
est him?

5 For thou hast made him a little lower then  
<sup>c</sup> God, and crowned him with glory and wor-  
ship.

6 Thou hast made him to haue dominion in  
the workes of thine hands, thou hast put all things  
vnder his feet:

7 All <sup>d</sup> sheepe and oxen: yea, and the beasts  
of the field:

8. The fowles of the ayre, and the fish of the

sea, and that which passeth thorow the paths of  
the seas.

9 O Lord our Lord, how excellent is thy Name  
in all the world?

PSALM IX.

<sup>a</sup> After hee had given thanks to God for the sundry deli-  
uerances that hee had from his enemies, and asse-  
sured by manifold experience, how ready & ready at  
hand in all his troubles, 14. Hee being now likewise  
in danger of new enemies, deserveth God to helpe him  
according to his warrant, 17. and to deliuey the malicious  
arrogance of his adversaries.

<sup>a</sup> To him that excelleth vpon <sup>c</sup> Math Labben.

A Psalm of David.

I will praise the Lord with my <sup>a</sup> whole heart: I  
will speake of all thy marvellous workes.

2 I will be glad, and reioyce in thee: I will  
sing praise to thy Name, O most High.

3 For that mine enemies are turned backe:  
they shall fall and perish at thy preference.

4 For <sup>b</sup> thou hast maintained my right and  
my cause: thou art set in the throne, and iudgeth  
right.

5 Thou hast rebuked the heathen: thou hast  
destroyed the wicked: thou hast put out their  
name for euer and euer.

6 O Enemy, destructions are come to a per-  
petuall end, and thou hast destroyed the cities:  
their memoriall is perished with them.

7 But the Lord <sup>c</sup> shall sit for euer: hee hath  
prepared his throne for iudgement.

8 For hee shall iudge the world in righteou-  
nesse, and shall iudge the people with equitie.

9 The Lord also will be a refuge for the  
<sup>d</sup> poore, a refuge in due time, euen in affliction.

10 And they that know thy Name, will trust  
in thee: for thou, Lord, hast not failed them that  
seeke thee.

11 Sing praises to the Lord, which dwelleth  
in Zion: shew the people his workes.

12 For <sup>e</sup> when hee maketh inquisition for  
blood, hee remembereth it, and forgetteth not the  
complaint of the poore.

13 Haue mercy vpon mee, O Lord: consider  
my trouble which I suffer of them that hate  
me, thou that liftest mee vp from the gates of  
death.

14 And: I may shew all thy praises within the  
<sup>f</sup> gates: the daughter of Zion, and reioyce in  
thy saluation.

15 The heathen are <sup>g</sup> sunken downe in the pit  
that they made: in the net that they hid is their  
foot taken.

16 The Lord is known by executing iudge-  
ment: the wicked is snared in the worke of his  
owne hands. \* Higgaion. Selah.

17 The wicked shall turne into hell, and all  
nations that forget God.

18 For the poore shall not be alway forgotten:  
the hope of the afflicted shall not perish  
for euer.

19 Vp Lord, let not man preuaile; let the hea-  
then be iudged in thy sight.

20 Put them in feare, O Lord, that the heathen  
may know that they are but <sup>h</sup> men. Selah.

PSALM X.

<sup>a</sup> Hee complained of the fraud, rapine, tyrannie, and all  
kinds of wrong, which worldly men use, assuming the  
cause thereof, that wicked man, being as it were drunken  
with worldly proficience, & therefore seeing away  
all feare and reverence towards God, thinke they may  
doe all things without controuling. 15. Therefore hee  
callest vpon God to send some remedie against these de-  
spicable evils, 16. and as length comforteth himselfe  
with hope of deliuerance.

<sup>a</sup> Hee complained of the fraud, rapine, tyrannie, and all  
kinds of wrong, which worldly men use, assuming the  
cause thereof, that wicked man, being as it were drunken  
with worldly proficience, & therefore seeing away  
all feare and reverence towards God, thinke they may  
doe all things without controuling. 15. Therefore hee  
callest vpon God to send some remedie against these de-  
spicable evils, 16. and as length comforteth himselfe  
with hope of deliuerance.

<sup>a</sup> Hee complained of the fraud, rapine, tyrannie, and all  
kinds of wrong, which worldly men use, assuming the  
cause thereof, that wicked man, being as it were drunken  
with worldly proficience, & therefore seeing away  
all feare and reverence towards God, thinke they may  
doe all things without controuling. 15. Therefore hee  
callest vpon God to send some remedie against these de-  
spicable evils, 16. and as length comforteth himselfe  
with hope of deliuerance.

<sup>a</sup> Hee complained of the fraud, rapine, tyrannie, and all  
kinds of wrong, which worldly men use, assuming the  
cause thereof, that wicked man, being as it were drunken  
with worldly proficience, & therefore seeing away  
all feare and reverence towards God, thinke they may  
doe all things without controuling. 15. Therefore hee  
callest vpon God to send some remedie against these de-  
spicable evils, 16. and as length comforteth himselfe  
with hope of deliuerance.

<sup>a</sup> Hee complained of the fraud, rapine, tyrannie, and all  
kinds of wrong, which worldly men use, assuming the  
cause thereof, that wicked man, being as it were drunken  
with worldly proficience, & therefore seeing away  
all feare and reverence towards God, thinke they may  
doe all things without controuling. 15. Therefore hee  
callest vpon God to send some remedie against these de-  
spicable evils, 16. and as length comforteth himselfe  
with hope of deliuerance.

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

<sup>a</sup> O Lord, kind of instrumen-  
ment, or vnto: as the  
death of Labben

a So foune as we  
enter into affliction,  
we think God  
should help vs, but  
that is not alway  
his due time.  
b The wicked man  
reioyceth in his  
owne lust, he boasteth  
when hee hath  
that he would be  
brazeth of his  
owne wealth, and  
blesseth himselfe,  
and thus blasphemeth  
the Lord.  
c Or, iustitiam.  
d Not be accused,  
because he was never  
in euill.  
e The euill shall  
not touch me,  
Iia. 48. 17. or else  
he speaketh thus  
because hee doeth  
right euill.  
f Hee doeth that  
the wicked haue  
many organes to  
hide their crueltie,  
and therefore  
ought more to be  
feared.  
g By the hypocrites  
of them that  
haue authority,  
and poore are  
decoured.  
h He calleth to  
God for helpe,  
because wickedes  
fit to faile one-  
another, thus God  
must not be helpe  
or better.  
i Therefore thou  
must needs punish  
their blasphemie.  
k To iudge be-  
tweene the right  
and the wrong.  
l For thou hast  
wrethely destroy-  
ed him.  
m The hypocrites  
or such as lye not  
after Gods Law,  
shall be destroyed.  
n God helpe  
tho who man helpe  
can helpe.  
o Or, they no more  
man upon the  
earth.

**W**hy standest thou farre off, O Lord, and biddest thee in *due time*, when in affliction?

2 The wicked with pride doth persecute the poore: let them be taken in the crafts that they haue imagined,

3 For the wicked hath made boast of his owne hearts desire, and the courteous blesseth himselfe, hee contemneth the Lord.

4 The wicked is so poore, that hee seeketh not for God: hee thinketh alwayes, There is no God.

5 His wayes alway proper: thy iudgements are high aboue his fight, therefore I desireth he all his enemies.

6 He faith in his heart, I shall I neuer be mouen, nor be in danger.

7 His mouth is full of cursing, and deceite, and fraud: vnder his tongue is mischief and iniquitie.

8 He lieth in wait in the villages: in the secret places doth hee murder the innocent, his eyes are bent againe vpon the poore.

9 He lieth in wait secretly, *even* as a lion in his denne; he lieth in wait to spoyle the poore; he doth spoyle the poore, when he draweth him into his net.

10 He croucheth and boweth; therefore heaps of the poore doe fall by his might.

11 He hath said in his heart, God hath forgotten, hee hideth away his face, and will neuer see.

12 Arise, O Lord God, lift vp thine hand; forget not the poore.

13 Wherefore doeth the wicked contemne God? hee faith in his heart, Thou wilt not regard.

14 Yet thou hast seene it; for thou beholdest mischief and wrong; that thou mayest take it into thine hands: the poore committeth himselfe vnto thee; for thou art the helper of the fatherlesse.

15 Breake thou the arme of the wicked and malicious; search his wickednesse, and thou shalt finde none.

16 The Lord is King for euer and euer; the heathen are destroyed forth of his land.

17 Lord, thou hast heard the desire of the poore; thou preparest their heart; thou brendest thine eare to them.

18 I to Iudge the fatherlesse and poore, that earthly man I cause to feare no more.

## PSAL. XI.

*This Psalm cometh twofaile. In the first David sheweth how hard assaults of tentations be sustained, and in low great anguish of mind hee was, when Saul did persecute him. 4. Then next he reioyceth that God sent him succour in his necessity, declaring his iustice aswell in governing the good, as the wicked man, as the whole world.*

**T**o him that excelleth. A Psalm of David.

The Lord put I my trust: how say yee then to my soules? Flee to your mountaine as a bird?

2 For loe, the wicked bend their bow, and make ready their arrowes vpon the string, that they may secretly shooot at them which are vpright in heart.

3 For the foundations are cast downe; what hath the righteous done?

4 The Lord is in his holy palace; the Lords throne is in the heauen; his eyes shall confider: his eye lids will try the children of men.

of order, yet God will execute iudgement from heauen.

5 The Lord will trie the righteous; but the wicked, and him that loueth iniquitie, doeth his soule hate.

6 Vpon the wicked he shall raine snares, fire, and brimstone, and stormie tempest: *this* is the portion of their cup.

7 For the righteous Lord loneth righteousness: his countenance doeth behold the iust.

## PSAL. XII.

*The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth Gods presence to send succour to his children. 7. Then commending himselfe, and others with the assurance of Gods helpe, he commineth the constant verity that God abstrueth in keeping his promises.*

**T**o him that excelleth vpon the sights tone.

## A Psalm of David.

**H**elp Lord, for there is not a godly man left: for the faithfull are failed forth among the children of men.

2 They speake deceitfully euery one with his neighbour, b flatering with their lips, and speake with a double heart.

3 The Lord cutt off all flatering lips, and the tongue that speaketh proud things:

4 Which haue said, With our tongue will we praisee; our lips are our owne; who is Lord ouer vs?

5 Now for the oppression of the needy, and for the fights of the poore, I will vnto the Lord, and will set at libertie him, whom the wicked hath snared.

6 The words of the Lord are pure words, as the siluer, tried in a furnace of earth, fined seuen fold.

7 Thou wilt keepe them, O Lord; thou wilt preferre him from this generation for euer.

8 The wicked walke on euery side; when they are exalted, it is a shame for the sonnes of men.

wicked generation. f That is, thine thought hee were but to suppress the godly and maintaine the wicked.

## PSAL. XIII.

*David as it were overcome with sundry and new afflictions, fleeth to God as his onely refuge, 3. and so at the length being encouraged through Gods promises, hee commineth most true confidence against the extreme horror of death.*

**T**o him that excelleth. A Psalm of David.

**H**ow long wilt thou forget me, O Lord, a for euer; how long wilt thou hide thy face from me?

2 How long shall I take b counsell within my selfe hauiug wearinesse dayly in mine heart? how long shall mine enemy be exalted aboue me?

3 Behold, and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Least mine enemy say, I haue prevailed against him: and they that afflict me, reioyce, when I slide.

5 But I trust in thy mercy: mine heart shall reioyce in thy saluation; I will sing to the Lord, because he hath dealt lovingly with me.

## PSAL. XIV.

*He describeth the puerse nature of men, which were geuen in tentionnesse, that God was brought to better contempt. 7. For the which thing, although he was greatly grieved, yet being persuaded that God would send some present remedy, he comforteth himselfe and others.*

**T**o him that excelleth. A Psalm of David.

The soule hath said in his heart, There is no God: they haue b corrupted, and done an abominable worke: there is none that doeth good.

eo forget God, b There is nothing, but disorder and woe

a As in the destruction of Sodom and Gomorah.  
b Which they shall die heauen to the dregges, Eccl. 4. 13. 34.

a Which dese defend the truste & thus mercy to the oppressed.  
b He meaneth the flatteries of the court which hurt him more with their tongues, then with their wear.  
c They thinke themselves able to persevere whate soeuer they take in hand.  
d The Lord is moued with the complaints of his, and d delivereth in them from all dangers.  
e Because the Lords word and promise is true and vnderchangeable, he will performe it, and preferre the poore from this man.  
g For they

in the con  
a Bregation, that the same was called a long time, and that his faith was not defiled.  
b Changing my purposes as the like man doeth his place.  
c Which might turne to Gods dishonour: if he did not defend him.  
d The mercy of God is the cause of our saluation.  
e Both by the benefices past, and by others to come.

\* Psal. 53. a He sheweth that the cause of all which hee does is needfull among them.



**a** Dauid here maketh comparison betwixt the faithfull and the reprobate, but S. Paul speaketh the same of all men naturally. Rom. 3. 10. d Where they thinke themselves most sure. e You mocke them that put their trust in God. f He prayeth for the whole Church whom he is assured God will deliuer: for none but he only can do it.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquitie know that they eate vp my people, as they eate bread? they call not vpon the Lord.

5 There they shall be taken with feare, because God is in the generation of the iust.

6 You haue made a mocke at the counsell of the poore, because the Lord is his trust.

7 Oh giue saluation vnto Israel out of Zion: when the Lord toucheth the captiuitie of his people, then Iakob shall reioyce, and Israel shall be glad.

Note that of this 1. Psalme, the 5, 6 and 7 verses which are put into the common translation, & may seeme vncome to be left out in this, as are in the same Psalme in the Hebrew text, but rather are put in more fully to expresse the manners of the wicked, and are gathered out of the 5, 143. and 10. Psalmes, the 59. of the Prophet Isaiah, and the 36. Psalme, and are alledged by S. Paul, and placed together in the 3. to the Romans.

## PSAL. XV.

This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people; and wherefore he placed his Temple among them, which was in the intent that they by doing uprightly and godly, might witness that they were his speciall and holy people.

## A Psalme of Dauid.

Lord, who shall dwell in thy Tabernacle? who shall rest in thine holy Mountain?

2 He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart.

3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiveth a false report against his neighbour.

4 In whose eyes a vile person is contemned, but he honoureth them that feare the Lord: hee that sweareth to his owne hinderance and changeth not.

5 He that giueth not his money vnto vsury, nor taketh reward against the innocent: he that doeth these things, shall neuer be moued.

## PSAL. XVI.

Dauid prayeth to God for succour, not for his works, but for his faiths sake. a Preseruing that he hath all vnderstanding, taking God vnto his comfort and felicity, b Who succurreth him to lacke nothing.

## Michtam of Dauid.

Referre mee, O GOD: for in thee doe I trust.

2 O my soule, thou hast saide vnto the Lord. Thou art my Lord: my blessing doeth extendeth not to thee.

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The sorowes of them, that offer to an other god, shall be multiplied: d their offerings of blood will I not offer, neither make mention of their names with my lips.

5 The Lord is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

6 The lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen me counsell: for his reines also teach me in the nights.

God teacheth me continually by secret inspiration.

8 I haue set the Lord alwayes before mee: for he is at my right hand: therefore I shall not slide.

9 Wherfore mine heart is glad, and my tongue reioyceth: my flesh also doeth rest in hope.

10 For thou wilt not leave my soule in the graue: neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is the fullnesse of ioy: and at thy right hand there are pleasures for euermore.

## PSAL. XVII.

Here he complaineth to God of the cruell pride and arrogance of Saul, and the rest of his enemies, who thus rag'd without any cause againe in his part. b Therefore he desireth God to reuenge his innocencie and deliuer him.

## The prayer of Dauid.

Hear me the right, O Lord, consider my crying: hearken vnto my prayer of lips vnaiued.

2 Let my vengeance come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast proued and visited mine heart in the night: thou hast tried me, and foundest nothing: for I was purposed that my mouth should not offend.

4 Concerning the workes of men, by the words of thy lips I kept me from the paths of the cruell man.

5 Stay my steps in thy paths, that my feet do not slide.

6 I haue called vpon thee: surely thou wilt heare me, O God: erdine thine ear to me, and hearken vnto my words.

7 Shew thy marvellous mercies: thou that art the Saviour of them that trust in thee, from such as g reuolt thy right hand.

8 Keepe mee as the apple of the eye, hide mee vnder the shadow of thy wings.

9 From the wicked that oppress mee, from mine enemies, which compass me round about for my soule.

10 They are inclosed in their owne fat, and they haue spoken proudly with their mouth.

11 They haue compassed vs now in our Repts: they haue set their eyes to bring downe to the ground;

12 Like as a lion that is greedy of pray, and as it were a Lions whelpes lurking in secret places.

13 Vp Lord, & disappoint him: cast him downe; deliuer my soule from the wicked: I will thy sword.

14 From men by thine hand, O Lord, from men of the world, who haue their portion in this life, whose bellies thou fillest with thine hid treasure; their children haue enough, and leaue the rest of their substance for their children.

15 But I will behold thy face: in righteousness, and when I awake, I shall be satisfied with thine image.

## PSAL. XVIII.

This Psalme is the first beginning of his gratulation, and the acknowledging to the entering into his kingdom, wherein he exalteth and prayeth mightily the marvellous mercies and grace of God, who hath thus preserved and defended him. 3a Also here setteth forth the image of Christs kingdom, that the faithfull may be assured that Christ shall alwayes conquer and overcome by the vnconquerable power of his Father, though all the whole world should sturue there against.

¶ To him that excelleth. A Psalm of David the servant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,

I will loue thee dearly, O Lord my strength.

2 \* a The Lord is my rocke, and my forteſſe, and he that deliuereth me, my God and my strength: in him will I truſt. my ſhield, the horſe alfo of my ſaluation, and my refuge.

3 I will call vpon the Lord, which is worthy to be praized: ſo ſhall I be ſafe from mine enemies.

4 e The ſorowes of death compaſſed me, and the floods of wickedneſſe made me afraid,

5 The ſorowes of the graue haue compaſſed me about: the inſares of death ouertooke me.

6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my cry did come before him, euen into his eares.

7 d Then the earth trembled and quaked: the foundations alſo of the mountaines mooued and ſhooke, becauſe he was angry.

8 Smoke went out at his noſtrils, and a consuming fire out of his mouth: coales were kindled thereat.

9 He bowed the heauens alſo and came downe, and ſcattered me vnder his feete.

10 And hee rode vpon c Cherub, and did ſie, and hee came flying vpon the wings of the wind.

11 He made darkeneſſe his ſecret place, and his paſſion round about him, euen darkeneſſe of waters, and clouds of the aire.

12 At the brightnes of his preſence his clouds paſſed, haileſtones and coales of fire.

13 The Lord alſo thundred in the heauen, and the higheſt gaue i his voyce, haileſtones and coales of fire.

14 Then he ſent out his arrowes and ſcattered them, and hee increaſed lightnings and deſtroyed them.

15 And the channels of waters were ſcene, and the foundations of the world were diſcouered at thy rebuking, O Lord, at the blaſting of the breath of thy noſtrils.

16 He hath lent downe from aboue and taken me: he hath drawn me out of many waters.

17 Hee hath deliuered me from my ſtrongemie, and from them which hate mee: for they were too ſtrong for me.

18 They preyented me in the day of my calamity: but the Lord was my ſtay.

19 Hee brought me forth alſo into a large place: he deliuered me becauſe he fauoured me. 20 The Lord rewarded me according to my righteouſneſſe: according to the pureneſſe of mine heart hee recompended me:

21 Becauſe I kept the wayes of the Lord, and did not wickedly againſt my God.

22 For all his lawes were before mee, and I did not caſt away his commandements from me

23 I was vpriſt alſo with him, and haue kept me from my wickedneſſe,

24 Therefore the Lord rewarded me according to my righteouſneſſe, and according to the pureneſſe of mine hands in his ſight,

25 With the godly thou wilt ſhew thy ſelfe godly: with the vpriſt man thou wilt ſhew thy ſelfe vpriſt.

26 With the pure thou wilt ſhew thy ſelfe pure, and with the froward thou wilt ſhew thy ſelfe froward.

27 Thus thou wilt ſane the poore people, and wilt caſt downe the prond looks.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkeneſſe.

29 For by thee I haue broken through an hoſt, and for my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the word of the Lord is tried in the fire, he is a ſhield to all that truſt in him.

31 For who is God beſides the Lord? and who is mighty like our God?

32 God giueth me with ſtrength, and maketh my way vpriſt.

33 Hee maketh my feete like hindes feete, and ſeteth me vpon mine a high places.

34 Hee teacheth mine hands to fight; ſo that a bowe of iſtraffe is broken with mine armes.

35 Thou haſt alſo giuen mee the ſhield of thy ſaluation, and thy right hand hath ſtayed me, and thy louing kindeſſe hath cauſed mee to increaſe.

36 Thou haſt enlarged my ſteps vnder me, and my heeles haue not ſlid.

37 d I haue purſued mine enemies, and taken them, and haue not turned againe till I had conquered them.

38 I haue wounded them, that they were not able to riſe, they are fallen vnder my feete.

39 For thou haſt giued mee with ſtrength to battel; them that uſe againſt me, thou haſt ſubdued vnder me.

40 And thou haſt giuen mee the neckes of mine enemies, that I might deſtroy them that hate me.

41 They cried, but there was none to ſaue them, euen vnto the Lord, but hee answered them not.

42 Then I did beate them ſmall as the duſt before the wind: I did tread them flat as the clay in the ſtreetes.

43 Thou haſt deliuered mee from the contentions of the people: thou haſt made me the head of the heathen, a people, whom I haue not known, ſhall ſerue me.

44 Aſſoone as they hear, they ſhall obey me: the ſtrangers ſhall be in ſubſeution to me.

45 Strangers ſhall ſhrinke away, and feare in their priuie chambers.

46 Let the Lord liue, and be bleſſed be my ſtrength, and the God of my ſaluation be exalted.

47 In God that giueth me power to auenge me, and ſubdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou haſt ſet me vp from thoſe that roſe againſt mee; thou haſt deliuered mee from the cruell man.

49 Therefore I will praife thee, O Lord, among the nations, and will ſing vnto thy Name.

50 Great deliuerances giueth hee vnto his king, and ſheweth mercie to his anoynted, euen to Dauid, and to his ſeed for euer.

n This David not properly appertaine to Salomon, but to Ieſus Chriſt.

H. be ſpeaketh of God according to our capacity, who hee me to be and puniſheth the wicked, as is ſaid alſo, Leu. 26, 27, 28.

o When there is come to the full meature, hee will ſet it to God that hee both gave the victorie in the ſiege, and alſo deſtroyed the cities of his enemies.

p Be the danger neuer ſo many or great, yet Gods promiſe muſt take effect.

z He giueth good ſuccelle to all mine enterpriſes.

a As towers and fortes, which be the ſtrength of the ſtrength of Gods enemies.

ll Or, ſeele. b To defend me from danger.

c Hee attributeth the beginning, continuance, and increaſe in well doing onely to Gods fauour.

d David declareth that hee did nothing but by the ſtrength of his ſtrength.

e Thou haſt giuen them into mine hands to be ſlaine.

f They that reſiſt the ſtrength of the aſſiſted, God will alſo reſe them, when they cry for helpe: for neither paine or feare can ſubdue the hypocrite to any thing.

g Which ſhall ſound about me.

h The kingdome of Chriſt is in Dauids kingdome.

i Or, lie: ſignifying a ſubſeution containing and not vniuerſalitie.

k Feare ſhall cauſe him to be afraid, and come forth of their ſecret holes and hold to ſeeke pardon.

l That is, Saul, who of malice perſeuted me to the death.

m This prophethy appertaineth to the king Ieſus of Chriſt and vocation of the Gentiles.

n Romans 15, 9.

o Ieſus Chriſt.

p That is, Saul, who of malice perſeuted me to the death.

q This prophethy appertaineth to the king Ieſus of Chriſt and vocation of the Gentiles.

r Romans 15, 9.

s Ieſus Chriſt.

t That is, Saul, who of malice perſeuted me to the death.

\* a Verſe 22, 23.

b He ſaith this diſtinction of names, to ſhew that the wicked haue many meanes to hurt, ſo God hath many wayes to helpe.

c For none can obtaine their requell of God, that loye not, his glory with their petition.

d He ſpeaketh of the danger, and malice of his enemies, after hee had deliuered him.

ll Or, cordes, or, caſes.

d A deſcription of the wrath of God againſt his enemies, after hee had heard his praye.

e He ſheweth how horrible Gods iudgements ſhall be to the wicked.

f Darkeneſſe ſignifieth the wrath of God, as the cleare light ſignifieth Gods fauour.

g This is deſcribed at large, Pal. 104.

h As a king angry with the people, who will not ſhew him ſelfe vnto them.

i Thundred, lightned and hail.

k Highlightings. l That is, the deepe bottomes were ſcene when the red ſea was diuided.

m Out of ſundry and great dangers.

n To wit, Saul.

o Therefore God ſent me ſuccour, p The cuſe of Gods deliuerance is his onely fauour and love to vs.

q David was ſure of his righteous cauſe, and good behauiour toward Saul and his enemies, and therefore was aſſured of Gods fauour and deliuerance.

r For all his dangers hee exerciſed himſelfe in the Law of God.

s I neither gaue place to their wicked intentions, nor to mine owne afflictions.



PSAL. XIX.

To the intent he might moue the faithfull to deeper consideration of Gods glory, he setteth before their eyes the most exquisite workmanship of the heauens, with their proportion, and ornaments, & afterwards calleth them to the Law, wherein God hath reuealed himselfe more familiarly to his chosen people. The which peculiar grace by commending the Law, hee setteth forth more at large.

To him that excelleth. A Psalm of Dauid.

He a heauens declare the glory of God, and the firmament sheweth the woike of his hands.

Day vnto day vttereth the same, and night vnto night teacheth knowledge.

There is no speech nor language, where their voyce is not heard.

Their line is gone forth through all the earth, & their words into the ends of the world: in them hath he set a tabernacle for the Sunne.

Which commeth forth as a bridegrome out of his chamber, and reioyceth like a mighty man to run his race.

His going out is from the ende of the heauen, & his compass is vnto the endes of the same, and none is hid from the beate thereof.

The Law of the Lord is perfect, conuerting the soule: the testimony of the Lord is sure, and giueth wisdom vnto the simple.

The statutes of the Lord are right, and reioyce the heart: the commandment of the Lord is pure, and giueth light vnto the eyes.

The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are truth: they are righteous altogether.

And more to be desired then gold, yea, and then much fine gold; sweeter also then honey, and the hony combe.

Moreover by them is thy seruant made circumpect, and in keeping of them there is great reward.

Who can vnderstand his faults? cleane me from secret sinnes.

Keep thy seruant also from presumptuous sinne: let them not reioyce ouer me: so shall I be right, and made cleane from much wickednesse.

Let the words of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lord my strength, and my redeemer.

PSAL. XX.

A prayer of the people vnto God, that he would please him to heare their kinde, and reuoke their sinnes, which hee offered before hee went to battell against the Ammonites.

To him that excelleth. A Psalm of Dauid.

The Lord heare thee in the day of trouble: the Name of thy God of Iacob defend thee:

Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

Let him remember all thine offerings, and turne thy burnt offerings into ashes. Selah.

And graunt thee according to thine heart, and fulfill all thy purpose:

That we may reioyce in thy salvation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions:

Now know that the Lord will helpe his anoynted, and will heare him from his Sanctuary: and will heare him from his Sanctuary: Gods familiaritie appared toward his people, so by the heauenly is meant his power and maiesty.

ric, by the mighty helpe of his right hand.

Some trust in chariots, and some in horses, but we will remember the Name of the Lord our God.

They are brought downe and fallen, but we are they, and stand vpright.

Save Lord; let the King heare vs in the day that we call.

PSAL. XXI.

Dauid in the person of the people praeseth God for the victory, attributing it to God, and not to the strength of man. Wherewith the holy Ghost directeth the faithfull in Christ, who is the perfection of this kingdom.

To him that excelleth. A Psalm of Dauid.

The King shall reioyce in thy strength, O Lord; yea how greatly shall he reioyce in thy saluation?

Thou hast giuen him his hearts desire, and hast not denied him the request of his lips. Selah.

For thou hast diddest prevent him with liberal blessings, and diddest set a crowne of pure golde vpon his head.

He asked life of thee, and thou gauest him a long life for euer and euer.

His glory is great in thy saluation: dignity and honour hath thou laud vpon him.

For thou hast set him as a blisse for euer: thou hast made him glad with the ioy of thy countenance.

Because the king trusteth in the Lord, and in the mercy of the most high, he shall not slide.

Thine hand shall find out all thine enemies, & thy right hand shall find out them which hate thee.

Thou shalt make them like a ferie ouen in fire of thine anger; & the Lord shall destroy them in thine wrath, and the fire shall deuoure them.

Their fruit shalt thou destroy from the earth, and their seede from the children of men.

For they intended euill against thee, and imagined mischief, but they shall not preuaile.

Therefore shalt thou put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

For thou shalt put them apart, and the strings of thy bow shalt thou make ready against their faces.

The wordes that are not there only trust in God, but hee that is able to deliue him by thy strength, when we seeke vnto him for succour.

When he shall overcome his enemies, & so hee shall be able to deliue him by thy strength, when we seeke vnto him for succour.

Thou shalt deliue him by liberal favour toward him before hee prayed.

Dauid did not only out of this life, but of the assistance that his piety should bringe for euer.

Thou shalt deliue him by his blisses to others, and a perpetuall example of thy fauour for him.

Here hee describeth the power of Christs kingdom against the enemies thereof.

This teacheth us patiently to endure the cruell trial which hee aduersary.

They laid as it were their nest to make Gods power to give place to their wicked enterprises.

As a mark to shew it.

Maintaine by Church against thine aduersaries.

That were any haue any occasion to pray for Name.

For the kinde of sinning, and this was the name of the sinners.

Here appeareth the kinde of sinning, which hee describeth betweene a fault & delation.

Being concerned with sin, and being angry.

On a kinde of sin, which hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

Hee describeth the place of sinning, which hee describeth the place of sinning.

\* Lam. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Lam. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Lam. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Lam. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Lam. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Lam. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Lam. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Lam. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Lam. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Lam. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Lam. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Lam. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

† *Elev. roled upon*

8. *† Heb. 27. 23.*

a *Euen from my*

b *birth thou hast gi-*

c *uen me occasion*

d *to iust in thee.*

f *For except Gods*

g *providence pre-*

h *serve the infants,*

i *they shuld perishe*

k *a thou saidst times*

l *in the mothers*

m *wombe.*

n *He meaneth,*

o *that his enemies*

p *come to fat, proud,*

q *and cruel, that*

r *they were rather*

s *beasts then men.*

t *Before he spake*

u *of the cruelty of*

v *his enemies, and*

w *now he declareth*

x *that he had griefes*

y *of the misdeeds*

z *that Christ was*

aa *tornmented both*

ab *in soule and body.*

ac *Thou hast suffer-*

ad *ed to be with-*

ae *out all hope of life,*

af *h Thou David*

ag *complacitly as*

ah *though he were*

ai *mayled by his*

aj *enemies both hard*

ak *and fierce: but*

al *this was accom-*

am *plished in Christ.*

an *I saye that is*

ao *I foli thy left*

ap *and forsaken of*

aq *all, Psal 37. 27. and*

ar *37. 26.*

as *In Christ is deli-*

at *uered with a more*

au *mighty deliue-*

av *rance by ouer-*

aw *coming death, then*

ax *if he had over-*

ay *come death at all.*

az *† Heb. 1. 12*

ba *He promitteth*

bb *to exhort the*

bc *Church: that they*

bd *by his example*

be *might praye the*

bf *Lord.*

bg *o The poore af-*

bh *flicted are com-*

bi *forted by this*

bj *example of David,*

bk *or Christ.*

bl *p Which were fa-*

bm *cifices of thank-*

bn *sgiving, which they*

bo *offered by Gods*

bp *commandement,*

bq *when they were*

br *deliuered out of*

bs *any great danger.*

bt *He doth allude*

bu *to the sacrifice*

bv *made to the*

bw *Lord.*

bx *a Though the*

by *poore be fir-*

bz *named, as vers. 15.*

ca *yet the wealthy*

cb *are not separated*

cc *from the grace of Christs*

cd *kingdome. I sa*

ce *where there is*

cf *no hope that he*

cg *shall recouer life: for*

ch *neither poore nor rich,*

ci *quicke nor dead*

cj *shall be reiected from*

ck *his kingdome. I Mea-*

cl *ning the poiterty,*

cm *which the Lord*

cn *keepeth as a freede*

co *to continue his*

cp *praye among men.*

cq *† That is,*

cr *God hath fulfilld*

cs *his promise.*

ct *1 Because the*

cu *Prophet had*

cv *promised the great*

cw *mercies of*

cx *God at sundry times,*

cy *and in sundry manners,*

cz *he getteth*

da *a certaine assurance,*

db *fully persuading him-*

dc *selfe: that God will*

dd *continue the very same*

de *goodnesse towards*

df *him for ever.*

they make a vow and nodde the head, saying,

8. *† He trusted in the Lord, let him deliuer*

him: let him faue him, seeing he longeth him.

9. But thou shalt draw me out of the wombe:

thou shalt me hope, *euen* as my mothers breasts.

10. I was cast vpon thee, *euen* from the wombe:

thou art my God from my mothers belly.

11. Be not farre from mee, because trouble is

neere: for *there* is none to helpe me.

12. Many young bulles haue compassed mee:

mighty bulles of Bashan haue closed me about.

13. They gaze vpon mee with their eyes,

as a stamping and roaring lion.

14. I am like a water powred out, and all my

bones are out of ioynt: mine heart is like waxe:

it is molten in the mids of my bowels.

15. My strength is dried vpon like a potsherd,

and my tongue cleaueth to my iawes, and thou

hast brought me into the dust of death.

16. For dogges haue compassed me, and the

assembly of the wicked haue inclosed mee: they

haue pierced mine hands and my feete.

17. I may tell all my bones, yet they beholde,

and looke vpon me.

18. They part my garments among them, and

cast lots vpon my vesture.

19. But be not thou farre off, O Lord, my

strength: hasten to helpe me.

20. Deliuer my soule from the sword: my de-

solate soule from the power of the dogge.

21. Save me from the lions mouth, and an-

swer me in *sauing* me from the hornes of the

unicornes.

22. \* I will declare thy Name vnto my bre-

thren: in the middes of the Congregation will I

praise thee, *saying,*

23. \* Praise the Lord, yet that feare him: mag-

nifie ye him, all the seede of Iakob, and feare ye

him all the seede of Israel.

24. For he hath not despised nor abhorred a

affliction of the poore: neither hath he hid his face

from him, but when he called vnto him, he heard.

25. My prayer *shall* be of thee in the great

Congregation: my vowes will I performe before

them that feare him.

26. The poore shall eate and be satisfied: they

that seeke after the Lord, shall praise him: your

heart shall liue for euer,

27. All the endes of the world shall remember

themselves and turne to the Lord, and all the kin-

des of the nations shall worship before thee.

28. For the kingdome is the Lords, and he ru-

leth among the nations.

29. All they that be fat in the earth shall eate

and worship: all they that goe downe into the

dust, shall bow before him, *†* euen he that cannot

quicken his owne soule.

30. *Their* seede shall serue him: it shall be counted

vnto the Lord for a generation.

31. They shall come and shall declare his righte-

ousnesse vnto a people that shall be borne, be-

cause he hath done it.

32. *Their* seede shall serue him: it shall be counted

vnto the Lord for a generation.

33. *Their* seede shall serue him: it shall be counted

vnto the Lord for a generation.

† *A Psalme of David.*

The Lord is my shepheard. I shall not

want.

2. Hee maketh mee to rest in greene pasture,

and leadeth me by the still waters.

3. He restoreth my soule, and leadeth me in

the paths of righteousness for his Names sake.

4. Yea, though I should walke through the

valley of the shadow of death, I will feare no

euill: for thou art with me: thy rod and thy staffe,

they comfort me.

5. Thou dost prepare a table before me in

the sight of mine aduersaries: thou doste annoy

mine head with oyle, and my cup runneth ouer.

6. Doubtlesse kindnesse and mercy shall fol-

low mee all the dayes of my life, and I shall re-

maine a long season in the house of the Lord.

† *Albeit the Lord God deliuereth him, and dealeth most liberally with him in despite*

of them. *†* As was the manner of great fealls. *†* He setteth out his felicitie

in the pleasures of this world, but in the feare and seruice of God.

PSALM XXXIII.

† *Albeit the Lord God hath made, and governeth all the*

world, yet toward his chosen people, his gracious goodnesse

doeth most abundantly appeare, in that among them he

will haue his dwelling place. Which though it was ap-

pointed among the children of Abraham, yet onely they

doe enter direct into this Sanctuary, which are the true

workers of God, purged from the iniquall filth of this

world. *†* Finally he magnifieth Gods grace for the build-

ing of the Temple, to the ende here might stirre up all

the faithfull to the true seruice of God.

† *A Psalme of David.*

He earth is the Lords, and all that therein

is: the world and they that dwell therein.

2. For he hath founded it vpon the seas; and

established it vpon the floods.

3. Who shall ascend into the mountaine of

the Lord? and who shall stand in his holy place?

4. *Euen he that hath* innocent hands, and a

pure heart; which hath not lift vp his minde

to vanitie, nor sworne deceitfully.

5. He shall receiue a blessing from the Lord,

and righteousness from the God of his saluation.

6. This is the generation of them that seeke

him, of them that seeke thy face, *this* is Iakob.

Selah.

7. Lift vp your heads ye gates, and be ye lift

vp ye everlasting doores, and the King of glory

shall come in.

8. Who is this King of glory? the Lord, strong

and mightie, *euen* the Lord mightie in battell.

9. Lift vp your heads ye gates, and lift vp your

selues ye everlasting doores, and the King of glory

shall come in.

10. Who is this King of glory? the Lord of

hostes, he is the King of glory. Selah.

PSALM XXXV.

† *The Prophet touched with the consideration of his sin-*

ner, and afflicted with the cruel manner of his ene-

mies, *†* Prayeth to God most feruently to haue his sin-

nesse forgiven. *†* Especially such as he had committed in

his youth. He beginneth every verse according to the

Epistle letters, two or three except.

† *A Psalme of David.*

Vnto thee, a O Lord, I lift up my soule.

2. My God, I b trust in thee: let mee not

be confounded: let not mine enemies reioyce

ouer me.

3. \* So all that hope in thee, shall not be a sha-

med; but let them be confounded, that wangle off

without cause.

\* *Ifa. 40. 11. Iere,*

43. 5. *Ezek. 34. 23.*

*Iohn 10. 11.*

*1. Pet. 2. 25.*

a *Hee hairet*

b *ouer me: and*

c *miniteth voto me*

d *all things.*



c Releue me in the faith of thy promise, that I forsake not on any side  
d Constantly, and against all occasions.  
e He confuted that his manifold finnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.  
f That is, call them to repentance.  
g He will gouerne and comfort them that are yettely humbled for their finnes.  
h And for none other respect.  
i Meaning, the numbers very small.  
k He will direct fight with his spiritu followe the right way.  
l He shall prosper both in spiritual and corporall things.  
m His counsell continued in his word, whereby he is declared that he is the protector of the faithfull.  
n My griefe is increased because of mine enemies cruelty.  
o The greater that his afflictions were, and the more that his enemies increased, the more were felt he Gods helpe.  
p Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

4 Shew mee thy wayes, O Lord, and teach me thy paths.  
5 Leade mee forth in thy truth, and teach me: for thou art the God of my saluation: in thee doe I trust all the day.  
6 Remember, O Lord, thy tender mercies, and thy louing kindeesse: for they haue bene for euer.  
7 Remember not the finnes of my youth, nor my rebellions, but according to thy kindeesse remember thou me, *even for thy good kindeesse sake, O Lord.*  
8 Gracious and righteous is the Lord: therefore will he teach sinners in the way.  
9 Them that be meeke, will hee guide in iudgement, and teach the humble his way.  
10 All the pathes of the Lord are mercy and truth vnto such as keepe his covenant and his testimonies:  
11 For thy Names sake, O Lord, be mercifull vnto mine iniquitie, for it is great.  
12 What man is hee that feareth the Lord? him will hee teach the way that he shall chuse.  
13 His soule shall dwell at ease, and his seed shall inherit the land.  
14 The secret of the Lord is revealed to them that feare him: and his Covenant to giue them vnderstanding.  
15 Mine eyes are euer toward the Lord: for he will bring my feet out of the net.  
16 Turne thy face vnto mee, and haue mercy vpon me: for I am desolate and poore.  
17 The forowes of mine heart are enlarged: draw me out of my troubles.  
18 Look vpon mine affliction and my travel, and forgiue all my finnes.  
19 Behold mine enemies, for they are many, and they hate me with cruell hatred.  
20 Keepe my soule and deliuer me: let me not be confounded: for I trust in thee.  
21 Let mine vprightnesse and equitie preserve me: for mine hope is in thee.  
22 Deliuer Israel, O God, out of all his troubles.

Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

PSAL XXVI.

David appoynted with many inuaries, finding no helpe in the world, callith for ayde from God: and assured of his integritye towrds Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithfull in the Congregation of God, whence hee was banished by Saul: promising integritye of life, and open praises and thanksgiving.

A Psalm of David.

1 Iudge me, O Lord, for I haue walked in mine innocencie: my trust hath bene also in the Lord: therefore shall I not slide.  
2 Proue me, O Lord, and trie me: examine my be reines, and mine heart.  
3 For thy louing kindeesse is before mine eyes: therefore haue I walked in thy troeth.  
4 I haue not beene haunted with vaine persons, neither kept company with the dissemblers.  
5 I haue hated the assembly of the euill, and haue not companied with the wicked.

Hee declares that they cannot walke in simplicitie before God, that delight in the company of the vngodly.

6 I will wash mine hands in innocencie, O Lord, and compasse thine altar.  
7 That I may declare with the voyce of thanksgiving, and set forth all thy wonderous workes.  
8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.  
9 Gather not my soule with the sinners, nor my life with the bloody men;  
10 In whose hand is wickednesse, and their right hand is full of bribes.  
11 But I will walke in mine innocencie; redeme me therefore, and be mercifull vnto me.  
12 My foot standeth in vprightnesse; I will prayse thee, O Lord, in the Congregations.

PSAL XXVII.

David maketh this Psalm being deliuered from great perils, as appeareth by the preface and thanksgiving annexed: 6 Wherein we may see the constant faith of David against the assaults of all his enemies. 7 And also the ende whereof his desireth is true and to be deliuered, wely to worship God in his Congregation.

A Psalm of David.

1 The Lord is my light and my saluation, whom shall I feare? the Lord is the strength of my life of whom shall I be afraid?  
2 When the wicked, *even* mine enemies and my foes came vpon me to cate vp my flesh, they stumbled and fell.  
3 Though an hoste pitched against me, mine heart should not be afraid; though warre be raised against me, I will trust in this.  
4 O where hee haue I desired of the Lord, that I will require, *even* that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to visite his Temple.  
5 For in the time of trouble hee shall hide mee in his Tabernacle; in the secret place of his pavilion shall he hide me, and for mee vpon a rocke.  
6 And now shall he lift vp mine head above mine enemies round about mee; therefore will I offer in his Tabernacle sacrifices of ioy; I will sing and prayse the Lord.  
7 Hearken vnto my voyce, O Lord, when I cry; I haue mercie also vpon mee and heare mee.  
8 When thou saydest, Seek ye my face, mine heart answered vnto thee, O Lord, I will seeke thy face.  
9 Hide not therefore thy face from mee, nor cast thy seruant away in displeasure; thou hast bene my succour, leaue me not, neither forsake me, O God of my saluation.  
10 Though my father and my mother should forsake mee, yet the Lord will gather me vp.  
11 Teach me thy way, O Lord, and leade me in a right path, because of mine enemies.  
12 Giue me not vnto the snare of mine adversaries; for there are false windeles risen vp against me, and such as speake cruely.

13 I knowe I am faint, except I haue beleued to see the goodnesse of the Lord in the land of the liuing.  
14 Hope in the Lord: be strong and he shall comfort thine heart, and trust in the Lord.

PSAL.

1 I shall feare thee with a pure affection, and with thy godly that sacrifice vnto thee.  
2 He that is not in the congregation of the wicked, whose cruell hands doe execute the malicious desires of their hearts.  
3 I haue preferred from mine enemies by the power of God and therefore will prayse him openly.  
4 Because he was assured of good successe in all his danger, and that his saluation was surely layd vpon God, he feared not the rage of his enemies.  
5 That God will deliue me and giue me faith the way.  
6 The life of country, wife, and all worldly commodities grieue me not in respect of this one thing, that I may open my face to thee in the congregation.  
7 David adured himselfe by the Spirit of prophesie that he should overcome his enemies, & see God in his Tabernacle.  
8 He groundeth vpon Gods promise, and therefore that hee was not willing to obey his commandment.  
9 He magnified God, by his ioyous praise, which hee offered with the most tender love of parents towards their children.  
10 But another paine keere wrath, or bitter death.  
11 In this present life hee shall see, as he hath said.  
12 He exhorted himself to depend on the Lord, seeing he neuer failed in his promises.

P S A L. XXVIII.

1 Bring in great feare and heavynesse of heart to see God  
discouraged by the wicked, he desired to be rid of them.  
4 And crieth for vengeance against them: and at  
length as sweetly himselfe, that God hath heard his prayer,  
5 Vnto which wisdom he commendeth all the faithful.

¶ A Psalm of David.

V Nio thee, O Lord, doe I cry: O my strength,  
be not deaf toward me, least if thou answere  
mee not, I be like <sup>a</sup> them that goe downe into the  
pit.

2 Heare the voyce of my petitions, when I  
cry vnto thee, when I hold vp my hands toward  
thine <sup>b</sup> holy Oracle.

3 Draw me not away with the wicked, and  
win the workers of iniquitie: which speake  
friendly to their neighbours, when malice is in  
their hearts.

4 Reward them according to their deedes,  
and according to the wickednesse of their inen-  
tations: recompense them after the worke of their  
hands: render them their reward.

5 For they regard not the works of the Lord,  
nor the operation of his hands: therefore <sup>c</sup> breake  
them downe, and build them not vp.

6 <sup>d</sup> Prayed be the Lord, for he hath heard the  
voyce of my petitions.

7 The Lord is my strength and my shield:  
mine heart trusted in him, and I was helped: there-  
fore mine heart shall reioyce, and with my song  
will I praise him.

8 The Lord is <sup>e</sup> their strength, and he is the  
strength of the deliverances of his anyoyned.

9 Saue thy people, and blesse thine inheri-  
tance: feed them also, and exalt them for euer.

P S A L. XXIX.

1 The Prophet exhorteth the princes and rulers of the  
world (which for the most part thinke there is no God)  
3 At the least to feare him for the thunders and tem-  
pests, for feare whereof all creatures tremble, as <sup>a</sup> and  
though thereby God sheweth himselfe, yet he is alwayes  
mercifull to his, and moueth them thereby to praise his  
Name.

¶ A Psalm of David.

G Iue vnto the Lord, ye <sup>a</sup> sonnes of the mighty,  
giue vnto the Lord glory and strength.

2 Giue vnto the Lord glory due vnto his  
Name: worship the Lord in the glorious Sanctu-  
ary.

3 The <sup>b</sup> voyce of the Lord is vpon the waters:  
the God of glory maketh it to thunder: the Lord  
is vpon the great waters.

4 The voyce of the Lord is mighty: the voyce  
of the Lord is glorious.

5 The <sup>c</sup> voyce of the Lord breaketh the ce-  
dars: yea, the Lord breaketh the cedars of Le-  
banon.

6 He maketh them also to leape like a calf:  
Lebanon <sup>d</sup> also and <sup>e</sup> Shiron like a yong unicorne.

7 The voyce of the Lord diuideth the <sup>f</sup> flames  
of fire.

8 The voyce of the Lord maketh the wilder-  
nesse to tremble: the Lord maketh the wilderness  
of <sup>g</sup> Kadeth to tremble.

9 The voyce of the Lord maketh the bindes  
to a calfe, and <sup>h</sup> discovereth the forests: therefore  
in his Temple doeth euery man speake of his  
glory.

10 Though the wicked  
hide, or pearce the most secret places, yet the faithful praye God.

10 The Lord sitteth vpon the <sup>a</sup> floods, and the  
Lord doeth remaine King for euer.

11 The Lord shall giue strength vnto his peo-  
ple; the Lord shall blesse his people with peace.

P S A L. XXX.

1 When David was deliuered, from great danger, he re-  
ndered thanks to God, exhorting others to doe the like, and  
to learne by his example, that God is rather mercifull  
then severe and rigorous towards his children. 7 And  
alsheweth the fault from persequite to aduise if sudden  
8 This done, he exhorteth to prayer, promising to praye  
God for euer.

¶ A Psalm or song of the <sup>a</sup> dedication of  
the <sup>b</sup> house of David.

I Will magnifie thee, O Lord: <sup>c</sup> thou hast ex-  
alted me, and hast not made my foes to reioyce  
ouer me.

2 O Lord my God, I cried vnto thee, and  
thou hast <sup>d</sup> reffored me.

3 O Lord, thou hast brought vp my <sup>e</sup> soul  
out of the graue: thou hast reuiued me from them  
that goe downe into the pit.

4 Sing praises vnto the Lord, ye <sup>f</sup> his Saints,  
and giue thanks <sup>g</sup> before the remembrance of his  
Holinesse.

5 <sup>h</sup> For hee enlureth but a while in his anger:  
but in his fauour is life: weeping may abide at  
euening, but ioy cometh in the morning.

6 And in my <sup>i</sup> prosperity I sayd, I shall ne-  
uer be moued.

7 For thou Lord of thy goodnesse hadst  
made my <sup>k</sup> mountaine to stand strong; but thou  
didst hide thy face, and I was troubled.

8 Then cryed I vnto thee, O Lord, and prayed  
to my Lord.

9 What profit is there in my griefe, when I  
goe downe to the pit? shall the <sup>l</sup> dust giue thanks  
vnto thee: or shall it declare thy truth?

10 Heare, O Lord, and haue mercy vpon me;  
Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy:  
thou hast loosed my facke, and girded mee with  
gladnesse.

12 Therefore shall my <sup>m</sup> tongue praise thee and  
not cease; O Lord my God, I will giue thanks  
vnto thee for euer.

in the earth: therefore he would liue to praise his Name  
made creation, 1 Because thou hast preferred me that my  
there, I will not be vniuall of my asete.

P S A L. XXXI.

1 David deliuered from some great danger, first reuolunteth  
when meditation he had by the power of faith, when  
death was before his eyes, his enemy being ready to take  
him. 15 Then hee sheweth that the fauour of Gods  
alwayes ready to those that feare him 20 Finally hee  
exhorteth all the faithful to trust in God and to loue  
him, because hee preserveth and strengtheueth them, as  
they may see by his example.

¶ To him that excelleth. A Psalm  
of David.

I N <sup>a</sup> thee, O Lord, haue I put my trust; let mee  
neuer be confounded; deliuer me in thy <sup>b</sup> right-  
eousnesse.

2 Bow downe thine eare to mee; make haste  
to deliuer me; be vnto me a strong rocke, and an  
house of defence to saue me.

3 For thou art my rocke and my fortresse;  
therefore for thy Names sake direct me and guide  
mee.

4 Daw mee out of the <sup>c</sup> nette, that they  
haue layed pritiully for mee; for thou art my  
strength.

To moderate the  
rage of the tempest  
and waters, that  
they deliuey not all.

\* 1 Sum. 7. 8  
\* 2 Psal. 10. 1-3  
\* 3 After that Ab-  
raham had polla-  
ted it with mol-  
ten fornication,  
b Hee conuenerth  
them of great in-  
gratitude, which  
doe not praise God  
for his benefits  
c Retored from the  
rebellion of Abla-  
m.  
d Meaning, that he  
escaped death  
molt narrowly.  
e The word signi-  
fith them that  
haue receiued  
mercy, and thew  
mercy liberally  
vnto others.  
f Before his Ta-  
bemade.  
g Psal. 53. 8.  
h 1 Cor. 4. 17.  
i I put too much  
confidence in mine  
quiet state, as Iere.  
31. 18. 2 Chron.  
34. 24. 25.  
k I thought thou  
hadst established me  
in Zion molt  
surely.  
l After that thou  
hast withdrae  
thyne helpe, I felt  
my misery.  
m David meaneth  
tho: the dead are  
not profitable to  
the Congregation  
of the Lord here  
which is the end of  
thought should praye

a He counteth  
himselfe as a dead  
man, till God thew  
his fauour toward  
him, and grant him  
his petition.  
b Heuid this  
outward meares  
to help the weak-  
nesse of his faith:  
fith in that place  
was: hee Aske, and  
these Go's promi-  
sed to liue the  
toke, of his fauour.  
c Destroy out the  
good with the bad.  
d Hee thus praye  
in respect of Gods  
glory and not for  
his owne ease,  
being assured that  
God would punish  
the persecutors of  
his Church.  
e Let them be ve-  
terly destroyed, as  
Malac. 1. 4.  
f Because he felt  
the assistance of  
Gods helpe in his  
heart, his mouth  
was opened to  
sing praises.  
g Meaning, his  
soldiers, who were  
as meares, by whom  
God declared his  
power.  
a He exhorteth  
the proud tyrants  
to humble them-  
selues vnder Gods  
hand, and not to  
be inferiour to  
bruite beasts and  
dumbe creatures.  
b The thunder  
clappes that are  
heard out of the  
cloudes, ought to  
make the wicked  
to tremble for  
feare of Gods anger.  
c That is, the  
thunderbolts bre-  
akeh the most  
strong trees, and  
shall men thinke  
their power to be  
able to resist God?  
d Called also  
Hermion.  
e It caueth the  
lightnings to shoot  
and glie.  
f In places molt  
desolate, whereas  
fesheth there is no  
presence of God.  
g For feare maketh  
them to call their  
calues.  
h Maketh the trees  
hide are nothing moe





h Hee ſeeth  
that all our felicity  
ſtandeth in this,  
that the Lord is  
our God.  
i He promiſeth,  
that all things are go-  
uerned by Gods  
providence and  
not by fortune.  
k Therefore hee  
knoweth their  
wicked enterpri-  
ſes.

l If ſickings and  
the mightie of  
the world cannot be  
ſaved by worldly  
meanes, but only  
by Gods prou-  
dence, what haue  
others to truſt in,  
that haue not like  
meanes?  
m In God ſeeth  
that toward his  
of his mercie,  
which man by no  
meanes is able to  
compaſſe.  
n Thus hee ſpea-  
keth in the name  
of the whole  
Church, which  
only depend on  
Gods providence.

11 The counſell of the Lord ſhall ſtand for-  
euer, and the thoughts of his heart throughout all  
ages.

12 Bleſſed is that nation, whoſe God is the  
Lord: *euen the people that he hath choſen for his  
inheritance.*

13 The Lord looketh downe from heauen,  
and beholdeth all the children of men.

14 From the habitation of his dwelling, hee  
beholdeth all them that dwell in the earth.

15 Hee hath ſhewen their hearts eue-  
ry one, and vnderſtandeth all their workes.

16 The King is not ſaved by the multitude  
of an hoſte, neither is the mightie man deli-  
uered by great ſtrength,

17 A horſe is a vaine helpe, and ſhall not de-  
liuer any by his great ſtrength.

18 Behold, the eye of the Lord is vpon them  
that feare him, and vpon them that truſt in his  
mercie.

19 To deliuer their ſoules from death, and to  
preferre them in famine.

20 Our ſoule waiteth for the Lord: for he is  
our helpe and our ſhield.

21 Surely our heart ſhall reioyce in him, be-  
cauſe we truſted in his holy Name.

22 Let thy mercy, O Lord, be vpon vs, as wee  
truſted in thee.

## P S A L. XXXIII.

After David had eſcaped Achish, according as it is  
written in the 1 Sam. 11. *whome in this title hee  
callith Achimelech (which was a general name to all  
the Kings of the Philiftines) hee prayeth God for his  
deliuerance, 3. promouing alſo others by his example to  
truſt in God, to feare and ſerue him, 2. Who defendeth  
the godly with his Angels, 16 and vicerly deſtroyeth  
the wicked in their ſinnes.*

A Pſalme of David, when he cha-  
nged his beha-  
viour before Achimelech, who drave him  
away, and he departed.

I Will alway giue thanks vnto the Lord: his  
praiſe ſhall be in my mouth continually.

2 My ſoule ſhall glory in the Lord: the hu-  
mble ſhall beare it and be glad.

3 Praiſe ye the Lord with me, and let vs ma-  
g-  
nifie his Name together.

4 I fought the Lord, and he heard me: yea, he  
deliuered me out of all my feare.

5 They ſhall looke vnto him, and runne to  
him: and their faces ſhall not be aſhamed, ſaying,

6 This poore man cryed, and the Lord heard  
him, and ſaved him out of all his troubles.

7 The Angel of the Lord pitcheth round  
about them, that feare him, and deliuereth them.

8 Taſte ye and ſee how gracious the Lord is:  
bleſſed is the man that truſteth in him.

9 Feare, the Lord yee his Saints: for nothing  
wanteth to them that feare him,

10 The flyons do lacke and ſuffer hunger, but  
they which ſeek the Lord, ſhall want nothing  
that is good.

11 Come children, hearken vnto mee: I will  
teach you the feare of the Lord.

12 What man is he that deſireth life, and lo-  
ueth long dayes for to ſee good?

13 Keepe thy tongue from euill, and thy lips,  
that they ſpeake no guile.

14 Eſchew euill and doe good: ſeek peace and  
follow after it.

15 The eyes of the Lord are vpon the righte-  
ous, and his eares are open vnto their crye.

16 But the face of the Lord is againſt them  
that doe euill, to cut off their remembrance from  
the earth.

17 The righteous cry, and the Lord heareth  
them, and deliuereth them out of all their trou-  
bles.

18 The Lord is neere vnto them that are of a  
contrite heart, and will ſue ſuch as are afflicted  
in ſpirit.

19 Great are the troubles of the righteous: but  
the Lord deliuereth him out of them all.

20 He keepeth all his bones: not one of them  
is broken.

21 But malice ſhall ſlay the wicked: and  
they that hate the righteous, ſhall periſh.

22 The Lord redeemeth the ſoules of his ſer-  
uants: and none that truſt in him, ſhall periſh.

## P S A L. XXXV.

So long as Sauls enemy to David, al that had any au-  
thority vnder him, to flatter their King (as is the couſe  
of) moſt cruelly perſecute Dauid, as aſt  
whom hee prayeth God to plead and to avenge his cauſe,  
3 that they may be taken in their netts and ſnares, yel-  
low they lay for him, that his innocency may be declared,  
27 and that the innocent which take part with him,  
may reioyce, and praife the Name of the Lord, that thus  
deliuereth his ſeruants, 28 And ſo be promiſeth to ſpeak  
forth the iuſtice of the Lord, and to magnifie his Name  
all the dayes of his life.

## A Pſalme of David.

Lead thou my cauſe, O Lord, with them that  
fight againſt me: fight thou againſt them that  
fight againſt me.

2 Lay hand vpon the ſhield and buckler, and  
ſtand by for my helpe.

3 Bring out alſo the ſpeare, and ſtop the way  
againſt them that perſecute mee, ſay vnto my  
ſoule, I am thy ſaluation.

4 Let them be confounded and put to ſhame,  
that ſeek after my ſoule: let it be turned backe,  
and brought to confuſion, that imagine mine  
hurt.

5 Let them be as chaffe before the wind, and  
let the Angel of the Lord ſcatter them.

6 Let their way be dark and ſlipperie: and  
let the Angel of the Lord perſecute them.

7 For without cauſe they haue hid the pit  
and their net for me: without cauſe, haueth  
digged a pit for my ſoule.

8 Let deſtruction come vpon him at vo-  
wars, and let his net, that hee hath layd priuily,  
take him: let him fall into the ſame deſtru-  
ction.

9 Then my ſoule ſhall be ioyfull in the Lord:  
it ſhall reioyce in his ſaluation.

10 All my bones ſhall lay, Lord, who is like  
vnto thee, which deliuereth the poore from him,  
that is too ſtrong for him: yea, the poore and him  
that is in miſerie, from him that ſpoyleth him!

11 Cruell winneſſes did riſe vpon thee: they asked of  
me things that I knew not.

12 They rewarded me euill for good, ro I haue  
ſpoiled my ſoule.

13 Yet I, when they were ſicke, I was clothed  
with a ſacke: I humbled my ſoule with faſting: and

k The anger of  
God doeth not  
only deſtroy the  
wicked, but alſo  
abolisheth their  
name for euer.

l When they  
ſeeme to be ſwal-  
lowed vp with  
a ſtormie ſea, then  
God is at hand to  
deliuer them  
m And as Chriſt  
ſaith, all the bairies  
of his head.

n Their wicked  
enterpriſes ſhall  
turne to their  
owne deſtruction,  
o For when they  
ſeeme to be over-  
come with great  
dangers and death  
it ſelfe, then God  
liueth himſelfe  
their redeemer.

a He deſtroyeth God  
to vnder, ke his  
cauſe againſt them  
that bid perſecute  
him and ſlaunders  
him.

b Albeit God can  
with his breath  
deſtroy all his ene-  
mies: yet the ho-  
ly Ghoſt attributeth  
vnto him theſe  
outward weapons  
to ſhew his  
preſent power.

c Affure mee againſt  
theſe tentatious,  
but thou art the  
author of my  
ſaluation.

d Smite them with  
the ſpirit of gra-  
titude, that they  
enterpriſes may be  
fooliſh, and they  
receiued iuſt re-  
ward.

e Shewing that  
we may or call  
God to be a reue-  
ger, but only for  
his glory, and when  
our cauſe is iuſt.

f When he promi-  
ſeth to himſelfe  
peace.

g Which hee pre-  
ſent againſt the  
childre of God.

h Hee attributeth  
his deliuerance  
ore vnto God, pray-  
ing him therefore  
both in ſoule and  
body.

i That would he  
ſuffer mee to purge  
my ſelfe.

k To haue taken  
from me all comfort,  
and brought me  
into deſpairo.

a Hee promiſed  
that hee would be  
vindicfull of Gods  
great benefite for  
his deliuerance.  
b They that are  
beaten downe with  
the experience of  
their owne euill.  
c Which is con-  
ſidered for the dan-  
ger whereunto I was.  
d They ſhall be  
bold to liue free to  
for ſuccour, when  
they ſhall fee thy  
mercies toward mee.  
e Though Gods  
power be ſuffici-  
ent to gouerne  
vs, yet for man  
iniurie hee ap-  
pointeth his Angels  
to watch vnto vs.  
f The godly by  
their patient obe-  
dience proſper more  
than they which  
rauiſh and ſpoyle.  
g If they abide the  
laſt trial.  
h That is, the true  
religion & worſhip  
of God.

\* 1. Pet. 3. 10.  
i See alſo men  
naturally deſire  
felicitie, be won-  
dereth why they call  
themſelves willingly  
into miſery.



I Ioyed for them with inward affection as I would haue done for my selfe; or, I declared more affection with bowing downe mine head.  
 n When they saw me ready to slip, and as one that halied for infirmities.  
 o With their railing words.  
 p The word signifie bakes: meaning that the proud countenances at the dangerous death of the sinner, pale, and confite his death.  
 q In token of contempt and mocking.  
 r Or, *deffis of the earth* meaning, *that is, of all things both concerning this life and the life to come*.  
 s They reioyced as though they had wonne.  
 t I saw feene David ouerthrowen.  
 u It is the Iulie sea.  
 v God to giue to the prosperitie as affliction & sorrow, and to the oppressed aide and reliefe, a Thill 16.  
 f Because we haue that which we fought for, feeling no is destroyed.  
 g That is, at once, we they reioice to me, y or mightie.  
 h This prayer shall alwayes be verie find against them that persecute the full.  
 i That is, I saye in my right, though they be not able to helpe me.  
 j He exhorteth the Church to prayse God for the deliuerance of his seruants, and for the destruction of his aduersaries.

and my prayer was turned vpon my fonsone.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewailer his mother.

15 But in mine adversity they reioyced, and gathered themselves together, the abjects assembled themselves against me, and I knew not: they tare me, and ceased not.

16 With the false scoffers at a bankers gnash. ing their teeth against me.

17 Lord, how long wilt thou behold this reueliner my soule from their tumult, *even my deplorable soule from the lions.*

18 So will I giue thee thanks in a great Congregation: I will prayse thee among much people.

19 Let not them that are mine enemies vniustly reioyce ouer me, neither let them pwinke with the eye, that hate me without a cause.

20 For they speake not as friends: but they imagine deceitfull wordes against the quiet of the land.

21 And they gaped on me with their mounthes, saying, Aha, aha, for our eye hath seene.

22 Thou hast seene it, O Lord, keepe not silence: be not farr from me, O Lord.

23 Arise and wake to my iudgement, *even to my cause, my God, and my Lord.*  
 24 Iudge mee, O Lord my God, according to thy righteousnesse, and let them not reioyce ouer me.

25 Let them not say in their hearts, Our soule reioyce: neither let them say, We haue deuoured him.

26 Let them be confounded, and put to shame together, that reioyce as mine hurt: let them be clothed with confusion and shame, that lift vp themselves against me.

27 But let them be ioyfull and glad, as that loue my righteousnesse: yea, let them say alway, Let the Lord be magnified, which loueth the y prosperitie of his seruant.

28 And my tongue shall vtter thy righteousnesse, and thy praise euery day.

#### P S A L. XXXVI.

1 The Prophet grievously vexed by the wicked death complaints of their malicious wickednesse, 6 Then he turneth to consider the unspeakable goodness of Gods reward aduersaries. 9 Burgessely reports, his children, that by the faith they may be comforted and assured of his assurance by this ordinarie course of Gods worke 13 Who in the end destroyeth the wicked, and saue the iust.

¶ To him that excolleth. A Psalm of David, the seruants of the Lord.

Wickednesse faith to the wicked man, as euene in mine heart, that there is no feare of God before his eyes.

2 For he b fattereth himselfe in his own eyes, while his iniquity is found worthy to be hated.

3 The wordes of his mouth are iniquity and deceit: he hath left off to vnderstand and to doe good.

4 He d raigneth mischief vpon his bed: he setteth himselfe vpon a way, that is not good, and doeth not abhorre euill.

5 Thy mercy, O Lord, reacheth vnto the heauens, and thy faithfulness vnto the cloudes.

6 Thy righteousnesse is like the mightie mountaines: thy iudgements are like a great deepe: thou Lord, dost laue man and beast.

7 How excellent is thy mercy, O God: therefore the children of men trust vnder the shadow of thy wings.

8 They shalbe comforted with the faithnesse of thine house, and thou shalt giue them drinke out of the riuier of thy pleasures.

9 For with thee is the well of life, and in thy light shall we see light.

10 Extend thy louing kindnesse vnto them that b know thee, and thy righteousnesse vnto them that are vpright in heart.

11 Let not the foote of pride come against mee, and let not the hand of the wicked men moue me.

12 For they are fallen that worke iniquity: they are cast downe, and shall not be able to rise.

13 Hee sheweth who are Gods children, to wit, they that know him, and leade their liues vprightly. 14 Let the prosperitie of mine heart, neither the power of the wicked diuine me away. 15 That is, in their pride where in they flatter themselves.

#### P S A L. XXXVII.

1 This Psalm containeth exhortation and consolation for the weake, that are grieved at the prosperitie of the wicked, & the affliction of the iust. 2 For how prosperously fauor the wicked doe line for the time, hee death afflicte them their felicity to be vaine & transitory, because they are not in the fauour of God, but in the end they are destroyed as his enemies, and haue miserably that the righteousnesse is in time in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked and persecuted.

¶ A Psalm of David.

1 Ret not thy selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone be cut downe like grasse, and shall wither as the Greene herbe.

3 Trust thou in the Lord and doe good: dwell in the land, and thou shalt be faithfully.

4 And deliue thy selfe in the Lord, and hee shall giue thee thine hearts desire.

5 Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousnesse as the light, & thy iudgement as the noone day.

7 Waite patiently vpon the Lord, and hope in him: yet not thy selfe for him, which prospereth in his way, nor for the man that bringeth his euill priues to passe.

8 Cease from anger, and leaue of wrath: fret not thy selfe also to doe euill.

9 For euill doers shalbe cut off, and they that waite vpon the Lord, they shall inherite the land.

10 Therefore yet a little while and the wicked shall not appere, and thou shalt looke after his place, and he shall not be found.

11 But meeke men shall possesse the earth, and shall haue their delight in the multitude of peace.

12 The wicked practiseth against the iust, and gnaweth his teeth against him.

13 But the Lord shall laugh him to scorne: for he seeth that his day is coming.

14 The wicked haue drawn their sword and haue bent their bowe, to cast downe the poore

Though the wicked wickednesse seemeth to outshine all the world, yet by them beuently proudness governeth heauen and earth. 2 The manner of Gods punishment is excellent, & is thus called. 3 The depth of thy promises comforteth all things, and disposeth them, albeit the wicked seems to ouerwhelme the world. 4 Only Gods children haue knowledge of all things both concerning this life and the life to come.

5 Hee sheweth who are Gods children, to wit, they that know him, and leade their liues vprightly. 6 Let the prosperitie of mine heart, neither the power of the wicked diuine me away. 7 That is, in their pride where in they flatter themselves.

#### P S A L. XXXVII.

1 This Psalm containeth exhortation and consolation for the weake, that are grieved at the prosperitie of the wicked, & the affliction of the iust. 2 For how prosperously fauor the wicked doe line for the time, hee death afflicte them their felicity to be vaine & transitory, because they are not in the fauour of God, but in the end they are destroyed as his enemies, and haue miserably that the righteousnesse is in time in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked and persecuted.

¶ A Psalm of David.

1 Ret not thy selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone be cut downe like grasse, and shall wither as the Greene herbe.

3 Trust thou in the Lord and doe good: dwell in the land, and thou shalt be faithfully.

4 And deliue thy selfe in the Lord, and hee shall giue thee thine hearts desire.

5 Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousnesse as the light, & thy iudgement as the noone day.

7 Waite patiently vpon the Lord, and hope in him: yet not thy selfe for him, which prospereth in his way, nor for the man that bringeth his euill priues to passe.

8 Cease from anger, and leaue of wrath: fret not thy selfe also to doe euill.

9 For euill doers shalbe cut off, and they that waite vpon the Lord, they shall inherite the land.

10 Therefore yet a little while and the wicked shall not appere, and thou shalt looke after his place, and he shall not be found.

11 But meeke men shall possesse the earth, and shall haue their delight in the multitude of peace.

12 The wicked practiseth against the iust, and gnaweth his teeth against him.

13 But the Lord shall laugh him to scorne: for he seeth that his day is coming.

14 The wicked haue drawn their sword and haue bent their bowe, to cast downe the poore

a I see evidently by his deeds, that since pusheth forward the reproba- tion from wickednesse to wickednesse, albeit he goes about to couer his impietie.

b Though all other deeth his vile sinne, yet he himselfe feeleth in nor.

c The reprobate worke at whose doctrine, and put not difference betweene good and euill.

d By describing a Iuge the equitie of the vpright, and disposeth the sinner to be aware of these vices.

his doings, Job 11, 7. Sec. 2 Meaning, except hee moderate his seruile, he shall be led to doe as they doe. b Hee couereth the impatience of our nature, which cannot abide till the fullnesse of Gods grace become. c Martin, s. 1. The proph- et are assured that the power and craft of the wicked shall not preuaile against them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while to keepe their finnes, and suffer vnder their teares, is a fac- tice of their obedience.

and

and needy, and to stay such as be of spright con-  
fession.

15 But their sword shall enter into their owne  
heart, and their bowes shall be broken.

16 A small thing vnto the iust man is better  
then great riches to the wicked and mighty.

17 For the armes of the wicked shall be broken:  
but the Lord vpholdeth the iust men.

18 The Lord I knoweth the dayes of vpright  
men, and their inheritance shall be perperuall.

19 They shall not be confounded in the perillous  
time, and in the dayes of famine they shall  
haue m<sup>y</sup> enough.

20 But the wicked shall perish, and the enemies  
of the Lord shall be consumed as the fate of  
lambs: euen with the smoke they shall consume  
away.

21 The wicked borroweth and payeth not  
again: but the righteous is mercifull and gi-  
ueth.

22 For such as be blessed of God shall inherit  
the land, and they that be cursed of him, shall be  
cut off.

23 The pathes of man are directed by the  
Lord: for he loueth his way.

24 Though he fall, hee shall not be cast off,  
for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde, yet I saw  
neuer the righteous forsaken, nor his seede beg-  
ging bread.

26 But he is euer mercifull and lendeth, and  
his seede enuyeth the blessing.

27 Flee from euill and doe good, and dwell  
for euer.

28 For the Lord loueth iudgement, and forsaketh  
not his Saints: they shall be preferred for  
euermore: but the seede of the wicked shall be  
cut off.

29 The righteous men shall inherit the land,  
and dwell therein for euer.

30 The mouth of the righteous will speake  
of wisdomeloe, and his tongue will talke of iudgement.

31 For the Law of his God is in his heart, and  
his steps shall not slide.

32 The wicked watcheth the righteous, and  
seeketh to slay him.

33 But the Lord will not leaue him in his hand,  
nor condemne him, when he is iudged.

34 Waite thou on the Lord, and keepe his  
way, and he shall exalt thee, that thou shalt inhe-  
rite the land: when the wicked men shall perish,  
thou shalt see.

35 I haue sene the wicked strong, and spread-  
ing himselfe like a greene bay tree.

36 Yet he is passed away, and hee was gone,  
and I sought him, but he could not be found.

37 Marke the vpright man, and behold the  
iust: for the end of that man is peace.

38 But the transgressours shall be destroyed  
together, and the ende of the wicked shall be cut  
off.

39 But the saluation of the righteous men  
shall be of the Lord: hee shall be their strength in  
the time of trouble.

40 For the Lord shall helpe them, and deliuer  
them: hee shall deliuer them from the wicked,  
and shall saue them, because they trust in him.

## P S A L M XXXVIII.

1 Dauid being sicke of some greuous disease, acknow-  
ledgeth himselfe to be chastised of the Lord for his finnes,  
and therefore prayeth God to turne away his wrath,  
sith euenly the greatnesse of his griefe by many wordes  
and circumstanes, as wounded with the arrowes of  
Gods ire, forsaken of his friends, euill intreated of his  
enemies. 2. But in the end with ymme confidence hee  
commendeth his cause to God, and prayeth for speedie  
helpe at his hand.

A Psalm of Dauid for  
a remembrance.

1 O Lord rebuke me not in thine anger, neither  
chastise me in thy wrath,

2 For thine arrowes haue light vpon mee,  
and thine hand lieth vpon me.

3 There is nothing found in my flesh, because  
of thine anger: neither is there rest in my bones,  
because of thy fure.

4 For mine iniquities are gone ouer mine  
head, and as a weightie burden they are too hea-  
uie for me.

5 My wounds are purified, and corrupt be-  
cause of my foolishnesse.

6 I am bowed, and crooked every way: I goe  
mourning all the day.

7 For my reins are full of burning, and there  
is nothing sound in my flesh.

8 I am weakened and sore broken: I s reare  
for the very griefe of mine heart.

9 Lord, I pourre my whole desire before thee,  
and my fighting is not hid from thee.

10 Mine heart is pained: my strength faileth  
me, and the light of mine eyes, euen they are not  
mine owne.

11 My louers and my friends stand aside from  
my plague, and my kinsmen stand asse off.

12 They also that seeke after my life, lay snares,  
and they that go about to do me euill, talke wick-  
ed things and imagine deceit continually.

13 But I as a deafe man heard not, and am as  
a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and  
in whose mouth are no reproofes,

15 For on thee, O Lord, doe I wake: thou wilt  
heare me, my Lord, my God.

16 For I sayd, Heare me, least they reioyce ouer  
me: for when my foot slipper, they extol them-  
selves against me.

17 Surely I am ready to m<sup>y</sup> hair, and my sorrow  
is euer before me.

18 When I declare my paine, and am sorie for  
my sinne,

19 Then mine enemies are alieue, and are mightie,  
and they that hate me wrongfully are many.

20 They also, that reward euill for good, are  
mine aduersaries, because I follow a goodnesse.

21 Forsake mee not, O Lord, be not thou  
farr from mee, my God.

22 Basse thee, to helpe mee, O my Lord, my  
P saluation.

30. m. I am without hope to recover my strength. 30. He had rather haue the haire of all the world, then to  
faile in any part of his dutie to God ward. p. Which is the author of my  
saluation: and this declareth that he prayed with fure hope of deliuerance,

## P S A L M XXXIX.

1 Dauid uttereth with what great griefe and bitter-  
nesse of minde hee was distressed by his outrageous com-  
plaints of his iniquities. 2. For hee confesseth that  
when he had determined silence, that he brek forth yet  
into words, that he would not through the greatnesse of  
his griefe. 4. Then hee rehearseth certaine requests  
which issue of the iniquities of man, 5. And mix-  
eth with them many prayers: but all doe flowe  
munde

4. For they are  
daily fed as with  
Manna from hea-  
uen, and haue suffi-  
cient, when the  
wicked haue neuer  
enough, but euer  
longe.  
I God knoweth  
what dauides hang  
ouer his, and so  
what means to  
deliuer them.  
m. For God will  
give them contin-  
ent murther, and  
that which shall  
be necessary.  
n. They shall vani-  
sh away suddenly.  
o. For they are fed  
for the day of  
hunger.  
o. God so furni-  
sheth him with his  
blessing, that hee  
is able to helpe  
others.  
p. God prospereth  
the faithfull, he  
cause they walke  
in his wayes with  
an vpright con-  
science.  
q. When God  
doeth exercise his  
faith with diuers  
temptations.  
r. Though the iust  
man die, yet Gods  
blessing are ex-  
tended to his po-  
steritie, and though  
God suffer some  
ill man to like  
temporal benefit,  
yet hee recompen-  
seth him with spi-  
ritual treasure.  
s. They shall con-  
tinually be pre-  
ferred vnder Gods  
wings, and haue a  
last reward reit.  
t. These three  
points are requi-  
red of the faithfull,  
that their talke be  
godly, that Gods  
law be in their  
heart, and that  
their life be vpright.  
u. For though it  
be sometime for  
expedient heath for  
Gods glory and  
their saluation, yet  
he will approue  
their cause, and re-  
uenge their  
wrong.  
x. So that the pro-  
spect of the wic-  
ked is but as a  
cloud, which vani-  
sheth away in a  
moment.  
y. He exhorteth  
the faithfull to  
marke diligently  
the example both  
of Gods mercies,  
and also of his iudgements. 2. He sheweth that the patient hope of the godly is  
neuer in vaine, but in the end hath good successe, though for a time God prooue  
them by sundry temptations.

a. To put himselfe  
and others in  
munde of Gods  
displeasure for  
sinne.  
b. He desired not  
to be exempted  
from Gods rod,  
but that he would  
to moderate his  
hand, that he  
might be able to  
bore n.  
c. They sickeneth,  
where with thou  
hast visited me.  
d. Dauid acknow-  
ledgeth God to be  
iust in his punish-  
ments, because his  
finnes had delect-  
ed much more.  
e. He confesseth  
his finnes, Gods ius-  
tice, and maketh  
prayer his refuge.  
f. That rather  
grieue place to mine  
sore iust, then to  
the will of God.  
g. Or, blacke as one  
that is disgraced  
and consumed with  
ficknesse.  
h. This example  
warneth vs neuer  
to admire, but be  
torment neuer lo-  
great: but alwayes  
to cry vnto God  
with fure trust for  
deliuerance.  
i. For, runneth  
heart, or, is tossed to  
and fro, meaning,  
that he was despi-  
sate of all helpe and  
runneth.  
k. My fight faileth  
me for very sor-  
row.  
l. Partly for feare  
and partly for  
pride, they denied  
all dutie and  
friendship.  
m. For I can haue  
no audience be-  
cause me, and there-  
fore patiently wait  
for the helpe  
of God.  
n. That is, they  
see that though fu-  
cer me not in iust,  
they will mocke and  
triumph, as though  
thou hadst forsaken  
me.  
o. To my greatest mis-  
erie of all the world, then to  
faile in any part of his dutie to God ward, p. Which is the author of my  
saluation: and this declareth that he prayed with fure hope of deliuerance,



mind wonderfully troubled, that he may plainly appear how he did strive mightily against death & desperation.  
 ¶ To the excellent Musician a Ledaubun.

## A Psalm of David.

I Thought, <sup>b</sup> I will take heed to my wayes, that I lin not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumb and spake nothing: I kept silence even from god, <sup>c</sup> and my sorow was more stirred.

3 Mine heart was hote within me, and while I was musing, the fire kindled, and I <sup>d</sup> spake with my tongue, saying,

4 Lord, let me know mine end, and the measure of my dayes, what it is: let mee know how long I have to live.

5 Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely every man in his best state is altogether vanity. Selah.

6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuere me from all my transgressions, and make me not a rebuke vnto the foolish.

9 I should haue bene dumbe, and not haue opened my mouth, because thou didst it.

10 Take thy plague away from me: for I am confounded by the stroke of thine hand.

11 When thou wilt rebukee doost chastise man for iniquity, thou as a moth <sup>b</sup> makest his beauty to consume: surely every man <sup>b</sup> is vanity. Selah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

13 Stay thine anger from me, that I may recover my strength, <sup>b</sup> before I go hence and be not.

a This was one of the chiefe fingers, <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

the worst signified all that he had in him, as in a moth, although beauty, & in whatsoeuer he hath delight: for the rod of God telleth away all that is desired in this world. <sup>b</sup> For his sorow caused him think that God would destroy him utterly: whereby we see how hard it is for the very Saints to keepe a measure in their words, when death and despaire assaile them.

## PSAL. XL.

1 David deliuered from great danger, dunt magnifice and praise the grace of God for his diuinitie, and commendeth his prouidence to all mankind. <sup>g</sup> Then doeth he promise to give himselfe wholly a Gods service, and so declareth how God is truly worshipped. <sup>h</sup> Afterwards he gureth thanks, and praeseth God, and haueing complained of his enemies, with god courage hee callen for ayde and succour.

## ¶ To him that excelleth. A Psalm of David.

I Waited <sup>a</sup> patiently for the Lord, & hee enclined vnto me, and heard my cry.

2 He brought mee also out of the <sup>b</sup> horrible pit, out of the myrie clay, and set my feet vpon the rocks, and ordered my goings.

3 And he hath put in my mouth <sup>c</sup> a new song of praise vnto our God: may shall feel it & feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, and regardeth <sup>d</sup> not the proud, nor such as turne aside to lies.

5 O Lord God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts towards vs: I would declare, and speake of them, but they are more then I am able to expresse.

6 Sacrifice and offering thou diddest not desire: of his prouidence ouer all, & confesteth that his counsels towards vs are far above our capacities: we cannot so much as tell them in order.

a Though God deferred his help, yet he patiently abode till he was heard. <sup>b</sup> He hath deliuered me from most great danger. <sup>c</sup> That is, a speciall occasion to praise him: <sup>d</sup> Gods benefits are so many occasions for vs to praise his Name. <sup>e</sup> To follow their example, which be must needs do that, trust not onely in the Lord. <sup>f</sup> David poeth from one kind of Gods fauour to the contemplation of his prouidence ouer all, & confesteth that his counsels towards vs are far above our capacities: we cannot so much as tell them in order.

(for mine eares hath thou prepared) burnt offering and sinne offering hath thou not requied.

7 ¶ Then said I, Lo, I come: for in the rolle of the booke it is written of me.

8 I desired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared thy righteousness in <sup>b</sup> great Congregation: loe, I will not refrain my lips: O Lord, thou knowest.

10 I haue not hid thy righteousness within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercy and thy truth from the great Congregation.

11 Withdraw not thy tender mercie from me, O Lord, let thy mercy and thy truth alway preferre me.

12 For innumerable troubles haue compassed me: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are more in number then the haire of mine head: therefore mine heart hath <sup>c</sup> failed me.

13 Let it please thee, O Lord, to deliuer mee: make haste, O Lord, to helpe me.

14 Let them be confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke, that desire mine hurt.

15 Let them be <sup>d</sup> destroyed for a reward of their shame, which say vnto me, Aha, aha.

16 Let all them that seeke thee, reioyce and be glad in thee, and let them that loue thy saluation, say alway, <sup>e</sup> The Lord be praised.

17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no taryng.

Gods mercy may comfort d for him against the rage of his enemies. m Let them same shame and confusion light vpon them, which they intended to haue brought vpon me. n As the faithful alwayes praye God for his benefites: so the wicked mocke Gods children in their afflictions.

## PSAL. XLII.

1 David being grievously afflicted, blest them that pray for him, and complained of the reason of his own friends, and familiar, as came to visit him. <sup>h</sup> Ieh. 13. 18. After hee feels: the great mercie of God gently chasping him, and not suffering his enemies to triumph against him, 13. gureth most heauily thanks to God.

## ¶ To him that excelleth. A Psalm of David.

Blessed is he that iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preferre him aliae, hee shall be blessed vpon the earth: and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will strengthen him vpon the bed of sorow: thou hast turned all his <sup>c</sup> bed in his sicknes.

4 Therefore I said, Lord haue mercy vpon mee: heale my soule, for I haue sinned against thee.

5 Mine enemies <sup>d</sup> speake euill of mee, saying, When shall he die, and his name perish?

6 And if he come to seee me, hee speaketh <sup>e</sup> lies, but his heart heareth iniquitie within him, and when hee cometh forth, he telleth it.

7 All they that hate me, whisper together against me: euen against me do they imagine mine hurt.

8 ¶ A Michiefe is light vpon him, and hee tellyeth, shall no more rise.

9 Yea, my familiar friend, whom I trusted, which did eat of my bread, & hath lifted vp the heele against me.

f The enemies thought by his sharpe punishments that God was become his mortal enemy. g For the man of my peace. h As David felt this fallhood, and as it was chiefly accomplished in Christ, Iohn. 13. 18. so shall his members continually proueth.

i Thou hast opened mine eyes, and made me to understand the spiritual meaning of the facities: and here David esteemeth the ceremonies of the law notwithstanding the reach of the spiritual service. <sup>g</sup> When thou haddest opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for his end. <sup>h</sup> In the Church assembled in the Sanctuary.

i Do I haue counted my falsion in Gods mercy, whereby he hath: his: his righteousness, which signifieth a continual protection: and a truth, whereby appeareth his continual fauour: so that hereof proceedeth our saluation.

k As touching the content of the field, I was in early desire of all counsell, yet hath inwardly moued mine heart to pray.

l I desire that Gods mercy may comfort d for him against the rage of his enemies. m Let them same shame and confusion light vpon them, which they intended to haue brought vpon me. n As the faithful alwayes praye God for his benefites: so the wicked mocke Gods children in their afflictions.

o Not condemning a him as accused, a worm and flesh vnto, knowing that there are diuers causes why God layeth his hand vpon vs, yea and after ward hee telleth vs.

p When for sorow and griefe of minde be callest himselfe vpon his bed. <sup>q</sup> Thou hast restored him in his sick bed, and thou hast comforted him. <sup>r</sup> That is, curse me, and cannot haue their cruel heart quored, but with my shamefull death.

s For pretending. <sup>t</sup> To comfort me, hee comforteth my death in his heart, and braggeth thereof.

b Meaning, either in propriety of life, or in the true feare of God againſt all tentatōs. i Shewing me euident ſignes of thy fauourable providence. k By thy repetition he ſtirreth vp the faithfull to pray for God.

h As a treaſure to be kept of them, which were of the number of the Leuites.

k By theſe ſimilitudes of thirſt and panting, he ſheweth his ſeruent deſire to ſerue God in his Temple. c As others take pleaſure in eating and drinking, ſo he was altogether giuen to weeping.

d That is, how I ſed the people to ſerue thee in thy Tabernacle, and now ſeeing my contrary estate, I die for ſorrow. e Though he ſuſtained grieuous aduulſes of the fleſh to call him into deſpair, yet his faith grounded on Gods accustomed mercies getteth the victory.

f That is, when I remember thee in this laod of my baſtimēt among the mountains. g Afflictions came to thee vpon me, ſo that I felt my ſelfe as overwelmed: whereby he ſheweth there is need of our miſery till God be pacified and ſend remedy.

h I am weak and preſently did not overcome at, ſo he ſheweth he ſhall ſooner deliver his.

i He deſired God to undertake his cauſe againſt the enemies, but chiefly that he would reſtore him to the Tabernacle.

k That is, in the cruel company of miſe enemies. c To wit, thy fauour, which appeareth by the performance of thy promiſes.

d The promiſh to eſcape & ſolace facili-

10 Therefore, O Lord, haue mercy vpon mee, and raiſe me vp: fo ſhall I reward thee.

11 By this I know that thou fauoureſt me, becauſe mine enemy doth not triumph againſt me.

12 And as for me, thou vpholdelt me in mine integrity, &c. doelt ſet me before thy face for euer.

13 Bleſſed be the Lord God of Iſrael world without end. k So be it, euen ſo be it.

## PSAL. XLII.

i The Prophet grievouſly complained, that being letted by his perſecutors, he could not be preſent in the congregation of Gods people, proteſting that although he was ſeparated in body from them, yet his heart was ſtill united & affectioned. 7 And laſt of all he ſwearth, that hee was not ſo far overcome with theſe ſorrowes & thoughts, as that he continually put his confidence in the Lord.

¶ To him that excelleth. A Pſalme to giue inſtruction, & committed to the ſonnes of Korah.

AS the hatt brayeth for the ſinners of water, ſo he panted my ſoule after thee, O God.

2 My ſoule thirſeth for God, euen for the liuing God: when ſhall I come and appeare before the preſence of God?

3 My teares haue bene my meate day and night, while they dayly ſay vnto me, Where is thy God?

4 When I remembered theſe things, I powred out my very heart, becauſe I had gone with the multitude, and ledde them into the houſe of God with the voyce of ſinging, and praiſe, as a multitude that keepeth a feaſt.

5 Why art thou caſt downe, my ſoule, and vnquiet within me? e wait on God: for I will yet giue him thanks for the helpe of his preſence.

6 My God, my ſoule is caſt downe within me, becauſe I remembered thee, from the land of Iordan, and Hermonim, and from the mount Mizar.

7 One g deepe calleth another deepe by the noiſe of thy water ſpouts: at all thy waues and thy floods are gone ouer me.

8 The Lord will grant his louing kindnes in the day, and in the night ſhall I ſing of him, euen a prayer vnto the God of my life.

9 I will ſay vnto God, which is my rocke, Why haſt thou forgotten me? why goe I mourning, when the enemy oppreſſeth me?

10 My i bones are cut aſunder, while mine enemies reproach me, ſaying dayly vnto me, Where is thy God?

11 Why art thou caſt downe, my ſoule? and why art thou diſquieted within me? wait on God: for I will yet giue him thanks: hee is my preſent helpe, and my God.

He aſſureth himſelfe of Gods help in time to come. i That is, I am weak and preſently did not overcome at, ſo he ſheweth he ſhall ſooner deliver his.

¶ He prayeth to be deliuered from them that conſpire againſt him, that he might ioyfully praiſe God in his holy congregation.

¶ Vdge me, O God, and defend my cauſe againſt the vnumerciſfull b people: deliuer me from the deceitfull and wicked man.

2 For thou art the God of my ſtrength: why haſt thou put me away? why goe I ſo mourning, when the enemy oppreſſeth me?

3 Send thy light and thy truth: let them lead mee: let them bring me vnto thine holy Mountaine, and to thy Tabernacles.

4 Then will I goe vnto the altar of God, euen vnto the God of my ioy and gladnes: and vpon the harpe will I giue thanks vnto thee, O God my God.

of thankſgiving in token of his great deliuerance.

5 Why art thou caſt downe, my ſoule? and why art thou diſquieted within me? e waite on God: for I will yet giue him thanks, hee is my preſent helpe and my God.

## PSAL. XLIV.

i The faithfull remember the great mercy of God toward his people. 9 After they complaine, becauſe they feele it no more. 17 Alſo they alledge the covenant made with Abraham, for the keeping whereof they ſlew what grieuous things they ſuffered. 23 Finally, they pray vnto God not to extenuate their affliction, ſeeing the ſame redoundeth to the contempt of his honour.

¶ To him that excelleth. A Pſalme to giue inſtruction, committed to the ſonnes of Korah.

WE haue heard with our eares, O God: our fathers haue told vs the workes that thou haſt done in their dayes, in the old time:

2 How thou haſt driven out the heathen with thine hand, and planted c them: how thou haſt deſtroyed the d people, and cauſed e them to grow.

3 For they inherited not the lande by their owne ſword, neither did their owne arme ſaue them: but thy right hand, and thine arme, and the light of thy countenance, becauſe thou diſt f fauour them.

4 Thou art my king, O God: ſend helpe vnto Iakob.

5 Through thee haue we thruſt backe our aduerſaries: by thy Name haue we troden downe them that roſe vp againſt vs.

6 For I doe not truſt in my bow, neither can my ſword ſaue me.

7 But thou haſt ſaued vs from our aduerſaries, and haſt put them to conſuſion that hate vs.

8 Therefore will we prayſe God continually, and will confeſſe thy Name for euer. Selah.

9 But now thou art farre off, and puttelt vs to i conſuſion, and goeſt not forth with our armies.

10 Thou makeſt vs to turne backe from ſ aduerſary, and they, which hate vs, ſpoile f for themſelues.

11 Thou gulleſt vs as ſleepe to be eaten, and doeſt ſcatter vs among the nations.

12 Thou ſelleſt thy people i without gaine, and doeſt not increaſe their price.

13 Thou makeſt vs a reproach to our neighbours, a ſcote and a laughing ſtocke to them that are round about vs.

14 Thou makeſt vs a proverb among the nations, and a nodding of the head among the people.

15 My confuſion is dayly before me, and the ſhame of my face hath covered me,

16 For the voyce of the ſlanderer and rebuker, for the enemy and c auenger.

17 All this is come vpon vs, yet doe we not o forget thee, neither deale we falſly concerning thy covenant.

18 Our heart is not turned backe: neither our ſteps gone out of thy paths.

19 Albeit thou haſt ſmitten vs downe into the place of d dragons, and covered vs with the ſhadow of death.

20 If we haue forgotten the Name of our God, and holden vp our hands to a P ſtrange god,

21 Shall not God ſearch this out? for hee knoweth the ſecrets of the heart,

¶ Shame, n Meaning, the proud and cruel tyrant. o They poſt not out of their verities, but declare how they rely vpon God in the mid of the tribulation of the heauily ones. i Or, whole; meaning, the bottom. f For ſeaſ of temptation: here we ſee the power of faith, which can be overcome by no perils. g They ſaue that they honoured God aright, becauſe they truſted in him alone. q They thank God to witneſſe that they were vpright to himward.

Whereby he admoniſheth the faithful not to relent, but continually to waite on the Lord, though their troubles be long and great.

a This Pſalme ſeemeth to haue bene made by ſome excellent Prophet for the vie of the people, when the Church was in extreme miſery, either at their reſtoration from Babylon, or vader Antiochus, or in ſuch like affliction.

b That is, the Canaanites.

c To wit, our fathers.

d Of Canaan.

e That is, our fathers.

f Gods free mercy and loue is the onely fountaine and beginning of the Church, Deut. 4. 37.

g Becauſe thou are our king, therefore doeſt thou people from their miſery.

h Becauſe they and their forefathers made both one Church, they apply that to themſelves which before they did attribute to their fathers.

i As they confeſſed before that their ſtrength came of God, ſo now they acknowledge that this affliction came by his iudgement.

¶ Or, ſay their pleaſure.

¶ Rom. 9. 36.

k Knowing God to be author of this calamity, they murmure not, but ſeeke remedy at his hands, who wounded them.

l As ſlaves which are ſolde for a low price, neither looke they about for redemption, that offereth moſt, but take the firſt chapman.

m I daie not liſt vp my head for

n Afflictions: who poſt not out of their verities, but declare how they rely vpon God in the mid of the tribulation of the heauily ones.

22 Surely



e The faithfull  
make this their  
comfort, that the  
wicked punish  
them not for their  
sins, but for  
Gods sake. Mar.  
5. 10. 1. Pet. 1. 4.  
f There is no  
hope of recovery,  
except thou put  
to thine hand and  
raise up vs.

g Which is the one  
kind of slavery and

22 Surely for thy sake we are slain continually, and are counted as sheepe for the slaughter.  
23 Vp, my sleepesth thou, O Lord: awake, be not farre off for euer.  
24 Wherefore hidest thou thy face? and forgettest our misery and our afflictions?  
25 For our soules is beaten downe vnto the dust: our belly cleaueth to the ground.  
26 Rise vp for our succour, and redeeme vs for thy mercies sake.

h sufficient ransom to deliuer both body and soule from all  
kind of slavery and misery.

## PSAL XLV.

a The maiestie of Solomon, his honour, strength, beauty, riches, and power are praised, and also his marriage with the Egyptian being an heathen woman, is blessed, so that hee can renounce her people and the love of her country, and give her selfe wholly to her husband. Vnder the which figure, the wonderfull maiestie and increase of the Kingdome of Christ and his Church his spouse, now taken of the Gentiles, is described.

q To him that excelleth on a Shoshannim, a song of b loss to give instruction, committed to the sonnes of Korah.

Mine heart will utter forth a good matter: I will intreat in my works of the King: my tongue is as the pen of a swift writer.

2 Thou art fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

3 Gird thy sword vpon thy thigh, O most mightie, to wit, thy worship and thy glory.

4 And prosper with thy glory: ride vpon the word of truth and of meekenes and of righteousness: so thy right hand shall reach thee terrible things.

5 Thine arrowes are sharpe to pearce the heart of the Kings enemies: therefore the people shall fall vnder thee.

6 Thy throne, O God, is for euer and euer: the scepter of thy kingdome, is a scepter of righteousness.

7 Thou louest righteousness, and hatest wickednesse, because God, euen thy God, hath acknowledged thee with the oyle of gladnesse about thy fellows.

8 All thy garments smell of myrrhe and aloes, and cassia, when thou comest out of the yuory palaces, where they haue made thee glad.

9 Kings daughters were among thine honorable mistes: vpon thy right hand shal stand the Queene in a vesture of gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine care: for afo thine owne people and thy fathers house.

11 So shall the King haue pleasure in thy beauty: for he is thy Lord, and reuerence thou him.

12 And the daughter of i Tyrus with the rich of the people shall doe homage before thy face with presents.

13 The Kings daughter is all glorious i with-in: her clothing is of brodered gold.

14 She shall be brought vnto the King in raiment of fine woole worke: the virgins that follow after her, and her companions shall be brought vnto thee.

15 With ioy and gladnes shall they be brought, k He signifies that diuers of them that be rich shal be benefactors to the Church, albeit they give not direct obedience to the Gospel. 1. Cor. 13. There is nothing faired, nor b charitable, but he is glorious both within and without: and bowest the Church backe out at all times this way, and glory, the soules to be impured only to their eyes ingratitude.

and shall enter into the Kings palace.

16 In stead of thy fathers shall thy children be: thou shalt make them princes through all thy earth.

17 I will make thy Name to be remembered through all generations: therefore shall the people give thanks vnto thee world without end.

h sufficient to enrich all his members. o This onely must and not to Salomons.

## PSAL XLVI.

a A song of triumph or thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his army was driven away, or some other like sudden and marvellous deliuerance by the mighty hand of God. 3 Whereby the Prophet commending this great benefit, doeth exhort the faithfull to give themselves wholly into the hand of God, doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies: because this is his delight to avenge the rage of the wicked, when they conspire but against the iust.

q To him that excelleth on a Shoshannim, a song committed to the sonnes of Korah.

GOD our hope and strength, and helps in troubles, ready to be found.

2 Therefore will not wee feare, though the earth be mooued, and though the mountaines fall into the middes of the sea.

3 Though the waters thereof rage and be troubled, and the mountaines shake at the furies of the same. Selah.

4 Yet there is a River, whose streame shall make glad the Citie of God: euen the Sanctuarie of the Tabernacles of the most High.

5 God is in the middes of it: therefore shall it not be moued: God shall helpe it very early.

6 When the nations rage, and the kingdomes were mooued, God thundered, and the earth melted.

7 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

8 Come and behold the workes of the Lord, how delatations he hath made in the earth.

9 He maketh warres to cease vnto the ends of the world: he breaketh the bow, and cutteth the speare, and burneth the chariots with fire.

10 Be still and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

that God can and will defend his Church from all dangers and enemies: he will not bow off he hath destroyed his enemies, and deliuered his people: he will not let them persecute the Church, to erect their cruelty: for esse they shall feele that God is too strong for them against whom they fight.

## PSAL XLVII.

a The Prophet exhorteth all people to the worship of the true and euerlasting God, commending the mercie of God toward the posteritie of Iacob. 9 And after praise of the Kingdome of Christ in the time of the Gospel.

q To him that excelleth. A Psalm committed to the sonnes of Korah.

All people clap your hands: sing loud vnto God with a ioyfull voyce.

2 For the Lord is high, and terrible: a great King ouer all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our feete.

4 He hath chosen our inheritance for vs: euen the glory of Iakob whom he loued. Selah.

of the Lawe and Prophet, schoolmasters to the Gentiles, that they should be glad to obey them. c God hath chosen vs above all other nations, to enjoy his most glorious name.

in Thry shall haue greater grace then their fathers. e Hee signifies the great compasse of Christs kingdome, which shall be referred to Church.

a Which was a great musical instrument of a solemn tune, vnto the which this Psalm was sung.

b Or, protection. b In all manner of troubles God heareth his speedie mercie and power in defending his.

c This is, we will not be overcome with feare.

d Though the afflictions rage about so much, yet the rivers of Gods mercies bring sufficient cumulators to his.

e The river of Shiloah, which passed through Ierusalem, meaning though the defence seeme strait so small, yet if God haue appointed it, it is sufficient.

f Alwayes when neede require b.

g Eer, gave his voice.

h They are assured.

i He warreth them that persecute the Church, to erect their cruelty: for esse they shall feele that God is too strong for them against whom they fight.

j Here is figured Christ, vnto whom all his should give willing obedience, and so would know himselfe liable to the wicked.

k He hath made the leues, who were the keepers of the Lawe and Prophet, schoolmasters to the Gentiles, that they should be glad to obey them.

l God hath chosen vs above all other nations, to enjoy his most glorious name.

d He doeth al-  
lude vnto the  
trumpets, that  
were blown at  
solemne feasts:  
but he doeth fur-  
ther figure the  
trumpet of Christ  
and his glorious  
ascent into the  
heavens.  
e He requir-  
eth that vnder-  
standing be ioy-  
ned with figure, least  
the Name of God be  
prophane with vaine crying.  
f He prayeth Gods b-  
lessings, for that he  
joyntly be great pri-  
nces of the world (where  
he is called shields)  
to the fellowship of his  
Church.

5 God is gone vp with triumph, *even* the Lord,  
with the 4 sound of the trumpet.  
6 Sing prayes to God, sing prayes: sing pray-  
es vnto our King, sing prayes.  
7 For God is the king of all the earth: sing  
prayes *euery* one that hath vnderstanding.  
8 God reigneth ouer the heauen: God sit-  
teth vpon his holy Throne.  
9 The princes of the people are gathered vn-  
to the people of the God of Abraham: for the  
shield is of the world *belong* to God: he is greatly  
to be exalted.

## PSAL. XLVIII.

1 A notable deliuerance of Ierusalem from the hands of  
many kings is mentioned, for the which thanks are  
giuen to God, and the state of that citie is praised, that  
hath God for perfectly as all times ready to defend them.  
This Psalm is thought to be made in the time of Abaz,  
1. h. 5. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

1 A song of Psalm committed to the  
singers of Korah.

Great is the Lord, and greatly to be prayed in  
the Citie of our God, *even* vpon his holy  
Mountaine.

2 Mount Zion, lying Northward, is faite in si-  
tuation: it is the joy of the whole earth, and the  
Citie of the great king.

3 In the palaces thereof God is knowne for a  
refuge.

4 For lo, the kings were gathered, and went  
together.

5 When they saw it, they marvelled: they  
were astonied, and suddenly driuen backe.

6 Feare came there vpon them, and sorrow, as  
vpon a woman in trouble.

7 As with an East winde thou breakest the  
ships of Tarshish, *so were* they destroyed.

8 As we haue heard, so haue we seene in the  
Citie of the Lord of hostes, in the citie of our  
God: God will establish it for euer. Selah.

9 We waite for thy louing kindeesse, O God,  
in the middes of thy Temple.

10 O God, according to thy Name, so is thy  
praise vnto the worlds ende: thy right hand is  
full of righteousnesse.

11 Let mount Zion reioyce, and daugh-  
ters of Iudah be glad, because of thy iudge-  
ments.

12 Compassion about Zion, and goe round  
about it, and tell the towers thereof.

13 Marke well the wall thereof: behold her  
towers, that ye may tell your posteritie.

14 For this God is our God for euer and euer,  
he shall be our guide vnto the death.

## PSAL. XLIX.

1 The holy Ghost exhorteth all men to the consideration of  
mans life. 2 Shewing thm not to be moued by the  
deceitful world, and therefore not to be feared: but  
contrariwise to lifteth vp our minds to consider how  
all things are ruled by Gods prouidence: 34 Who as he  
suffereth their worldly misers to reueling themselves.  
35 So doeth he promise he will reward them in  
the day of the resurrection, 36 The first

1 To him that excolleth. A Psalm com-  
mitted to the singers of Korah.

Hear a this, all ye people: giue care, all ye that  
dwell in the world.

2 As well low as high, both rich and poore.

3 My mouth shall ipeake of wisdom, and the  
meditation of mine heart of knowledge.

4 I will incline mine care to a parable, and  
utter my graue matter vpon the harpe.

5 Wherefore should I feare in the euill dayes,  
when iniquitie shall compass me about, as at mine  
heelies?

6 They trust in their goods, and boast them-  
selves in the multitude of their riches.

7 Yet a man can by no means redeeme his  
brother: he cannot giue his ransom to God,

8 (So d precious is the redemption of their  
soules, and the continuance for euer.)

9 That hee may liue still for euer, and not fee  
the graue.

10 For hee seeth that wife men die, and also  
that the ignorant and foolish perish, and leaue  
their riches for others.

11 Yet they thinke their houses and their ha-  
bitations shall continue for euer, *even* from gene-  
ration to generation, and call their lands by their  
names.

12 But man shall not continue in honour; he  
is like the beasts that die.

13 This their way uttereth their foolishnesse:  
yet their posteritie i delight in their talke. Selah.

14 Like sheepe they lie in graue: I death de-  
uoureth them, and the righteous shall haue do-  
mination ouer them in the morning. for their  
beauty shall consume, when they shall go from their  
house to graue.

15 But God shall deliuer my soule from the  
power of the graue: for he will reuee mee. Selah.

16 Be not thou afraid when one is made rich,  
and when the glory of his house is increased.

17 For he shall take nothing away, when he  
dieth, neither shall his pompe descend after him.

18 For while he liued, he reioycied himselfe;  
and men will prayse thee, when thou wast  
much of thy selfe.

19 He shall enter into the generation of his  
fathers, and they shall not lue for euer.

20 Man is in honour, and vnderstandeth not:  
he is like to beasts that perish.

they be brought to the graue. 1 Because they haue no part of life everlasting, m  
Christs comming is at the morning, when the elect shall reigne with Christ  
their head ouer the wicked. 2 Or, because he hath receiued mee. 3 For 27. 19. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 8



Because God had chosen it to have his Name there called upon, and also his image shined there in the doctrine of the Law. As when God gave his Law in Mount Sinai, he appeared terrible with thunder and tempest, so will he appear terrible to the keeping thereof. As witnesseth against y hypocrites. God in respect of his elect, calleth the whole body holy, Saints, and his people. Which should know that sacrifices are feales of the covenant between God and his people, and not for religion therein. For I passe not for sacrifices, except the true vie be there, which is to confirm my faith to my promises. I thought he did delight in sacrifice, yet had he no need of mans help thereunto. k Though mans life for the infirmity thereof hath need of food, yet God whole life quickeneth all the world, hath no need of such meaner. l Show thy selfe mercifull of Gods benefits by thanksgiving. m Why doest thou leave to be of my people, and talkst of my covenant, seeing thou art but an hypocrite? n And to live according to my word. o Hee sheweth what are the fruits of them that continue Gods word.

a To reproove him because he had committed so horrible sinnes, and here in the same without repentance more than a whole year, that God would give

2 Out of Zion; which is the perfection of beauty, hath God shined.  
3 Our God shall come, and shall not keep silence: a fire shall devour before him, & a mighty tempest shall be moored round about him.  
4 He shall call the heaven about, and e y earth to iudge his people.  
5 Gather my f Saints together vnto me, those that make a covenant with me with s sacrifice.  
6 And the heavens shall declare his righteousness: for God is Iudge himselfe. Selah.  
7 Heare, O my people and I will speake: heare, O Israel, and I will testifie vnto thee: for I am God, euen thy God.  
8 I will not b reprooue thee for thy sacrifices, or thy burnt offerings, that haue not bene continually before me.  
9 I will take no bullocke out of thine house, nor goats out of thy folds.  
10 I For all the beasts of the forest are mine, and the beasts on a thousand mountains.  
11 I know all the foules on the mountaines, and the wilde beasts of the field are mine.  
12 If I be hungry, I will not tell thee: for the world is mine and all that therein is.  
13 w Will I eat the flesh of bulles? or drinke the blood of goats?  
14 Offer vnto God praise, and I pay thy vows vnto the most High.  
15 And call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.  
16 But vnto the wicked fall God. What hast thou to do to declare mine ordinances, that thou shouldst take my covenant in thy mouth,  
17 Seeing thou hatest to be reformed, and hast cast my words behind thee?  
18 For when thou seest a thiefe, o thou runnest with him, and thou art partaker w the adulterers.  
19 Thou giest thy mouth to euill, and with thy tongue thou forgett deceit.  
20 Thou p stirrest, and speakest against thy brother, and slanderest thy mothers sonne.  
21 These things hast thou done, and I held my tongue: therefore thou thoughtest that I was like thee: but I will reprooue thee, and I set them in order before thee.  
22 Oh consider this yee that forget God, least I teate you in peeces, and there be none that can deliuer you.  
23 He that setteth y prayfe, shall glorifie me: and to him, that I dispoiseth his way aright, will I shew the saluation of God.

p Hee noteth the cruelty of hypocrites, which seare not in their hearts their owne troubles. q I will write all thy wicked deeds in a booke, and make thee to reade and acknowledge them, whether thou wilt or no. r Vnder the which is contained faith and inuocation. s As God hath appointed: i That is, declare my selfe to his Sauiour.

## PSAL. LI.

When David was rebuked by the Prophet Nathan for his great offences, he did not only acknowledge the same to God, with protestation of his naturall corruption and iniquity, but also left a memoriall thereof to his posterity. Therefore first he desired Gallo for his sinne, and then to renew in him his holy Spirit. With promise that he will not be remiss of faith of these great graces.  
18 Finally, fearing that God would punish the whole Church for his fault, he requesteth that hee would rather increase his graces vnto all the same.

¶ To him that excelleth, A Psalm of David, when the Prophet Nathan came vnto him, after he had gone in to Bath-sheba.

H Aue mercy vpon me, O God, b according to thy louing kindnes: according to the multitude As his sinnes were manifold and great, so he requesteth him the feeling of his excellent and abundant mercies,

inde of thy compassions put away mine iniquities.

2 Wash me thoroughly from mine iniquities, and cleanse me from my sinne.

3 For I know mine iniquities, and my sinne is euil before me.

4 Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest be iust when thou speakest, and pure when thou iudgest.

¶ Behold, I was borne in iniquity, and in sinne hath my mother conceiued me.

6 Behold, thou louest truth in the inward affections: therefore hast thou taught me wisdom in the secret of mine heart.

7 Purge mee with h hyssope, and I shall be cleane: wash me, and I shall be whiter then snow.

8 Make me to heare joy and gladnesse, that the b bones, which thou hast broken, may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 Create in mee a cleane heart, O God, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thine holy Spirit from me.

12 Refraine to me the ioy of thy saluation, and stablish me with thy k free Spirit.

13 Then shall I teach thy l wayes vnto the wicked, and sinners shall be conuerted vnto thee.

14 Deliuere me from blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousnesse.

15 Open thou my lips, O Lord, and my mouth shall shew forth thy praye.

16 For thou desirest no sacrifice, though I would giue it: thou delitest not in burnt offering.

17 The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

18 Be fauourable vnto Zion for thy good pleasure: build the walles of Ierusalem.

19 Then shalt thou accept the sacrifices of righteousness, euen the burnt offering and oblation; then shall they offer calues vpon thine altar.

20 Sim 21. 17. n By giuing me occasion to praise thee, when thou shalt forgive my iniquities. o Which is a wounding of the heart, proceeding of faith, which feeleth vnto God for mercy. p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgements. q That is, to praise and lawfull, applying to the right end, which is the exercise of faith and repentance.

## PSAL. LII.

David describeth the arrogant tyrannie of his aduersary David, who by false iurments caused Abimelech with the ioy of the priests to be slaine. David propheseth his destruction, and encourages the faithfull to put their confidence in God, whose iudgements are most shew against his aduersaries. And finally, he rendereth thanks to God for his deliuerance. In this Psalm is lively set forth the kingdom of Antichrist.

¶ To him that excelleth, A Psalm of David to giue instruction. When David the Edomite came and smothered Saul, and said to him, David is come to the house of Achimelech.

W H healeth thou thy selfe in thy wickednesse, O man of power: the louing kindnesse of God endureth daily.

2 Thy tongue imagineth b mischief, and is like a sharpe razor, that cutteth deceitfully.

3 Thou doest loue euill more then good, and lies more then to speake the t truth. Selah.

4 Thou louest all words that may destroy: O deceitfull tongue!

¶ So shall God c destroy thee for euill he shall

† Ely righteousnesse. Though God forbare for a time, recompenseth thy fall.

c My sinnes shalbe lo to hit me, that I haue need of some lingua: kind of washing.

d My confidence according to me, that I can haue no rest till I be reconciled.

e When thou giuest sentence against sinners, they must needs confesse their guilt, and be iust, and themselves sinners.

f Hee confesseth that God who looueth purenesse of heart, may iustly deliuey man, who of nature is a sinner, much more him, whom he had introduced in his heavenly wisdom.

g Meane while God mercifully remitteth sinners, b By the bones he vnderstandeth all strength of foule and body which by teares and mourning are consumed.

i Hee confesseth that when Gods Spirit is cold in vs, to haue it againe reuired, is as a new creation.

k Which may assure me that I am drawn out of the slavery of iniquity.

l He promisseth to endure that others by his example may reioyce in God.

m From the murder of Uriah, and the others that were done with him,

n O Dauid, which hast catted with the tyrant Saul, and hast power to smother the Sainis of thy malice.

o By the eyes of the flatterers and lies to a vile and detestable knowe.

p As length he will

q take

Albeit thou  
seemest to be secure  
to have felicity  
For the eyes of  
the reprobate are  
shut: yet by Gods  
judgements.  
With lawful re-  
verence, fearing  
that he taketh  
about him against  
the wicked.  
Or, in his sub-  
tlety. He rejoyceth to  
have a place  
among the servants  
of God, that he may  
grow in the knowledge  
of God. Or, make

take thee and plucke thee out of thy tabernacle, &  
root thee out of the land of the living. Selah.

6 The righteous also shall see it, and feare,  
and shall laugh at him, saying,

7 Behold the man thatooke not God for his  
strength, but trusted vnto the multitude of his riches,  
and put his strength in his malice.

8 But I shall be like a greene olive tree in the  
house of God: for I trusted in the mercy of God  
for ever and ever.

9 I will alway praye thee, for that thou hast  
done thus, and I will hope in thy name, because  
it is good before thy Saints.

grow in the knowledge of godliness. h Executed his ven-  
geance. Or, made

## PSAL. LIII.

1 He describeth the crooked minde, 4 The cruelty,  
5 And punishment of the wicked, whom they looked not  
for. 6 And a fourth the delivrance of the godly,  
that they may rejoyce for their.

To him that excelleth on a Mahalab. A Psalm  
of David to give instruction.

The soule hath said in his heart, There is no  
God, they have corrupted and done abomi-  
nable wickedness, there is none that doeth good.

2 God looked downe from heauen vpon the  
children of men, to see if there were any that  
would understand, and a fecke God.

3 Every one is gone backe: they are altogether  
corrupt: there is none that doth good, no not one.

4 Doe not the workers of iniquitie knowe  
that they eate vp my people as they eate breade:  
they call not vpon God.

5 There they were afraid for feare, where no  
feare was: for God hath scattered the bones  
of him that besegged thee: thou hast put them  
to confusion, because God hath cast them off.

6 Oh gude saluation vnto Israel out of Zion:  
when God turneth the captivitie of his people,  
then Iakob shall reioyce, and Israel shall be glad.

7 When they thought there was none occasion to  
feare, the sudden vengeance of God lightned vpon them. For the enemies power  
meets so great, not the danger so fearful, yet God delivereth him in due time.

## PSAL. LIV.

David brought into great heavnesse by reason of the  
Ziphims, 3 Calteth vpon the Name of God to destroy  
his enemies, 6 Promising sacrifices and other offerings  
for his great delivrance.

To him that excelleth on Neginoth. A Psalm  
of David, to give instruction. When the Ziphims came  
and said vnto Saul, Is not David hid among vs?

Sau me, O God, by thy Name, and by thy  
power Iudge me.

2 O God, heare my prayer: hearken vnto the  
words of my mouth.

3 For strangers are risen vp against me, and  
tyrants seeke my soule: they haue not set God  
before them. Selah.

4 Beholde, God is mine helper: the Lord is  
with me that uphold my soule.

5 Hee shall reward euill vnto mine enemies:  
Oh cut them off in thy trueh.

6 Then I will sacrifice freely vnto thee: I  
will praise thy Name, O Lord, because it is good.

7 For he hath deliuered me out of all trouble, &  
mine eye hath seene my desire vpon mine enemies.

## PSAL. LV.

David bring in great heavnesse and distresse, complaint  
of the cruelty of Saul, 13 and of the falshood of  
his familiar acquaintance, 15 Pleading most ardent  
affection to moue the Lord to praye him, 20 After, bring  
a promise of delivrance, he testifieth the grace of God,  
as though he had already obtained this request.

To him that excelleth on Neginoth. A Psalm  
of David to give instruction.

Hear my prayer, O God, and hide not thy  
selfe from my supplication.

2 Hearken vnto me, and answer me: I mourne  
in my prayer, and make a noise,

3 For the voyce of the enemy, because of the  
vexation of the wicked, because c they haue  
brought iniquitie vpon me, and forsonly hate me.

4 Mine heart trembleth within me, and the  
terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, and  
an horrible feare hath covered me.

6 And I said, O that I had wings like a  
dove: then would I flee away and rest.

7 Behold I would take my flight farre off, and  
lodge in the wilkernes. Selah.

8 Hee would make haste for my delivrance  
from the former wind and tempest.

9 Destroy, O Lord, and discomfite their tongues:  
for I haue seene crueltye and strife in the citie.

10 Day and night they goe about it vpon the  
walles thereof: both iniquitie and mischief are  
in the middes of it.

11 Wickednesse in the middes thereof: de-  
ceit and guile depart: not from their secretes.

12 Surely mine enemye did not defame mee;  
for I could haue borne it: neither did mine aduer-  
sarie exult himselfe against me: for I would haue  
lid me from him.

13 But it was thou, O man, even my companion,  
my gilde, and my familiar:

14 Which delisted in consulting together, and  
went into the house of God as companions.

15 And death seaze vpon them: let them goe  
downe quicke into the graue: for wickednesse is  
in their dwellings, even in the middes of them.

16 But I will call vnto God, and the Lord will  
saue me.

17 Evening and morning, and at noone will I  
pray, and make a noise, & he will heare my voyce.

18 Hee hath deliuered my soule in peace from  
the battell that was against me: for many were  
with me.

19 God shall heare and afflict them, even hee  
that reigneth of olde. Selah: because they o have  
no changes, therefore they feare not God.

20 Hee laid his hand vpon such as be at peace  
with him, and he brake his covenant.

21 The words of his mouth were softer then  
butter, yet warre was in his heart; his words were  
more gentle then oyle, yet they were words.

22 Cast thy burden vpon the Lord, and hee  
shall nourish thee: he will not suffer the righteous  
to fall for a ener.

23 And thou, O God, shalt bring them downe  
into the pit of corruption: the bloody, and de-  
ceitfull man shall not liue half his dayes: but  
I will trust in thee.

as at peace with him, yet he had war against me. Or, give, to wit, which thou  
wouldest that God should give thee. q Though for their bettering and trial, he  
suffer them to slip for a time. r Though they sometime lue longer, yet their  
life is cursed of God, vngiue, and worse then any death.

## PSAL. LVI.

David being brought to Achish the king of Gath, 1 Sam.  
21. 12 complaining of his enemies, demerit and successure,  
3 Praise his trust in God and in his promises, 13 And  
promitteth to performe his vowes which he had taken  
vpon him, whereof this was the effect, to praise God  
in his Church.

To him that excelleth. A Psalm of David on  
Micham, concerning the dumbe done in a farre  
countrie, when the Philistines tooke him in Gath.

a The earnestnesse  
of his prayer de-  
clares his vehem-  
ency of his desire  
to be in such a he  
compelled to bur  
out into cities.  
b For the uncer-  
taintie of Saul and  
his army.  
c They haue de-  
famed me as a  
wicked person, or  
they be imagi-  
ned my destruction.  
d There was no  
part of him, that  
was not attainted  
with extreme  
feare.  
e Feare had driuen  
him to goe great di-  
stresse, y hee with-  
out be aid in some  
viuities, and to be  
delivered from that  
tragedie, which God  
had promised that  
he would enjoy.  
f From the cruell  
rage and tyranny  
of Saul.  
g As in the con-  
fusion of Babylon  
where the wicked  
couspired against  
God.  
h All lawes and  
good orders are  
broken, and only  
vice and dissolu-  
tion reigneth vnder  
Saul.  
i In mine open  
enemie had fought  
mine hart, I could  
the better haue  
avoided him.  
k Which was not  
only loyde to me  
in friendship  
and confidence  
within my priuies,  
but also in the ig-  
norance of Saul.  
l As Korah, Da-  
than and Abira-  
m, which signifi-  
eth a fawning mind  
and fustell to ob-  
taine his position,  
which thing made  
him extort all at-  
tunes in prayer.  
m Euen the Angles  
of God fought wa-  
my side against  
mine enemies.  
n King, 6. 16.  
o But his propo-  
se vnto estate still  
continue. b.  
p I did not pro-  
voke him, but was  
as at peace with him, yet he had war against me. Or, give, to wit, which thou  
wouldest that God should give thee. q Though for their bettering and trial, he  
suffer them to slip for a time. r Though they sometime lue longer, yet their  
life is cursed of God, vngiue, and worse then any death.

a The earnestnesse  
of his prayer de-  
clares his vehem-  
ency of his desire  
to be in such a he  
compelled to bur  
out into cities.  
b For the uncer-  
taintie of Saul and  
his army.  
c They haue de-  
famed me as a  
wicked person, or  
they be imagi-  
ned my destruction.  
d There was no  
part of him, that  
was not attainted  
with extreme  
feare.  
e Feare had driuen  
him to goe great di-  
stresse, y hee with-  
out be aid in some  
viuities, and to be  
delivered from that  
tragedie, which God  
had promised that  
he would enjoy.  
f From the cruell  
rage and tyranny  
of Saul.  
g As in the con-  
fusion of Babylon  
where the wicked  
couspired against  
God.  
h All lawes and  
good orders are  
broken, and only  
vice and dissolu-  
tion reigneth vnder  
Saul.  
i In mine open  
enemie had fought  
mine hart, I could  
the better haue  
avoided him.  
k Which was not  
only loyde to me  
in friendship  
and confidence  
within my priuies,  
but also in the ig-  
norance of Saul.  
l As Korah, Da-  
than and Abira-  
m, which signifi-  
eth a fawning mind  
and fustell to ob-  
taine his position,  
which thing made  
him extort all at-  
tunes in prayer.  
m Euen the Angles  
of God fought wa-  
my side against  
mine enemies.  
n King, 6. 16.  
o But his propo-  
se vnto estate still  
continue. b.  
p I did not pro-  
voke him, but was  
as at peace with him, yet he had war against me. Or, give, to wit, which thou  
wouldest that God should give thee. q Though for their bettering and trial, he  
suffer them to slip for a time. r Though they sometime lue longer, yet their  
life is cursed of God, vngiue, and worse then any death.

a The earnestnesse  
of his prayer de-  
clares his vehem-  
ency of his desire  
to be in such a he  
compelled to bur  
out into cities.  
b For the uncer-  
taintie of Saul and  
his army.  
c They haue de-  
famed me as a  
wicked person, or  
they be imagi-  
ned my destruction.  
d There was no  
part of him, that  
was not attainted  
with extreme  
feare.  
e Feare had driuen  
him to goe great di-  
stresse, y hee with-  
out be aid in some  
viuities, and to be  
delivered from that  
tragedie, which God  
had promised that  
he would enjoy.  
f From the cruell  
rage and tyranny  
of Saul.  
g As in the con-  
fusion of Babylon  
where the wicked  
couspired against  
God.  
h All lawes and  
good orders are  
broken, and only  
vice and dissolu-  
tion reigneth vnder  
Saul.  
i In mine open  
enemie had fought  
mine hart, I could  
the better haue  
avoided him.  
k Which was not  
only loyde to me  
in friendship  
and confidence  
within my priuies,  
but also in the ig-  
norance of Saul.  
l As Korah, Da-  
than and Abira-  
m, which signifi-  
eth a fawning mind  
and fustell to ob-  
taine his position,  
which thing made  
him extort all at-  
tunes in prayer.  
m Euen the Angles  
of God fought wa-  
my side against  
mine enemies.  
n King, 6. 16.  
o But his propo-  
se vnto estate still  
continue. b.  
p I did not pro-  
voke him, but was  
as at peace with him, yet he had war against me. Or, give, to wit, which thou  
wouldest that God should give thee. q Though for their bettering and trial, he  
suffer them to slip for a time. r Though they sometime lue longer, yet their  
life is cursed of God, vngiue, and worse then any death.

a The earnestnesse  
of his prayer de-  
clares his vehem-  
ency of his desire  
to be in such a he  
compelled to bur  
out into cities.  
b For the uncer-  
taintie of Saul and  
his army.  
c They haue de-  
famed me as a  
wicked person, or  
they be imagi-  
ned my destruction.  
d There was no  
part of him, that  
was not attainted  
with extreme  
feare.  
e Feare had driuen  
him to goe great di-  
stresse, y hee with-  
out be aid in some  
viuities, and to be  
delivered from that  
tragedie, which God  
had promised that  
he would enjoy.  
f From the cruell  
rage and tyranny  
of Saul.  
g As in the con-  
fusion of Babylon  
where the wicked  
couspired against  
God.  
h All lawes and  
good orders are  
broken, and only  
vice and dissolu-  
tion reigneth vnder  
Saul.  
i In mine open  
enemie had fought  
mine hart, I could  
the better haue  
avoided him.  
k Which was not  
only loyde to me  
in friendship  
and confidence  
within my priuies,  
but also in the ig-  
norance of Saul.  
l As Korah, Da-  
than and Abira-  
m, which signifi-  
eth a fawning mind  
and fustell to ob-  
taine his position,  
which thing made  
him extort all at-  
tunes in prayer.  
m Euen the Angles  
of God fought wa-  
my side against  
mine enemies.  
n King, 6. 16.  
o But his propo-  
se vnto estate still  
continue. b.  
p I did not pro-  
voke him, but was  
as at peace with him, yet he had war against me. Or, give, to wit, which thou  
wouldest that God should give thee. q Though for their bettering and trial, he  
suffer them to slip for a time. r Though they sometime lue longer, yet their  
life is cursed of God, vngiue, and worse then any death.

a The earnestnesse  
of his prayer de-  
clares his vehem-  
ency of his desire  
to be in such a he  
compelled to bur  
out into cities.  
b For the uncer-  
taintie of Saul and  
his army.  
c They haue de-  
famed me as a  
wicked person, or  
they be imagi-  
ned my destruction.  
d There was no  
part of him, that  
was not attainted  
with extreme  
feare.  
e Feare had driuen  
him to goe great di-  
stresse, y hee with-  
out be aid in some  
viuities, and to be  
delivered from that  
tragedie, which God  
had promised that  
he would enjoy.  
f From the cruell  
rage and tyranny  
of Saul.  
g As in the con-  
fusion of Babylon  
where the wicked  
couspired against  
God.  
h All lawes and  
good orders are  
broken, and only  
vice and dissolu-  
tion reigneth vnder  
Saul.  
i In mine open  
enemie had fought  
mine hart, I could  
the better haue  
avoided him.  
k Which was not  
only loyde to me  
in friendship  
and confidence  
within my priuies,  
but also in the ig-  
norance of Saul.  
l As Korah, Da-  
than and Abira-  
m, which signifi-  
eth a fawning mind  
and fustell to ob-  
taine his position,  
which thing made  
him extort all at-  
tunes in prayer.  
m Euen the Angles  
of God fought wa-  
my side against  
mine enemies.  
n King, 6. 16.  
o But his propo-  
se vnto estate still  
continue. b.  
p I did not pro-  
voke him, but was  
as at peace with him, yet he had war against me. Or, give, to wit, which thou  
wouldest that God should give thee. q Though for their bettering and trial, he  
suffer them to slip for a time. r Though they sometime lue longer, yet their  
life is cursed of God, vngiue, and worse then any death.

a The earnestnesse  
of his prayer de-  
clares his vehem-  
ency of his desire  
to be in such a he  
compelled to bur  
out into cities.  
b For the uncer-  
taintie of Saul and  
his army.  
c They haue de-  
famed me as a  
wicked person, or  
they be imagi-  
ned my destruction.  
d There was no  
part of him, that  
was not attainted  
with extreme  
feare.  
e Feare had driuen  
him to goe great di-  
stresse, y hee with-  
out be aid in some  
viuities, and to be  
delivered from that  
tragedie, which God  
had promised that  
he would enjoy.  
f From the cruell  
rage and tyranny  
of Saul.  
g As in the con-  
fusion of Babylon  
where the wicked  
couspired against  
God.  
h All lawes and  
good orders are  
broken, and only  
vice and dissolu-  
tion reigneth vnder  
Saul.  
i In mine open  
enemie had fought  
mine hart, I could  
the better haue  
avoided him.  
k Which was not  
only loyde to me  
in friendship  
and confidence  
within my priuies,  
but also in the ig-  
norance of Saul.  
l As Korah, Da-  
than and Abira-  
m, which signifi-  
eth a fawning mind  
and fustell to ob-  
taine his position,  
which thing made  
him extort all at-  
tunes in prayer.  
m Euen the Angles  
of God fought wa-  
my side against  
mine enemies.  
n King, 6. 16.  
o But his propo-  
se vnto estate still  
continue. b.  
p I did not pro-  
voke him, but was  
as at peace with him, yet he had war against me. Or, give, to wit, which thou  
wouldest that God should give thee. q Though for their bettering and trial, he  
suffer them to slip for a time. r Though they sometime lue longer, yet their  
life is cursed of God, vngiue, and worse then any death.



**b** He sweeth that is to enter more time or nearer, that God help him, for all the world is against him and ready to devour him. c He layeth his confidence upon Gods promise, though he be not present helpe. d All my counsels have euill success, and turne to mine owne sorrow. e As all the world against one man, and cannot be satiate, except they haue my life. f They thinke not onely to escape punishment, but also more wicked they are, the more impudent they waxe. g If God keepe the teares of his Saints in store, much more will he remember their blood, to auenge it: and though they burne as the bones, yet can they not blot the teares and blood out of Gods register. h I am bound to pay my vowes of thanksgiving, as I promitteth. I Am mindefull of his great mercies, and giuing him thanks for the same. k That is, in this life and light of the sunne.

**B**E mercifull vnto me, O God, for man would swallow me vp: hee higheth continually and vexeth me.

2 Mine enemies would dayly swallow me vp: for many high against me, O thou most high.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his word, I trust in God, and will not feare what flesh can doe vnto me.

5 Mine owne d words grieue mee dayly; all their thoughts are against me to doe me hurt.

6 They gather together, and keepe themselves close; they make my steps, because they wait for my soule.

7 They thinke they shall escape by inquiry: O God, call these people downe in thine anger. 8 Thou hast counted my wandrings; put my teares into thy bottel; are they not in thy register?

9 When I crye, then mine enemies shall turne backe; this I know, for God is with me. 10 I will reioyce in God because of his word; in the Lord will I reioyce because of his word.

11 In God do I trust; I will not be afraid what man can doe vnto me.

12 Thy vowes are vpon me, O God; I will render prailes vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may walke before God in the light of the liuing.

**b** Having recieued that which I requested, I am bound to pay my vowes of thanksgiving, as I promitteth. I Am mindefull of his great mercies, and giuing him thanks for the same. k That is, in this life and light of the sunne.

## PSAL. LVII.

**1** David being in the desert of Zaph, where the inhabitants did betray him; and at length in the same came with Saul. a Callest most earnestly vnto God, with full confidence, that he will performe his promise, and take his soules in hand. b Also that hee will free his glory in the heauens, and the earth against his cruel enemies. c Therefore doeth he render laud and praise.

**2** To him that exalteth. a Destroy not. A Psalm of David on Michiam. When hee fleade from Saul in the cave.

**H**AUE mercie vpon mee, O God, haue mercie vpon mee; for my soule trusteth in thee, and in the shadow of thy wings will I trust, till these afflictions ouerpasse.

2 I will call vnto the most high God, when the God that performeth his promise toward me.

3 He will lend from heav'n, and saue mee from y reproche of him that would swallow me. Selah. God will lend his mercie, and his strength.

4 My soule is among lions; I lie among the children of men, that are set on fire, whole teeth are speares and arrowes, and their tongue a sharpe sword.

5 Exit thy selfe, O God, above the heauen, and let thy glory be vpon all the earth.

6 They haue laide a net for my steps; my soule is pressed downe; they haue digged a pit before me, and are fallen into the mids of it. Selah.

7 Mine heart is prepared, O God, mine heart is prepared; I will sing and giue praise.

8 Awake my tongue, awake viose and harpe: I will awake early.

9 I will pray thee, O Lord, among the people, and I will sing vnto thee among the nations.

**a** This was either the beginning of a certaine song, or the words which David recited when hee layed his affection. **b** 1. Sam. 14. 4. **c** Or, dwell, safely.

**d** He compareth the vicious which God saith vpon his children, to a storme that c. mmech and goeth. **e** Who leauech their columns and false reports. **f** Suffer me not to be destroyed of the concept of my Name. **g** For very feare feeling the great dangers on all sides. **h** That is, wholly bent to giue thee praise for my deliuerance. **i** Hee sheweth that both his heart shall praise God, and his tongue shall confesse him, and also he will vnto every meane to promote himselfe forward to the same.

10 For thy mercies is great vnto the heauens; and thy strength vnto the cloudes.

11 Exit thy selfe, O God, above the heauens; and let thy glory be vpon all the earth.

## PSAL. LVIII.

**1** He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appealeth to Gods judgement, shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.

**2** To him that exalteth. Destroy not. A Psalm of David on Michiam.

**1** Is it true? O congregation, speake ye iustly? O fons of men, iudge ye rightely?

2 Yea, rather yee imagine mischief in your heart: your handes execute crueltie vpon the earth.

3 The wicked are strangers from the wombe; euen from y belly haue they erred, and speake lies.

4 Their poison is euen like the poison of a serpent; like the deafe adder that stoppeth his care.

5 Which heareth not the voyce of the instructor, though he be most expert in charming.

6 Breake their teeth, O God, in their mouthes: breake the lawes of the yong lions, O Lord.

7 Let them melt like the water, let them passe away: when hee shooteth his arrowes, let them be as broken.

8 Let them consume like a snail that roseth, and like the vniuersally fruit of a woman, that hath not seene the sunne.

9 As raw flesh before your pots seeth the fire of thornes; so let them carie them away as with a whirlewind in his wrath.

10 The righteous shall reioyce when hee seeth the vengeance; he shall walke in his feete in the blood of the wicked.

11 And men shall say, Verily there is fruit for the righteous; doubtlesse there is a God that iudgeth in the earth.

**b** With a purpose of heart. **c** Their punishment and slaughter shall be so great. **d** Seeing God governeth all by his providence, he must needs put difference betwene the goodly and the wicked.

## PSAL. LIX.

**1** David being in great danger of Saul, who sent to slay him, sheweth, prayeth vnto God. **2** Describeth his enemies, and then prays. **3** Describeth his enemies, and then prays. **4** Describeth his enemies, and then prays. **5** Describeth his enemies, and then prays. **6** Describeth his enemies, and then prays. **7** Describeth his enemies, and then prays. **8** Describeth his enemies, and then prays. **9** Describeth his enemies, and then prays. **10** Describeth his enemies, and then prays. **11** Describeth his enemies, and then prays. **12** Describeth his enemies, and then prays. **13** Describeth his enemies, and then prays. **14** Describeth his enemies, and then prays. **15** Describeth his enemies, and then prays. **16** Describeth his enemies, and then prays. **17** Describeth his enemies, and then prays. **18** Describeth his enemies, and then prays. **19** Describeth his enemies, and then prays. **20** Describeth his enemies, and then prays. **21** Describeth his enemies, and then prays. **22** Describeth his enemies, and then prays. **23** Describeth his enemies, and then prays. **24** Describeth his enemies, and then prays. **25** Describeth his enemies, and then prays. **26** Describeth his enemies, and then prays. **27** Describeth his enemies, and then prays. **28** Describeth his enemies, and then prays. **29** Describeth his enemies, and then prays. **30** Describeth his enemies, and then prays. **31** Describeth his enemies, and then prays. **32** Describeth his enemies, and then prays. **33** Describeth his enemies, and then prays. **34** Describeth his enemies, and then prays. **35** Describeth his enemies, and then prays. **36** Describeth his enemies, and then prays. **37** Describeth his enemies, and then prays. **38** Describeth his enemies, and then prays. **39** Describeth his enemies, and then prays. **40** Describeth his enemies, and then prays. **41** Describeth his enemies, and then prays. **42** Describeth his enemies, and then prays. **43** Describeth his enemies, and then prays. **44** Describeth his enemies, and then prays. **45** Describeth his enemies, and then prays. **46** Describeth his enemies, and then prays. **47** Describeth his enemies, and then prays. **48** Describeth his enemies, and then prays. **49** Describeth his enemies, and then prays. **50** Describeth his enemies, and then prays. **51** Describeth his enemies, and then prays. **52** Describeth his enemies, and then prays. **53** Describeth his enemies, and then prays. **54** Describeth his enemies, and then prays. **55** Describeth his enemies, and then prays. **56** Describeth his enemies, and then prays. **57** Describeth his enemies, and then prays. **58** Describeth his enemies, and then prays. **59** Describeth his enemies, and then prays. **60** Describeth his enemies, and then prays. **61** Describeth his enemies, and then prays. **62** Describeth his enemies, and then prays. **63** Describeth his enemies, and then prays. **64** Describeth his enemies, and then prays. **65** Describeth his enemies, and then prays. **66** Describeth his enemies, and then prays. **67** Describeth his enemies, and then prays. **68** Describeth his enemies, and then prays. **69** Describeth his enemies, and then prays. **70** Describeth his enemies, and then prays. **71** Describeth his enemies, and then prays. **72** Describeth his enemies, and then prays. **73** Describeth his enemies, and then prays. **74** Describeth his enemies, and then prays. **75** Describeth his enemies, and then prays. **76** Describeth his enemies, and then prays. **77** Describeth his enemies, and then prays. **78** Describeth his enemies, and then prays. **79** Describeth his enemies, and then prays. **80** Describeth his enemies, and then prays. **81** Describeth his enemies, and then prays. **82** Describeth his enemies, and then prays. **83** Describeth his enemies, and then prays. **84** Describeth his enemies, and then prays. **85** Describeth his enemies, and then prays. **86** Describeth his enemies, and then prays. **87** Describeth his enemies, and then prays. **88** Describeth his enemies, and then prays. **89** Describeth his enemies, and then prays. **90** Describeth his enemies, and then prays. **91** Describeth his enemies, and then prays. **92** Describeth his enemies, and then prays. **93** Describeth his enemies, and then prays. **94** Describeth his enemies, and then prays. **95** Describeth his enemies, and then prays. **96** Describeth his enemies, and then prays. **97** Describeth his enemies, and then prays. **98** Describeth his enemies, and then prays. **99** Describeth his enemies, and then prays. **100** Describeth his enemies, and then prays. **101** Describeth his enemies, and then prays. **102** Describeth his enemies, and then prays. **103** Describeth his enemies, and then prays. **104** Describeth his enemies, and then prays. **105** Describeth his enemies, and then prays. **106** Describeth his enemies, and then prays. **107** Describeth his enemies, and then prays. **108** Describeth his enemies, and then prays. **109** Describeth his enemies, and then prays. **110** Describeth his enemies, and then prays. **111** Describeth his enemies, and then prays. **112** Describeth his enemies, and then prays. **113** Describeth his enemies, and then prays. **114** Describeth his enemies, and then prays. **115** Describeth his enemies, and then prays. **116** Describeth his enemies, and then prays. **117** Describeth his enemies, and then prays. **118** Describeth his enemies, and then prays. **119** Describeth his enemies, and then prays. **120** Describeth his enemies, and then prays. **121** Describeth his enemies, and then prays. **122** Describeth his enemies, and then prays. **123** Describeth his enemies, and then prays. **124** Describeth his enemies, and then prays. **125** Describeth his enemies, and then prays. **126** Describeth his enemies, and then prays. **127** Describeth his enemies, and then prays. **128** Describeth his enemies, and then prays. **129** Describeth his enemies, and then prays. **130** Describeth his enemies, and then prays. **131** Describeth his enemies, and then prays. **132** Describeth his enemies, and then prays. **133** Describeth his enemies, and then prays. **134** Describeth his enemies, and then prays. **135** Describeth his enemies, and then prays. **136** Describeth his enemies, and then prays. **137** Describeth his enemies, and then prays. **138** Describeth his enemies, and then prays. **139** Describeth his enemies, and then prays. **140** Describeth his enemies, and then prays. **141** Describeth his enemies, and then prays. **142** Describeth his enemies, and then prays. **143** Describeth his enemies, and then prays. **144** Describeth his enemies, and then prays. **145** Describeth his enemies, and then prays. **146** Describeth his enemies, and then prays. **147** Describeth his enemies, and then prays. **148** Describeth his enemies, and then prays. **149** Describeth his enemies, and then prays. **150** Describeth his enemies, and then prays. **151** Describeth his enemies, and then prays. **152** Describeth his enemies, and then prays. **153** Describeth his enemies, and then prays. **154** Describeth his enemies, and then prays. **155** Describeth his enemies, and then prays. **156** Describeth his enemies, and then prays. **157** Describeth his enemies, and then prays. **158** Describeth his enemies, and then prays. **159** Describeth his enemies, and then prays. **160** Describeth his enemies, and then prays. **161** Describeth his enemies, and then prays. **162** Describeth his enemies, and then prays. **163** Describeth his enemies, and then prays. **164** Describeth his enemies, and then prays. **165** Describeth his enemies, and then prays. **166** Describeth his enemies, and then prays. **167** Describeth his enemies, and then prays. **168** Describeth his enemies, and then prays. **169** Describeth his enemies, and then prays. **170** Describeth his enemies, and then prays. **171** Describeth his enemies, and then prays. **172** Describeth his enemies, and then prays. **173** Describeth his enemies, and then prays. **174** Describeth his enemies, and then prays. **175** Describeth his enemies, and then prays. **176** Describeth his enemies, and then prays. **177** Describeth his enemies, and then prays. **178** Describeth his enemies, and then prays. **179** Describeth his enemies, and then prays. **180** Describeth his enemies, and then prays. **181** Describeth his enemies, and then prays. **182** Describeth his enemies, and then prays. **183** Describeth his enemies, and then prays. **184** Describeth his enemies, and then prays. **185** Describeth his enemies, and then prays. **186** Describeth his enemies, and then prays. **187** Describeth his enemies, and then prays. **188** Describeth his enemies, and then prays. **189** Describeth his enemies, and then prays. **190** Describeth his enemies, and then prays. **191** Describeth his enemies, and then prays. **192** Describeth his enemies, and then prays. **193** Describeth his enemies, and then prays. **194** Describeth his enemies, and then prays. **195** Describeth his enemies, and then prays. **196** Describeth his enemies, and then prays. **197** Describeth his enemies, and then prays. **198** Describeth his enemies, and then prays. **199** Describeth his enemies, and then prays. **200** Describeth his enemies, and then prays. **201** Describeth his enemies, and then prays. **202** Describeth his enemies, and then prays. **203** Describeth his enemies, and then prays. **204** Describeth his enemies, and then prays. **205** Describeth his enemies, and then prays. **206** Describeth his enemies, and then prays. **207** Describeth his enemies, and then prays. **208** Describeth his enemies, and then prays. **209** Describeth his enemies, and then prays. **210** Describeth his enemies, and then prays. **211** Describeth his enemies, and then prays. **212** Describeth his enemies, and then prays. **213** Describeth his enemies, and then prays. **214** Describeth his enemies, and then prays. **215** Describeth his enemies, and then prays. **216** Describeth his enemies, and then prays. **217** Describeth his enemies, and then prays. **218** Describeth his enemies, and then prays. **219** Describeth his enemies, and then prays. **220** Describeth his enemies, and then prays. **221** Describeth his enemies, and then prays. **222** Describeth his enemies, and then prays. **223** Describeth his enemies, and then prays. **224** Describeth his enemies, and then prays. **225** Describeth his enemies, and then prays. **226** Describeth his enemies, and then prays. **227** Describeth his enemies, and then prays. **228** Describeth his enemies, and then prays. **229** Describeth his enemies, and then prays. **230** Describeth his enemies, and then prays. **231** Describeth his enemies, and then prays. **232** Describeth his enemies, and then prays. **233** Describeth his enemies, and then prays. **234** Describeth his enemies, and then prays. **235** Describeth his enemies, and then prays. **236** Describeth his enemies, and then prays. **237** Describeth his enemies, and then prays. **238** Describeth his enemies, and then prays. **239** Describeth his enemies, and then prays. **240** Describeth his enemies, and then prays. **241** Describeth his enemies, and then prays. **242** Describeth his enemies, and then prays. **243** Describeth his enemies, and then prays. **244** Describeth his enemies, and then prays. **245** Describeth his enemies, and then prays. **246** Describeth his enemies, and then prays. **247** Describeth his enemies, and then prays. **248** Describeth his enemies, and then prays. **249** Describeth his enemies, and then prays. **250** Describeth his enemies, and then prays. **251** Describeth his enemies, and then prays. **252** Describeth his enemies, and then prays. **253** Describeth his enemies, and then prays. **254** Describeth his enemies, and then prays. **255** Describeth his enemies, and then prays. **256** Describeth his enemies, and then prays. **257** Describeth his enemies, and then prays. **258** Describeth his enemies, and then prays. **259** Describeth his enemies, and then prays. **260** Describeth his enemies, and then prays. **261** Describeth his enemies, and then prays. **262** Describeth his enemies, and then prays. **263** Describeth his enemies, and then prays. **264** Describeth his enemies, and then prays. **265** Describeth his enemies, and then prays. **266** Describeth his enemies, and then prays. **267** Describeth his enemies, and then prays. **268** Describeth his enemies, and then prays. **269** Describeth his enemies, and then prays. **270** Describeth his enemies, and then prays. **271** Describeth his enemies, and then prays. **272** Describeth his enemies, and then prays. **273** Describeth his enemies, and then prays. **274** Describeth his enemies, and then prays. **275** Describeth his enemies, and then prays. **276** Describeth his enemies, and then prays. **277** Describeth his enemies, and then prays. **278** Describeth his enemies, and then prays. **279** Describeth his enemies, and then prays. **280** Describeth his enemies, and then prays. **281** Describeth his enemies, and then prays. **282** Describeth his enemies, and then prays. **283** Describeth his enemies, and then prays. **284** Describeth his enemies, and then prays. **285** Describeth his enemies, and then prays. **286** Describeth his enemies, and then prays. **287** Describeth his enemies, and then prays. **288** Describeth his enemies, and then prays. **289** Describeth his enemies, and then prays. **290** Describeth his enemies, and then prays. **291** Describeth his enemies, and then prays. **292** Describeth his enemies, and then prays. **293** Describeth his enemies, and then prays. **294** Describeth his enemies, and then prays. **295** Describeth his enemies, and then prays. **296** Describeth his enemies, and then prays. **297** Describeth his enemies, and then prays. **298** Describeth his enemies, and then prays. **299** Describeth his enemies, and then prays. **300** Describeth his enemies, and then prays. **301** Describeth his enemies, and then prays. **302** Describeth his enemies, and then prays. **303** Describeth his enemies, and then prays. **304** Describeth his enemies, and then prays. **305** Describeth his enemies, and then prays. **306** Describeth his enemies, and then prays. **307** Describeth his enemies, and then prays. **308** Describeth his enemies, and then prays. **309** Describeth his enemies, and then prays. **310** Describeth his enemies, and then prays. **311** Describeth his enemies, and then prays. **312** Describeth his enemies, and then prays. **313** Describeth his enemies, and then prays. **314** Describeth his enemies, and then prays. **315** Describeth his enemies, and then prays. **316** Describeth his enemies, and then prays. **317** Describeth his enemies, and then prays. **318** Describeth his enemies, and then prays. **319** Describeth his enemies, and then prays. **320** Describeth his enemies, and then prays. **321** Describeth his enemies, and then prays. **322** Describeth his enemies, and then prays. **323** Describeth his enemies, and then prays. **324** Describeth his enemies, and then prays. **325** Describeth his enemies, and then prays. **326** Describeth his enemies, and then prays. **327** Describeth his enemies, and then prays. **328** Describeth his enemies, and then prays. **329** Describeth his enemies, and then prays. **330** Describeth his enemies, and then prays. **331** Describeth his enemies, and then prays. **332** Describeth his enemies, and then prays. **333** Describeth his enemies, and then prays. **334** Describeth his enemies, and then prays. **335** Describeth his enemies, and then prays. **336** Describeth his enemies, and then prays. **337** Describeth his enemies, and then prays. **338** Describeth his enemies, and then prays. **339** Describeth his enemies, and then prays. **340** Describeth his enemies, and then prays. **341** Describeth his enemies, and then prays. **342** Describeth his enemies, and then prays. **343** Describeth his enemies, and then prays. **344** Describeth his enemies, and then prays. **345** Describeth his enemies, and then prays. **346** Describeth his enemies, and then prays. **347** Describeth his enemies, and then prays. **348** Describeth his enemies, and then prays. **349** Describeth his enemies, and then prays. **350** Describeth his enemies, and then prays. **351** Describeth his enemies, and then prays. **352** Describeth his enemies, and then prays. **353** Describeth his enemies, and then prays. **354** Describeth his enemies, and then prays. **355** Describeth his enemies, and then prays. **356** Describeth his enemies, and then prays. **357** Describeth his enemies, and then prays. **358** Describeth his enemies, and then prays. **359** Describeth his enemies, and then prays. **360** Describeth his enemies, and then prays. **361** Describeth his enemies, and then prays. **362** Describeth his enemies, and then prays. **363** Describeth his enemies, and then prays. **364** Describeth his enemies, and then prays. **365** Describeth his enemies, and then prays. **366** Describeth his enemies, and then prays. **367** Describeth his enemies, and then prays. **368** Describeth his enemies, and then prays. **369** Describeth his enemies, and then prays. **370** Describeth his enemies, and then prays. **371** Describeth his enemies, and then prays. **372** Describeth his enemies, and then prays. **373** Describeth his enemies, and then prays. **374** Describeth his enemies, and then prays. **375** Describeth his enemies, and then prays. **376** Describeth his enemies, and then prays. **377** Describeth his enemies, and then prays. **378** Describeth his enemies, and then prays. **379** Describeth his enemies, and then prays. **380** Describeth his enemies, and then prays. **381** Describeth his enemies, and then prays. **382** Describeth his enemies, and then prays. **383** Describeth his enemies, and then prays. **384** Describeth his enemies, and then prays. **385** Describeth his enemies, and then prays. **386** Describeth his enemies, and then prays. **387** Describeth his enemies, and then prays. **388** Describeth his enemies, and then prays. **389** Describeth his enemies, and then prays. **390** Describeth his enemies, and then prays. **391** Describeth his enemies, and then prays. **392** Describeth his enemies, and then prays. **393** Describeth his enemies, and then prays. **394** Describeth his enemies, and then prays. **395** Describeth his enemies, and then prays. **396** Describeth his enemies, and then prays. **397** Describeth his enemies, and then prays. **398** Describeth his enemies, and then prays. **399** Describeth his enemies, and then prays. **400** Describeth his enemies, and then prays. **401** Describeth his enemies, and then prays. **402** Describeth his enemies, and then prays. **403** Describeth his enemies, and then prays. **404** Describeth his enemies, and then prays. **405** Describeth his enemies, and then prays. **406** Describeth his enemies, and then prays. **407** Describeth his enemies, and then prays. **408** Describeth his enemies, and then prays. **409** Describeth his enemies, and then prays. **410** Describeth his enemies, and then prays. **411** Describeth his enemies, and then prays. **412** Describeth his enemies, and then prays. **413** Describeth his enemies, and then prays. **414** Describeth his enemies, and then prays. **415** Describeth his enemies, and then prays. **416** Describeth his enemies, and then prays. **417** Describeth his enemies, and then prays. **418** Describeth his enemies, and then prays. **419** Describeth his enemies, and then prays. **420** Describeth his enemies, and then prays. **421** Describeth his enemies, and then prays. **422** Describeth his enemies, and then prays. **423** Describeth his enemies, and then prays. **424** Describeth his enemies, and then prays. **425** Describeth his enemies, and then prays. **426** Describeth his enemies, and then prays. **427** Describeth his enemies, and then prays. **428** Describeth his enemies, and then prays. **429** Describeth his enemies, and then prays. **430** Describeth his enemies, and then prays. **431** Describeth his enemies, and then prays. **432** Describeth his enemies, and then prays. **433** Describeth his enemies, and then prays. **434** Describeth his enemies, and then prays. **435** Describeth his enemies, and then prays. **436** Describeth his enemies, and then prays. **437** Describeth his enemies, and then prays. **438** Describeth his enemies, and then prays. **439** Describeth his enemies, and then prays. **440** Describeth his enemies, and then prays. **441** Describeth his enemies, and then prays. **442** Describeth his enemies, and then prays. **443** Describeth his enemies, and then prays. **444** Describeth his enemies, and then prays. **445** Describeth his enemies, and then prays. **446** Describeth his enemies, and then prays. **447** Describeth his enemies, and then prays. **448** Describeth his enemies, and then prays.

He compareth their cruelty to hungry dogges, howling that they are ouerwreie in doing euill, & they boast openly of their wicked deuises, and euery word is as a sword: for they neither feare God, nor are ashamed of men.

Though Saul haue ouer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee.

h He will not faile to succour me when neede requireth.

l Altogether, but by lies and litle, that the people bring oftentimes any iudgements, may be misdall of thee.

k That in their miseries and thame they may be as gladders and exam- ples of Gods vengeance.

l When thy time shall come, and, when they haue sufficiently serued for an example of thy vengeance vnto other. m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe. n Which didd vs the police of a weakie woman to confound the enemies strength, as 1. Sam. 19. 12. o Confessing himselfe to be void of all vertue and strength, he attributeth the whole to God.

## PSAL. LXX.

David being now King over Iudah, and having had many victories, sheweth his contentment, that God elected him King, assuring the people that God will prosper them, if they approve the same. 1. After, he prayeth vnto God to punish that he hath begonne.

q To him that excelleth vpon a Soudan Eduth, or Michiam. A Psalm of David to teach, \* When he fought against Aram Naharaim, and against Aram & Zobab, when Toab returned and slew twelue thousand Edomites in the salt valley.

O God, thou hast cast vs out, thou hast scattered vs, thou hast bene angry, turne againe vnto vs.

2 Thou hast made the lande to tremble, and hast made it to d gape: heale the breaches thereof, for it is shaken.

3 Thou hast c shewed thy people heauy things: thou hast made vs to drinke the wine of giddines.

4 But now thou hast giuen a banner to them that feare thee, that it may be displayed because of thy truth, Selah.

5 That thy beloued may be deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his holinesse: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

7 Gilead shall be mine, and Manasse shall be mine: Ephraim also shall be the strength of mine hand: i Iudah is my law-giuer.

8 Moab shall be my wash-pot: ouer Edom

n These were certaine foures after we were whereof this Psalm was sung.

o 2. Sam. 5. 1. and 20. 1. 1. Chron. 18. 13. p Or, Syria, called Mesopotamia.

q Called also Gath, which was destroyed by Euphrates.

r For when Saul was not able to resist the enemy, the people did bid him, and thither: for they could not be safe in their owne houses.

s As clef with an earthquake.

t Thou hast handed thy people thither, in which from them feele and iudgement, in that they aided Saul the wicked King, and pursued him to whom God had giuen the iuit title of the realm. If in making me king, thou hast performed thy promise which seemed to haue left the force, g It is to certaine as if it were spoken by an Oracle, that I shall possesse the land, which Saul had left to his children. h For he was strong and well peopled. i David meant, that in this tribe his kingdom shall be established, Gen. 49. 10. k I know it will be so.

will I cast out my shoe: Palestina shew thy selfe ioyfull for me.

9 Who will leade me into the strong city? who will bring me vnto Edom?

10 Wilt not thou, O God, which haddest cast vs off, and diddest not goe forth, O God, with our armies?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall do valiantly; for he shall tread downe our enemies.

## PSAL. LXI.

Whether that he were in danger of the Ammonites, or being pursued by the Syrians, here hee crieth to be heard and deliuered. 7 And confirmed in his kingdom.

8 He promisheth perpetuall praise.

9 To him that excelleth on Neginoth. A Psalm of David.

Hear me cry, O God: giue care vnto my prayer.

2 From a the ends of the earth will I cry vnto thee: when mine heart is opprest, bring mee vpon the rocke that is higher then I.

3 For thou hast bene mine hope, and a strong tower against the enimie.

4 I will dwell in thy Tabernacle for euer, and my trust shall be vnder the couering of thy wings. Selah.

5 For thou, O God, hast heard my desires; thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a long life; his yeeres shall be as many ages.

7 He shall dwell before God for euer; prepare mercie and faithfulness, that they may preferre him.

8 So will I alway sing praye vnto thy Name; in performing daily my vowes.

## PSAL. LXII.

This Psalm partly containeth meditations, whereby David encourageth himselfe to trust in God against the assaults of tentations. And because our mindes are easily drawn from God by the allurements of the world, he prayeth vpon this vanitie, to the intent he might cleane fast to the Lord.

To the excellent Musician Ieduthum. A Psalm of David.

Y Et my soule keepeth silence vnto God; of him cometh my saluation.

2 Yet he is my strength and my saluation, and my defence; therefore I shall not be moued.

3 How long will yee imagine mischief against a man? yee shall be as dust: yee shall be as bowed wall, or as a wall shaken.

4 Yet they confult to cast him downe from his dignitie, their delight is in lies; they blesse with their mouths, but curse with their hearts. Selah.

5 Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yer he is my strength and my saluation, and my defence; therefore I shall not be moued.

7 In God is my saluation and my glory, the rocke of my strength; in God is my trust.

8 Trust in him alway, ye people; & powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the

l For thou wilt dissemble, and faile as though thou werest glad. m He was assured, that God would giue him the strong cities of his enemies, where in they thought themselves sure.

a From the place where I was besieged, being driven out of the cite and Temple by my foune Abisalom. b Vnto the which without thy helpe I cannot attaine. c There is nothing that death more strengthen our faith, then the remembrance of Gods succour in times past. d This chiefly is referred to Christ, who liueth eternally not only in himselfe, but also in his members. e For the stability of my kingdom standeth in thy mercie and truth.

\* 1. Chron. 16. 42

a Though Satan tempted him, he did not murmur against God, yet he bridged his afflictions, and resting vpon Gods promise, search his crosse patiently. b It appeareth by the oft repetition of this word, that the Prophet abode manifold tentations, but by resting on God, and by patience he overcame them all. c He meant himselfe, being the man whom God had appointed to the kingdom. d Though yee seeme to be in bondage, yet God will suddenly deliuey you.

e David was greatly moured with these troubles, therefore he directed vnto himselfe to trust in God. f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan. g He admonished vs of our wicked nature, which other aide our sorrow and grieue on the bridle, then vnto our grieue to God to obtaine remedie.



b Give your felous wholly to God by putting away all things that are contrary to his Law.  
i He hath plainly borne witness of his power, & that none need doubt thereof.  
k So that the wicked

chiefe men are liars: to lay them vpon a balance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robbery: he not vaine, if riches increase, let not your heart thereon.

11 God spake i once or twice, I have heard it, that power belongeth vnto God.

12 And to thee, O Lord, mercy: for thou ke-wardest euery one according to his worke.

shall feelethy power, and the godly thy mercy.

## P S A L. LXIII.

1 David after he had bene in great danger by Saul in the desert of Ziph, made this Psalm. 2 Wherein he giveth thanks to God for his wonderful deliuerance, on whose mercies he trusted, euen in the middle of his miseries. 3 Propheying the destruction of Gods enemies: 4 And contrariwise happinesse to all them that trust in the Lord.

1 A Psalm of David, when he was in the wilderness of Iudah.

O God, thou art my God, earely will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water.

2 Thus I behold thee as in the Sanctuary, when I behold thy power and thy glory.

3 For thy louing kindeesse is better then life: therefore my lips shall praye thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy Name.

5 My soule shalbe satisfied, as with marrow and fatnesse, and my mouth shall praye thee with ioyfull lips.

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast bene mine helper, therefore vnder the shadow of thy wings will I reioyce.

8 My soule cleaueth vnto thee: for thy right hand vpholdeth me.

9 Therefore that they seeke my soule to destroy it, they shall goe into the lowest parts of the earth.

10 They shall cast him downe with the edge of the sword, and they shalbe a portion for foxes.

11 But the king shall reioyce in God, and all that b sweare by him shall reioyce in him; for the mouth of them that speake lies, shalbe stopped.

He shall reioyce in this worthy king.

## P S A L. LXIII.

1 David prayeth against the false and false reports of his enemies. 2 He declareth their punishment and destruction. 3 For the comfort of the iust and the glory of God.

1 To him that excelleth. A Psalm of David.

Hear me a voyce, O God, in my prayer: preserve my life from feare of the enemye.

2 Hide me from the conspiracie of the wicked, & from the rage of the workers of iniquity.

3 Which haue whet their tongue like a sword, and thor for their arrowes d bitter words:

4 To shoote at him vpright in secret; they shoote at him suddenly and b feare not.

5 They encourage themselves in a wicked purpose; they commune together to lay snares piously, and say, Who shall see them?

6 They haue fought out iniquities, and haue accomplished that which they fought out, euen euery one b his secret thoughts, and the depth of his heart.

children in miserie, the more bold and impudent are they.

There is no way so secret and subtile to doe hurt, which they intended not for his destruction.

7 But God will shoote an arrow at them suddenly: their strokes shalbe as once.

8 They shall cause their owne tongue to fall vpon them; and whosoever shall see them, shall flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought.

10 But the righteous i shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

## P S A L. LXV.

1 A praye and thanksgiving vnto God by the faithfull, who are signified by Zion, 2 For the choyse, preferencie, and generosities of thou, 3 And for the plentiful blessings poured forth vpon all the earth, but especially towards his Church.

1 To him that excelleth. A Psalm of song of David.

O God, a praye waiteth for thee in Zion, and vnto thee shall the vow be performed.

2 Because thou hearest the prayer, vnto thee shall all flesh come.

3 Wicked deedes b haue preailed against me; but thou wilt be mercifull vnto our transgressions.

4 Blessed is hee, whom thou chusest and causest to come to thee: he shall dwell in thy courts, and wee shall be satisfied with the pleasures of thine House, euen of thine holy Temple.

5 O God of our saluation, thou wilt answer vs with fearefull signers in thy righteousness. O thou the hope of all the ends of the earth, and of them that are fatte off in the Sea.

6 Hee stablisheth the mountaines by his power: and is girded about with strength.

7 Hee appealeth the noise of the seas, and the noise of the waues thereof, and the tumults of the people.

8 They also that dwell in the uttermost parts of the earth, shalbe afraid of thy signes; thou shalt make t the East and the West to reioyce.

9 Thou visitest the earth, and waterest it: thou makest it very rich: the brier of God is full of water: thou preparest them corne; for so thou appointest it.

10 Thou waterest abundantly the furrowes thereof; thou causest the raine to descend into the valleys thereof; thou makest it fult with flowers, and bleisest the bud thereof.

11 Thou crownest the yeere with thy goodness, and thy steps drop fatnesse.

12 They drop vpon the pastures of the wilderness: and the his shalbe compassed with gladnes.

13 The pastures are clad with sheepe; the valleys also shalbe covered with corne; therefore they flourish for ioy, I and sing.

that all the order of nature is a testimony of Gods loue vnto vs, who askech all creatures to serue our needeth. 1 That is, the diuine creatures shall not only reioyce for a time for Gods benefice, but shall continually sing.

## P S A L. LXVI.

1 Hee prouoketh all men to praise the Lord and to confesse his worke. 2 Hee stretch forth the power of God to as-ay the rebells, 3 And sheweth how God hath deliuered Israel from great bondage and afflictions. 13 Hee prouoketh to giue sacrifice, 16 And prouoketh all men to heare what God hath done for him, and to praise his Name.

1 To him that excelleth. A song or Psalm.

R Eioyce in God, all ye inhabitants of s earth.

2 Sing forth the glory of his Name: make his praye glorious.

3 Say vnto God, How terrible art thou in thy workes: through the greatnesse of thy power shall

b To see Gods heavy iudgements against them, and how he hath caught them in their owne snares. c When they shall consider that hee will be fauourable to them as he was to his seruant David.

a Thou giest daily new occasions to thy Church to praise thee.

b Not onely the Iewes but also the Gentiles in the kingdom of Christ.

c Hee prouoketh it to his honour and to the glory of the people, that God

who was accustomed to assist them with diuine his succour from them.

d Thou wilt declare thy felicity to be the preference of thy Church

deliuiing thine enemies, as thou diddest in the Red Sea.

e As of all barbarous nations and fere off.

f He stretcheth there is no part nor creature in the world which is not governed by Gods power and providence.

g Thy going forth with the meaning and of the teaching.

h To wit, with raine.

i That is, Shiloh on the mount.

k Thou hast appointed the earth to bring forth food to man vnto.

l By this delirious he stretcheth

that all the order of nature is a testimony of Gods loue vnto vs, who askech all creatures to serue our needeth. 1 That is, the diuine creatures shall not only reioyce for a time for Gods benefice, but shall continually sing.

a Hee prouoketh tharal nations shall come to the knowledge of God, when they are onely known in Israh.

b As the faithfull shall obey God willingly, to the end that he may see them shall desire themselves to be subdued.

c He toucheth the faithfull of the desire of man, who is sold in the consideration of Gods works.

d His providence is wonderful in maintaining their estate.

e He prometh that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.

f He figuratively some specially be meaning, that God had shewed to his Church of the Jews, in delivering them from some great danger.

g He liketh the promise that the Gentiles shall be partakers.

h The condition of the Church is here described, which is to be led by Gods providence into troubles, to be subdued under tyrants, and no enter into manifold dangers.

i The duties of the faithfull is here described, which are never proudfull to render God praye for his benefits.

k It is not enough to have received Gods benefits, and to be manifold thereof, but also we are bound to ways others to profit thereby and praye God.

l If I delight in wickedness, God will not hear me, but if I confesse it, he will receive me.

m It is not enough to have received Gods benefits, and to be manifold thereof, but also we are bound to ways others to profit thereby and praye God.

n If I delight in wickedness, God will not hear me, but if I confesse it, he will receive me.

o It is not enough to have received Gods benefits, and to be manifold thereof, but also we are bound to ways others to profit thereby and praye God.

p If I delight in wickedness, God will not hear me, but if I confesse it, he will receive me.

q It is not enough to have received Gods benefits, and to be manifold thereof, but also we are bound to ways others to profit thereby and praye God.

r If I delight in wickedness, God will not hear me, but if I confesse it, he will receive me.

s It is not enough to have received Gods benefits, and to be manifold thereof, but also we are bound to ways others to profit thereby and praye God.

t If I delight in wickedness, God will not hear me, but if I confesse it, he will receive me.

u It is not enough to have received Gods benefits, and to be manifold thereof, but also we are bound to ways others to profit thereby and praye God.

v If I delight in wickedness, God will not hear me, but if I confesse it, he will receive me.

w It is not enough to have received Gods benefits, and to be manifold thereof, but also we are bound to ways others to profit thereby and praye God.

x If I delight in wickedness, God will not hear me, but if I confesse it, he will receive me.

shall thine enemies be in subiection vnto thee.

4 All the world shall worship thee, and sing vnto thee, *even* sing of thy Name. Selah.

5 Come and behold the workes of God: he is terrible in his doings toward the sonnes of men.

6 He hath turned the sea into dry land: they passed through the river on foote; there did we reioyce in him.

7 Hee ruleth the world with his power; his eyes behold the nations; the rebellious shall not exalt themselves. Selah.

8 Prayse our God, yee people, and make the voyce of his praye to be heard.

9 Which I holdeth our soules in life, and suffereth not our feete to slip.

10 For thou, O God, hast proued vs, thou hast tried vs as silver is tried.

11 Thou hast brought vs into the square, and laid a flint chain vpon our loynes.

12 Thou hast caused men to ride ouer our heads; we went into fire and into water, but thou broughtest vs out into a wealthy place.

13 I will goe into thine houses with burnt offerings, and will pay thee my vowes.

14 Which my lippes have promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rams with incense; I will prepare bullocks and goats. Selah.

16 Come and hearken, all ye that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 If I regard wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Prayed be God, which hath not put backe my prayer, nor his mercy from me.

It is not enough to have received Gods benefits, and to be manifold thereof, but also we are bound to ways others to profit thereby and praye God. k If I delight in wickedness, God will not hear me, but if I confesse it, he will receive me.

# PSALM LXVII.

1 A prayer of the Church to vntune the fauour of God and be lightened with his countenance. 2 To the end that his mercy and iudgement may be known throughout the earth. 3 And finally be declared the kingdom of God, which should be universally erected at the coming of Christ.

¶ To him that excelleth on Neginths.

A Psalm or song.

God be mercifull vnto vs, and blesse vs, and cause his face to shine among vs. (Selah.)

2 That they may know thy way vpon earth, and thy saving health among all nations.

3 Let the people praye thee, O God; let all the people praye thee.

4 Let the people be glad and reioyce; for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people praye thee, O God; let all the people praye thee.

6 Then shall the earth bring forth her increase, and God, *even* our God shall blesse vs.

7 God shall blesse vs, and all the ends of the earth shall feare him.

8 He sheweth that where God fauoureth, there shall be abundance of all other things. 9 When they see his great benefits both spirituall and corporall tovs and incm.

# PSALM LXVIII.

1 In this Psalm David testifieth forth as in a glasse the wonderful mercies of God toward his people: 2 Who by all means and most strange wayes declared himselfe to them. 3 And therefore Gods Church by reason of his promises, graces, and culture, doeth exult within, commending all specially things. 4 He exhorteth therefore all men to praye God for euer.

¶ To him that excelleth. A Psalm or song of David.

God will arise, and his enemies shall be scattered; they also that hate him, shall flee before him.

2 As the smoke vanisheth, so shalt thou drive them away; and as waxe melteth before the fire, so shall the wicked perish at the presence of God.

3 But the righteous shall be glad, and reioyce before God; yea, they shall leape for ioy.

4 Sing vnto God, and sing prayes vnto his name; exalt him that rideth vpon the heavens, in his Name. Iah, and reioyce before him.

5 He is a Father of the fatherlesse, and a Iudge of the widowes, *even* God in his holy habitation.

6 God maketh the solitary to dwell in families, and deliuereth them that were prisoners in stocks; but the rebellious shall dwell in a drie land.

7 O God, when thou wentest forth before thy people; when thou wentest through the wilderness, (Selah)

8 The earth shooke, and the heauens dropped at the presence of this God; *even* Sinai was moued at the presence of God, *even* the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance, and thou didst refresh it when it was wearie.

10 Thy Congregation dwelled therein; for thou, O God, hast of thy goodness prepared it for the poore.

11 The Lord gaue matter to the women to tell of the great myrie.

12 Kings of the armies did flee; they did flee, and the that remained in the boule, diuided the spoile.

13 Though ye haue lien among pots, yet shall ye be as the wings of a dove that is couered with silver, and whose feathers are like yellow gold.

14 When the Almighty scattered kings in it, it was white as the snow in Zalmon.

15 The mountaine of God is like the mountaine of Balhan: it is an high mountaine, as mount Balhan.

16 Why leape yee, yee high mountaine? as for this Mountaine, God delighted to dwell in it; yea, the Lord will dwell in it for euer.

17 The charnets of God are twentie thousand thousand Angls, and the Lord is among them, as in the Sanctuary of Sinai.

18 Thou art gone vp on high; thou hast led captiuitie captiue, and receiued gifts for men; yea, *even* the rebellious hast thou led, that the Lord God might dwell there.

19 Prayed be the Lord, *even* the God of our saluation, which ladeth vs daily with benefites. Selah.

20 This Church was in Zion the Church of God, doeth excell all worldly things, not to pompe and outward thys, but by the inward grace of God, which they remayneth, because of his dwelling there. 21 A voyce that ye of your strength and beauty against this Mountaine of God. 22 As God ouercame the enemies of his Church, tooketh prisoners, and made them tributaries: so Christ, which is God manifested in the flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberall gifts of his Spirit, Ephes. 4. 6.

a The Prophet sheweth that albeit God suffereth the wicked vnto vs to oppress his Church for a time, yet at length hee will be reuenged of them.

b Hee sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which praye him thereore.

c Iah and Iehouah are the names of God, which doe signifie his essence and maiestie incomprehensible, so that hereby is declared that all idoles are but vaine, and that the God of Israel is the only true God.

d Hee giveth children to them that be childlesse, and increaseth their families.

e Why is barren of Gods blessings, which because they had abused, if hee teacheth that Gods fauour peculiarly be longed to his Church, as appeareth by their wonderful deniement out of Egypt.

f God bled the land of Canaan, because hee had chosen that place for his Church.

g The fauour then was that women sang songs after the voyce, as Miriam, Deborah, Iudith, and others.

h The prayer was so great, that not only the fulliers, but women also had part thereof.

i Though God suffer his Church for a time to lie in blacke darkness, yet he will redde it, and make it most shining and white.

j In the land of Canaan, where his Church was, in Zion the Church of God, doeth excell all worldly things, not to pompe and outward thys, but by the inward grace of God, which they remayneth, because of his dwelling there.

k A voyce that ye of your strength and beauty against this Mountaine of God. 22 As God ouercame the enemies of his Church, tooketh prisoners, and made them tributaries: so Christ, which is God manifested in the flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberall gifts of his Spirit, Ephes. 4. 6.









g As this is true in all godly kings, so it is chiefly verified in Christ, who was with his heavenly dew, mitted his Church euer to flourish.  
h That is, from the red sea to the sea called Syriae, and from Euphrates farther, meaning, that Christ's Kingdome should be large and vniuersall.  
i Of Galicia, and of all other countries, beyond the sea, which be meaneth by the yles.  
k That is, of Arabia that rich country, whereof Sheba was a part bordering vpon Ethiopia.  
l Though tyrants passe not to third blood: yet this godly king shall preserve his subjects from all kind of wrong.  
m God will both prosper his life, and also make the people most willing to obey him.  
n Under such a king shall be great plenty, both of fruit and also of the increase of mankind.  
o They shall pray to God for his continuance, and know that God doth prosper them for his sake.  
p Hee confesseth that hee is not the king.

and moone endureth, from generation to generation.  
6 He shall come downe like the raine vpon the mowen grasse, and as the showers that water the earth.  
7 In his dayes shall the righteous flourish, and abundance of peace shall be for as long as the moone endureth.  
8 His dominion shall be also from sea to sea, and from the river vnto the ends of the land.  
9 They that dwell in the wilernes, shall kneele before him, and his enemies shall like the dust.  
10 The kings of Tarsith & of the yles shall bring presents: the kings of Seba and Seba shall bring gifts.  
11 Yea, all kings shall worship him: all nations shall be true him.  
12 For he shall deliuer the poore when he crieth: the needie also, and him that hath no helper.  
13 He shall be mercifull to the poore and needie, and shall preserve the foules of the poore.  
14 Hee shall redeeme their soules from deceit and violence, and deere shall their blood be in his sight.  
15 Yea, hee shall liue, and vnto him shall they giue of the m<sup>g</sup>old of Seba: they shall also pray for him continually, and daily beseech him.  
16 An handful of corne shall be sown in the earth, euen in the top of the mountaines, and the fruit thereof shall shake like the trees of Lebanon: and the children shall flourish out of the cite like the grasse of the earth.  
17 His name shall be for euer: his name shall endure as long as the Sunne: all nations shall beseech him, and be blessed in him.  
18 Blessed be the Lord God, euen the God of Israel, which only doth wondrous things.  
19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE END THE prayers of Dauid the sonne of Ithai.  
ex. p<sup>t</sup> God miraculously preserve his people, that neither some can continue. q. Concerning his sonne Salomon.

PSAL. LXXXIII.

The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, nor yet the affliction of the godly ought to discourage Gods children: but rather such to moue vs to consider our Fathers providence, and to sanctify vs to reverence Gods iudgements, as first touch at the wicked wayward way, and the godly enter into life euertlasting, as in hope wherof hee refresheth his life into Gods hands.

A Psalme committed to Asaph.  
YEs God is good to Ihsai: euen to the pure in heart.  
2 As for me, my feete were almost gone: my steps had well nere slipped.  
3 For I fretted at the foolish, when I saw the prosperitie of the wicked.  
4 For there are no bands in their death, but they are lustie and strong.  
5 They are not in trouble as other men, neither are they plagued with other men.  
6 Therefore pride as a chaine vnto them, and crucie couereth them as a garment.  
7 Their eyes stand out for fatnesse: they haue more then heart can w<sup>h</sup>sh.  
8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

a As it were betweene hope and despair hee bursteth forth into this affection, being assured that God would continue his fauour toward such as were godly indeed, and not hypocrites.  
b The wicked in this life liue at pleasure and are not drawen to death like vngodly ones: that is, by sicknes which is deaths messenger.  
c They glory in their pride as some doe in their chastitie, and in crueltie, as some doe in apparell.

9 They set their mouth against heaven, and their tongue walketh thow the earth.  
10 Therefore his people turne hinder: for waite of a full cup are wrung out to them.  
11 And they say, How doeth God know? or is there knowledge in the most High?  
12 Loe these are the wicked, yet prosper they alway, and increase in riches.  
13 Certainly I haue cleauid mine heart in vaine, and waiked mine hands in innocencie.  
14 For dayly haue I bene punished, and chastened euery morning.  
15 If I say, I will iudge thus, behold the generation of thy children, I haue repaisled.  
16 Then thought I to know this, but it was too painefull for mee,  
17 Vntill I went into the Sanctuary of God: then vnderstood I their end.  
18 Surely thou hast fet them in slipperie places, and castest them downe into desolation.  
19 How suddenly are they destroyed, perished and horribly consumed,  
20 As a dreame when one awaketh! O Lord, when thou raisest vs vp, thou shalt make their image despid.  
21 Certainly mine heart was vexed, and I was pricked in my reines.  
22 So foolish was I & ignorant: I was a beast before thee.  
23 Yet I was alway with thee: thou hast holden mee by my right hand.  
24 Thou wilt guide mee by thy counsell, and afterward receive me to glorie.  
25 Whom haue I in a heauen but thee? and I haue desired none in the earth with thee.  
26 My flesh faileth and mine heart also: but God is the strength of mine heart, and my portion for euer.  
27 For loe, they that withdrawe themselves from thee, shall perish: thou destroyest all them that goe a whoring from thee.  
28 As for mee, it is good for me to draw nere to God: therefore I haue put my trust in the Lord God, that I may declare althy workes.

d They blasphem God, and tear out his power and saye vpon eare, because they esteeme thine Chaires about altars.  
e Not only the reprobates, but also the people of God esteemeur fall backe, seeing the prosperitie of the wicked, and are ouerwhelmed with sorrowe, thinking that God considereth not aught the estate of the godly.  
f Thus the flesh moueth euen the godly to dispute with God touching their poore estate and the prosperitie of the wicked.  
g If I giue place to this wicked thought, I offend against thy providence, seeing thou disposhest all things most wisely, and preferrest thy children before their greater dangers.  
h Vntill I entered into thy school and learned by thy word and holy Spirit, that thou orderdest all things most wisely and iustly.  
i By thy fearfull iudgement.  
k When thou openedst our eyes to consider thy beauty, wee congregate all their traine together.  
l For the more that man goeth about by his owne reason to seeke

out Gods iudgements, the more doeth he declare himselfe a beast. m By faith I was assured that thy providence did watch alwayes ouer mee, to preserve mee. n Hee teacheth neither help nor comfort of any fauor of God. o He teacheth vs to desire our felicitie, to haue God our whole sufficiency, as only contentment. p That is, forsake thee to seeke others. q Thoughall the world shoud fight from God, yet hee promisseth to trauell to him, and to magnifie his workes.

PSAL. LXXXIII.

The faithfull complaint of the destruction of the Church and true religion, vnder the Name of Zion, and the Temple destroyed: as and trauelling in the night and free mercies of God, as Lyth, enemies, as they require helpe and succour for the glorie of Gods holy Name, for the saluation of his poore afflicted seruants, as and the confusion of his proud enemies.

A Psalme to giue instruction, committed to Asaph.  
O God, why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?  
2 Thinke vpon the congregation, which thou hast possessed of olde, and on the brood of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.  
3 Lift vp thy strokes, that thou mayest for euer destroy euery enemy that doeth euill to the Sanctuary.

a The Church of God being oppressed by the tyrannie, either the Babylonians of Antiochus, or march to God by whose hand they were layd vpon them for their sinnes, which wicked inheritance thou

hast measured out for thy selfe as with a line or rod. b Or there

e They have destroyed by true religion, and spread their banners in signe of defiance. f He commeth the temple for the filthy matter, the excellent wickedness, and beauty thereof, which notwithstanding the enemies dia delroy.

g They encouraged one another to crueltye, that not only God people might be destroyed, but also his religion utterly in all places kuffed.

h They lamented that they have no Prophet among them to free them both long their misery should endure. i They joine their desire with Gods glorie and power, knowing that the punishment of the enemy should be their deliverance. k Meaning, in the sight of all the world.

l To wit, Pharaohs armie. m Which was a great monster of the sea, or whale, meaning, Pharaoh. n His destruction did reioyce them as much as their own.

o Setting that God by his providence governe and dispose all things, he garbereth that he will take care chiefly for his children.

p He meaneth the Church of God, which it exposed as a pray to the wicked.

q That is, all places where thy word shineth not, those reigneth tyrannie and ambition. r He sheweth that God cannot suffer his Church to be oppressed, except he looke his owne right.

s Or, increase mine and mine.

a Reader Psal. 57. 1.

b He declarer how the faithful shall ever have just occasion to praye God, forasmuch as in their need they shall feele his power at hand to helpe them. c When I see my time (saith God) to helpe your miserie, I will come and set all things in good order.

4 Thine adversaries roare in the mids of thy congregation, and set vp thy banners for signes.

5 He that lifted the axe upon the thicke trees, was renowned as one that brought a thing to perfection :

6 But now they breake downe the carved work thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fire, and raised it to the ground, and haue defiled the dwelling place of thy Name.

8 They sayd in their hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 Wee see not our signes: there is not one Prophet more, nor any with vs that knoweth how long.

10 O God, how long shall the aduersarie reproach thee? shall the enemy blaspheme thy Name for euer?

11 Why withdrawest thou thine hand, even thy right hand? draw it out of thy bosome, and consume them,

12 Euen God is my king of olde, working salvation in the mids of the earth.

13 Thou diddest diuide the sea by thy power: thou brakest the heads of the dragons in the waters.

14 Thou brakest the head of Liathan in pieces, and gauest him to be meat for the people in wilderness.

15 Thou brakest vp the fountaine and ruer: thou driedst vp mightie fluers.

16 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

17 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

18 Remember this, that the enemy hath reproached the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy turtle dove vnto the beast, and forget not the Congregation of the poore for euer.

20 Consider thy covenant: for the darke places of the earth are full of the habitations of the cruell.

21 O let not the oppressed returne ashamed, but let the poore and needy praye thy Name.

22 Arise, O God: maintain thy owne cause: remember thy daily reproach by the foolish man.

23 Forget not the voice of thine enemies: for the tumult of them that rise against thee, ascendeth continually.

### PSAL. LXXV.

a The faithful doe praye the Name of the Lord, which shall come to iudge at the time appointed, b when the wicked shall be put to confusion, and drinke of the cup of his wrath. c Their pride shall be abased, and the righteous shall be exalted to him.

q To him that excelleth Destroy nos. A Psalm, or song committed to Asaph.

WE will praye thee, O God, we will praye thee, for thy Name is nere: therefore they will declare thy wondrous workes.

2 When I shall take a convenient time, I will iudge righteously.

3 The earth and all the inhabitants thereof

are dissolued: but I will establish the pillars of it. Selah.

4 I layd vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your horne on high, neither speake with a stiffe necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South,

7 But God is the iudge; he maketh lowe, and he maketh high.

8 For in the hand of the Lord is a cup, and the wine is red: it is full mixe, and hee powreth out of the same: surely all the wicked of the earth shall bring out and drinke the dregs thereof.

9 But I will declare for euer, and sing praises vnto the God of Isaakob.

10 All the hornes of the wicked also will I breake: but the hornes of the righteous shall be exalted.

### PSAL. LXXVI.

a This Psalm setteth forth the power of God, and care for the defence of his people in Ierusalem, in the destruction of the armie of Sancherib: and exhorteth the faithful to be thankfull for the same.

q To him that excelleth in Neginoth. A Psalm, or song committed to Asaph.

GOD is knowne in Iudah: his Name is great in Israel.

2 For in Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battell. Selah.

4 Thou art more bright and puissant, then the mountaines of pray.

5 The stout hearted are spoiled: they haue slept their sleepe, and all the men of strength haue not found their hands.

6 At thy rebuke, O God of Isaakob, both the charet and horse are cast asleepe.

7 Thou, euen thou art to be feared; and who shall stand in thy sight, when thou art angrie!

8 Thou diddest cause thy iudgement to be heard from heauen: therefore the earth feared, and was still.

9 When thou, O God, arose to iudgement, to helpe all the meeke of the earth. Selah.

10 Surely the rage of man shall turne to thy praye; the remnant of the rage shalt thou restrain.

11 Vowe and performe vnto the Lord your God, all ye that be round about him; let them bring presents vnto him that ought to be feared.

12 He shall consume off the spirit of princes: he is terrible to the kings of the earth.

Leuites that dwell about the Tabernacle, or the people among whom he doeth dwell. i The Hebrew word signifieth to violate, or rather to gaine: meaning, that he shall make the counsels and enterprises of wicked tyrants foolish and vaine.

### PSAL. LXXVII.

a The Prophet in the Name of the Church rehearseth the graces of his affliction, and his gricuous tentations. b whereby he was driven to this end to consider his former confessions, and the continuall course of Gods workes in the preservation of his servants, and so he confirmeth his faith against these tentations.

q For the excellent Musician. A Psalm, or song committed to Asaph.

MY voice came to God, when I cried: my voice came to God; and he heard me.

d Though all things be brought to ruine, yet I can restore and preserve them.

e The Prophet warneth the wicked that they would not set themselves against Gods people, saying that God at his time destroyeth them that rule wickedly.

f Gods wrath is compared to a cup of strong and delicate wine, whereby the wicked are made to drunke, thereby drinking till they come to the very dregs they are utterly destroyed.

g The godly shall enter prosper by their innocent simplicity, then the wicked shall be all their craft and subtiltie.

h He declarer that Gods power is suddenly seene in preferring his people and destroyeing his enemies.

b Which afterward was called Ierusalem.

c He comparer the kingdoms full of extortion and rapine to the mountaints that are full of fruiting beasts.

d God hath taken their spirit and strength from them, as though their hands were cut off.

e God with a looke is able to destroy all the power and activity of the enemies, where they neuer loe may, or might.

f To reuenge the wrongs done to thy Church.

g For the end shall shew that the enemies were able to bring nothing to passe: also that they shall be able to bridle their rage that they shall not compass their purpose.

h To wit, the

\* Psal. 29. and Psal. 139. 16. 41.

a The Prophet teacheth vs by his example to be vnto God for helpe in our necessities.



**1** Or, mine hand was stretched out.  
**b** He beweth that we must patiently abide, although God deliver us not out of our troubles at the first cry.  
**c** Meaning, that his forerovers were as we were then that kept his eyes from sleeping.  
**d** Of thanksgiving, which I was accustomed to sing in my prosperity.  
**e** Both the causes why I was chastened, and when my forerovers should have an end.  
**f** As if he should say, It is impossible whereby he exhorted himself to patience.

**2** In the day of my trouble I fought the Lord: my fore ran & ceased not in the night: my soule refused comfort.

**3** I did thinke vpon God, and was troubled: I prayed, and my spirit was full of anguish. Selah.

**4** Thou keepst mine eyes waking: I was astonished, and could not speake.

**5** Then I considered the dayes of old: and the yeeres of ancient time.

**6** I called to remembrance my day long in the night: I communed with mine owne heart, and my spirit searched diligently.

**7** Will the Lord absent himselfe for ever? and will he shew no more fauour?

**8** Is his mercie cleane gone for ever? doeth his promise faile for euermore?

**9** Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure? Selah.

**10** And I said, This is my death: yet I remembered the yeeres of the right hand of the most High.

**11** I remembered the works of the Lord: certainly I remembered thy wonders of old.

**12** I did also meditate all thy workes, and did deuile of thine acts, saying,

**13** Thy way, O God, is in the Sanctuary: who is so great a God, as our God!

**14** Thou art the God that doest wonders; thou hast declared thy power among the people.

**15** Thou hast redeemed thy people with thine arme, when the sonnes of Iakob & Ioseph. Selah.

**16** The waters saw thee, O God: the waters saw thee, and were afraide: yea, the depths trembled.

**17** The cloudes powred out water: the heauens gaue a sound: yea, thine arrowes went abroad.

**18** The voice of thy thunder was round about; the lightnings lightened the world: the earth trembled and shooke.

**19** Thy way is in the sea, and thy paths in the great waters, and thy footstepps are not known.

**20** Thou diddest leade thy people like sheepe by the hand of Moyses and Aaron.

**1** That is, thundered and lightened. **m** For when thou haddest people, the water returned to her course, and the enemies that followed them, could not pacifie thine. Exod. 14, 25, 19.

# PSAL. LXXVIII.

**1** He sheweth how God of his mercie chise his Church of the posteritie of Abraham, & Reparaeth the shamefull rebellion of their fathers, that the children might not openly understand, **2** That God of his free mercie made his Covenants with their ancestors, **3** But also seeing them so malicious and perverse, might be abused, & so turne wholly to God. In this Psalm the holy Ghost hath comprehended, as it were, the summe of all Gods benefits, to the intent the ignorant & simple people might see in few words the effect of the whole histories of the Bible.

**4** A Psalm to giue a instruction, committed to Asaph.

**H**ear me thy doctrine, O my people: incline your eares vnto the words of my mouth.

**2** I will open my mouth in a parable: I will declare brief sentences of old.

**3** Which we haue heard and knownen, and our fathers haue told vs.

**4** We will not hide them from our children, but to the generation to come we will shew the prayse of the Lord, his power also, and his wonderful workes that he hath done:

**5** How he established a foundation in Iakob,

and ordeined a Law in Israel, which he commanded our fathers, that they should teach their children:

**6** That the posteritie might know it, and the children, which should be borne, should stand vp, and declare it to their children.

**7** That they might fear their hope on God, and not forget the workes of God, but keepe his commandments:

**8** And not to be as their fathers, a disobedient and rebellious generation: a generation that set not their heart aight, and whole spirit was not faithfull vnto God.

**9** The children of Ephraim being armed and shooting with the bow, turned backe in the day of battell.

**10** They kept not the Couenant of God, but refused to walke in his Law.

**11** And forgate his actes, and his wonderfull workes that he had shewed them.

**12** Hee did maruellous things in the sight of their fathers in the land of Egypt; euen in the field of Zoan.

**13** He diuided the Sea, and led them through: he made also the waters to stand as an heape.

**14** In the day time also hee led them with a cloud, and all the night with a light of fire.

**15** He clane the rocks in the wilderness, and gaue them drinke as of the great depths.

**16** Hee brought floods also out of the stonie rocke, so that he made the waters to defende like the riuers.

**17** Yet they sinned still against him, and provoked the Highest in the wilderness,

**18** And tempted God in their hearts in requiring meate for their lust.

**19** They spake against God also, saying, Can God prepare a table in the wilderness?

**20** Behold, he smote the rocke, that the water gusheth out, and the streames ouerflowed: can hee giue bread also? or prepare flesh for his people?

**21** Therefore the Lord heard, and was angry, and the fire was kindled in Iakob, and also wrath came vpon Israel.

**22** Because they beleueed not in God, and trusted not in his helpe.

**23** Yet hee had commanded the cloudes above, and had opened the doores of heauen,

**24** And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heauen.

**25** Man did eate the bread of Angels: he sent them meate enough.

**26** He caused the East winde to passe in the heauen: and through his power hee brought in the South winde.

**27** He rained flesh also vpon them as dust, and feathered fowle as the sand of the sea.

**28** And he made it fall in the middes of their campe, euen round about their habitations.

**29** So they did eate, and were well filled: for he gaue them their desire.

**30** They were not turned from their lust, but the meate was yet in their mouths,

**31** When the wrath of God came euen vpon

**e** Hee sheweth wherein the children should be like their fathers: that is, in maintaining Gods pure Religion.

**f** Hee sheweth wherein the life of this doctrine standeth in faith, in the meditation of Gods benefits, and in obedience.

**g** Though these fathers were the seede of Abraham and the chosen people, yet hee sheweth by their rebellion, prostitution, falsehood, and hypocisie, that the children ought not to follow their example.

**h** By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishments declareth that they were unfaithfull to God, and by their multitude and authority had corrupted all others.

**i** He prooueth that not only the posteritie, but also their forefathers were wicked and rebellious to God.

**k** Their wicked malice could be overcome by no benefits, which were great and many.

**l** Then to require more then is necessary, and to see howe Gods power from his will, is to tempe God.

**m** Namely, in that when we giue place to sinne, we are moued to doubt of Gods power, except we will alwayes be ready to fight our lust.

**n** Exod. 17, 6. Num. 10, 11. Psal. 107, 14. 1 Cor. 10, 3.

**o** That is, in his fatherly prouidence, whereby he careth for his, and prouideth faithfully.

**p** So that they had that, which was necessary and sufficient: but their luste made them to count that which they knew God had denied them.

**q** That is, God vied the meanes of the winde to reach them, that all elements were at his commandement, and that no distance of place could let his working.

**r** Such is the nature of conuiscience, that the more it bea, the more is it inflaming them.

**a** Heede Psal. 33.  
**b** The Prophet vnder the came of a teacher calleth the people his, and the co-stine his, as Paul calleth the Golfe his, whereof he was but the preacher, as Rom. 1, 16, and 16, 25.  
**c** Which were the people of God, by the testimonie and law, hee meaneth the law written, which they were commanded to teach their children, Deu. 6, 7.

them, and flew the strongest of them, and smote downe the chosen men of Israel.

32 For all this, they sinned still, and beleueed not his wonderous works.

33 Therefore their dayes did he consume in vanity, and their yeeres haitly.

34 And when he saw how they fought him, and they returned, and fought God early.

35 And they remembered that God was their strength, and the most hie God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their heart was not vpwith him: neither were they faithfull in his covenant.

38 Yet he being mercifull, forgave their iniquity, and destroyed them not, but oft times called backe his anger, and did not stir vp all his wrath.

39 For hee remembered that they were flesh: yea, a winde that passeth and commeth not againe.

40 How oft did they prouoke him in the wilderness, and grieue him in the desert?

41 Yea, they returned and tempted God, and limited the Holy one of Israel.

42 They remembered not his band, nor the day when he deliuered them from the enemy,

43 Nor him that for his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee sent a swarme of flies among them, which deuoured them, and frogs, which destroyed them.

46 He gaue also their fruits vnto the caterpillar, and their labour vnto the grasshopper.

47 Hee destroyed their vines with haile, and their wild figge trees with the hailstone.

48 He gaue their cattell also to the haile, and their flocks to the thunderbolts.

49 Hee cast vpon them the fiercenes of his anger, indignation and wrath, and vexation by the sending out of euill angels.

50 He made a way to his anger: he spared not their soule from death, but gaue their life to the pestilence.

51 And smote all the first borne in Egypt, even the beginning of their strength in the tabernacles of Ham.

52 But hee made his people to goe out like sheepe, & led them in the wilderness like a focke.

53 Yea, hee caried them out safely, and they feared not, and the Sea covered their enemies.

54 And hee brought them vnto the borders of his Sanctuary: even to this Mountain, which his right hand purchased.

55 Hee cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies.

57 But turned backe, and dealt falsly like their fathers: they turned like a deceitfull bow.

58 And they prouoked him to anger with their high places, and moued him to wrath with their graven images.

59 Therefore, as much as God destroyed their enemies, and deliuered them, so much as hee had conferred to himselfe, and appointed to his people. \* 10th. 11. 6. and 13. 6. Nothing more displeased God in the children, then when they continue in that wickednesse, which their fathers had begu.

59 God heard this and was wroth, and greatly abhorred Israel.

60 So that hee forooke the habitation of Shilo, even the Tabernacle where hee dwelt among them.

61 And deliuered his power into captiuitie, and his beauty into the enemies hand.

62 And hee gaue vp his people to the sword, and was angry with his inheritance.

63 The fire deuoured their chosen men, and their maidens were not prayed.

64 Their Priests fell by the sword, and their widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after him quene cryeth out,

66 And smote his enemies in the hinder parts, and put them to a perpetual shame.

67 Yet hee refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which hee loued.

69 And hee built his Sanctuary as an high place, like the earth, which hee established for ever.

70 Hee chose David also his servant, and tooke him from the sheepefolds,

71 Even from behind the ewes with young, brought he him to feed his people in Iakob, and his inheritance in Israel.

72 So he fed them according to the simplicity of his heart, and guided them by the discretion of his hands.

73 Hee will awake and take sudden vengeance. \* Showing that hee spared not altogether the Israelites, though hee punished their enemies. 1 By building the Temple, and establishing the kingdom, hee declared that his favour were among them. 2 He sheweth wherein a kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

## PSAL. LXXIX.

1 The Israelites complaint to God for the great calamitie and prison that they suffered by Gods enemies, and confessing their finnes, see to Gods mercies with full hope of deliuerance, 10 Because their calamities were ioyed with the contempt of his Name, 13 for the which they promise to be thankfull.

2 A Psalm committed to Asaph.

3 O God, the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

4 The dead bodies of thy seruants haue they giuen to be meate vnto fowles of the heauen: and the flesh of thy saints vnto the beatts of the earth.

5 Their blood haue they shed like waters, round about Ierusalem, and there was none to bury them.

6 We are a reproach to our neighbours, even a scorn and derision vnto them that are round about vs.

7 Lord, how long wilt thou be angry, for euer? shall thy ielousie be burne like fire?

8 Powre out thy wrath vpon the heathen that haue not knownen thee, and vpon the kingdoms that haue not called vpon thy Name.

9 For they haue deuoured Iakob, and made his dwelling place desolate.

10 Remember not against vs the former iniquities, but make haste, and let thy tender mercies preuent vs: for we are in great miserie.

11 Helpe vs, O God of our saluation, for the finnes, before thou talkest vs to mercy? \* Iere. 10. 27.

12 And say not to our fauers haue committed. g And say not to our fauers haue committed. h Seeing we haue none other Suiour, neither can we helpe our felues, and also by our saluation thy Name shall be prayed: therefore, O Lord, helpe vs.

1 For their ingratitude hee suffered the Philistines to take the Arke, which was the signe of his presence, from among them.

2 The Arke is called his power and beautie, because thereby hee defended his people, and beautifully appeared vnto them.

3 They were suddenly destroyed, 1 Sam. 4. 10.

4 They had no marriage long: that is, they were not married.

5 Either they were fine before, or taken prisoners of their enemies, and so were forbidden.

6 Because they were drunken in their finnes, they indged Gods patience to be a stumbling, as though he were drunken, therefore hee answered by his finally judgement, wrath.

7 Hee will awake and take sudden vengeance. \* Showing that hee spared not altogether the Israelites, though hee punished their enemies. 1 By building the Temple, and establishing the kingdom, hee declared that his favour were among them. 2 He sheweth wherein a kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

8 A Psalm committed to Asaph.

9 O God, the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

10 The dead bodies of thy seruants haue they giuen to be meate vnto fowles of the heauen: and the flesh of thy saints vnto the beatts of the earth.

11 Their blood haue they shed like waters, round about Ierusalem, and there was none to bury them.

12 We are a reproach to our neighbours, even a scorn and derision vnto them that are round about vs.

13 Lord, how long wilt thou be angry, for euer? shall thy ielousie be burne like fire?

14 Powre out thy wrath vpon the heathen that haue not knownen thee, and vpon the kingdoms that haue not called vpon thy Name.

15 Remember not against vs the former iniquities, but make haste, and let thy tender mercies preuent vs: for we are in great miserie.

16 Helpe vs, O God of our saluation, for the finnes, before thou talkest vs to mercy? \* Iere. 10. 27.

17 And say not to our fauers haue committed. g And say not to our fauers haue committed. h Seeing we haue none other Suiour, neither can we helpe our felues, and also by our saluation thy Name shall be prayed: therefore, O Lord, helpe vs.

18 Hee will awake and take sudden vengeance. \* Showing that hee spared not altogether the Israelites, though hee punished their enemies. 1 By building the Temple, and establishing the kingdom, hee declared that his favour were among them. 2 He sheweth wherein a kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.



1 Who though in  
respect of God  
they were iustly  
punished for their  
sins, yet in con-  
sideration of their  
crueltye was eu-  
erlastingly num-  
bered, k Which were  
captives among  
their enemies, and  
could be ke for  
nothing but death.  
l We ought to  
desire no benefite  
of God, but on this  
condition to praye  
his name, lxxxij. at.

glory of thy Name, and deliuer vs, be mercifull vnto our finnes for thy Names sake.

10 Wherefore should the heathen say, Where is their God? let him be known among the heathen in our fight by the vengeance of the blood of thy seruants that is shed.

11 Let the signing of the prisoners come before thee: according to thy mighty arme preferue the children of death.

12 And render to our neighbours seven fold into their beforeme their reproach, wherwith they haue reproached thee, O Lord.

13 O sweetlye people, and sleepe of thy pasture shall praye thee for euer: and from generation to generation I will be with thy praye.

P S A L LXXX.

1 A lamentable prayer to God to help the miseries of his Church. 2 Desiring him to consider their present state, when his fauour is turned away from them, in that they have been forsaken in the world which he had begun.

3 To him that excelleth on Shihannim Eduth. A Psalm committed to Asaph.

Hear O thou that heard of Israel, thou that leadest Ioseph like sheepe: shew thy brightness, thou that sittest betweene the Cherubims.

2 Before Ephraim and Benjamin and Manasse stirre vp thy strength, and come to helpe vs.

3 Turne vs againe, O God, and cause thy face to shine that we may be saved.

4 O Lord God of hostes, I ow long wilt thou be angry against the prayer of thy people?

5 Thou hast made them with the bread of teares, and giuen them teares to drink with great measure.

6 Thou hast made vs as a strife vnto our neighbours, and our enemies laugh at vs among themselves.

7 Turne vs againe, O God of hostes: cause thy face to shine, and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest rouse for it, & diddest cause it to take root, and it filled the land.

10 The mountains were covered with the shadowe of it, and the boughs thereof were like the goodly cedars.

11 Slee stretched out her branches vnto the Sea; and her boughes vnto the River.

12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde bore out of the wood hath destroyed it, and the wilde beafts of the field haue eaten it vp.

14 Returne we beseech thee, O God of hostes: looke downe from heauen and behold, and visit this vine.

15 And the vineyard, that thy right hand hath planted, and the young vine, which thou madest strong for thy selfe.

16 It is burnt with fire, and cut downe: and they perish at the rebuke of thy countenance.

17 Let thine hand bee vpon the man of thy right hand, and vpon the sonne of man, whom thou madest strong for thine owne selfe.

1 This Psalm was made as a prayer for to desire God to be mercifull to the two tribes, b Moue their hearts, that they may returne to worship God a-wright: that is, in the place where thou hast appointed. c Ioyne thy whole people, and all they tribes together againe. d The faithfull feare Gods anger, when they perceive that their prayers are not forthwith heard. e Our neighbours bise continual strife and warre against vs. f Because that repentance onely commeth of God, they most instantlie call to God for it as a meane, wherby they shall be saved. g Seeing that of thy mercy thou hast made vs a most deare possession to thee, and wee through our finnes are made open for wild beafts to deuoure vs, declare againe thy loue, and visit the vine that thou hast begun. h Ez. Cxxxv of God. i To wit, kaphraes. k That is, avenge them that hate our religion, as they that hate our person. l They gave not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to fauour them from heauen. m So that no power can preuaile against it, and which as a young bud thou hast set vp against us of the barren after. n Onely without any advantage, and on with the sword of the cormorant. o That is, vpon this vine or people, whom thou hast planted with thy right hand, that they should be as one man or one body.

18 So will not we go backe from thee, O reuiue thou vs, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: cause thy face to shine, and we shall be lauded.

P S A L LXXXI.

1 An exhortation to praise God within heart and voyce for his benefits, 2 and to worship him only. 3 God commendeth their ingratitude. 4 and powereth what great benefits they haue left through their owne malice.

5 To him that excelleth vpon Gihon. A Psalm committed to Asaph.

Sing b ioyfully vnto God our strength: sing loud vnto the God of Iakob.

2 Take the sung and bring forth the timbrell, the psalter harpe with the viole.

3 Blow the trumpets in the new moone, euen in the time appointed at our feast day.

4 For this is a statute for Israel, and a Law of the God of Iakob.

5 He testifies in Ioseph for a testimony, when he came out of the land of Egypt, where I heard a language, that I understood not.

6 I haue withdrawn his shoulder from the burden, and his hands haue left the pots.

7 Thou caldest in affliction, and I deliuered thee, and answered thee in the secret of the thunder: I proued thee at the waters of J Meibah. Selah.

8 Hear O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto me.

9 And wilt haue no strange god in thee, neither worship any strange god.

10 For I am the Lord thy God, which brought thee out of the land of Egypt: I open thy mouth wide, and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gave them vp vnto the hardness of their heart, and they haue walked in their owne counsels.

13 Oh that my people had hearkened vnto me, and Israel had walked in my ways!

14 I would soone haue humbled their enemies, and turned mine hand against their aduersaries.

15 The haters of the Lord should haue bene subiect vnto him, and their time should haue endured for euer.

16 And God would haue fed them with the faire of wheate, and with hony out of the rocke would I haue sufficed thee.

17 I would haue given them victory against their enemies, n That is, with most fine wheate and abundance of hony.

P S A L LXXXII.

1 The Prophet declaring God to be present among the Judges and Magistrates, 2 Representing their partiality, 3 And exhorteth them to do iudice. 4 But seeing none amendment, 5 He desireth God to undertake the matter, and execute iudice himselfe.

6 A Psalm committed to Asaph. G O Iudith in the assembly of a gods: hee iudgeth among gods.

2 How long wilt ye iudge vnjustly, and accept the persons of the wicked? Selah.

3 Doe right to the poore and fatherlesse: do iudice to the poore and needy.

4 Deliuer the poore and needy: saue them

murderers finde fauour in iudgement, when the cause of the poore is heard. c Not only when they cry for helpe, but when their cause requireth alde and supports.

o For none can call vpon God, but such as are raised vp, as it were from death to life, and regenerate to the holy Spirit.

a An instrument of musk brought from Geth b It is meet that in the Psalmes as appointed for solemn feast and assemblies of the people to whom for a time these ceremonies were ordered, but now vnder the Gospel are abolished. c Vnder this fast he comprehended all other solemn dayes.

d That is, in Israel, for Ioseph testified that the chief before that Iudah was preferred. e God speaketh in the person of the people, because he was their leader.

f If they were neuer able to giue sufficient thanks to God for this deliuerance from bondage, how much more are we indebted to him for our spiriual deliuerance from the tyranny of Satan and sinne.

g By a strange and wonderful fashion, h Of contention, Exod. 17. 7. i He commendeth assemblies, where the people are not attentive to heare Gods voyce, and to giue obedience to the same.

a The Prophet denounceth the if priuies had iudged, do not their duty, God, whose authoritie is about them, will take vengeance vpon them. b For this cause, which is not to be feared, can be easily cannot be

d That all things are out of order by their tyranny or careless negligence.  
e No title of honour shall exalte you, but you shall be judged of Gods judgement, and render account as well to other men.  
f To excuse no tyrant shall please thy right ad authoritie from thee.

from the hand of the wicked.

5 They know not and vnderstand nothing: they walke in darknes, albeit all the foundations of the earth be moued.

6 I haue said, Ye are gods, and ye all are children of the most High.

7 But ye shall die as a man, and ye princes shall fall like others.

8 O God, arise, therefore iudge thou the earth: for thou hast inherited all nations.

PSAL. LXXXIII.

*a The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and fauer off, which imagined nothing but their destruction. b And they desire that all such wicked people may, according as God was accustomed, be stricken with the wrath of his wrath. c That they may know that the Lord is most high vpon the earth.*

*d A Song or Psalm committed to Asaph.*  
K Eepe not thou silence, O God; be not still, and cease not, O God.

2 For loe, thine enemies make a tumult, and they that hate thee, lifted vp the head.

3 They haue taken crafty counsell against thy people, and haue consulted against thy secret ones.

4 They haue said, Come and let vs cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together in heart, and haue made a league against thee.

6 The tabernacles of Edom; and the Ishmaelites, Moab and the Agarims;

7 Gaba and Ammon, and Amalech the Philistims, with the inhabitants of Tyus.

8 Ashtur also is ioyued with them; they haue bene an arme to the children of Lot Selah.

9 Doe thou to them as vnto the Midianites; as to Siser and as to Iabin at the iouer of Kishon.

10 They perished at Endor, and were i dung for the earth.

11 Make them, euen their princes, like Oreb and like Zeeb; yea, all their princes like Zeeb and like Zalunna.

12 Which haue sayd, Let vs take for our possession the habitations of God.

13 O my God, make them like vnto a wheele, and as the fubble before the wind.

14 As the fire burneth the forrest, and as the flauie fetterh the mountaines on fire:

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they may seek thy Name, O Lord.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish.

18 That they may know that thou, which art called Iehouah, art alone, euen the most High ouer all the earth.

PSAL. LXXXIV.

*a David desires forth of his country. b Desires most ardently to come againe to the tabernacle of the Lord and the assembly of the Saints to praise God, pronouncing them blessed that may so doe. c Then he praiseth the courage of the people, that pass through the wilderness to assemble themselves in Zion. d Finally, with praise of this matter and confidence of Gods goodnes, he endeth the Psalm.*

To him that excellet vpon Gittith. A Psalm committed to the Iannes of Korah.

O Lord of hostis, how amiable are thy Tabernacles?

2 My soule longeth, yea, and fainteth for the courts of the Lord: for my heart, and my flesh reioyce in the liuing God.

3 Yea, the figarow hath found her an house, and the swallow a nest for her, where she may lay her yong: euen by thine altars, O Lord of hostis, my king and my God.

4 Blessed are they that dwell in thine house: they will euer prayse thee, Selah.

5 Blessed is the man whose strength is in thee, and in whose heart are thy wayes.

6 They going through the vale of Baca, make welles therein: the raine also couereth the pooles.

7 They go from strength to strength, till entry one appeare before God in Zion.

8 O Lord God of hostis, heare my prayer, hearken, O God of Iakob, Selah.

9 Behold, O God, our shield, and looke vpon the face of thine Anoynted,

10 For a day in thy courts is better then a thousand other where: I had rather be a doore keeper in the house of my God, then to dwell in the tabernacles of wickednes.

11 For the Lord God is the sunne and shield vnto vs: the Lord will giue grace and glory, and no good thing will he withhold from them that walke vpon righty.

12 O Lord of hostis, blessed is the man that trusteth in thee.

*a That is, for Christs sake, whose figure I represent. b He would wille to live but one day rather to Gods Church, then a thousand. c But will from time to time increase his blessings toward his more and more.*

PSAL. LXXXV.

*a Because God withdrew not his rois from his Church after their returne from Babilon. first they put him in mind of their disobedience, is the intent that he should not cease the work of his grace vpon them. c Next they complaine of their long affliction. d And thirdly, they reioyce in hope of felicity promised. e For their deliuerance was a figure of Christs kingdom, vnder the which should be perfect felicity.*

To him that excellet, A Psalm committed to the Iannes of Korah.

Lord, thou hast bene a fauourable vnto thy land: thou hast brought againe the captiuitie of Iakob.

2 Thou hast forgiven the iniquity of thy people, and couered all their finnes. Selah.

3 Thou hast withdrawn all thine anger, and hast turned backe from the fiercenes of thy wrath.

4 Turne vs, O God of our saluation, and releaue thine anger towards vs.

5 Wilt thou be angry with vs for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord, and graunt vs thy saluation.

8 I will hearken what the Lord God will say: for he will speake peace vnto his people, and to his Saints, that they turne not againe to folly.

9 Surely his saluation is neere to them that

*a David complaine that he cannot haue access to the Church of God to make profession of his faith, and to proceed to religion. b For none but the Priests could enter into the Sanctuary, and the rest of the people into the courts.*

*c So that the people there haue more liberty then I.*

*d Whom trusteth nothing in himselfe, but in thee only, and learneth of thee to rule his life.*

*e That is of multitudes, which was a barren place: so that they which passed through, must dig pits for water: signifying that no lesse can hinder them that are fully bent to come to Christs Church, either yet that God will not fail them.*

*f They are weary, but increase in strength and courage till they come to Gods house.*

*g That is, for Christs sake, whose figure I represent. h He would wille to live but one day rather to Gods Church, then a thousand.*

*i But will from time to time increase his blessings toward his more and more.*

PSAL. LXXXV.

*a Because God withdrew not his rois from his Church after their returne from Babilon. first they put him in mind of their disobedience, is the intent that he should not cease the work of his grace vpon them. c Next they complaine of their long affliction. d And thirdly, they reioyce in hope of felicity promised. e For their deliuerance was a figure of Christs kingdom, vnder the which should be perfect felicity.*

To him that excellet, A Psalm committed to the Iannes of Korah.

Lord, thou hast bene a fauourable vnto thy land: thou hast brought againe the captiuitie of Iakob.

2 Thou hast forgiven the iniquity of thy people, and couered all their finnes. Selah.

3 Thou hast withdrawn all thine anger, and hast turned backe from the fiercenes of thy wrath.

4 Turne vs, O God of our saluation, and releaue thine anger towards vs.

5 Wilt thou be angry with vs for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord, and graunt vs thy saluation.

8 I will hearken what the Lord God will say: for he will speake peace vnto his people, and to his Saints, that they turne not againe to folly.

9 Surely his saluation is neere to them that

*a They confesse that Gods free mercy was the cause of their deliuerance, because he loved the land which he had choise. b Thou hast buried them that they shall not come in to iudgement. c Not only in withdrawing thy rod, but in forgiving of sinnes. d And in touching our hearts to confesse them. e As in times past they had felt Gods mercie, so now being oppressed by the long continuance of sinnes, they pray vnto God that according to his nature he would be mercifull vnto them. f He confesse that our saluation cometh only of Gods mercy. g He will end his prayer to his Church, when he hath sufficiently corrected them, afo by his punishments the faithful shall learne to beuere that they returne not, to like offences.*



<sup>a</sup> Though for a time God thus exercises them with his rods, yet under the kingdom of Christ they should have peace and joy. <sup>b</sup> Justice shall then flourish, and have free course and passage in every place.

fear him, that glory may dwell in our land.  
10 Mercie and truth shall meete, righteousness and peace shall kinde one another.  
11 <sup>a</sup> Truth shall bud out of the earth, and righteousness shall looke downe from heauen.  
12 Yea, the Lord shall giue good things, and our land shall giue her increase.  
13 <sup>b</sup> Righteousnesse shall goe before him, and shall set her steps in the way.

## P S A L. LXXXVI.

<sup>a</sup> David for afflicted & forsaken of all, prayeth fervently for deliverance: sometimes rehearsing his miseries, sometimes the mercies received. <sup>b</sup> Define afflicto to be unsifted of the Lord, that he may see him, and glorifie his Name. <sup>c</sup> See commended God of his adversities, and request to be delivered from them.

<sup>a</sup> Prayer of David.

1 <sup>a</sup> Uplift<sup>a</sup> thine ear, O Lord, and heare me: for I am poore and needie.

2 <sup>a</sup> Preferre thou my soule, for I am <sup>b</sup> mercifull: my God, save thou thy servant, that trusteth in thee.

3 <sup>a</sup> Be mercifull vnto mee, O Lord; for I <sup>c</sup> cry vpon thee continually.

4 <sup>a</sup> Reioyce the soule of thy servant; for vnto thee, O Lord, doe I lift vp my soule.

5 <sup>a</sup> For thou, Lord, art good and <sup>b</sup> mercifull, and of great kindeesse vnto all them that call vpon thee.

6 <sup>a</sup> Giue ear, Lord, vnto my prayer, and <sup>c</sup> hearken to the voyce of my supplication.

7 <sup>a</sup> In the day of my trouble I will call vpon thee; for thou hearest me.

8 <sup>a</sup> Among the gods there is none like thee, O Lord, and there is none <sup>b</sup> that can doe like thy works.

9 <sup>a</sup> All nations whom thou hast made, shall come and <sup>b</sup> worship before thee, O Lord, and shall glorifie thy Name.

10 <sup>a</sup> For thou art great and doest wonderous things; thou art God alone.

11 <sup>a</sup> Teach me thy way, O Lord, and I will walke in thy truth; for thou hast made my heart true, that I may feare thy Name.

12 <sup>a</sup> I will praye thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for ever.

13 <sup>a</sup> For great is thy mercie toward me, and thou hast delivered my soule from the lowest graue.

14 <sup>a</sup> O God, the proud are riled against me, and the assemblies of violent men haue <sup>b</sup> sought my soule, and haue not set thee before them.

15 <sup>a</sup> But thou, O Lord, art pitifull God and mercifull, slow to anger, and great in kindeesse and truth.

16 <sup>a</sup> Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy servant, and save the <sup>b</sup> soune of thine handmaid.

17 <sup>a</sup> Shew a token of thy goodnesse toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen mee and comforted me.

## P S A L. LXXXVII.

<sup>a</sup> The holy Ghost promitteth, that the condition of the Church which is in misery after the captiuitie of Babylon, should be delivered to great excellencie, & so that there should be nothing more comfortable, then to be numbered among the members thereof.

## A Psalm or song committed to the Synnagoga of Korah.

<sup>a</sup> GOD layd his foundations among the holy mountaines.  
2 The Lord Ioueth the gates of Zion about all the habitations of Iacob.

3 <sup>b</sup> Glorious things are spoken of thee, O ciue of God, Selah.

4 I will make mention of Rahab and Babel among them that know mee: behold Palestina and Tyrus with Ethiopia, <sup>d</sup> There is he borne.

5 And of Zion it shall be said, <sup>e</sup> Many are borne in her: and hee, euen the most High shall stablish her.

6 The Lord shall count, when hee writeth the people, He was borne there. Selah.

7 <sup>a</sup> Aflwell the fingers as the players on instruments shall praye thee: all my springs are in thee.

<sup>a</sup> was borne in the Church. <sup>b</sup> Out of all quarters they shall be counted as citizens. <sup>c</sup> When hee called by his Church, because he had elected and written in his booke, & his whole actions and comfort in the Church.

## P S A L. LXXXVIII.

<sup>a</sup> Agriuous complaints of the faithful, first afflicted by pishelle, persecutions and aduersities. <sup>b</sup> Being as it were left of God without any consolation. <sup>c</sup> Yet he comforted by God by faith, and strength against desperation.

8 <sup>a</sup> Complaining himselfe to be forsaken of all earthly helpe.

<sup>a</sup> A song or psalm of Heman the Ekrahite to giue instruction, committed to the Synnagoga of Korah for him that excelleth upon Malathi.

<sup>a</sup> Leannoth.

O Lord God of my saluation, I cry day and night before thee.

2 <sup>a</sup> Let my prayer enter into thy presence: incline thine ear vnto my crye.

3 <sup>a</sup> For my soule is filled with euils, and my life draweth neere to the grane.

4 <sup>a</sup> I am counted among them that go downe vnto the pit, and am as a man without strength:

5 <sup>a</sup> Free among the dead, like the flaine lying in the graue, whom thou rememberest no more, and they are cut off from thy hand.

6 <sup>a</sup> Thou hast laid me in the lowest pit in darkness, and in the deepe.

7 <sup>a</sup> Thine indignation lieth vpon me, and thou hast vexed me with all thy waues. Selah.

8 <sup>a</sup> Thou hast put away mine acquaintance farre from mee, and made mee to be abhorred of them: <sup>b</sup> I am shut vp, and cannot get forth.

9 <sup>a</sup> Mine eye is sorrowfull through mine affliction; Lord, I call dayly vpon thee; I stretch out mine hands vnto thee.

10 <sup>a</sup> Wilt thou shew <sup>b</sup> a miracle to the dead? or shall the dead rise and praye thee? Selah.

11 <sup>a</sup> Shall thy louing kindeesse be declared in the graue? or thy faithfullnesse in destruction?

12 <sup>a</sup> Shall thy wonderous workes be knowne in the deepe? and thy righteousness in the land of obliuion?

13 <sup>a</sup> But vnto thee, haue I cryed, O Lord, and early shall my prayer come before thee.

14 <sup>a</sup> Lord, why dost thou reiect my soule, and hidest thy face from me?

15 <sup>a</sup> I am afflicted and at the point of death;

<sup>b</sup> Mine eyes and face declare my sorowes. <sup>c</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>d</sup> Hee is, in the ground, wherye only the body lieth without all sense and remembrance.

## C C 2

<sup>a</sup> from

<sup>a</sup> God did chuse to be among the hills, to establish Ierusalem and his Temple.  
<sup>b</sup> Though thy glory increase, yet wilt thou be patient, and God will accomplish his promise.  
<sup>c</sup> That is, Egypt and the other countries shall come to the Church, the knowledge of God.  
<sup>d</sup> It shall be said of him that is regenerate and come to the Church that he is as one that come to the Church, world them into the The Prophet saith.

<sup>a</sup> King. 4. 7. psalm 13.

<sup>a</sup> That is, to humble. It was the beginning of a long time the care of this psalm was sung.

<sup>b</sup> Though many cry in their sorowes, yet they cry out earnestly to God for remission, as he did whom he confided to be the author of his saluation.

<sup>c</sup> For he that is dead, it free from all care and burden of this life; and thus he faith, because he was not profitable for all matters concerning man's life, and it is over come from this world.

<sup>d</sup> That is, from thy promise and care, which is meant according to the iudgement of the earth.

<sup>e</sup> The storme of thy wrath haue overwhelmed mee. Hee attributeth the losse and displeasure of his friends to Gods providence, where by he partly pisheth, and partly trieth him.

<sup>f</sup> I see none end of my sorowes.

<sup>g</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>h</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>i</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>j</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>k</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>l</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>m</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>n</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>o</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>p</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>q</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>r</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>s</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>t</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>u</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>v</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>w</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>x</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>y</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>z</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>aa</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>ab</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>ac</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>ad</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>ae</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>af</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>ag</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>ah</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>ai</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>aj</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>ak</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>al</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>am</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>an</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

<sup>ao</sup> Hee seeth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to say they will be dead, and then raise them vp againe. <sup>ap</sup> He is, in the ground, wherye only the body lieth without all sense and remembrance.

I am ever in great danger and forewarned, as though my life should've been cut off every moment.

† Ebr. were in darkness.

from my youth I suffer thy terrors doubting of my life.

16 Thine indignations goe over me, and thy feare hath cut me off.

17 They came round about me daily like water, and compassed me together.

18 My lovers and friends hath thou put away from me, and mine acquaintance hid themselves.

### PSAL. LXXXIX.

With many words doth the Prophet praise the goodness of God, 35 For his testament and covenant, that he had made between him and his elect by Jesus Christ the sune of David. 38 Thou doest hear the complaints of the great ruine, and desolation of the kingdom of David so that to the outward appearance the promise was broken. 46 Finally, he prayeth to be delivered from his afflictions, making mention of the flourishing of mans life, and confirming himself by Gods promise.

¶ A Psalm to give instructions of Ethan the Ezrahite.

I will sing the mercies of the Lord for ever: with my mouth will I declare thy truth from generation to generation.

2 For I have said, Mercy shall be set up for ever: thy truth shall thou establish in the very heavens.

3 I have made a covenant with my chosen: I have sworn to David my servant.

4 Thy seed will I establish for ever, and set up thy throne from generation to generation, Selah.

5 O Lord, even the heavens shall praise thy wonderous works: yea, thy truth in the Congregation of the Saints.

6 For who is equal to the Lord in the heaven? and who is like the Lord among the sons of the gods?

7 God is very terrible in the assembly of the Saints, and to be reverenced above all that are about him.

8 O Lord God of hosties, who is like unto thee, which art a mighty Lord, and thy truth is above thee?

9 Thou rulest the raging of the Sea: when the waves thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mighty arm.

11 The heavens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: † Tabor and Hermon shall rejoyce in thy Name.

13 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

14 Righteousnesse and equitie are the establishment of thy throne: mercie and truth goe before thy face.

15 Blessed is the people that can rejoyce in thee: they shall walke in the light of thy countenance, O Lord.

16 They shall rejoyce continually in thy Name, and in thy righteousness shall they exalt themselves.

17 For thou art the God of their strength,

and by thy favour our hornes shall be exalted.

18 For our shield appertaineth to the Lord, and our King to the Holy one of Israel.

19 Thou spakest then in a vision unto thine Holy one, and saidst, I have layd help upon one that is mighty: I have exalted one chosen out of the people.

20 I have found David my servant: with mine holy oyle have I anointed him.

21 Therefore mine hand shall be established with him, and mine arm shall strengthen him.

22 The enemy shall not oppresse him, neither shall the wicked hurt him.

23 But I will destroy his foes before his face, and plague them that hate him.

24 My truth also and my mercie shall be with him, and in my Name shall his home be exalted.

25 I will set his hand also in the sea, and his right hand in the floods.

26 He shall cry unto mee, Thou art my Father, my God, and the rock of my salvation.

27 Also I will make him my first borne, higher then the kings of the earth.

28 My mercy will I keepe for him for evermore, and my Covenant shall stand fast with him.

29 His seed also will I make to endure for ever, and his throne as the dayes of heaven.

30 But if his children forsake my Law, and walke not in my iudgements,

31 \*If they breake my statutes, and keepe not my commandments:

32 Then will I visite their transgression with the rod, and their iniquitie with the scourge.

33 A Yet my loving kindness will I not take from him, neither will I falsifie my truth.

34 My Covenant will I not breake, nor will I alter the thing that is gone out of my lips:

35 I have sworn once by mine holines, that I will not faile David, saying,

36 His seed shall endure for ever, and his throne shall be as the sunne before me.

37 He shall be established for evermore as the moon, and as a faithful witness in the heaven, Selah.

38 But thou hast reined and abhorred, thou hast bene angry with thine anointed.

39 Thou hast broken the Covenant of thy servant, and prophaned his crowne, casting it on the ground.

40 Thou hast broken downe all his wallies: thou hast layd his fortresses in ruine.

41 All that goe by the way, spoyle him: he is a rebuke unto his neighbours.

42 Thou hast set up the right hand of his enemies, and made all his adversaries to rejoyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his youth hast thou shortened, and covered him with shame, Selah.

46 O Lord, how long wilt thou hide thy face, for ever? shall thy wrath burne like fire?

and impatience. e By this he meaneth the horrible disposition and rearing of the kingdom, which was under ferocious, or else by the spirit of prophetic Ethan speaketh of those great miseries, which came soon afterword to passe at the captivity of Babylon. f He sheweth that the kingdom fall before it came to perfection, or was ripe. g The Prophet in joyning prayer with his complaints, sheweth that his faith never failed.

g In that that our King hath power to defend vs, it is the gift of God. h To Samuel and to others, to assure that David was thy chosen one. i Whom I have both chosen and given him strength to execute his office, as verbe at f. Thugh there should be euermore enemies against Gods kingdom, yet he prometh to ouercome them. k I will mercifully perforce my promise to him, so withstanding his infirmities and offences. l His power, glory and estate. m He shall enjoy the land round about. n His excellent dignitie shall appeare herein, that he shall be named the sonnes of God, and the first borne, wherein he is a sune of Christ. o Though for the times of the people the itate of birkingdom decayed: yet God referred still a roore, till he had accomplished this promise in Christ. p a. Sam. 7. 14. q Though the faithful anverne not is all points to their professi- on, yet God will not breake his Covenant with them. b For Gods promise, g hath respect to his iustice, and to mans poevert permitting. c Ebr. it is I will do. d which is a mine of earth. e As long as the Sonne and Mone endure, they shall be in the same of the promise. f Because of the horrible confusion of things, the Prophet complaineth to God, as though he was not the performance of his promise. And thus discharging his cares on God, he resteth about 43 Remember

and by thy favour our hornes shall be exalted.

a Though the horrible confusion of things might cause then to des- pise of Gods fa- vour, yet the ma- nifold examples of his mercies cause them to- trust in God, though to mans iudgement they sawe no occasion. b As he hath surely beleueh in heart, c As thine inuol- able heaven is not subiect to any altera- tion and change: so shall the truth of thy promise be vnchangeable. d The Prophet sheweth what was the promise of God, whereon he grounded his faith. e The Angels shall praise thy power and faith- fulnesse in deli- vering thy Church, f That is, in the heauen. g Meaning, the Angels. h If the Angels tremble before Gods maiesty and infinite iudice, what earthly crea- ture by opposi- ting the Church, doe set him selfe against God? i For as he deli- vereth the Church by the red Sea, and by destroying Ra- hab, that is, the Eg- yptians: so will he be to his deli- verer it, when the dangers be great. h Tabor is a mountaine Well- walled, and Hermon Eastward: so the Prophet signifieth that all parts and places of the world shall obey Gods power for the deliuerance of a Church. i For hereby he intendeth the world, and sheweth himselfe a mercifull Father and faithful protectour vnto his m. Feeling in their confidence that God is their Faiber. n They shall be pre- served by their Fatherly providence. o So that they are preserved and continue, they ought to give the praise and glory onely to thee.





foole doeth not vnderstand this.

7 (When the wicked grow as the graffe, and all the workers of wickednesse doe flourish) that they shall be destroyed for euer.

8 But thou, O Lord, art most High for euermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies shall perishe: all the workers of iniquitie shall be destroyed.

10 & But thou shalt exalt mine horne, like the unicorne, and I shall be annoynted with fresh oyle.

11 Mine eye also shall see my desire against mine enemies: and mine eares shall heare my wish against the wicked, that rise vp against me.

12 The righteous shall flourish like a palme tree, and shall grow like a cedar in Lebanon.

13 Such as be planted in the boufe of the Lord, shall flourish in the courts of our God.

14 They shall still bring forth fruit in their age: they shall be fat and flourishing.

15 To declare that the Lord my rocke is righteous, and that none iniquity is in him.

### PSAL XCIII.

*Hee prayseth the power of God in the creation of the world, and beateh downe all people which lift them vp against his maiesty, & and prometh to consider his promises.*

**T**he Lord reigneth, and is clothed with maiesty: the Lord is clothed, and girded with power, the world also shall be established, that it cannot be moued.

2 Thy throne is established of old: thou art from euerlasting.

3 The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the sea are marueilous through the noise of many waters, yet the Lord on high is more mighty.

5 Thy testimonies are very pure: holinesse becommeth thine house, O Lord, for euer.

### PSAL XCIV.

*He prayseth vnto God against the violence and arrogancie of tyrants, to rewarding them of Gods iudgements, & that hee do comfort the afflicted by the good life of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, & whom the Lord will destroy.*

**O** Lord God the auenger, O God the auenger, shew thy selfe clearly.

2 Exalt thy selfe, O Iudge of the world, and render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked triumph?

4 They prate and speake fiercely: all the workers of iniquity vaunt themselves.

5 They desire downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murder the fatherlesse.

7 Yet they say, The Lord shall not see: neither will the God of Iakob regard it.

8 Vnderstand, yee vnwise among the people: and yee fooles, when will ye be wise?

9 Hee that planted the eare, shall hee not heare? or he that formed the eye, shall hee not see?

10 Or be that chastiseth the nations, shall hee

not correct? he that teacheth man knowledge, shall hee not know?

11 The Lord knoweth the thoughts of man, that they are vanities.

12 Blessed is the man whom thou chastisest, O Lord, and reachest him in thy law,

13 That thou mayest giue him rest from the dayes of euill, whiles the pitte is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forsake his inheritance.

15 For iudgement shall returne to iustice, and all the vpright in heart shall follow after it.

16 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquitie?

17 If the Lord had not holpen me, my soule had almost dwelt in silence.

18 When I said, My foot slideth, thy mercy, O Lord, stayed me.

19 In the multitude of my thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hath the throne of iniquitie fellowship with thee, which forgoeth wrong for a law?

21 They gather them together against the soule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And he will recompense them their wickednesse, and destroy them in their owne malice, yea, the Lord our God shall destroy them.

*of Gods iudgement, when the purpose of the wicked is broken, they are destroyed in their owne malice.*

### PSAL XCV.

*An earnest exhortation to prayse God, & for the government of the world, and the election of the Church. An admonition not to follow the rebellion of the idle fathers, that tempted Gods in the wilderness, & for the which they might not enter into the land of promise.*

**C**ome, let vs reioyce vnto the Lord: let vs sing a slowe vnto the rocke of our salvation.

2 Let vs come before his face with praise: let vs sing lowd vnto him with Psalmes.

3 For the Lord is a great God, and a great King aboue all gods.

4 In whose hand are the deepe places of the earth, and the heights of the mountaines are his.

5 To whom the Sea belongeth, for he made it, and his hands formed the dry land.

6 Come, let vs worship and fall downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his hand: so day, if ye will heare his voyce.

8 Harden not your heart, as in Meribah, and as in the day of Massah in the wilderness.

9 When your fathers tempted mee, proued me, though they had seene my worke.

10 Fourtie yeeres haue I contended with this generation, and said, They are a people that erre in heart, for they haue not known my wayes.

11 Wherefore I sweare in my wrath, saying, Surely they shall not enter into my rest.

*if they heare his voyce, & by the contemning of Gods word, of the place wast called, Or, in synne: whereof the place wast called, Or, in synne, trade Exod. 17. 7.*

12, 23. G They were without iudgement and reason. h That is, into the land of Canaan, where he promised them rest.

b God hath care ouer his, and chastiseth them, and chastiseth them, that they should not perish for euer with the wicked.

c God will restore the date and gouernment of things to their right vyle, and of thee the Godly shall follow him cherfully.

d Hee implorath of them ye which would not helpe him to resist the enemies: yet was assured, that Gods helpe would not faile.

e When I thought there was no waye for me in my trouble, and didd see found thy present helpe.

f Though the wicked iudged preiudice in oppressing the Church, yet they refused the authority of God.

g It is a great token, but mult, where

a He sheweth that Gods seruice theretoeth not in dead ceremonies, but chiefly in the facillity of prayse and thanksgiving.

b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight, much lesse the idoles, which many braue in onerth.

c All things are gouerned by his providence.

d By these three words he signifieth one thing: meaning that they must wholly giue themselves to serue God.

e That is, the flocke, whom he gouerneth with his owne hand.

f He sheweth where they are Gods flocke, that is,



## P S A L. XCIV.

*a* An exhortation both to the Jewes and Gentiles to praye for his mercie. And this specially ought to be referred to the kingdom of Christ.

**S**ing vnto the Lord a newe song: sing vnto the Lord all the earth.

2 Sing vnto the Lord, and praye his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is great and much to be praised: he is to be feared above all gods.

5 For all the gods of the people are idols: but the Lord made the heavens.

6 Strength and glory are before him: power and beautie are in his Sanctuary.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

8 Giue vnto the Lord the glory of his Name: bring an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the Nations, The Lord reigneth: surely the world shall be stable, and not moue, and he shall iudge the people in righteousness.

11 Let the heavens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull, and all that is in it: let all the trees of the wood then reioyce.

13 Before the Lord: for hee commeth, for hee commeth to iudge the earth: he will iudge his world with righteousness, and the people in his truth.

*g* He prophesieth that the Gentiles shall be partakers with the Jewes of Gods promise. *h* He shall regeate them anew with his Spirit, and reforme them to the image of God. If the intemperate creatures shall haue cause to reioyce, when God appeareth, much more we, from whom hee hath taken malediction and sinne.

## P S A L. XCVII.

*a* The Prophet exhorteth all to reioyce for the coming of the kingdom of Christ, 7 deadfull to the rebels and idolaters, 8 and ioyfull to the iust, whom hee exhorteth to intemperance, 10 to reioicing and thanksgiving.

**T**he Lord reigneth: let the earth reioyce: let the multitude of the Isles be glad.

2 Cloudes and darkness are round about him: righteousness and iudgement are the foundation of his throne.

3 There shall go a fire before him, and burne up his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it and was afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serue graven images, and that glory in idols: worship him all ye gods.

8 Zion heard of it, and was glad: and the daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art most High above all the earth: thou art much exalted above all gods.

10 Ye that love the Lord, hate euill: hee preferreth the soules of his Saints: hee will deliuer them from the hand of the wicked.

11 Light is shewn for the righteous, and ioy

for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his holy remembrance.

## P S A L. XCVIII.

*a* An earnest exhortation to all creatures to praye the Lord for his power, mercie and iudgement in his promise by Christ, 10 by whom he hath communicated his saluation to all nations.

## A Psalm.

**S**ing vnto the Lord a new song: for hee hath done marvellous things: his right hand, and his holy arme haue gotten him the victory.

2 The Lord declared his saluation: his righteousness hath hee revealed in the sight of the nations.

3 Hee hath remembered his mercie and his truth toward the house of Israel: all the ends of the earth haue sene the saluation of our God.

4 All the earth, sing ye loud vnto the Lord: cry out and reioyce, and sing praises.

5 Sing praye to the Lord vpon the harpe, euen vpon the harpe with a singing voyce.

6 With flammes and sound of trumpets sing loud before the Lord the King.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together.

9 Before the Lord: for he is come to iudge the earth: with righteousness shall hee iudge the world: and the people with equitie.

## P S A L. XCIX.

*a* Hee commendeth the power, equitie and excellencie of the kingdom of God by Christ ouer the Jewes and Gentiles, 1 And prometheth them to magnifie the same, and to serue the Lord, 6 following the example of the ancient fathers, Moyses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

**T**he Lord reigneth, let the people tremble: hee sitteth betweene the Cherubims, let the earth be moued.

2 The Lord is great in Zion, and he is high above all the people.

3 They shall praye thy great and fearefull Name (for it is holy.)

4 And the Kings power, that loneth iudgement: for thou hast prepared equitie: thou hast executed iudgement and iustice in Iakob.

5 Exalt the Lord our God, and fall downe before his footstool: for he is holy.

6 Moses and Aaron were among his Priests, and Samuel among such as call vpon his Name, these called vpon the Lord, and he heard them.

7 Her sake vnto them in the cloudy pillar: they kept his testimonies, and the Law that he gaue them.

8 Thou heardest them, O Lord our God: thou wast fauourable God vnto them, though thou diddest take vengeance for their inuentions.

9 Exalt the Lord our God and fall downe before his holy Mountaine: for the Lord our God is holy.

*e* For the more liberally that God dealeth with his people, the more doth hee punish them that abuse his benediction.

## P S A L. C.

*a* He exhorteth all to serue the Lord, 3 who hath chosen vs, and preferred vs, 4 and to enter into his offices to praye his Name.

## A Psalm of praye.

**S**ing ye loud vnto the Lord, all the earth.

2 Serue the Lord with gladnesse, come before him with ioyfullnesse.

3 So great, that they shall haue wonderful occasion to praye in his mercy & reioyce.

*k* Be mindefull of his benediction and ouerly trait in his defence.

*a* That is, some good or euill made in token of their wonderful deliuerance by Christe. *1*sa. 59. 16.

*b* Hee preferreth his Church miraculously.

*c* For the deliquence of his Church, *1*sa. 4. God was moued by none other means to gather his Church of the Jewes and Gentiles, but because he would performe his promise.

*d* By this repetition and earnest exhortation to giue praises with instruments, and also of the dumbe creatures, hee signifieth that the world is creature to the mercie of God.

*e* It is creature to the mercie of God, sufficiently for their deliquence.

*f* When God deliuereth his Church, all the enemies shall be confounded.

*g* *1*sa. 59. 16.

*h* Though the wicked rage against God, yet the godly shall praye his Name and mightie power.

*i* That is, before his Temple or Ark, where hee promise to haue when they worshipped him, as now hee promise his spiritual presence, where-fore his Church is assembled.

*k* Under these names hee comprehendeth the whole people of Israel, with whom God made his promise.

*l* The more doth hee punish them that abuse his benediction.

*m* *1*sa. 59. 16.

*n* Though the wicked rage against God, yet the godly shall praye his Name and mightie power.

*o* That is, before his Temple or Ark, where hee promise to haue when they worshipped him, as now hee promise his spiritual presence, where-fore his Church is assembled.

*p* Under these names hee comprehendeth the whole people of Israel, with whom God made his promise.

*q* The more doth hee punish them that abuse his benediction.

*r* *1*sa. 59. 16.

*s* Though the wicked rage against God, yet the godly shall praye his Name and mightie power.

*t* That is, before his Temple or Ark, where hee promise to haue when they worshipped him, as now hee promise his spiritual presence, where-fore his Church is assembled.

*u* Under these names hee comprehendeth the whole people of Israel, with whom God made his promise.

*v* The more doth hee punish them that abuse his benediction.

*w* *1*sa. 59. 16.

*x* Though the wicked rage against God, yet the godly shall praye his Name and mightie power.

*y* That is, before his Temple or Ark, where hee promise to haue when they worshipped him, as now hee promise his spiritual presence, where-fore his Church is assembled.

*z* Under these names hee comprehendeth the whole people of Israel, with whom God made his promise.

*aa* The more doth hee punish them that abuse his benediction.

*ab* *1*sa. 59. 16.

*ac* Though the wicked rage against God, yet the godly shall praye his Name and mightie power.

*ad* That is, before his Temple or Ark, where hee promise to haue when they worshipped him, as now hee promise his spiritual presence, where-fore his Church is assembled.

*ae* Under these names hee comprehendeth the whole people of Israel, with whom God made his promise.

*af* The more doth hee punish them that abuse his benediction.

b He chiefly mea-  
neth touching the  
fructuall rege-  
neration, whereby  
we are his sheepe  
and people.  
c He sheweth  
that God will not  
be worshipped  
but by that  
meanes which he  
hath appointed.  
d Thus seeing his

3 Know yee that euen the Lord is God; hee  
hath made vs, and not we our selues: we are his  
people, and the sheepe of his pasture.  
4 Enter into his gates with prayse, and into  
his courtes with reioycing: prayse him and ble-  
sse his Name.  
5 For the Lord is good: his mercie is d enlar-  
geling, and his truth a from generation to ge-  
neration.

He declareth that we ought neuer to be wearie in prayeing  
towards vs laid for euer.

## PSAL C I.

2 David describeth what gouernment hee will obteine  
in his house and kingdom. 3 He will punish  
and ouerthrow, by visiting the wicked, and churishing  
the godly persons.

## A Psalm of David.

1 Will I sing mercie and iudgement: vnto thee,  
O Lord, will I sing.

2 I will doe wisely in the perfect way, I will  
thou compest to me: I will walke in the vpright-  
nesse of mine heart in the middes of my house.

3 I will not be wicked thing before mine eyes:  
I hate the worke of them that fall away: it shall  
not cleaue vnto me.

4 A froward heart shall depart from mee; I  
will know none euill.

5 Him that prauely d slandereth his neigh-  
bour, will I destroy: him that hath a proud looke  
and his heart, I cannot suffer.

6 Mine eyes shall be vnto the faithfull of the  
land, that they may dwell with me: he that wal-  
keth in a perfect way, he shall serue me.

7 There shall no deceitfull person dwell with-  
in my house: hee that telleth lies, shall not re-  
maine in my fight.

8 Bytimes will I destroy all the wicked of  
the land, that I may cutt off all the workers of in-  
iquitie from the Citie of the Lord.

King, he declareth that he will punish all. c He sheweth what is the true vse of  
the sword: to punish the wicked, and to maintain the good. f Magistrates must  
immediately punish vice, least it growe to further incontinence: and if heauen  
magistrates are bound to doe this, how much more they that haue the charge of  
the Church of God.

## PSAL CII.

2 It from that this prayer was appointed to the faith-  
full to pray in the captiuitie of Babilon. 3 A con-  
solation for the building of the Church: 15 Whereof fol-  
loweth the praise of God to be published vnto all people.  
22 The conuersion of the Gentiles, 25 and the  
stability of the Church

1 A prayer of the afflicted, when hee shall be in  
distresse, and pauer forth his meditation before  
the Lord.

2 Lord heare my prayer, and let my cry come  
vnto thee.

3 Mine not thy face from mee in the time of  
my trouble: incline thine eares vnto me, when I  
call, make haste to heare me.

4 For my dayes are consumed like smoake,  
and my bones are burnt like an hearth.

5 Mine heart is smitten, and withered like  
grasse, because I forgotte to eare my bread.

6 For the voyce of my groning, my bones doe  
cleaue to my skinne.

7 I am like a pellicane of the wilderness:  
I am like an owle of the desertis.

8 I watch, and am as a sparrow alone vpon the  
house top.

9 Mine enemies reuile me dayly, and they that  
hate against me, haue sworn against me.

Ever mourning and solitary, casting out fearfull cries. f Haue  
conspired my death.

9 Surely I haue eaten ashes as bread, and  
mingled my drinke with weeping.

10 Because of thine indignation and thy  
wrath: for thou hast heaued me vp, and callt me  
downe.

11 My dayes are like a shadowe that fasteth,  
and I am withered like grasse.

12 But thou, O Lord, dost I remaine for euer,  
and thy remembrance from generation to ge-  
neration.

13 Thou wilt arise and haue mercie vpon  
Zion: for the time to haue mercie thereon, for  
the appointed time is come.

14 For thy seruants delight in the stones  
thereof, and haue pitie on the dust thereof.

15 Then the heathen shall seue the Name of  
the Lord, and all the kings of the earth thy glory,

16 When the Lord shall build vp Zion, and  
shall appeare in his glory,

17 And shall turne vnto the prayer of the de-  
solate, and not despise their prayer.

18 This shall be written for the generation to  
come: and the people which shall be created,  
shall praise the Lord.

19 For he hath looked downe from the height  
of his Sanctuary: out of the heauen did the Lord  
behold the earth,

20 That he might heare the mourning of the  
prisoner, and deliuer the children of death;

21 That they may declare the Name of the  
Lord in Zion, and his prayse in Ierusalem.

22 When the people shall be gathered to-  
gether, and the king comes to serue the Lord.

23 Hee e abated my strength in the way, and  
shortned my dayes.

24 And I said, O my God, take me not away  
in the midst of my dayes: thy yeeres endure from  
generation to generation.

25 Thou hast aforetime layd the foundation  
of the earth, and the heauens are the worke of  
thine hands.

26 They shall perish, but thou shalt endure:  
euen they all shall waxe old as doeth a garment:  
as a vesture shalt thou change them, and they shall  
be changed.

27 But thou art the same, and thy yeeres shall  
not fail.

28 The children of thy seruants shall continue,  
and their seed shall stand in thy sight.

Christ & the Church lament that they see not the time of Christ, which was pro-  
mised, but haue borne many years & short dayes. 2. If heauen and earth perish,  
much more man shall perish: but the Church by reason of Gods promise endureth  
for euer. f Seeing thou hast chosen thy Church out of the world, and ioynd it  
to thee, it cannot but continue for euer: for thou art euerming.

## PSAL CIII.

1 Hee praueth all to prayse the Lord, which hath  
pardoned his sinnes, deliuered him from destruction,  
and giuen him sufficient of all good things: 10 Then hee  
maketh the tender mercies of God, which he sheweth  
like a most tender Father towards his children. 14 The  
salutacion of man. 20 An exhortacion to men and  
Angels to praise the Lord.

## A Psalm of David.

1 My soule, prayse thou the Lord, and all that  
is within me, prayse his holy Name.

2 My soule, prayse thou the Lord, and forget  
not all his benefites.

3 Which b forgetteth all thine iniquitie, and  
healeth all thine iniquities.

4 Which redeemeth thy life from the grave,  
and crowneth thee with mercie and compassions.

Of all benefites I remitt in of siene. e For before that wee  
sinners, we are as dead men in the graue.

g I haue not re-  
fused out of my  
mourning to take  
my refection, h  
He sheweth  
that the afflictions  
did not ouerthrow  
me, but haue  
chiefly the ben-  
efit of Gods dis-  
pleasure  
i Howeuer we  
be made, yet thy  
promise is true,  
and the remem-  
brance thereof  
shall comfort vs  
for euer.

k Thus, the fe-  
uerish yeres  
which by the Pro-  
phet Ieremie thou  
didst appoint,  
Iere 29. 25.  
l The more that  
the Church is in  
misericorde and  
desolation, the more  
ought the faithfull  
to loue and pitie it.

m In this, when  
he shall haue  
dauen his church  
out of the dark-  
nesse of death.  
n The deliuerance  
of the Church is a  
most excellent be-  
nefit, and therefore  
he comprehend it  
to a new creation:  
for in their ba-  
ptism the body  
of the Church  
seemed to haue  
bene dead, which  
benefit is more  
valuable than  
created a new.

o Who ouer  
in their birthright  
could looke for  
nothing but death.  
p He sheweth that  
Gods benigne  
use more prayse,  
then when reli-  
gion flourisheth  
and the church in-  
creaseth: which  
thing is chiefly ac-  
complished vnder  
the kingdom of  
Christ.

q He sheweth  
that the Church  
is not to be  
troubled with  
the persecution  
of the world, but  
to be comforted  
with the promise  
of God.

r He sheweth  
that the Church  
is not to be  
troubled with  
the persecution  
of the world, but  
to be comforted  
with the promise  
of God.

s He sheweth  
that the Church  
is not to be  
troubled with  
the persecution  
of the world, but  
to be comforted  
with the promise  
of God.

t He sheweth  
that the Church  
is not to be  
troubled with  
the persecution  
of the world, but  
to be comforted  
with the promise  
of God.

u He sheweth  
that the Church  
is not to be  
troubled with  
the persecution  
of the world, but  
to be comforted  
with the promise  
of God.

v This is the be-  
ginning and chiefe  
end remission of  
sinnes.



*a* As the eagle,  
when he brake  
overtownd, such  
keeth blood, and  
sore recovered  
strength, even so  
God miraculously  
giveth strength  
to his Church above  
all mans expectation.

*e* As to his chief  
minister, and next  
to his people.  
*f* He first weeth first  
his fervent judge-  
ment, but so loose  
as the finger is  
bumped, bereave-  
ment him to  
mercy.

*g* Who have pro-  
duced by continual  
experience, that  
his mercy hath  
ever prevailed a-  
gainst our offen-  
ces.

*h* As great as the  
world is, so full  
it is of figures of  
Gods mercies to-  
ward his church;  
when he hath re-  
moued their  
floures.

*i* He declar-  
eth that man hath  
no thing in him-  
self to allure God  
to mercy, but only  
the confession of  
his infirmity and  
misery.

*k* He putteth  
faithfull keeping  
of his promise.  
*l* To whom he  
giveth grace to  
see a time and to  
obey his will.

*m* In this there  
is a grace which  
enables us to  
flee to praye God,  
to exhort the Angels,  
which willingly do  
us, to consider  
our duty, and  
avert us from  
our iniquities.

5 Which satisfied thy mouth with good things: and thy <sup>a</sup> mouth is renewed like the eagles.

6 The Lord exorceth righteousness and judgment out of all that are oppressed.

7 He made his wayes known unto <sup>b</sup> Moses, and his workes unto the children of Israel.

8 The Lord is full of compassion and mercy, slow to anger and of great kindness.

9 He will not always <sup>c</sup> chide, neither keepe his anger for ever.

10 He hath not dealt with vs after our finnes, nor rewarded vs according to our iniquities:

11 For as high as the heaven is above the earth, so great is his mercie toward them that feare him.

12 As farre as <sup>d</sup> the East is from the West, so farre hath he remoued our finnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: he remembereth that we are but dust.

15 The dayes of <sup>e</sup> man are as grass: as a flower of the field, so flourisheth he.

16 For the wind goeth over it, and it is gone, and the place thereof shall know it no more.

17 But the loving kindness of the Lord endureth for ever, and ever upon them that feare him, and his <sup>f</sup> righteousness upon childrens children.

18 Unto them that keepe his covenant, and thinke upon his commandments to doe them.

19 The Lord hath prepared his throne in heaven, and his kingdom ruleth over all.

20 Praise the Lord, ye <sup>g</sup> his Angels, that excell in strength, that doe his commandment in obeying the voyce of his word.

21 Praise the Lord all ye his hosts, ye his seruants that doe his pleasure.

22 Praise the Lord all ye his works, in all places of his dominion: my soule, praise thou the Lord.

**PSAL. CIII.**

*a* An excellent Psalm to praise God for the creation of the world, and the governance of the same by his marvellous providence. *35* Wherein the Prophet prayeth against the wicked, who are offences that God diminisheth his blessings.

**M**y soule, praise thou the Lord: O Lord my God, thou art exceeding great, thou art clothed with glory and honour.

2 Which couereth himselfe with light, as with a garment, and spreadeth the heavens like a curtain.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh upon the wings of the wind.

4 Which <sup>b</sup> maketh the spiritus his messengers, and a flaming fire his ministers.

5 He setteth the earth upon her foundations, so that it shall neuer mooue.

6 Thou coverest it with the deepe as with a garment: the waters wound stand about the mountains.

7 But as thy rebuke they flee: at the voyce of thy thunder they haue away.

8 And the mountaines ascend, and the valleys descend: to the place which thou hast established for them.

9 But thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the springs into the valleys; which runne betweene the mountaines.

11 They shall giue drinke to all the beastes of the field, and the wilde asses shall quench their thirst.

12 By these springs shall the fowles of the heaven dwell, and sing among the branches.

13 Hee watereth the mountaines from his chambers, and the earth is filled with the fruit of thy workes.

14 Hee causeth grass to grow for the cattell, and herbe for the vse of man, that he may binde forth bread out of the earth.

15 And vine that maketh glad the heart of man, and oyle to make his face to shine, and bread that strengtheneth mans heart.

16 The high trees are satisfied, even the cedars of Lebanon, which he hath planted.

17 That the birds may make their nests there: the stork dwelleth in the fire trees.

18 The high mountaines are for the goates: the rocks are a refuge for the conies.

19 He appointed the moone for certaine seasons, the sunne knoweth his going downe.

20 Thou makest darkness, and it is night, wherein all the beasts of the forest creepe forth.

21 The lions roare after their pray, and seek their meate: O God.

22 When the sunne riseth, they retire, and lie couch in their dens.

23 Then goeth man forth to his worke, and to his labour vntill the evening.

24 O Lord, how manifold are thy workes: in wisdom hast thou made them all: the earth is full of thy riches.

25 So is the sea great and wide: for therein are things creeping innumerable, both small beasts and great.

26 There goe the ships, yea that in Luathian, whom thou hast made to play therein.

27 All these wait vpon thee, that thou mayest giue them foode in due season.

28 Thou givest it to them, and they gather in, thou openest thy hand, and they are filled with good things.

29 But if thou <sup>c</sup> hide thy face, they are troubled: if thou take away their breath, they die and returne to their dust.

30 Again if thou <sup>d</sup> send forth thy spirit, they are created, & thou renewest the face of the earth.

31 Glory be to the Lord for ever: let the Lord reioyce in his workes.

32 He looketh on the earth and it trembleth, he toucheth the mountaines, and they smoke.

33 I will sing to the Lord all my life: I will praise my God, while I liue.

34 Let my wordes be acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners be confirmed out of the earth, and the wicked till there be no more: O my soule, praise thou the Lord. Praise ye the Lord.

*a* Our Creator. *b* Gods mercies. *c* I saye with strength vnto the earth, but I feare I cannot batten the mountaines. *d* Which is the world, and the cause God that he goeth to reioyce in his workes.

**PSAL. CV.**

*a* Hee prayeth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and naming chosen them, neuer ceaseth to see them good, except for his promise sake.

*e* If God provide for the mercy, which mercie will be reward his promise. *f* There is no part of the world for barren, where most of the people of Gods blessing are sowne.

*g* From the cloudes, *h* He defendeth Gods promisee: that euen man, who doeth not only provide need, but also for him, as he doeth: either one: but all things to reioyce and comfort him as wine and oyle, and other things.

*i* Of dust, rays, and such like. *j* As to separate the night from the day, and to no day, and to no day, months and years.

*k* That is, by his counsel, either law or decree, it moveth famous men, and other good men.

*l* That is, by the power of the word, according to Gods providence, who causeth even for the better world.

*m* To wit, when the day is long, let the light in us, which is the light of the world, to defend man against the y of sin, and in the world of beasts.

*n* He defendeth that to be done as the God's workes, and minde to comprehend them.

*o* Of, wale. *p* As to the power, all things beare it, so, if thou wilt, thy will doeth, thy will doeth, thy will doeth.

*q* As the death of Christ, which is the death of all sin, and as the resurrection of Christ, which is the resurrection of all the elect.

*r* As to the resurrection of Christ, which is the resurrection of all the elect.

*s* As to the resurrection of Christ, which is the resurrection of all the elect.

*t* As to the resurrection of Christ, which is the resurrection of all the elect.

*u* As to the resurrection of Christ, which is the resurrection of all the elect.

*v* As to the resurrection of Christ, which is the resurrection of all the elect.

*a* The Prophet here saith that we need not, to enter to the heave to seeke God, for as much as all the order of nature, with the prophetic, and placing of the elements, are miraculously instruments to see his mercie in.

*b* As the Prophet here saith, be as all visible powers are ready to see God: so the apostle to the Hebrews, 1.7. sheweth in this place how every Angel who are obedient to his commandment.

*d* If by thy power thou diddest once bide the rage of the waters, it was not possible, but the whole world should be destroyed.

▲ For as much as the Israelites were exempted from the common vexation of the world, and were elected to be Gods people, the Prophet willeth them to shew themselves unfaithful by their ingratitude. b By the strength and face he meaneth the Ark where God declared his power and his preference. c Which he hath brought in the delivance of his people. d Because his power was thereby as lively declared, as if he should have declared it by mouth. e The promise which God made to Abraham to be his God, and the God of his feed after him, he renewed and repeated it againe to his feed after him. f He sheweth that they should not enjoy the land of Canaan by any other means, but by reason of his covenant made with their fathers. g That is, the King of Egypt and the King of Gerar, Geo. 12. 17. and 20. 34. h The God whom I have fancified to be my people. i Meaning, the old fathers, to whom God shewed himself plainly, and who were fathers for his word. k Either by forcing fecundity, or by a king away the strength and nourishment thereof. l So long he suffered affliction as G. d had appointed, and till he had tried fully his patience. m That the very princes of the countrey should be of the same commandments, and learne wisdom at him. n So it is in God, either to move the hearts of the wicked to love, or to hate Gods children. o Meaning, Moses and Aaron. p Exod. 7. 30. q Exod. 8. 6. r So that this vengeance came upon his servants, but as God had appointed, and his prophet Moses spake. q It was strange to see rage in Egypt, much more it was fearful to see baile.

P Rayle the Lord, and call vpon his Name : a declare his worke among the people.  
 2 Sing vnto him, sing prayle vnto him, and talke of all his wondrous workes.  
 3 Reioyce in his holy Name, let the heart of them that seeke the Lord, reioyce.  
 4 Seeke the Lord and his strength : seeke his face continually.  
 5 Remember his marvellous workes that he hath done, his wonders, and the iudgements of his mouth.  
 6 Ye feed of Abraham his seruant, ye children of Iakob, which are his elect.  
 7 Hee is the Lord our God : his iudgements are through all the earth.  
 8 He hath alway remembered his covenant, and promise, that he made to a thousand generations,  
 9 Euen that which he made with Abraham, and his oath vnto Izhak :  
 10 And since hath confirmed it to Iakob for a law, and to Israel for an everlasting covenant,  
 11 Saying, I vnto thee will I giue the land of Canaan, the lot of thy inheritance.  
 12 Albeit they were few in number, yea very few, and strangers in the land,  
 13 And walked about from nation to nation, from one kingdom to another people,  
 14 Yet suffered he no man to do them wrong, but reprobued Kings for their sakes, saying,  
 15 Touch not mine anoynted, and doe my Prophets no harme.  
 16 Moreover, hee called a famine vpon the land, and vterly brake the staffe of bread,  
 17 But he sent a man before them: Ioseph was sold for a slave.  
 18 They held his feet in the stocks, and he was layd in yrons,  
 19 Vntill his appointed time came, and the counsell of the Lord had tried him.  
 20 The King felt and loosed him; euen the Ruler of the people deliuered him.  
 21 He made him lord of his house, and ruler of all his substance,  
 22 That he should binde his princes vnto his will, and teach his Ancients wisdom.  
 23 Then Israel came to Egypt, and Iakob was a stranger in the land of Ham.  
 24 And hee increased his people exceedingly, and made them stronger then their oppressors.  
 25 He turned their heart to hate his people, and to deale craftily with his seruants.  
 26 Then sent he Moses his seruant, and Aaron whom he had chosen.  
 27 They sheweth among them the message of his signes, and wonders in the land of Ham.  
 28 He sent darkness, and made it darker: and they were not disobedient vnto his commission.  
 29 He returned their waters into blood, and slew their fish.  
 30 Their Land brought forth frogs, euen in their Kings chambers.  
 31 Hee spake, and there came swarms of flies and lice in all their quarters.  
 32 He gaue them hail for raine, and flames offrein their land.  
 33 Hee smote their vines all, and their figge

trees, and brake downe the trees in their coasts.  
 34 He spake and the grasshoppers came, and cate pillers innumerable,  
 35 And did eate vp all the graffe in their land, and denoured the fruit of their ground.  
 36 He smote also all the first borne in their land, euen the beginning of all their strength.  
 37 Hee brought them forth also with silver and golde, and there was none feeble among their tribes.  
 38 Egypt was glad at their departing: for the feare of them had fallen vpon them.  
 39 He spread a cloud to be a covering, and fire to giue light in the night,  
 40 They asked, and he brought quails, and heilled them with the bread of heauen.  
 41 He opened the rocke, and the waters flowed out, and ranne in the dry places like a riuer.  
 42 For hee remembered his holy promise to Abraham his seruant,  
 43 And hee brought forth his people with joy, and his chosen with gladnesse,  
 44 And gaue them the lands of the heathen, & they tooke the labors of y people in possession,  
 45 That they might keepe his statutes, and obserue his Lawes. Prayse ye the Lord.

## P S A L. CVI.

The people dispersed vnder Antiochus, doe magnifie the goodness of God among the wit and repentant : 4 Deferring to be brought againe into the land by Gods merciful assistance. 5 And after the manifold maruells of God wrought in their deliuerance forth of Egypt, and the great magnititude of the people increased. 6 They do pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

## ¶ Prayse ye the Lord.

P Rayle ye the Lord because he is good, for his mercy endureth for euer.  
 2 Who can expresse the noble actes of the Lord, or shew forth all his prayle?  
 3 Blessed are they that keepe iudgement, and doe righteousness at all times.  
 4 Remember mee, O Lord, with the fauour of thy people : visit me with thy saluation,  
 5 That I may see the felicity of thy chosen, and reioyce in the joy of thy people, and glory with thine inheritance.  
 6 Wee haue sinned with our fathers : wee haue committed iniquity, and done wickedly.  
 7 Our fathers vnderstood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, euen at the red sea.  
 8 Nevertheless hee saved them for his Names sake, that he might make his power to be knowne.  
 9 And he rebuked the red sea, and it was dried vp, and he led them in the deepe, as in the wilderness.  
 10 And hee saved them fro the aduersaries hand, and deliuered them from the hand of the enemy.  
 11 And the waters covered their oppressors: not one of them was left.  
 12 Then beleued they his wordes, and sang prayle vnto him.  
 13 But incontinently they forgate his workes: they waited not for his counsell.

of nature, rather then his people should not be deliuered. Exod. 14. 27. The wonderful workes of God became so time, and to prayse him. g They would prevent his wisdom and providence.

h He sheweth that the Israelites are armed against man, when God is his enemy, as arbia commended the grasshoppers destroyed the land. i Exod. 12. 29. k When their enemies felt Gods plagues, his children by his providence were exempted. l For Gods plagues caused them rather to depart with the Israelites, then with their liues. m Not for necessity, but for satisfying of their loit. n Which hee confirmed to the posterity, in whom after a sort the dead liue and reioyce the promise. o When the Egyptians lamented and were deliuered. p This is the end, which God preferreth his Church, because they should worship, and call vpon him in this world. q The Prophet exhorted the people to prayse God for his infinite past, that thereby their minds may be strengthened against all present troubles and dangers. r He sheweth that it is not enough to prayse God with mouth, except the whole heart agree thereto, and all our life be thereto framed. s Let the good will that thou beareth to thy people, extend vnto me, that thereby I may be received into the number of offshins. t By earnest confession after I of their owne, as of their fathers iniquities, they shew that they had hope that God according to his promise would pittie them. u The infinitable goodness of God appeareth in this, that hee would change the order



14 But luffed with conſcience in the wilderneſſe, and tempted God in the deſert.

15 Then hee gaue them their deſire: but hee ſent a leannee into their ſoule.

16 They enuied Moſes alſo in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened and ſwallowed vp Dathan, and couered the company of Abiram.

18 And the fire was kindled in their aſſembly: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worſhipped the molten image.

20 Tho they turned their glory into the ſimilitude of a bullocke, that catch graſſe.

21 They forgot God their Saviour, which had done great things in Egypt.

22 Wondrous workes in the land of Ham, and fearefull things by the red ſea.

23 Therefore he minded to deſtroy them, had I not Moſes his choſen ſtood in the beache before him to turne away his wrath, leaſt hee mould deſtroy them.

24 Alſo they contemned that pleaſant land, and beleueed not his word.

25 But murmured in their tents and hearkened not vnto the voyce of the Lord.

26 Therefore hee liſted vp his hand againſt them, to deſtroy them in the wilderneſſe.

27 And to deſtroy their feede among the nations, and to ſcatter them throughout the countreies.

28 They ioyned themſelues alſo vnto Baalpeor, and did eat the offerings of the dead.

29 Thus they provoked him vnto anger with their owne inventions, and the plague brake in vpon them.

30 But Phinchas ſtoode vp, and executed iudgement, and the plague was ſtayled.

31 And it was ſpuried vnto him for righteouſneſſe from generation to generation for euer.

32 They angered him alſo at the waters of Meribah, ſo that Moſes was puniſhed for their ſake.

33 Becauſe they vexed his Spirit, ſo that hee ſpake vnaduiliſhly with his lips.

34 Neither deſtroyed they the people, as the Lord had commanded them.

35 But were mingled among the heathen, and learned their workes.

36 And ſerued their idoles, which were their ruine.

37 Yea, they offered their ſonnes, and their daughters vnto deuils.

38 And ſhed innocent blood, ſuen the blood of their ſonnes, and of their daughters whom they offered vnto the idoles of Canaan, and the lande was deſiled with blood.

39 Thus were they ſlayned with their owne workes, and went a whooring with their owne inventions.

40 Therefore was the wrath of the Lord kindled againſt his people, and hee abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen: and they that hated them were lordes ouer them.

42 Their enemies alſo oppreſſed them, and

they were humbled vnder their hand.

43 Many a time did hee deliuer them, but they prouoked him by their counſels: therefore they were brought downe by their iniquitie.

44 Yet he law when they were in affliction, & he heard their cry.

45 And hee remembered his covenant toward them, and repented according to the multitude of his mercies.

46 And gaue them fauour in the fight of all them that were their captiues.

47 Saue vs, O Lord our God, and a gather vs from among the heathen, that wee may prayſe thine holy Name, and glory in thy prayſe.

48 Bleſſed be the Lord God of Iſrael for euer and euer, and let all the people ſay, So be it, Prayſe ye the Lord.

vs conſtance vnder the croſſe, that with one conſent wee may alſo prayſe the Lord.

## PSALM CVIII

The Prophet expreſſeth all thoſe that are redeemed by the Lord and gathered vnto him, is ſure thanks, for that merciful providence of God governing all things: at his good pleaſure, ſo ſending good and euill, preſeruing and aduerſe to bring men vnto him. 4. Therefore as the righteous thereat ſing, ſo ſhall the wicked haue their mouth ſtopped.

Prayſe the Lord, becauſe hee is good: for his mercy endureth for euer.

2 Let them, which haue bene redeemed of the Lord, ſhew how he hath deliuered them from the hand of the oppreſſour.

3 And gathered them out of the lands, from the Eaſt and from the Weſt, from the North and from the ſouth.

4 When they wandered in the deſert and wilderneſſe out of the way, and found no citie to dwell in.

5 Both hungry and thiſtle, their ſoule fainted in them.

6 Then they cried vnto the Lord in their trouble, and he deliuered them from their diſtreſſe.

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confeſſe before the Lord his louing kindeſſe, and his wonderfull workes before the ſonnes of men.

9 For he ſatiſfied the thiſtle ſoule, and filled the hungry ſoule with goodneſſe.

10 They that dwell in darkneſſe and in the ſhadow of death, being bound in miſeric and yron.

11 Becauſe they rebelled againſt the wordes of the Lord, and deſpised the counſell of the moſt High.

12 When hee humbled their heart with heavineſſe, then they fell downe, and there was no helper.

13 Then they cryed vnto the Lord in their trouble, and he deliuered them from their diſtreſſe.

14 He brought them out of darkneſſe, and out of the ſhadow of death, and brake their bands aſunder.

15 Let them therefore confeſſe before the Lord his louing kindeſſe, and his wonderfull workes before the ſonnes of men.

16 For hee hath broken the gates of braſſe, and braſt the barres of yron aſunder.

17 & Fooles by reaſon of their tranſgreſſion,

The Prophet ſheweth that neither by meares, nor compariſon, can come to God, except wee be altogether newly reformed, and that his mercy ouercomes and bide our malice.

Not that God is changeable in him ſelfe, but that when hee ſeemeth to us to repeat when hee hath ſet his poſſeſſion, and forth ſinners vs. Gather thy Church, which is diſperſed, and greeue alſo prayſe the Lord.

This variable ſea was the beginning of the ſea, which was often times repeated. As the ſea was true in the weſt ſo is there none of Gods elect, that ſeele out his helpe in their neceſſitie.

Of the ſea: which is in the South part of the land.

He ſheweth that there is no affliction for grieuance, out of which God will not deliuer his, and alſo exhorteth them that are deſperate to be miſericfull of ſoules.

Then the true way to obey God, is to follow his expreſſe commandment: alſo becauſe they are exhorted to deſired ſo themſelues.

Then the true way to obey God, is to follow his expreſſe commandment: alſo becauſe they are exhorted to deſired ſo themſelues.

Then the true way to obey God, is to follow his expreſſe commandment: alſo becauſe they are exhorted to deſired ſo themſelues.

Then the true way to obey God, is to follow his expreſſe commandment: alſo becauſe they are exhorted to deſired ſo themſelues.

Then the true way to obey God, is to follow his expreſſe commandment: alſo becauſe they are exhorted to deſired ſo themſelues.

Then the true way to obey God, is to follow his expreſſe commandment: alſo becauſe they are exhorted to deſired ſo themſelues.

h The abundance that God gaue them, proſpered out, but made them pine away, becauſe God curſed it. Iſa by the greates of the poſſibilitie the haious offence may be conſidered: for they at ſite againſt Gods miniters, rebell againſt him, hee the wrath that all idolaters ſumme God to be their glory, when in head of him they worſhip any creature, much more wood, ſtone, metall, or alcaes. I he Moſes by his interceſſion had not obteined Gods fauour againſt their rebellions, m That is, Canaan, which was as it were an earnest penny of the heathenly ſubſtitance, n That is, hee ſcare. Sometime alſo it meaneth, to puniſh, o Which was the idle of the Moabites. p Sacrifices offered to the dead idoles, q Signifying, that whateuſer man inuention of himſelfe to ſerue God by, is detestable, and prouoketh his anger. r When alſo other neglected Gods glory, hee in his zeale killed the adulterers and preuented Gods wrath. s Numb. 25. 12. f This adie declared his lively faith, and for his faith hee was accepted. t Numb. 25. 13. g ſhall be ſo. h If ſo moſtes Prophet of God ſcape not puniſhment, though others prouoked him to ſinne, how much more ſhall they be ſubiect to Gods iudgement, which cauſe Gods children to ſinne. i Hee ſheweth how manifeſt a thing idolatry is, which can winne vs things abhorring to nature, whereas Gods word can not obteine moſt ſmall things. k True true chaſtite is to cleaue wholly and onely vnto God.

and

b By healing them  
he declareth his  
good will toward  
them.

i Meaning, their  
diseases, which he  
hath brought  
them to the grave  
and corruption.  
k Prayer and con-  
fession of Gods  
benefits are the  
true sacrifices of  
the godly.

l He receiveth by  
the Lord's care  
God hath over  
man, for in that  
that he delivereth  
abundantly from  
the great danger of the  
fra, he delivereth  
them, as it were  
from a thousand  
deaths.

m Their fear and  
dangers is so great,  
n When they are  
in commandment  
as they are as  
still, as though they  
were frozen.

p This great be-  
nefit ought not  
only to be considered  
particularly,  
but magnified in  
all places and  
assemblies.

q Or, *saltnesse*.  
r For the love that  
he beareth to his  
Church, he chan-  
geth the order of  
nature for their  
commodity.

s Continual in-  
crease and yearly.  
t As God by his  
providence doeth  
exalt men, so doth  
he also humble them  
by afflictions to  
know themselves.

e For their wicked-  
ness and tyranny  
he causeth the peo-  
ple and subjects to  
extreme them.

u They, whose  
faith is lightened  
by Gods spirit,  
qualify themselves  
to see Gods judgements  
against the wicked  
and vugoly.

a This earnest af-  
fection declareth  
that he is free  
from hypocrisy, and that he gloriously saith his not. b Or, my glory, because  
of chiefly praise the glory of God,

and because of their iniquities are afflicted.

13 Their soule abhorreth all meate, and they  
are brought to deaths doore.

14 Then they cry vnto the Lord in their trouble,  
and he delivereth them from their distresse.

20 Hee sendeth his word and healeth them,  
and delivereth them from their i graues.

21 Let them therefore confesse before the  
Lord his loving kindeesse, and his wonderfull  
workes before the sonnes of men.

22 And let them offer sacrifices of prayse, and  
declare his workes with reioycing.

23 They that goe downe to the sea in ships,  
and occupie by the great waters,

24 They feele the workes of the Lord, and his  
wonders in the deepe.

25 For he commandeth and raiseth the storme  
winde, and it lifteth vp the waues thereof.

26 They mount vnto the heauen, and descend  
to the deepe, so that their soules melteth for  
trouble.

27 They are tossed to and fro, and stagger like  
a drunken man, and all their cunning is gone.

28 Then they cry vnto the Lord in their trouble,  
and he bringeth them out of their distresse.

29 Hee turneth the storme to calme, so that  
the waues thereof are still.

30 When they are quieted, they are glad,  
and hee bringeth them vnto the haven, where  
they would be.

31 Let them therefore confesse before the Lord  
his loving kindeesse, and his wonderfull workes  
before the sonnes of men.

32 And let them exalt him in the congregation  
of the people, and praye him in the assembly  
of the Elders.

33 Hee turneth the floods to a wilderness,  
and the springs of waters into drieines.

34 And a fruitful land into barrennesse, for  
the wickednesse of them that dwell therein.

35 Again hee turneth the wilderness into pools  
of water, and the dry land into water springs.

36 And there he placeth the hungry, and they  
build a citie to dwell in.

37 And how the fieldes, and plant vineyards,  
which bring forth fruitfull increase.

38 For he bletheth them, and they multiply  
exceedingly, and he diminisheth not their cattell.

39 Again men are diminished, and brought  
low by oppression, euill and sorrow.

40 He poweth contempt vpon princes, and  
causeth them to erre in desert places out of way.

41 Yet hee raiseth vp the poore out of misery,  
and maketh him families like a flocke of sheepe.

42 The righteous shall see it, and reioyce,  
and all iniquitie shall stop her mouth.

43 Who is wise that hee may obserue these  
things? for they shall vnderstand the loving  
kindeesse of the Lord.

#### PSAL. CVIII.

This Psalm is composed of two other Psalms before the  
seuen and sixteenth and the sixteenth. The matter here con-  
tained is, That David giueth himselfe with heart and  
voice to praise the Lord, and afterward himselfe of the  
promise of God concerning his kinde: some ouer Israel, and  
his power against other nations: 1 Who though he  
seeme to forsake vs for a time, yet he alone will not  
end cast anyone out of our midst.

¶ A Song or Psalm of David.

God, mine heart is prepared, to sing thy  
tongue: I will sing and giue praise.

2 Awake viole and harpe, I will awake early.

3 I will prayse thee, O Lord, among the people,  
and I will sing vnto thee among the nations.

4 For thy mercy is great about the heauens,  
and thy truth vnto the cloudes.

5 Exalt thy selfe, O God, about the heauens,  
and let thy glory be vpon all the earth.

6 That thy beloued may be deliuered: and helpe  
with thy right hand and heare me.

7 God hath spoken in his holinesse: there-  
fore I will reioyce, I shall diuile Shechem  
and measure the valley of Succoth.

8 Gilead shall be mine, and Manasseh shall be  
mine: Ephraim alke shall be the strength of mine  
head: Iudah is my lawgiuer.

9 Moab shall be my washpot: ouer Edom will  
I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade me into the strong citie?  
who will bring me vnto Edome?

11 Wilt not thou, O God, which baddest  
forsaken vs, and diddest not goe forth, O God,  
with our armies?

12 Gue vs helpe against trouble: for vaine is  
the helpe of man.

13 Through God we shall doe valiantly: for  
he shall tread downe our enemies.

me. \* Psal. 60. 8. † From the sixt verse of this Psalm vnto the last, reade the  
exposition of the ix. Psalm and his verse.

#### PSAL. CIX.

David being falsely accused by flatterers vnto Saul,  
prayeth God to helpe him, and to deliuey his enemies.  
3 And vnder them he speaketh of Iudas the traitor vnto  
Iesus Christ, and of all the enemies of the children  
of God: 27 And desireth to be deliuered, that his  
enemies may know the worke to be of God. 30 Then  
doth he promise to giue prayse vnto God.

¶ To him that excelleth. A Psalm of David.

Hold not thy tongue, O God of my prayse:

2 For the mouth of the wicked, and the  
mouth full of deceit are opened vpon mee: they  
have spoken to me with a lying tongue.

3 They compassed me about also with words  
of hatred, and fought against me without a cause.

4 For my friendship they were my aduersa-  
ries, but I gaue my selfe to prayer.

5 And they haue rewarded me euill for good,  
and hatred for my friendship.

6 Set thou the wicked ouer him, and let the  
aduersary stand at his right hand.

7 When he shall be iudged, let him be con-  
demned, and let his prayer be turned into sinne.

8 Let his dayes be few, and let another take  
his charge.

9 Let his children be fatherlesse, and his wife  
a widow.

10 Let his children be vagabonds, and beg and  
seeke bread, coming out of their places destituted.

11 Let the extortioner catch all that hee  
hath, and let the strangers spoyle his labour.

12 Let there be none to extend mercy vpon  
him: neither let there be any to shew mercy vpon  
his fatherlesse children.

13 Let his posterity be destroyed, and in the  
generation following, let their name be put out.

14 Let the iniquity of his fathers be had in  
remembrance with the Lord: and let not the sinnes  
of his mother be done away.

15 But let them alway be before the Lord, that  
he may cut off their memoriall from the earth.

¶ Priued of all. g Thus punisheth the Lord to the third  
the wickednesse of the parents in their wicked children.

b He prophesieth  
of the calling of  
the gentiles: for  
except they were  
called, they could  
not haue the  
goodnesse of  
God.

c Let all the world  
see thy iudgements  
in that thou art  
God our God, and  
to confesse  
that thou art glo-  
rious.

d When God by  
his benefits ma-  
nifesteth his  
mercies, he  
admonisheth vs to  
be earnest to pray-  
ers, to desire him to  
continue and  
enrich his graces.

e As he hath spoken  
to Samuel  
concerning mee, so  
will hee direct him-  
selfe in conflict, and  
holy in his promi-  
se, that these  
nations following  
shall be subiect vnto  
thee the last.

f From the sixt verse of this Psalm vnto the last, reade the  
exposition of the ix. Psalm and his verse.

g Thus punisheth the Lord to the third  
the wickednesse of the parents in their wicked children.

a Though all the  
world condemne  
me, yet will I  
approve mine  
innocency, and  
that is a sufficient  
prayer to me.

b To declare that  
I had no other re-  
fuge, but thee, in  
whom my confide-  
nce was at rest.

c Whether it were  
Doeg, or Saul, or  
some familiar  
friend that hath be-  
trayed him, bee  
prayer not of pri-  
uate affection, but  
moued by Gods  
Spirit, that God  
would take ven-  
geance vpon him.

d As to the elect  
all things turne to  
their profit: so to  
the reprobate,  
euill things  
that are good, turne  
to their damnation.

e This was chiefly  
accomplished in  
Iudas. Acts 1. 20.  
f He declareth  
that the curse of  
God shall be vpon  
the extortioners, who  
think to en-  
rich their children  
by their vnlawfull  
gotten goods, are by  
Gods iust iudgement  
and fourth generation



h He sheweth that  
God a customer  
to plague them af-  
ter a despite for  
that he loveth them  
felice cruel to-  
ward other.

i Thus giueth the  
Lord to euery man  
the thing wherein  
he delighteth, & that  
the reprobate can  
not accuse God of  
wrong, when they  
are giuen vp to  
their lusts and re-  
probate minds.

k For being desti-  
tute of much help,  
he fully trusted in  
the Lord, that hee  
would deliuer him.  
l As thou art nam-  
med mercifull, gra-  
cious & long suf-  
fering fo shew thy  
selfe in effect.

m Meaning, that  
he hath no itay  
nor assistance in  
this world.

n For hunger, that  
came of sorrow, he  
was leane, and his  
natural moisture  
failed him.

o The more grie-  
uous § Saia al-  
layed him, the more  
earnest and instant  
was he in prayer.  
p They shall gaine  
nothing by curs-  
ing me.

q Not onely in  
confessing, & se-  
crecy in my selfe,  
but also in declar-  
ing it before all  
the congregation.

r Hecey be shew-  
eth he be in trust  
to doe with them  
that were of little  
power, but with the

16 Because he remembered not to shew mer-  
cie, but persecuted the afflicted and poore man,  
and the sorrowfull hearted to lay him.

17 As he loued cursing, & so shall it come vnto  
him, and as he loued not blessing, so shall it be  
farre from him.

18 As he clothed himselfe with cursing like a  
rayment, so shall it come into his bowels like  
water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer  
him, and for a girdle, wherewith hee shall be al-  
wayes girded.

20 Let this be the reward of mine aduerarie  
from the Lord, and of them that speake euill a-  
gainst my soule.

21 But thou, O Lord my God, deale with mee  
according vnto thy Name: deliuer me, (for thy  
mercy is good)

22 Because I am poore and needy, and mine  
heart is wounded with in me.

23 I depart like the shadow that declineth, and  
am shaken off as the grasshopper.

24 My knees are weak through fasting, and  
my flesh hath lost all fannelle.

25 I became alie a rebuke vnto them: they  
that looked vpon me, shaked their heads.

26 Helpe me, O Lord my God: & saue mee ac-  
cording to thy mercie.

27 And they shall knowe that this is thine  
hand, and that thou, Lord, hast done it.

28 Though they curse, yet thou wilt blesse:  
they shall arie, and be confounded, but thy seruant  
shall reioyce.

29 Let mine aduerfaries be clothed with shame,  
and let them couer themselves with their con-  
fession as with a cloake.

30 I will giue thanks vnto § Lord greatly with  
my mouth, and praye him among the multitude.

31 For hee will stand at the right hand of  
the poore, to saue him from them that would  
condemne his soule.

judges and priuces of the world.

## PSAL. CX.

1 David propheseth of the power & everlasting kingdom  
giuen to Christ, & of his Priesthood, which should  
put an end to the Priesthood of Leues.

## A Psalm of David.

THE Lord said vnto my Lord, Sit thou at my  
right hand, vntill I make thine enemies thy  
footstool.

2 The Lord shall send the rod of thy power  
out of Zion: be thou ruler in the mides of  
thine enemies.

3 Thy people shall al come willingly at the time  
of assembling: thine arnie in holy beaurie: the  
youth of thy wombe shall be as the morning dew.

4 The Lord swaie, and will not repent, Thon art  
a Priest for euer, after the order of Melchizedek.

5 The Lord that is at thy right hand, shall  
wound kings in the day of his wrath.

6 Hee shall be iudge among the heathen: hee  
shall fill all with dead bodies, and scitte the head  
ouer great countries.

7 He shall drinke of the brooke in the way:  
therefore shall he lift vp his head.

8 As Melchizedek the figure of Christ was both King and  
Priest: so the effected cannot be accomplished in a yoking for only Christ Heb. 7. 24.

9 No power shall be able to resist him (vnto that fullitude of a captain, that  
that is for good to destroy his enemies, that he will not feare drinke by the  
way, he sheweth how God will destroy his enemies)

## PSAL. CXI.

1 He giueth thanks to the Lord for his mercifull workes  
toward his Church, to and clarish wherein true wis-  
dome and right knowledge consisteth.

## Praise ye the Lord.

I Will praye the Lord with my whole heart in  
the assembly and congregation of the iust.

2 The workes of the Lord are great, & ought  
to be fought out of all them that loue them.

3 His worke is beautifull and glorious, and  
his righteousness endureth for euer.

4 Hee hath made his wonderfull workes  
to be had in remembrance: the Lord is mercifull and  
full of compassion.

5 He hath giuen a portion vnto them that  
feare him: he will euer be mercifull of his couenat.

6 He hath sheweth to his people the power of  
his workes, in giuing vnto them the heritage of  
the heathen.

7 The workes of his hands are truth and  
iudgement: all his statutes are true.

8 They are established for euer and euer, and  
are done in truth and equity.

9 Hee sent redemption vnto his people: hee  
hath commanded his couenant for euer: holy  
and fearefull is his Name.

10 The beginning of wisdom is the feare of  
the Lord: all they that obserue them, haue good  
vnderstanding: his praye endureth for euer.

declare himselfe iust and true in the gouernment of the fami-  
ly, that feare God, and o be true vnderstanding, but they  
f To Wit, his commandments, & c.

## PSAL. CXII.

1 Hee praeseth the felicity of them that feare God, to and  
condemns the wickednesse of the contemners of God.

## Praise ye the Lord.

Blessed is the man that feareth the Lord, and  
delighteth greatly in his commandments.

2 His seed shall e mighty vpon earth: the ge-  
neration of the righteous shall be blessed.

3 Riches and treasures shall be in his house,  
and his righteousness endureth for euer.

4 Vnto the righteous ariseth light in darkness:  
he is mercifull & full of compassion & righteous.

5 A good man is mercifull, & lendeth, and  
will measure his affayres by iudgement.

6 Surely he shall neuer be mooued: but the right-  
eous shall be in euil: his returne bance.

7 He will not be affraid of euill tidings: for his  
heart is fixed, and beloneth in the Lord.

8 His heart is established: therefore he will not  
feare, vntill hee fee his desire vpon his enemies.

9 Hee hath distributed and giuen to the  
poore: his righteousness remaineth for euer:  
his name shall be exalted with glory.

10 The wicked shall see it, and be angry: hee  
shall gnash with his teeth, and consume away:  
the desire of the wicked shall perish.

nee's requir'd, and euen to bestow all on himselfe. The godly pish not nig-  
gaty: vntill they liberally as the officious of the poore requir'd, and as his  
power is able: f His power and prosperous estate. G The blessings of God vpon  
his children shall cause the wicked to die for enuie.

## PSAL. CXIII.

1 An exhortation to praye the Lord for his preiudice, 7  
in it: that contrary to the course of nature hee worketh  
in his Church.

## Praise ye the Lord.

P Raye, O ye faintants of the Lord, praye the  
Name of the Lord.

2 Blessed be the Name of the Lord from hence-  
forth and for euer.

3 The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

a The Prophet des-  
clareth that he will  
praye God both  
privately and open-  
ly, and that in the  
best, so be that  
consecrated him-  
selfe wholly and  
only vnto God.

b He sheweth that  
Gods workes are  
a sufficient cause  
wherefore we  
should praye him,  
but chiefly his be-  
neis toward his  
Church.

c God hath giuen  
to his people all  
that was needfull  
for shew, and will  
doe till euen for  
his couenants sake,  
and in this leafe  
the Hebrew word  
is used, Pro. 30. 6  
and 31. 11.

d O pray, and find  
as God promised  
to take the  
care of his Church:  
so in effect doe he  
doe. e They only  
that obey the word

a He meaneth that  
reuerent feare,  
which is in the chil-  
dren of God, which  
causeth them to  
delight onely in  
the word of  
God.

b The godly shall  
haue abundance  
and contentment,  
because their  
heart is satisfied  
in God onely.

c The faithfull  
in all their aduer-  
sities, know that  
all shall goe well  
with them: for God  
will be mercifull  
and iust.

d He sheweth  
what is the fruit  
of mercy to lend  
freely, and not for  
gaue, and how  
to measure his doings  
that he may be  
able to help where

a By this often re-  
petition be stur'd  
vpon cold doubts  
to praye God, fee-  
ing his workes are  
so wonderfull, and  
that we are created  
for the same cause.

b The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

c The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

d The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

e The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

f The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

g The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

h The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

i The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

k The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

l The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

m The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

n The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

o The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

p The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

q The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

r The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

s The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

t The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

u The Lord's Name is prayd from the rising  
of the sunne, vnto the going downe of the same.

8 If Gods glorie  
shineth shew all the  
world, and there-  
fore of all ought to  
be prayd, what  
great commendation  
were it to his peo-  
ple, among whom  
chiefly it shineth, if  
they should not ear-  
nestly extoll his  
Name?  
9 By preferring  
the poore to high honor  
and giving the bar-  
ren children, he dis-  
cusseth that God work-  
eth not onely in his  
Church by ordinary  
mines, but also by  
miracles.

\* Exod. 12. 3.  
a That is, from  
them that were of  
b strange language.  
b The whole peo-  
ple were witnesses  
of his holy miracle,  
c as spring from  
out of his mighty  
power in delivering  
them.  
c Seeing that these  
dead creatures feel  
Gods power, and  
after a sort law-  
fully as spring from  
out of his mighty  
power in delivering  
them.  
d Ought then his  
people to be infe-  
rable, when they see  
his power and mira-  
cles?  
e That is, caused  
miraculously water  
to come out of the  
rocks in most abun-  
dantly. Exod. 17. 6.

a Because God  
promised to deli-  
ver them, not for  
their sake, but for  
his Name. Isa. 43. 11.  
therefore they  
ground their pray-  
er vpon this pro-  
mise.  
b When the wicked  
see that God  
accomplisheth not  
his promise as  
they imagine, they  
brinke there is  
no God.  
c No impediments  
are left his worke,  
but he verily enu-  
n-  
ciates the impediments  
to serve his will.  
d Seeing that nei-  
ther the matter nor  
the forme can com-  
mend the idoles, it  
followeth that there  
is nothing upon  
which they should be  
esteem'd. e He sheweth what great wantie it is to aske helpe  
of them, which not only haue no helpe in them, but lacke sense and reason. f As  
much without sense, as blockes and stones.

4 The Lord is high above all nations, and  
his glorie aboute the heauens.  
5 Who is like vnto the Lord our God, that  
hath his dwelling on high.  
6 Who abaseth himselfe to behold things in  
the heauens and in the earth?  
7 Hee raiseeth the needie out of the dust, and  
lifteth vp the poore out of the dung.  
8 That he may set him with the princes, euen  
with the princes of his people.  
9 He maketh the barren woman to dwell with  
a family, and a ioyfull mother of children. Prayle  
ye the Lord.

# PSAL. CXIII.

1 How the Idoles were delivered forth of Egypt, and  
of the wonderfull wonders that God wrought at that  
time. Which put vs in remembrance of Gods great mercy  
toward his Church, who when the course of nature faileth,  
preseruethe his miraculously.

W Hen \* Israel went out of Egypt, and the  
house of Iakob from the barbarous peo-  
ple,  
2 Iudah was his sanctification, and Israel  
his dominion.  
3 The sea law it, and Red : Iorden was turned  
backe.  
4 The mountaines leaped like rammes, and  
the hills as lambs?  
5 What ailed thee, O sea, that thou fleddest?  
O Iorden, why wast thou turned backe?  
6 Yemountaines why leaped ye like rammes,  
and yee hills as lambs?  
7 The earth trembled at the presence of the  
Lord, at the presence of the God of Iakob.  
8 Which turneth the rocke into water-  
pooles, and the flint into a fountaine of water.

# PSAL. CXV.

1 A prayer of the faithfull oppressed by aduersarys  
against whom they desire that God would succour them,  
9 trusting most constantly that God will preserve them  
in this their neede, seeing that he hath adopted and re-  
cruited them into his fauour. 13 Promising finally that  
they will not be commendfull of so great a benefite, if it  
will please God to heere their prayer, and deliuer them  
by his omnipotent power.

N O to vnto vs, O Lord, not vnto vs, but vnto  
thy Name giue the glorie for thy louing  
mercie, and for thy truthes sake.  
2 Wherefore shall the heathen say, b Where  
is now thy God?  
3 But our God is in heauen: he doth whatso-  
euer hee will.  
4 Their idoles are silver and gold, euen the  
worke of mens hands.  
5 They haue a mouth, and speake not: they  
haue eyes, and see not.  
6 They haue eares, and heare not: they haue  
noses and smell not.  
7 They haue hands, and touch not: they  
haue feete, and walke not: neither make they a  
found with their throat.  
8 They that make them are like vnto them:  
so are all that trust in them.  
9 O Israel, trust thou in the Lord: for hee is  
their helpe, and their shield.

8 O house of Aaron trust ye in the Lord, for  
he is their helpe, and their shield.  
11 Yee that feare the Lord, trust in the Lord:  
for he is their helper, and their shield.  
12 The Lord hath bene mindefull of vs, he will  
blesse, hee will blesse the house of Israel, hee will  
blesse the house of Aaron.  
13 Hee will blesse them that feare the Lord,  
both small and great.  
14 The Lord will increase his graces toward  
you, euen toward you, and toward your children.  
15 Ye are blessed of the Lord, which made  
the heauen and the earth.  
16 The heauens, euen the heauens are the  
Lords: but he hath giuen the earth to the sonnes  
of men.  
17 The dead praye not the Lord, neither any  
that is gone downe into the place of silence:  
18 But wee will praye the Lord from hence-  
forth and for euer. Prayle ye the Lord.

# PSAL. CXVI.

1 David being in great danger of Sam in the desert of  
Moab, perceiving the great danger, and lone of God to-  
ward him, magnified such great mercies, 13 and pro-  
fesseth that hee will be thankfull for the same.

I A Lotte the Lord, because hee hath heard my  
voyce and my prayers.  
2 For he hath inclined his eare vnto me, when  
I did call vpon him in my dayes.  
3 When the snates of death compassed me, and the  
griefes of the graue caught me: When I found  
trouble and sorow.  
4 Then I called vpon the name of the Lord,  
saying, I beseech thee, O Lord, deliuer my soule.  
5 The Lord is mercifull and righteous, and  
our God is full of compassion.  
6 The Lord preferreth the simple: I was in  
misy, and hee saved me.  
7 Returne vnto thy rest, O my soule: for the  
Lord hath bene beneficiall vnto thee.  
8 Because thou hast deliuered my soule from  
death, mine eyes from teares, and my feete from  
falling.  
9 I shall walke before the Lord in the land  
of the liuing.  
10 I beleened, therefore did I speake: for I  
was sore troubled.  
11 I layd in my seate, All men are liars.  
12 What shall I render vnto the Lord for all  
his benefites toward me?  
13 I will take the cup of saluation, and call  
vpon the Name of the Lord,  
14 I will pay my vowes vnto the Lord, euen  
now in the presence of all his people.  
15 Precious in the sight of the Lord is the  
death of his Saints.  
16 Behold, Lord: for I am thy seruant, I am  
thy seruant, and the sonne of thine handmaide:  
thou hast broken my bonds.  
17 I will offer to thee a sacrifice of prayle, and  
will call vpon the Name of the Lord.  
18 I will pay my k vowes vnto the Lord, euen  
now in the presence of all his people.  
19 In the courts of the Lords house, euen  
in the mids of thee, O Ierusalem. Prayle ye the Lord.

and drinke in signe of thanksgiving. I perceive that God hath care ouer  
his feith, hee both dispotheth his death, and taketh an account, k I will  
thanke him for his benefites, for that is a iust payment, to confesse that we owe all  
to God.

8 For they were  
appointed by God  
as instructors and  
teachers of faith  
and religion for  
others to followe  
b That is, he will  
continue his gra-  
ce toward his  
people.  
c And therefore  
doeth will gouerne  
and continue all  
things therein.  
d And they declare  
enough his fulli-  
cencie, so that the  
world seeneh him  
nothing, but to shew  
his iustly care  
toward men.  
e I Though the dead  
set forth Gods  
glorie, yet bee mee-  
ning here, that they  
praise him not in a  
Church and Con-  
gregation.

a Hee graneth  
that no pleasure is  
so great, as to feele  
Gods helpe in our  
necessitie, neither  
that any thing  
more strictly vpon  
our loue toward  
our maker.  
b That is, in con-  
uenient time to  
seeke helpe, which  
was when hee was  
in distresse.  
c He sheweth  
forth the fruit of  
his loue in calling  
vpon him, consi-  
fing him to be iust  
and mercifull, and  
to helpe them that  
are deliuites of ad-  
and counsell.  
d Which was va-  
quished before,  
now rest vpon the  
Lord, for hee  
hath bene bene-  
ficiall towards  
thee.  
e The Lord will  
be iust to me, and  
use my life.  
f I felt all these  
things, and there-  
fore was moued  
by faith to con-  
fesse them. a. Cor.  
4. 13.  
g The great  
distresse I thought  
God would not  
regard man, which  
is but lies and va-  
nicie, yet I ouer-  
came this tem-  
tation, and felt the  
countenance.  
h In the Law  
they vsed to make  
a banquet when they  
gaue fooleme than-  
kes to God, to  
take the cuppe



## PSAL. CXVII.

*See howeth the Gentiles praye God, because he hath accomplished all that he promised to the Jewes, the promise of life enuying by Iesus Christ.*

**A**ll nations, praye ye the Lord: all ye people, praye him.

2 For his louing kindnesse is great toward vs, and the<sup>e</sup> truth of the Lord endureth for euer. Praye ye the Lord.

## PSAL. CXVIII.

*David recited of Saul and of the people, at the time appointed to the kingdom. For the which he bid it to them, that they should be to thankfull. And praye in all this way Christ twenty six fourth, who should be of his people recited.*

**P**raye ye the Lord, because he is good: for his mercie endureth for euer.

2 Let Israel now say, That his mercie endureth for euer.

3 Let the house of Aaron now say, that his mercie endureth for euer.

4 Let them that feare the Lord, now say, That is mercie endureth for euer.

5 I called vpon the Lord in trouble, and the Lord heard me, and set me at large.

6 The Lord is with me: therefore I will not feare what a man can doe vnto me.

7 The Lord is with me among them that helpe me: therefore shall I see my<sup>e</sup> s<sup>e</sup>ne enemies.

8 It is better to trust in the Lord, then to haue confidence in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed mee, yea, they haue compassed mee: but in the Name of the Lord I shall destroy them.

12 They came about me like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 \* Thou hast thrust fore at me, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and s<sup>e</sup>ng: for he hath bene my deliuerance.

15 The voice of ioy and deliuerance shall be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but hee hath not deliuered me to death.

19 Open ye vnto me the gates of righteousness, that I may goe into them, & praye the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will praye thee: for thou hast heard me, and hast bene my deliuerance.

22 \* The stone, which the builders refused, is the head of the corner.

23 This was the Lords doing, and it is marvellous in our eyes.

24 This is the 1<sup>st</sup> day, which the Lord hath made: let vs reioyce and be glad in it.

25 \* O Lord, I pray thee, saue now; O Lord, I pray thee now giue prosperitie.

26 Blessed be he, that cometh in the Name of the Lord: wee haue blessed you out of the house of the Lord.

27 The Lord is mightie, and hath giuen vs light: kindle the facinrie with cordes vnto the hornes of the altar.

28 Thou art my God, and I will praye thee, euen my God: therefore I will exit thee.

29 Praye ye the Lord, because he is good: for his mercie endureth for euer.

## PSAL. CXIX.

*The Prophet exhorteth the children of God to frame their liues according to his holy word. 123 After hee cometh wherein the true seruice of God standeth, that is, when we serue him according to his word, and not after our own iudgements.*

## A L E P H.

**B**lessed are \* those that are vpright in their way, and walke in the Law of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surely they worke none iniquitie, but walke in his wayes.

4 Thou hast commaunded to keepe thy precepts diligently.

5 \* Oh that: my wayes were directed to keepe thy statutes!

6 Then should I not be confounded, when I haue respect vnto all thy commandements.

7 I will praye thee with an vpright heart, when I shall leaue thee: iudgements of thy righteousness.

8 I will keepe thy statutes: forake mee not foreverlong.

*becomfomable to Gods word. d For true religion standeth in feruing God without hypocricie. e That is, thy precepts, which containe iustification throughouthe. f He is fuficent not to be tryed by temptation, but he search to faim, if God succoure him in his iniquitie in time.*

## B E T H.

9 Wherewith shall a young man redresse his way: in taking heede thereto according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue b<sup>e</sup> hindered from mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach me thy statutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will deliue in thy statutes, and I will not forget thy word.

*example for others to followe Gods word, and leaue worldly vanities.*

## G I M E L.

17 Be beneficiall vnto thy seruant, that I may alie and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am a stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

21 Seeing many life in this world is but a passage, what if thy word were not his guide?

*m The people pray for the prosperitie of Dauid his kingdome, who was the figure of Christ.*

*n Which are the Priests, and haue the charge thereof, as Num. 6.23. o Because he hath redeemed vs from darkness to light, we will offer sacrifice and praye vnto him.*

*p Here they are not called blessed, which thinke themselves wise in their owne iudgement, not which imagine to themselves a conscience holmesse, but they whose conuersion is without hypocricie. q For they are ruled by Gods Spirit and imbrace no delusion but his. r David acknowledgeth his impietie, desiring God to reforme it, but his life may becomfomable to Gods word. d For true religion standeth in feruing God without hypocricie. e That is, thy precepts, which containe iustification throughouthe. f He is fuficent not to be tryed by temptation, but he search to faim, if God succoure him in his iniquitie in time.*

*g Because ye are not called blessed, which thinke themselves wise in their owne iudgement, not which imagine to themselves a conscience holmesse, but they whose conuersion is without hypocricie. h For they are ruled by Gods Spirit and imbrace no delusion but his. i David acknowledgeth his impietie, desiring God to reforme it, but his life may becomfomable to Gods word. d For true religion standeth in feruing God without hypocricie. e That is, thy precepts, which containe iustification throughouthe. f He is fuficent not to be tryed by temptation, but he search to faim, if God succoure him in his iniquitie in time.*

*j Because ye are not called blessed, which thinke themselves wise in their owne iudgement, not which imagine to themselves a conscience holmesse, but they whose conuersion is without hypocricie. k For they are ruled by Gods Spirit and imbrace no delusion but his. l David acknowledgeth his impietie, desiring God to reforme it, but his life may becomfomable to Gods word. d For true religion standeth in feruing God without hypocricie. e That is, thy precepts, which containe iustification throughouthe. f He is fuficent not to be tryed by temptation, but he search to faim, if God succoure him in his iniquitie in time.*

*m The people pray for the prosperitie of Dauid his kingdome, who was the figure of Christ.*

## G I M E L.

*n Which are the Priests, and haue the charge thereof, as Num. 6.23. o Because he hath redeemed vs from darkness to light, we will offer sacrifice and praye vnto him.*

*p Here they are not called blessed, which thinke themselves wise in their owne iudgement, not which imagine to themselves a conscience holmesse, but they whose conuersion is without hypocricie. q For they are ruled by Gods Spirit and imbrace no delusion but his. r David acknowledgeth his impietie, desiring God to reforme it, but his life may becomfomable to Gods word. d For true religion standeth in feruing God without hypocricie. e That is, thy precepts, which containe iustification throughouthe. f He is fuficent not to be tryed by temptation, but he search to faim, if God succoure him in his iniquitie in time.*

*g Because ye are not called blessed, which thinke themselves wise in their owne iudgement, not which imagine to themselves a conscience holmesse, but they whose conuersion is without hypocricie. h For they are ruled by Gods Spirit and imbrace no delusion but his. i David acknowledgeth his impietie, desiring God to reforme it, but his life may becomfomable to Gods word. d For true religion standeth in feruing God without hypocricie. e That is, thy precepts, which containe iustification throughouthe. f He is fuficent not to be tryed by temptation, but he search to faim, if God succoure him in his iniquitie in time.*

*j Because ye are not called blessed, which thinke themselves wise in their owne iudgement, not which imagine to themselves a conscience holmesse, but they whose conuersion is without hypocricie. k For they are ruled by Gods Spirit and imbrace no delusion but his. l David acknowledgeth his impietie, desiring God to reforme it, but his life may becomfomable to Gods word. d For true religion standeth in feruing God without hypocricie. e That is, thy precepts, which containe iustification throughouthe. f He is fuficent not to be tryed by temptation, but he search to faim, if God succoure him in his iniquitie in time.*

*m The people pray for the prosperitie of Dauid his kingdome, who was the figure of Christ.*

a To all ages thou  
haſt plaiſed all  
ſuch which calu-  
mniouſly and c-  
ontemtuouſly de-  
ſprouth from thy  
truth.  
d When the pow-  
ers of the world  
gaue falſe ſentence  
againſt mee, thy  
word was a guide  
and counſeller to teach me what to doe, and to comfort mee.

21 Thou haſt deſtroyed the proud: curſed are  
they that doe erre from thy commandements.  
22 Renouue ſrom me ſhame and contempt: for  
I haue kept thy teſtimonies.  
23 Princes alſo did ſit, and ſpeake againſt mee:  
but thy ſeruant did meditate in thy ſtatutes.  
24 Alſo thy teſtimonies are my delight, and my  
counſellers.

DALETH.

a That is, it is al-  
waies brought to  
me graue, and with-  
out thy Word I  
cannot liue.  
b I haue confeſ-  
ſed mine offences,  
and now depend  
wholly on thee.  
c If God did not  
maintaine by  
his word, our life  
would drop away  
like water.  
d Inſtruit me in  
thy word, where-  
by my minde may  
be purged from  
vanity, and taught  
to obey thy will.  
e By this bee  
ſheweth that wee  
can neither chide good,  
cleaue to Gods word,  
nor runne forward in his way,  
except hee make our hearts large to receiue grace, and willing to obey.

25 My ſoule cleaueth to the a duſt: quicken  
me according to thy word.  
26 I haue b declared my wayes, and thou hear-  
deſt me: teach me thy ſtatutes.  
27 Make me to vnderſtand the way of thy pre-  
cepts, and I will meditate in thy wondrous works.  
28 My ſoule melteth for heauineſſe: rayſe mee  
vp according to thy c word.  
29 Take from me the d way of lying, and grant  
me graciously thy Law.  
30 I haue choſen the way of truth, and thy  
iudgements haue I layd before me.  
31 I haue cleaue to thy teſtimonies, O Lord:  
conſound me not.  
32 I will runne the way of thy commande-  
ments, when thou ſhalt enlarge mine heart.

H E.

a He ſheweth that  
he cannot follow  
on to the end, ex-  
cept God teach  
him oft times, and  
leaue him forward.  
b Not only in  
outward conſer-  
uation, but alſo  
with inward af-  
fection.  
c Hee by meaning  
all other vices,  
becauſe that cou-  
rouſneſſe is the root  
of all euill,  
d Meaning, all  
his ſences.  
e Let me not fall  
to thy diſhonour,  
but let mine heart  
ſtill delire in thy  
gracious word.

33 Teach a me, O Lord, the way of thy ſtatutes,  
and I will keepe it vnto the end.  
34 Giue me vnderſtanding and I will keepe thy  
Law, yea, I will keepe it with my whole b heart.  
35 Direct mee in the path of thy commande-  
ments; for therein is my delight.  
36 Incline mine heart vnto thy teſtimonies:  
and not to c couenouſes.  
37 Turne away mine d eyes from regarding  
vanity, and quicken me in thy way.  
38 Stabilish thy promiſe to thy ſeruant, becauſe  
he feareth thee.  
39 Take away e my rebuke that I feare: for thy  
iudgements are good.  
40 Behold, I deſire thy commandements:  
quicken me in thy righteouſneſſe.

V A V.

a He ſheweth that  
Gods mercy and  
lois is the firſt cauſe  
of our ſaluation,  
b By trauelling in  
Gods word hee  
aſſureth himſelfe  
as to be able to con-  
ſute the flouds of his  
indefatigable.  
c They that ſimply  
awake after Gods  
word, haue no lets  
to intangle them,  
whereas they that  
eloe contrary, are  
euer in nettes and  
ſnares.  
d He ſheweth  
that the children of  
God ought not to  
ſuffer their Fathers  
glory to be obſcured  
by the vaine pompe  
of priuies.

41 And let thy louing a kindneſſe come vnto  
mee, O Lord, and thy ſaluation according to thy  
promiſe.  
42 So ſhall I b make anſwere vnto my blaſphe-  
mers: for I truſt in thy word.  
43 And take not the worde of truth vter-  
ly out of my mouth: for I waite for thy iudge-  
ments.  
44 So ſhall I alway keepe thy Law for euer  
and euer.  
45 And I will c walke at libertie: for I ſeek  
thy precepts.  
46 I will ſpeake alſo of thy teſtimonies before  
d Kings, and will not be aſhamed.  
47 And my delight ſhall be in thy Commande-  
ments, which I haue loved.  
48 Mine handes alſo will I liſt vp vnto thy  
Commandements, which I haue loued, and I will  
meditate in thy ſtatutes.

Z A I N.

49 Remember a the promiſe made to thy ſer-  
uant; wherein thou haſt cauſed me to truſt.  
50 It is my comfort in my trouble; for thy pro-  
miſe hath quickened mine.  
51 The b proud haue had me exceedingly in  
diſſon: yet haue I not declined from thy Law.  
52 I remembered thy iudgements of olde, O  
Lord, and haue bene comforted.  
53 d Feare is come vpon mee for the wicked,  
that forſake thy Law.  
54 Thy ſtatutes haue bene my ſongs in the  
houle of my pilgrimage.  
55 I haue remembered thy Name, O Lord, in  
the night, and haue kept thy Law.  
56 g This I haue bene I kept thy precepts.

tion againſt the wicked. e In the court of this life  
f Euen when other ſleepe, g That is, all theſe benefi-  
t.

C H E T H.

57 O Lord, that art my a portion, I haue de-  
termined to keepe thy wordes.  
58 I made my ſupplication in thy preſence  
with my whole heart: be mercifull vnto mee ac-  
cording to thy promiſe.  
59 I haue conſidered my b wayes, and turned  
my feet into thy teſtimonies.  
60 I made haſte and delayed not to keepe thy  
commandments.  
61 The bands of the wicked haue c robbed  
me: but I haue not forgotten thy Law.  
62 At midnight will I riſe to giue thanks vn-  
to thee, becauſe of thy righteous iudgements.  
63 I am d companion of all them that feare  
thee, and keepe thy precepts.  
64 The earth, O Lord, is full of thy mercy:  
teach me thy ſtatutes.

T E T H.

65 O Lord, thou haſt dealt a graciously with  
thy ſeruant, according vnto thy word.  
66 Teach me good iudgement and knowledge:  
for I haue beleueed thy commandements.  
67 Before I was b afflicted, I went aſſay: but  
now I keepe thy word.  
68 Thou art good and gracious: teach mee  
thy ſtatutes.  
69 The proud haue imagined a lie againſt me:  
but I will keepe thy precepts with my whole heart.  
70 c Their heart is ſat as greale, but my de-  
light is in thy Law.  
71 It is d good for me that I haue bene affli-  
cted, that I may learne thy ſtatutes.  
72 The Law of thy mouth is better vnto mee,  
then thouſands of gold and ſilver.

of themſelves. d Hee confeſſeth that before that hee was  
rebellious, as man by nature is.

I O D.

73 Thine handes haue a made mee and ſaſhio-  
ned me: giue mee vnderſtanding therefore, that I  
may learne thy commandements.  
74 So they that b feare thee, ſeeing mee, ſhall  
reioyce, becauſe I haue truſted in thy word.  
75 I know, O Lord, that thy iudgements are  
right, and that thou haſt afflicted me juſtly.  
76 I pray thee that thy mercie may comfort  
me, according to thy promiſe vnto thy ſeruant.  
77 Let thy tender mercies come vnto me, that  
I may c liue: for thy Law is my delight.  
78 Let the proud be aſhamed: for they haue  
c Hee deſcribeth, that when hee ſaith not Gods mercies, hee  
dealeth

a Though hee  
ſeele Gods hand  
hilt to the vpon  
him, yet hee relyeth  
on his promiſe, and  
comforteth himſelfe  
therein.  
b Meaning, the  
wicked, which  
commende Gods  
word, and treade  
his Religion vnder  
foote.  
c That is, the ex-  
ample, whereby  
thou declareſt thy  
ſelfe to be iudge  
of the world.  
d That is, a vehem-  
ent zeale to thy  
glory and indigna-  
tion and ſorrowfull exile.

a I am perſwaded  
that to keepe thy  
Law is an heritage  
and great gaine  
for me.  
b He ſheweth that  
none can imbrace  
the word of God,  
except hee conſider  
his owne imperfec-  
tions and wayes.  
c They haue gone  
about to diſturb me  
into their company.  
d Not only in  
mutual content,  
but alſo with aide  
and ſuccour.  
e For the know-  
ledge of Gods  
word is a ſingular  
token of his fauour.

a Having proued  
by experience that  
God was true in  
his promiſe, hee  
deſcribeth the be-  
woulde inſtate in  
him knowledge  
and iudgement,  
b So Ieremie  
faith, that before  
the Lord touched  
him, hee was like  
a calfe vnto me:  
ſo that the vſe of  
Gods rods, it is  
to call vs home to  
God.  
c Their heart is  
indurate and bar-  
rened, purſed vp  
with pride and  
vaine eſtimation  
challenged, hee was

a Becauſe God  
leaueth not his  
worke that hee  
hath begun, hee de-  
ſireth a new grace:  
that is, that hee  
would continue  
his mercies.  
b When God  
ſheweth his grace  
toward any, hee ſt-  
rengtheneth to others,  
that hee faitheth  
not them that  
truſt in him.  
c Ebr, in truſt,  
was as dead,



That is, be comforted by mine example.   
 e He ſheweth that there can be no true feare of God without the knowledge of his word.

a Though my ſtrength faile me, yet my ſoule groweth and lighteth, relying him in thy word.   
 b Like a ſkin bottle, or bladder y<sup>e</sup> is parched in the ſmoke.   
 c How long wilt thou afflict thy ſervant?   
 d They have not onely oppreſſed me violently, but alſo craftily conſpired againſt me.   
 e He afflueth himſelfe, that God will deliver him and deſtroy ſuch as violently perſecute them. f Finding o

a Becauſe ſome ſoule ſhould ſtemme Gods word according to the charges of things in this world, be ſheweth that it abideth in heauen, and therefore is immutable.   
 b Seeing the earth and all creatures remaine in that eſtate wherein thou haſt created them, much more thy truth remaineth conſtant and unchangeable.   
 c He proueth by effect, that he is Gods child, becauſe he ſeeketh to vnderſtand his word.   
 d There is nothing ſo perfect in earth, but it hath an end, onely Gods word laſteth for euer.

a He ſheweth that we cannot loue Gods word, except we execute our felues thereto and praſtifie it.   
 b Whoſoeuer doeth ſubmit himſelfe onely to Gods word, ſhall not onely be ſafe againſt the practices of his enemies, but alſo learne more wiſdom then they that profeſſe it, and are men of experience.   
 c Rem of our felues we can doe nothing, but when graces ſweeten thou

a Of our felues we are but darkeneſſe and cannot lee, except we be lighted with Gods word.   
 b So all the faithfull ought to bind themſelves to God by a cleane oath and promiſe, to liue vp their zeale to embrace Gods word.

dealt wickedly and falſly with me: but I meditate in thy precepts.

79 Let ſuch as feare thee d turne vnto me, and they that e know thy teſtimonies.   
 80 Let mine heart be vpright in thy ſtatutes, that I be not aſhamed.

C A P H.

81 My ſoule a fainteth for thy ſaluation; yet I wait for thy word.   
 82 Myne eyes fayle for thy promiſe, ſaying, When wilt thou comfort me?   
 83 For I am like a b bottle in the ſmoke; yet doe I not forget thy ſtatutes.   
 84 How many are the c dayes of thy ſervant? When wilt thou execute iudgement on them that perſecute me?   
 85 The proud haue d digged pits for me, which is not after thy Law.   
 86 All thy commandements are true: they perſecute me falſly: e helpe me.   
 87 They had almoſt conſumed f me vpon the earth: but I forſooke not thy precepts.   
 88 Quickene me according to thy louing kindneſſe: ſo ſhall I keepe the teſtimony of thy mouth.

helpe in earth, b be liſt vp his eyes to heauen.

L A M E D.

89 O Lord, thy word endureth for euer in a heauen.   
 90 Thy truth is from generation to generation: thou haſt layed the foundation of the earth, and it abideth.   
 91 They b continue euen to this day by thine ordinances: for all are thy ſervants.   
 92 Except thy law had bin my delite, I ſhould now haue perished in mine affliction.   
 93 I will neuer forget thy precepts, for by them thou haſt quickened me.   
 94 I am b thine, ſaue me: for I haue fought thy precepts.   
 95 The wicked haue waited for me to deſtroy me: but I will conſider thy teſtimonies.   
 96 I haue leane an end of all perfection: but thy commandement is exceeding large.

97 Oh how loue I thy law! it is my meditation continually.

98 By thy commandements thou haſt made me wiſer then mine enemies: for they are euer w<sup>e</sup> me.

99 I haue had more vnderſtanding then all my teachers: for thy teſtimonies are my meditation.   
 100 I vnderſtood more then the ancient, becauſe I kept thy precepts.

101 I haue reſtrained my feete from euery euill way, that I might keepe thy word.   
 102 I haue not declined from thy iudgements: for e thou diſdeſt teach me.

103 How ſweete are thy promiſes vnto my mouth, yea, more then hony vnto my mouth.

104 By thy precepts I haue gotten vnderſtanding: therefore I hate all the wayes of falſhood.

God doth in xarſtly inſt-ut vs with his ſpirit, we feele his boy.

N V N.

105 Thy word is a lantern vnto my feete, and a light vnto my path.

106 I haue b ſworne and will performe it, that

I will keep thy righteous iudgements.

107 I am very loſe afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beſeech thee, accept the c free offerings of my mouth, and teach me thy iudgements.

109 My d ſoule is continually in mine hand: yet doe I not forget thy law.

110 The wicked haue laid a ſnare for me: but I ſwarred not from thy precepts.

111 Thy teſtimonies haue I taken as a e heritage for euer: for they are the ioy of mine heart.

112 I haue applied mine heart to fulfill thy ſtatutes alway, euen vnto the end.

S A M E C H.

113 I hate a vaine inuentions: but thy Law doe I lone.

114 Thou art my refuge and ſhield, and I truſt in thy word.

115 b Away from mee, yee wicked: for I will keepe the commandements of my God.

116 Staſh me according to thy promiſe, that I may liue, and diſappoint me not of mine hope.

117 c Say thou me, and I ſhal be ſafe, and I will delight continually in thy ſtatutes.

118 Thou haſt troden down all them that depart from thy ſtatutes: for their d deceit is vaine.

119 Thou haſt taken away all the wicked of the earth like e droſſe: therefore I loue thy teſtimonies.

120 My fleſh trembleth for feare of thee, and I am afraid of thy iudgements.

e Which i ſelected by people, as droſſe doeth the metall, not onely reſect me obedience, but cauſe me to feare, confidence, which feare cauſeth repentance.

A I N.

121 I haue executed iudgement and iuſtice: leaue me not to mine oppreſſour.

122 a Anſwere for thy ſervant in that which is good, and let not the proud oppreſſe me.

123 Mine eyes haue layed in waiting for thy ſaluation, and for thy iuſt promiſe.

124 Deale with thy ſervant according to thy mercy, and teach me thy ſtatutes.

125 I am thy ſervant: grant mee therefore vnderſtanding, that I may know thy teſtimonies.

126 It is e time for thee, Lord, to worke: for they haue deſtroyed thy Law.

127 Therefore loue I thy commandements above gold, yea, above moſt fine gold.

128 Therefore I ſeemed all thy precepts moſt iuſt, and hate all d wayes.

to conſolation, and Gods word to vnder contempt, then is Gods time to helpe and ſend mercy. d That is, whoſoeuer diſtinct from be purſuy of the word.

I E.

129 Thy teſtimonies are e wonderfull: therefore doth my ſoule keep them.

130 The entrance into thy b wordes ſheweth light, and giueth vnderſtanding to the ſimple.

131 I opened my mouth, and e panted, becauſe I loued thy commandements.

132 Looke vpon mee and be mercifull vnto me, as thou viſit to doe vnto thoſe that loue thy Name.

133 Direct my ſteps in thy word, and let none iniquity haue dominion ouer me.

134 Deliuer me from the oppreſſion of men, and I will keep thy precepts.

135 Shew the light of thy countenance vpon thy ſervant, and teach me thy ſtatutes.

e That is, my players and thankſgiving, which ſaith theſe cal- lings the calues of the liſt, Chap. 14. verſe.   
 d That is, I am in continual danger of my liſe.   
 e I ſeemed no worldly thing, but made thy word mine inheritance, ſaith.

a Whoſoeuer will embrace Gods Word a right, muſt abhorre all ſancti- fication and imagination both of himſelfe and others.   
 b And binder me not to keep the Law of the Lord.   
 c He deliue b Gods continual affluence, ſhall be ſhould ſaue in this race, which he had begun.   
 d The craftie practices of them that conſent thy Law, ſhall be brought to nought.   
 e Thy iudgements do bring mine own weak-

a Put thy ſelfe betweene mine enemies and me, and as if thou were my pledge.   
 b He ſaith the cot that he is Gods ſervant, but hee by purſe God in mind that as he made him his by his grace, ſo hee would conuince him ſauiour toward him.   
 c The Prophet ſaith that when the wicked haue brought all things

a Craniſing b e and reſtore my ſelfe to God, but their eyes opened and their minds illumined, it ſhould be ſaue again.   
 c He ſaith that he read Gods word and e my ſelfe toward the word was to great.

d He ſwearth what ought to be zeale of Gods children, when they ſee his word contemned.

a We cannot confeſſe God to be righteous, except we live uprightly and truly, as he hath commended.

*Pſal. 69, 1.*

b Gold hath need to be ſmelted, but thy word is perfection it ſelfe.

c This is the true trial, to prayſe God in doctryne.

d To ſeeke the life of ſoules without the knowledge of God, is death.

e He ſwearth that all his affections and whole heart were bent to Godward for to have ſhew in his ſervant. b He was more earnest in the ſervice of Gods word, when they that kept the watch were in their charge.

f *Dr. vſume.* He ſwearth the nature of the wicked to be to perfeſſe againſt their confidence.

g His faith is grounded vpon Gods word, that he would cuer beate David when his children be oppreſſed.

a For without Gods promiſe there is no hope of deliverance.

b According to thy promiſe made in the law, which becauſe the wicked like, they are haue no hope of ſalvation.

c My zeale conſumed me when I ſaw their malice and contempt of thy glory.

d It is a ſure ſigne of a righteous ſoule, when we loue the Law of God.

e Since thou haſt promiſed it, euen to the end all thy ſayings are true.

136 Mine eyes gush out with rivers of water, becauſe they keepe not thy Law.

T S A D D I.

137 Righteous art thou, O Lord; and juſt are thy iudgements.

138 Thou haſt commanded a iuſtice by thy teſtimonies and truth eſpecially.

139 \* My zeale hath euen conſumed mee; becauſe mine enemies haue forgotten thy words.

140 Thy word is precious as ſiluer pure, and thy ſervant loveth it.

141 I am ſmall and deſpiſed: yet doe I not forget thy precepts.

142 Thy righteousneſſe is an everlaſting righteousneſſe, and thy Law is truth.

143 Trouble and anguiſh are come vpon me: yet are thy commandments my delight.

144 The righteousneſſe of thy teſtimonies is everlaſting: grant me vnderſtanding, and I ſhall alieue.

K O P H.

145 I have cried with my whole heart: heare me, O Lord, and I will keepe thy ſtatutes.

146 I called vpon thee; ſaue me, and I will keepe thy teſtimonies.

147 I prevented the morning light, and cried: for I waited on thy word.

148 Mine eyes prevent the night watches, to meditate in thy word.

149 Heare my voyce according to thy loving kindneſſe: O Lord, quicken me according to thy iudgement.

150 They draw neere that follow after malice, and are farre from thy law.

151 Thou art neere, O Lord: for all thy commandments are true.

152 I have knowne long ſince d by thy teſtimonies, that thou haſt eſtabliſhed them for ever,

R E S H.

153 Behold mine affliction, and deliver me: for I have not forgotten thy law.

154 Pleade my cauſe, and deliver me; quicken me according vnto thy word.

155 Salvation is farre from the wicked, becauſe they ſeeketh not thy ſtatutes.

156 Great art thy tender mercies, O Lord: quicken me according to thy iudgements.

157 My perſecutors an mine oppreſſors are many: yet doe I not warre from thy teſtimonies.

158 I ſaw the transgreſſors and was grieved, becauſe they kept not thy word.

159 Conſider, O Lord, how I d loue thy precepts: quicken me according to thy loving kindneſſe.

160 The beginning of thy word is truth, and all the iudgements of thy righteousneſſe indure for ever.

S C H I N.

161 Princes haue a perſecuted mee without cauſe: but mine heart ſtood in awe of thy words.

162 I reioyce at thy word, as one that findeth a great ſpoyle.

163 I hate falſhood and abhorre it, but thy Law doe I loue.

164 Seven times a day doe I prayſe thee, becauſe of thy righteous iudgements.

165 They that love thy law, ſhall haue great

prosperity, and they ſhall haue none hurt.

166 Lord, I have trusted in thy ſalvation, and haue done thy commandments.

167 My ſoule hath kept thy teſtimonies: for I loue them exceedingly.

168 I have kept thy precepts and thy teſtimonies: for all my wayes are before thee.

T A V.

169 Let my complaint come before thee, O Lord, and give me vnderſtanding: a according to thy word.

170 Let my ſupplication come before thee, and deliver me according to thy promiſe.

171 My lips ſhall ſpeake praife, when thou haſt taught me thy ſtatutes.

172 My tongue ſhall inreare of thy word: for all thy commandments are righteous.

173 Let thine hand helpe me: for I have choſen thy precepts.

174 I have longed for thy ſalvation, O Lord, and thy Law is my delight.

175 Let my ſoule live, and it ſhall praife thee, and thy iudgements ſhall helpe me.

176 I have gone ſtill like a lost ſheepe: ſeeketh thy ſervant, for I doe not forget thy commandments.

P S A L. CXX.

1 The prayer of David being exiled by the false reports of Sams flatterers. 5 And therefore he lamenteth his long abode among these infidels. 7 Who were given to him kind of wickedness and contention.

A ſong of degrees.

I Called vnto the Lord in my trouble, and hee heard me.

2 Deliver my ſoule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doeth thy deceitfull tongue bring vnto thee? or what doeth it availe thee?

4 It is as the d ſharpe arrowes of a mightie man, and as the coales of Tuniſer.

5 Woe is to me that I remaine in Melchich, and dwell in the tents of Kedar.

6 My ſoule hath too long dwelt with him that hateth peace.

7 I ſeeketh peace, and when I ſpeake thereof, they are bent to warre.

d He ſwearth that we mult firſt haue taſt before we can worke and pleaſe God, e I had to reſpect of mine brother, then alwayes before mine eyes, as the iudge of my doings,

a At thou haſt promiſed to be the ſchoolmaſter vnto all them that deſire vpon thee. b The word ſignifieth to powre forth continually. c All his prayer and deſire is to profit the word, of God.

d That is, thy pride it care ouer me, and whereſoev thou wilt ing mine enemies. e Being charged to and for by mine enemies, and having no place to reſt in.

a That is, of liſting vnto the tune and riſing in ſinging.

b Although the children of God ought to reioyce when they ſuffer for righteous ſakes, yet it is a great griefe to the ſoule to be ſo long dwelling with him that hateth peace. c He feared himſelfe that God would turne their craft to their owne deſtruction. d He ſwearth

that there is nothing ſo ſharpe to pierce, nor ſo hot to ſet on fire, as a ſlandrous tongue. e The people of Arabia, which came of Iaphet. Gedeſh is high in the land. That is, of the Iſraelites. f He declareth what he ſuffered by Melchich, and Kedar, to wit, the Philiftines, which had degenerated from their godly father, and hated and contemned againſt the faithfull.

P S A L. CXXI.

1 This Psalm teacheth that the faithfull ought wholly to look for help at God, who only can maintain, preserve and prosper his Church.

A ſong of degrees.

I Will lift up mine eyes vnto the mountains, from whence my helpe ſhall come.

2 Mine helpe cometh from the Lord, which hath made the heaven and the earth.

3 He will not ſuffer thy foot to ſlip, for he that keepeth thee, will not ſlumber.

4 Behold, he that keepeth Iſrael; will neither ſlumber nor ſleepe.

5 The Lord is thy keeper: the Lord is thy ſhadow at thy right hand.

6 The ſunne ſhall not ſmite thee by day, nor the moone by night.

f Or, about the mountains: meaning, that thereſt ſhall be high in this world, wherein he can truſt, but only in God.

a He ſeeketh mans ingratitude, which cannot depend on Gods power. b He ſwearth that the Gods providence not only watcheth over his Church in generall: but alſo

cuer every member thereof. e Neither heat nor cold, nor any able to deſtroy Gods Church: albeit for a time they may moleſt it.





PSAL. CXXVIII.

1 He sheweth that blessedness appertaineth not to all universally, but to them only that feare the Lord, and walke in his wayes.

¶ A Song of degrees.

**B**lessed is every one that feareth the Lord, and walketh in his wayes.

2 When thou eatest the labours of thine hands, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall be as the fruitful vine on the sides of thine house, and thy children like the olive plants round about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shall bless thee, and thou shalt see the wealth of Jerusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

a God approoveth not our life, except it be reformed according to his word.

b The world esteemeth them happy, which live in wealth and idleness: but the holy Ghost approoveth them bell that live of the meane provision of their labours.

c Because Gods favour appereth in none outward thing, more then to increase of children, he prometh to enrich the faithful with this gift. d Because of the spiritual blessing which God hath made to his Church, these temporal things shall be increased. e For except God blessed his Church publicly, this private blessing were nothing.

PSAL. CXXIX.

1 He admonisheth the Church to redouble their faith, because he is afflicted. 2 For by the righteous, Lord is shall be delivered. 3 And the enemies for all their glorious power, shall suddenly be destroyed.

¶ A Song of degrees.

**T**hey have oftentimes afflicted mee from my youth (may I Israel now say.)

2 They have oftentimes afflicted mee from my youth: but they could not prevail against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 They shall be as the grasse on the house tops, which withereth afore it cometh forth.

7 Whereof the mower filleth not his hand, neither the gleaner his lap.

8 Neither they which goe by, say, The blessing of the Lord be vpon you, or, We bless you in the Name of the Lord.

a The Church now afflicted, ought to remember how her condition hath ever beene frowne from the beginning to be molested most grievously by the wicked: yet in time it hath ever beene delivered.

b Because God is righteous, he cannot not plague his adversaries, and deliver his, as often out of the plough. c The enemies shall see them flourish most high, and as it were approach neere to the Sunne, are consumed with the heat of Gods wrath, be aske they are not grounded in godly humilitie, d That is, the wicked shall perill, and none shall passe for them.

PSAL. CXXX.

1 The people of God from their bottomless miseries doe cry vnto God, and are heard. 3 They thank for their sinnes, and see vnto Gods mercies.

¶ A Song of degrees.

**O**ut of the deepe places have I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, thy straightly marked iniquities, O Lord, who shall stand?

4 But mercie is with thee, that thou mayest be feared.

5 I have waited on the Lord: my soule hath waited, and I have trusted in his word.

6 My soule waiteth on the Lord more then the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord is mercie, and with him is great redemption.

8 And hee shall redeeme Israel from all his iniquities.

a Being in great distress and forrow.

b He declareth that we cannot be true before God, but by iugment of his grace.

c The watch of conscience thou art mercifull: therefore an faithful reuerence thee. d He sheweth to us the mercy of God: that if we persevere to Israel, that is, to the Church, and not to the reprobate,

PSAL. CXXXI.

1 Dauid charged with ambition and greedy desire to reigne, protesteth his humility and modestie before God, and teacheth all men what they should doe.

¶ A Song of degrees, or Psalm of Dauid.

**L**ord, a mine heart is not haughty, neither are mine eyes lofty, neither have I walked in greatness and hid from me.

2 Surely I have behaved my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is wained.

3 Let Israel waite on the Lord from henceforth and for ever.

PSAL. CXXXII.

1 The faithful groaning in Gods promise made vnto Dauid, desire that he would fulfill the same, both as touching his posteritie, and the building of the Temple, to pray there as was foretold, Deut. 12. 5.

¶ A Song of degrees.

**L**ord, remember Dauid with all his affliction:

2 Who swaue vnto the Lord, and vowed vnto the mighty God of Iakob, saying,

3 I will not enter into the Tabernacle of mine house, nor come vpon my pallet or bed.

4 Nor suffer mine eyes to sleepe, nor mine eyelids to slumber.

5 Vntill I finde out a place for the Lord, an habitation for the mighty God of Iakob.

6 Lo, we heard of it in Ephraim, and found it in the fields of the forrest.

7 Wee will enter into his Tabernacles, and worship before his footstole.

8 Arise, O Lord, to come into thy rest, thou, and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness, and let thy Saints reioyce.

10 For thy seruants Dauids sake refuse not the face of thine Anoynted.

11 The Lord hath sworne in truth vnto Dauid, and he will not shrinke from it, saying, Of the fruit of thy body will I set vpon thy throne.

12 If thy sonnes keepe my Covenant, and my testimonies, that I shall reach them, their sonnes also shall sit vpon thy throne for ever.

13 For the Lord hath chosen Zion, and loved to dwell in it, saying,

14 This is my rest for ever; here will I dwell, for I haue a delight therein.

15 I will surely bless her vitales, and will satisfie her poore with bread.

16 And will cloath her Priests with salvation, and her Saints shall shout for ioy.

17 There will I make the home of Dauid to bad: for I haue ordeined a light for mine Anoynted.

18 His enemies will I cloath with shame, but on him his crowne shall flourish.

a As thou first madest promise to Dauid, so continue it to his posteritie, that what he desired they shall see of their people, it may be granted. b Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. c Meaning, for his owne like and not for the plentifulness of the place for be prometh to bless it, declaring before that it was barren. d That is, with my protection, whereby they shall be safe. I Though his force for a time seemed to be broken, yet he prometh to restore it.

PSAL. CXXXIII.

1 This Psalm containeth the commendation of brotherly amitie among the seruants of God.

¶ A Song of degrees, or Psalm of Dauid.

**B**ehold, how good and how comely a thing it is, brethren to dwell euen together.

a Because the greatest part were against Dauid, though some favoured him, yet when hee was established king at length, they ioyed altogether like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly loue.

a He setteth forth his great humility, as an example to all rulers and governors. b Which puffe the measure and limita of his vocation. c He was void of ambition and wicked desires.

a That is, with how great difficulty he came to the kingdom, and with how great zeale and care he went about to build thy Temple. b Because the chiefe charge of the king was to ser forth Gods glory, hee hath that he could take no rest, neither would goe about any worldly thing, were it neuer so necessarie, before he had executed his office.

c That is, the Arke, which was signe of Gods presence. d The common bruit was that the Arke should come to Ephraim, that is, in Beth-lehem a plentiful place: but after we perceived that thou wouldst place it in Ierusalem, which was barren as a forrest, and compassed about onely with hilles.

e That is, Ierusalem, because that afterward his Arke should remove to none other place.

f Let the effect of thy grace both appere in the Priests and in the people.

a Because the greatest part were against Dauid, though some favoured him, yet when hee was established king at length, they ioyed altogether like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly loue.



b The oymment was a figure of the graces which come from Christ y head vnto his Church. c By Heman and Zion he meaneth the pleasurable country about Ierusalem. d Where there is such concord.

a Ye that are I. uites and chiefly appointed to this office. b For their charge was not only to keepe the Temple, but to pray there, and to give God thanks. c And therefore hath Zion, Thus the Lord

2 It is like to the precious oymment vpon the head, that runneth downe vpon the beard, *even* vnto Aarons beard, which went downe on the border of his garments.

3 And as the dew of c Hermon which falleth vpon the mountains of Zion: for d there the Lord appointed the blefing and life for euer.

PSAL. CXXXIV.

a He exhorted the Leuites watching in the Temple, to praye the Lord.

c A song of degrees.

Behold, praye ye the Lord, all ye e seruants of the Lord, yee that by night stand in the house of the Lord.

2 Lift vp your b hands to the Sanctuary, and praye the Lord.

3 The Lord that c hath made heauen and earth, blefse thee out of Zion.

all power, blefse thee with his b Fatherly loue declared in c euer to praye the Lord, and blefse the people.

PSAL. CXXXV.

1 Hee exhorted all the faithful, of what estate soeuer they be, to praise God for his manifold works. 12 And specially for his graces toward his people, wherein he hath declared his Mercies. 15 To the confusion of all adulaters and their idoles.

c Praise ye the Lord.

P Raye the Name of the Lord; yee seruants of the Lord, praye him.

2 Yee that stand in the House of the Lord, and in the b courts of the House of our God.

3 Pray ye the Lord for the Lord is good: sing prayes vnto his Name: for it is a comely thing

4 For the Lord hath c chosen Iakob to himselfe, and Israel for his chief treasure.

5 For I know that the Lord is great, and that our Lord is aboue all gods.

6 Whatsoeuer pleased the Lord, that d did he in heauen and in earth, in the sea &c in all the depths.

7 He bringeth vp the cloudes from the ends of the earth, and maketh the \* lightnings with the raine: hee draweth forth the winde out of his treasures.

8 \* He smote the first borne of Egypt both of man and beaſt.

9 Hee hath sent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 \* He smote many nations, and slew mighty Kings:

11 As Sihon King of the Amorites, and Og king of Bashan, and all the kingdomes of Canaan:

12 And e gaue their land for an inheritance, *even* an inheritance vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lord will f iudge his people, and be pacified toward his seruants.

15 The idoles of the heathen are filier and gold, *even* the worke of mens hands.

16 They haue a mouth, and speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: so are all that trust in them.

19 Praye the Lord, yee house of Iſaak: praye the Lord, yee house of Aaron.

20 Praye the Lord, yee house of Levi: see that

fear the Lord, praye the Lord.

21 Prayed be the Lord out of Zion, which dwelleth in Ierusalem. Praye ye the Lord.

PSAL. CXXXVI.

a Most excellent exhortation to give thanks vnto God for the creation & gouernance of all things, which standeth in confirmation that hee giueth vs all of his mercie liberallie.

P Raye ye the Lord, because he is good: for his \* mercy endureth for euer.

2 Pray ye the God of gods: for his mercie endureth for euer.

3 Pray ye the Lord of lords: for his mercie endureth for euer.

4 Which only doeth great wonders: f x his mercie endureth for euer.

5 Which by his wisdom made the heauens, for his mercie endureth for euer.

6 Which hath stretched out the earth vpon the waters: for his b mercie endureth for euer.

7 Which made great lights: for his mercie endureth for euer.

8 At the sunne to rule the day; for his mercie endureth for euer.

9 The Moone and the starres to gouerne the night: for his mercie endureth for euer:

10 Which smote Egypt with their first borne, (for his mercie endureth for euer.)

11 And e brought out Israel from among them; for his mercie endureth for euer.

12 With a mighty hand and d stretched out arme; for his mercie endureth for euer:

13 Which diuideth the Sea into two parts; for his mercie endureth for euer.

14 And made Israel to passe through the mids of it; for his mercie endureth for euer:

15 And overthrow Pharaoh and his hoste in the red Sea; for his mercie endureth for euer:

16 Which led his people thorow the e wilderness; for his mercie endureth for euer:

17 Which smote great Kings: for his mercie endureth for euer.

18 And slew f mighty Kings: for his mercie endureth for euer:

19 As Sihon king of the Amorities: for his mercie endureth for euer:

20 And Og the king of Bashan: for his mercie endureth for euer:

21 And gaue their land for an heritage; for his mercie endureth for euer:

22 Even an heritage vnto Israel his seruants; for his mercie endureth for euer:

23 Which remembered vs in our e last estate; for his mercie endureth for euer.

24 And hath rescued vs from our oppressours; for his mercie endureth for euer:

25 Which giueth food to all b beasts; for his mercie endureth for euer:

26 Pray ye the God of heauen; for his mercie endureth for euer.

PSAL. CXXXVII.

a The people of God in their banishment seeing God true Religion decay, lined in great anguish & sorrow of heart: The which grieue the Canaanites little pittie. 3 That they rather increased the same daily with vanities, reproches and blasphemies. 4 and God, who prepare the afflictions, desire God, to punish the Edomites, who persecute the Babylonians against them. 8 And moved by the Spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

B Ye the rivers of Babel we e fate, and there wee wept, when we remembered Zion.

2 We hanged our hapies vpon the willowes

fast, yet could it not stay our teares, nor cease at from y

b To wit, of that  
country.

c The Babylonians  
spoke thus in  
mocking vs, as  
though by our  
force we should  
gaine that we  
hoped no more  
in God.

d All the faith-  
full are touched  
with their particu-  
lar griefes, yet  
the common sor-  
row of the  
Church is most  
griuous vnto  
them, and is such,  
as they cannot  
but remember,  
and lament.

e The decay of  
Gods religion in  
their country  
was grievous, that so  
joy could make them  
glad, except it were  
restored. f Ac-  
cording to Ezeiel  
25, 22, and Ieremie  
25, 10, the which  
the Edomites which  
came of Esau, con-  
firmed with the  
Babylonians  
against their brether-  
en and kinfolde.  
g When thou didst  
wilde Ierusalem.  
h He alludeth to  
Isaiah prophesie,  
Chap. 23, and 16.  
verfe, promising  
good successe to  
Cyrus and Darius,  
whom ambition moued  
to fight against  
Babylon: but  
God used them at his  
rods to punish his  
enemies.

# PSALM CXXXVIII.

a David with great courage professeth his boldnesse of God  
toward him, the which is, *Psalm 138*. That it is knowne  
to foreign princes, who followeth the Lord together  
with him. b And he is a King, who haue the like com-  
fort of God in the time following, as he had heretofore.

## A Psalm of David.

I Will prayse thee with my whole heart: *even* be-  
fore the gods will I prayse thee:

a. Even in the pre-  
sence of Angels  
and of them that  
haue authority  
among men.

b. As in the Temple  
and ceremoniell  
service at Caritis,  
conuincing were  
abolished: so that  
now a. God will be  
worshipped only  
in spirit and truth.  
John 4, 23.

c. Thou hast  
slungged me  
against mine out-  
ward and inward  
enemies.

d. All the world  
shall confesse that  
thou hast wonder-  
fully praised me,  
and performed  
thy promise.

e. Distance of  
place cannot hin-  
der God to shew  
mercy to his,  
and to lodge  
therein: though  
they thinke that  
he is farre off. f. Thou  
hast begun his  
works in me, will  
continue his grace to  
the end.

# PSALM CXXXIX.

a David cleanse his heart from all hyprocise, *Psalm 139*. *Psalm 139*.  
that there is nothing he hid, which God seeth not.  
b Which he confirmed by the creation of man. 14. Af-  
ter declaring his zeale and feare of God, hee professeth  
to be enemie to all them that enemie God.

c To him that excelleth. A Psalm of David.  
O Lord, thou hast tried me, and known me.

a. He confesseth  
that he hath not  
any secret thoughts,  
or any part of our  
life can be hid  
from God, though  
he seems to be  
farre off.

b. So that they are  
evidently knowne to  
be, e. Thou knowest  
my meaning before I  
speak.

2 Thou knowest my lying and my lying  
downe, and art accustomed to all my wayes.

3 For there is not a word in my tongue, but  
lo, thou knowest it wholly, O Lord.

4 Thou knowest my meaning before I speak,

5 Thou holdest me fast behind and before,  
and sayest thine hand vpon me.

6 Thy knowledge is too wonderful for me:  
it is high that I cannot attaine vnto it.

7 Whether shall I goe from thy Spirit? or  
whither shall I flee from thy presence?

8 If I ascend into heaven, thou art there: if I  
lie downe in hell, thou art there.

9 Let me take the wings of the morning,  
and dwell in the uttermost parts of the sea:

10 Yet thither shall thine hand lead me, and  
thy right hand hold me.

11 If I say, Yet the darkness shall hide me,  
even the night shall be light about me.

12 Yea, the darkenede hideeth not from thee:  
but the night shined as the day: the darkenede  
and light are both alike.

13 For thou hast possessed my reins: thou  
hast covered me in my mothers wombe.

14 I will prayse thee, for I am fearefully and  
wonderfully made: marvellous are thy workes,  
and my soule knoweth it well.

15 My bones are not hid from thee, though I  
was made in a secret place, and fashioned be-  
neath the earth.

16 Thine eyes did see me, when I was without  
forme: I for in thy booke were all things written,  
which in continuance were fashioned, when there  
was none of them before.

17 How dear are therefore are thy thoughts  
vnto me, O God: how great is the lumme of them!

18 If I should count them, they are more then  
the sand: when I awake, I am still with thee.

19 O that thou wouldst say, O God, the  
wicked and bloody men, to whom I say, De-part  
ye from me:

20 Which speake wickedly of thee, and being-  
thine enemies are lifted vp in vaine.

21 Doe not I hate them, O Lord, that hate  
thee? and doe not I earnestly contend with those  
that rise vp against thee?

22 I hate them with an vnfeigned hatred, as  
they were mine vtter enemies.

23 Try mee, O God, and knowe mine heart:  
prooue me and know my thoughts.

24 And consider if there be any way of wicked-  
nes in me, and leade me in the way for euill  
and friendship of the world, when they would let vs to ferue  
God sincerely. P. Or  
any heinous way or rebellion: meaning, that though he were  
subiect to sinne, yet  
was he not giuen to wickednesse, and to proue God by rebellion,  
Q That thy  
continue thy fauour towards me to the end.

## PSALM CXL.

a David complaineth of the crueltie, falshood and iniuries  
of his enemies. b Against the which hee prayeth vnto  
the Lord, and asseure himselfe of his helpe and succour.  
c After this hee proueth that he will to prayse the Lord,  
and to asseure himselfe of his helpe.

d To him that excelleth. A Psalm of David.  
Deliver mee, O Lord, from the euill man: pre-  
serue me from the cruell man:

2 Which imagine euill things in their hearts,  
and make warre continually.

3 They haue sharpened their tongues like  
a serpent: sadders poison is vnder their lips, Selah.

4 Keepe d me, O Lord, from the hands of the  
wicked: prelerue me from the cruell man, which  
purposeth to cause my steps to slide.

5 The proud haue layd a snare for mee, and  
spread a net with cordes in my pathway, and set  
gremmes for me, Selah.

6 Therefore I said vnto the Lord, Thou art  
my God: heare, O Lord, the voyce of my prayers,

d Thou forgettest  
not thine hand,  
thou shalt not  
turne to way, but  
where thou art ap-  
pointed.

e From thy power  
and knowledg  
f Thy power doth  
so fast hold me,  
that I can escape  
eyen out of  
thee.

g Though dark-  
nesse be in an-  
deuine to be in-  
light, yet it ferueth  
thine eyes as well  
as the light.

h Thou hast made  
me in all parts, and  
therefore must  
needs know me.

i Considering thy  
workes, I will worke  
in forme, me I  
cannot but praise  
thee and feare thy  
mighty power.

k That is, in my  
members: whence  
which be conuinc-  
ed by the in-  
ward parts of  
the exirb.

l Seeing that thou  
diddest know me  
before I was com-  
posed of either  
flesh or bone, such  
as thou knowest  
where thou hast  
fashioned me.

m How ought we  
to esteeme the ex-  
celent declaration  
of thy wisdom  
in the creation of  
man?

n I continually see  
new occasions to  
meditate in thy  
ordained, and to  
praise thee.

o Hee teacheth vs  
boldly to conuen-  
tiall the hatred of  
the wicked, and  
friendship of the world, when they would let vs to ferue  
God sincerely. P. Or  
any heinous way or rebellion: meaning, that though he were  
subiect to sinne, yet  
was he not giuen to wickednesse, and to proue God by rebellion,  
Q That thy  
continue thy fauour towards me to the end.

Which perfec-  
tion of mee  
and without cause,  
b That is, by their  
false calli-  
cations &  
lies they kindle the  
hatred of the  
wicked against me.

d He heareth  
what we prayse  
the wicked way,  
when power and  
force  
falle them.

e He declarath  
what is the reme-  
die of the godly,  
when they are op-  
pressed by the  
wickednesse.



e He calleth to God with lively faith, being assured of his mercy, because he had benefited him in time past, that God helped him out of his dangers.  
f Not it is in Gods hand to overthrow the counsels and enterprises of the wicked.  
g It seemeth that he alludeth to Saul.  
h To wit, God: for David saw that they were reprobate, and that there was no hope of repentance in them.  
i Gods plague shall light upon him to such sort, that he shall not escape. k That is, shall be defended

7 O Lord God the strength of my salvation, thou hast covered my head in the day of battell.  
8 Let not the wicked have his desire, O Lord; proud nor his wicked thought, lest they be perished.  
9 As for the chiefe of them that compass mee about, let the mischief of their own lips come vpon them.  
10 Let coales fall vpon them: let him cast them into the fire, and into the deepe pits that they life not.  
11 For the backbiter shall not be established vpon the earth, euill shall hunt the cruell man to destruction.  
12 I know that the Lord will auenge the afflicted, and iudge the poore.  
13 Surely the righteous shall praye thy Name, and the iust shall dwell in thy presence.

David being grievously persecuted vnder Saul, only fleeth vnto God to haue succour. 3 Desiring him to bridle his afflictions, that he may patiently abide till God take vengeance of his enemies.

## P S A L. CXL.

David being grievously persecuted vnder Saul, only fleeth vnto God to haue succour. 3 Desiring him to bridle his afflictions, that he may patiently abide till God take vengeance of his enemies.

## A Psalm of David.

O Lord, I call vpon thee: hast thee vnto mee: heare my voyce, when I cry vnto thee.  
2 Let my prayer be directed in thy sight as incense, and the lifting vp of mine hands as an evening sacrifice.  
3 Set a watch, O Lord, before my mouth, and keepe the dore of my lips.  
4 Incline not mine heart to euill, that I should commit wicked works with them that worke iniquitie: and let me not eate of their delicacies.  
5 Let the righteous fruite mee: for that is a benefite, and let him reprove me, and it shall be a precious oyle that shall not breake mine head; for within a while I shall euill pray in their miseries.  
6 When their iudges shall be cast downe in horrible places, they shall heare my wordes, for they are iust.  
7 Our bones lie scattered at the graues mouth, as he that heareth wood or diggeth in the earth.  
8 But mine eyes looke vnto thee, O Lord God: in thee is my trust; leave not my soule delinuate.  
9 Keepe mee from the snare, which they haue layd for me, and from the gennes of the workers of iniquitie.  
10 Let the wicked fall into his nets together, whiles I escape.

## P S A L. CXLII.

The Prophet neither distressed with feare, nor excited away with anger, nor faced by desperation, would kill Saul: but with a quiet minde desired his earnest prayers to God, who did preserve him.  
A Psalm of David, to give instruction, and a prayer when he was in the cage.

Cryd vnto the Lord with my voyce; with my voyce I prayed vnto the Lord.  
2 I powred out my meditation before him, and declared mine affliction in his presence.

a Davids patience and instant prayer to God comforteth their wicked rage, which in their troubles either despise and murmur against God, or else seek to others then to God, to haue redresse in their miserie.

3 Though my spirit t was in perplexitie in me, yet thou knewest my path; in the way wherein I walked, haue they priuily laid a snare for me.  
4 I looked vpon my right hand, and beheld, but there was none that would know me; all refuge failed me, and I none cared for my soule.  
5 Then cried I vnto thee, O Lord, and sayd, Thou art mine hope, and my portion in the land of the liuing.  
6 Hearken vnto my cry, for I am brought very low; deliver me from my persecuters, for they are too strong for me.  
7 Bring my soule out of prison, that I may praye thy Name; then shall the righteous come about me, when thou art beneficiall vnto me.  
d Either to reioyce at my wonderfull deliverance, or to feare head.

## P S A L. CXLIII.

An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 5 He desireth to be relieved in grace, 10 To be gouerned by his holy Spirit, that he may spend the remnant of his life in the true feare of service of God.

## A Psalm of David.

Hear me prayer, O Lord, and hearken vnto my supplication: answer me in thy truth, and in thy righteousness.  
2 And enter not into iudgement with thy servant: for in thy sight shall none that liueth be iustified.  
3 For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: he hath laid me in the darknesse, as they that haue bene dead a long age.  
4 And my spirit was in perplexitie in me, and mine heart within me was amazed.  
5 Yet doe I remember the time past; I meditate in all thy workes, yea, I doe meditate in the workes of thine hands.  
6 I stretch forth mine hands vnto thee; my soule desireth after thee, as the thirde land. Selah.  
7 Heare mee speedily, O Lord, for my spirit faileth; hide not thy face from mee, else I shall be like vnto them that goe downe into the pit.  
8 Let mee heare thy louing kindeesse in the morning, for in thee is my trust; b shew me the way, that I should walke in, for I lift vp my soule vnto thee.  
9 Deliver me, O Lord, from mine enemies; for I hid mee with thee.  
10 Teach me to doe thy will, for thou art my God: let thy good Spirit leade mee vnto the land of righteousness.  
11 Quicken me, O Lord, for thy Names sake, and for thy righteousness bring my soule out of trouble.  
12 And for thy mercy shew mine enemies, and destroy all them that oppresse my soule; for I am thy seruant.

b Let thine holy Spirit counsell me how to come forth of these great cares and troubles. I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power. E He confesseth that both the knowledg and obedience of Gods will cometh by the Spirit of God, who teacheth us by his worde, giueth vnderstanding by his Spirit. d A frameth our hearts by his grace to obey him. I That is, iustly and aught: for to loose a vertue line from Gods will, were fall into error. m Which shall be a signe of his Faith by his doctrine toward and m Redding my selfe wholly vnto him, and trusting in thy

## P S A L. CXLIV.

He prayeth the Lord with great affliction and humilitie for his kinde and rest, and for his willers abridgement. 12 Minding helpe, and the distribution of the wicked. 13 Promising to acknowledge the same with songs of prayer. 15 And desirous wherein his felicitie of any people consisteth.

1 Ebr. was fallen or wrapped in me: meaning, as a thing that could haue no escape.  
2 Or, sought for my fault.  
3 Though all men were failed him, yet he knew that God would rescue to take him.  
4 For he was on all sides beset with his enemies, as though he had been in the midst of their fury.  
5 A curse vpon mine

a That is, as thou hast promised me to be faithful to thy promise to all that trust in thee.  
b That is, according to thy free good-will, to be delivered by thou defendest thine.  
c He knew that his afflictions were Gods iudgements to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.  
d He acknowledged that the Lord is the only and true physician to brate him: and that he is able to raise him to life, though he were dead long a age, and turned to ashes.  
e So that ouerly by faith, and by the grace of Gods Spirit he was vpholden.  
f To wit, great benefits of old, and the manifold examples of thy fauour towards thine.  
g That is, freely and in thy defence.

## A Psalme of David.

**B**lessed be the Lord my strength, which a teacheth mine hands to fight, and my fingers to battell.

2 He is my goodnesse, and my fortresse, my towre, and my deliverer, my shield and in him I trust, which subdueth my people vnder me.

3 Lord, what man that thou c regardest him! or the sonne of man that thou thinkest vpon him?

4 Man is like to vanitie; his dayes are like a shadow that vanisheth.

5 Bowe thine heauens, O Lord, and come downe, touch the mountaines, & they shall smoke.

6 Cast forth the lightning and scatter them; shoot out thine arrows, and consume them.

7 Send thine hand from above, deliver mee, and take me out of the great waters, and from the hand of strangers.

8 Whose mouth telleth vanitie, and their right hand is a right hand of falsehood.

9 I will sing a new song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.

10 Is it he that giueth deliverance vnto kings, and rescueth David his seruant from the hurtfull sword.

11 Rescue me, and deliver mee from the hand of strangers, whose mouth telleth vanitie, and their right hand, is a right hand of falsehood:

12 That our sonnes may be as the plenes growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a place:

13 That our corners may be full and abounding with diuers sorts, and that our sleepe may bring forth thousand and ten thousand in our streets.

14 That our oxen may be strong to labour, that there be none inauson, nor going out, nor no crying in our streets.

15 Blessed are the people that be as thou, yes blessed are the people whose God is the Lord.

h That is, a rare and excellent song, as thy great benediction. i Though wicked king be called Gods seruants, as Cyrus, Isa 45. i. forasmuch as he vseth them to execute his iudgement: yet David because of Gods promise, and that they rule goules, as properly to call, because they ferue not their owne affections, but for Gods glory. k He desireth God to continue his benefites toward his people, counting the protection of children and their good education among the chiefest of Gods benefites. l That the very corners of our houses may be full of store for the great abundance of thy blessings. m He attributeth not only the great commodities, but euen the least also to Gods fauour. n As if God giue not all his children all these blessings, yet he recompenseth them with better things.

## PSALM XLV.

This Psalme was composed when the kingdom of David flourished. 1 Wherein he desireth the worldly and present promise of God, as well as an everlasting man, as in praising him all the rest of his creatures. 2 He prayeth God for his assistance and mercie. 3 Especially for his loving kindness he prayeth that call vpon him, that feare him, and loue him. 4 For the which hee prayeth to praye him for euer.

## A Psalme of David of praye.

**O** My God and King, a I will extol thee, and will blesse thy Name for euer and euer.

2 I will blesse thee dayly, and praye thy Name for euer and euer.

3 Great is the Lord, and most worthy to be prayd, and his greatness is incomprehensible.

4 Generation shall praye thy works vnto ge-

neration; and declare thy power.

5 I will meditate of the beautie of thy glorious maiestie, and thy wonderfull works.

6 And they shall speake of the power of thy dreadfull acts, and I will declare thy greatness.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloud of thy righteousness.

8 The Lord is gracious, and mercifull, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies are ouer all his works.

10 All thy works praye thee, O Lord, and thy Sins blesse thee.

11 They shew the glory of thy kingdom, and speake of thy power.

12 To cause his power to be knowne to the sonnes of men, and the glorious renowne of his kingdom.

13 Thy kingdom is an euertlasting kingdom, and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all that fall, and lifeteth vp all that are ready to fall.

15 The eyes of all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand, and fillest all things lining of thy good pleasure.

17 The Lord is righteous in all his wayes, and holy in all his works.

18 The Lord is neere vnto all that call vpon him, yea, to all that call vpon him in truth.

19 He will fulfill the desire of them that feare him; he will also heare their cry, & will saue them.

20 The Lord preferreth all them that loue him; but he will destroy the wicked.

21 My mouth shall speake the prayse of the Lord, and all flesh shall blesse his holy Name for euer and euer.

in heauen, and suffer themselves to be goerned by him. i Who being in miserie and affliction would faint and fall away, if God did not vphold them, and therefore they ought to reuerence him that reigneth in wisdome and might. k That is, all men shall be bound to praye him.

## PSALM XLVI.

David declareth his great zeale that hee hath to praye God, & teacheth, not to trust in man, but only in God Almighty. 7 Which delivereth the afflicted. 8 Describeth the strangers, confesteth the faithlesse, and the wisdomes. 10 And reigneth for euer.

## A Psalme of David.

**P** Rayse thou the Lord, O my toule.

2 I will praye the Lord during my life; as long as I haue any being, I will sing vnto my God.

3 Put not your trust in Princes, nor in the forme of man, for there is no helpe in him.

4 His breath departeth, and hee returneth to his earth; then his thoughts perish.

5 Blessed is he that hath the God of Iakob for his helpe, whose hope is in the Lord his God.

6 Which made heaven and earth, the sea, and all that therein is; which keepeth his fidelitie for euer.

7 Which executeth iustice for the oppressed, which giueth bread to the hungry; the Lord looseth the prisoners.

8 The Lord giueth sight to the blind: the

He encourageh the godly to trust only in the Lord, both for that his power is able to deliver them from all danger, and for his promise sake, his will is most ready to doe it. e Whose faith and patience for a while be tryed, but at length he punisheth the aduersaries; that he may be knowne to be the iudge of the world.

d Of the terrible iudgement against the wicked.

e Exod. 34. 6. e He desireth after what sort God sheweth himselfe to all his creatures, though out sin haue provoked his vengeance

against all: to wit, mercifull, all to be pardoning the sinnes of his elect, but in doing good turne to the reprobate, albeit they cannot feelee the sweet comfort of the same.

f The Praise of thy glory appeareth in all thy creatures, and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same.

g He sheweth that all things are out of order, but only where God reigneth

h Luke 1. 33. dan. 7. 14. i Who being in miserie and affliction would faint and fall away, if God did not vphold them, and therefore they ought to reuerence him that reigneth

k That is, all men shall be bound to praye him.

l That is, all men shall be bound to praye him.

m That is, all men shall be bound to praye him.

n That is, all men shall be bound to praye him.

o That is, all men shall be bound to praye him.

p That is, all men shall be bound to praye him.

q That is, all men shall be bound to praye him.

r That is, all men shall be bound to praye him.

s That is, all men shall be bound to praye him.

t That is, all men shall be bound to praye him.

u That is, all men shall be bound to praye him.

v That is, all men shall be bound to praye him.

w That is, all men shall be bound to praye him.

x That is, all men shall be bound to praye him.

y That is, all men shall be bound to praye him.

z That is, all men shall be bound to praye him.

aa That is, all men shall be bound to praye him.

ab That is, all men shall be bound to praye him.

ac That is, all men shall be bound to praye him.

ad That is, all men shall be bound to praye him.

ae That is, all men shall be bound to praye him.

af That is, all men shall be bound to praye him.

ag That is, all men shall be bound to praye him.

ah That is, all men shall be bound to praye him.

ai That is, all men shall be bound to praye him.

aj That is, all men shall be bound to praye him.

ak That is, all men shall be bound to praye him.

al That is, all men shall be bound to praye him.

am That is, all men shall be bound to praye him.





**g** Hereby God  
brieth the hands  
and minds of all  
his to enterprise  
no farther than he  
appointeth.

**a** That is, in the  
heaven.

**g** For his wonder-  
full power appea-  
reth in the firma-  
ment, which in  
Hebrew is called a  
of God finisheth.

judgement that is s written: this honour shall be  
to all his Saints. Pay ye the Lord.

### P S A L M C L.

**1** An exhortation to praise the Lord with anse, by all  
manner of wayes for all his mighty and wonderful work.

**g** Praise ye the Lord.

**P**raise ye God in his Sanctuaries: praise ye him  
in the firmament of his power.

**2** Praise ye him in his mighty Acts: praise ye  
him according to his excellent greatness.

teaching out, or spreading abroad, wherein the mightie worke

**3** Praise ye him in the found of the trumpet:  
praise ye him upon the viole and the harpe.

**4** Praise ye him with timbrel and flace: praise  
ye him with virginals and organs.

**5** Praise ye him with sounding cymbals:  
praise ye him with high sounding cymbals.

**6** Let every thing that hath breath praise  
the Lord. Praise ye the Lord.

cher of is sholished in the Church. **h** He sheweth that all the order of nature  
is bound to his Aetie, and much more Gods children, who ought neuer to cease  
to praise him, till they be gathered into that kingdome, which he hath prepared  
for his, where they shall live everlasting praise.

**c** Exhorting the  
people all to re-  
joyce in praisi-  
g God, he maketh  
mention of those  
instruments which  
by Gods coman-  
dment were ap-  
pointed in the old  
Law, but vnder  
Christs yfe  
the

## THE \* PROVERBS OF SALOMON.

### THE ARGUMENT.

**T**He wonderfull love of God toward his Church is declared in this book: forasmuch as the summe  
and effe of the whole Scriptures is here set forth in these brife sentences, which partly containe  
doctrine, and partly manners, and also exhortations to both: whereof the nine first Chapters are as a  
preface full of graue sentences and deepe mysteries to allure the hearts of men to the diligent reading of  
the parables that follow: which are left as a most precious iewel to the Church, of those three thousand  
parables mentioned 1. King. 4. 32. and were gathered and committed to writing by Salomons seruants;  
and indited by him.

### C H A P. I.

**1** The power and use of the word of God. **2** Of the feare  
of God and knowledge of his word. **3** We may not con-  
fide in the counsailes of sinners. **4** Wisdome counsaileth  
that she is conuenced. **5** The punishments of them  
that contemne her.

**T**HE Parables of Salomon the  
sonne of David king of Israel.  
**2** To knowe wisdom, and  
instruction, to vnderstand the  
words of knowledge,  
**3** To receiue instruction to  
doe wisely, by iustice and iudgement and equity.  
**4** To giue vnto the simple sharpnesse of wit,  
and to the childe knowledge and discretion.  
**5** A wife man shall heare and increase in learn-  
ing, and a man of vnderstanding shall attaine  
vnto wise counsailes.

**6** To vnderstand a parable, and the interpreta-  
tion, the words of the wife, & their darke sayings.

**7** The feare of the Lord is the beginning  
of knowledge: but fooles dispise wisdom and  
instruction.

**8** My sonne, heare thy fathers instruction,  
and forsake not thy mothers teaching.

**9** For they shall be to a comely ornament vn-  
to thee head, and as chaires for thy necke.

**10** My sonne, if sinners due iustice thee,  
consent thou not.

**11** If they say, Come with vs, we will lay waite  
for thee by blood, and lie in wait for the innocent with-  
out a cause:

**12** We will swallow them vp alius like a graine,  
euen whole, as those that goe downe into the pit:

**13** We shall finde all precious riches, and fill  
our houses with spoyle:

**14** Cast in thy lot among vs: we will all haue  
one purse.

**15** My sonne, walke not thou in the way with  
them: refraine thy foote from their path,

**16** For their feete run to euill, and make haste  
to shed blood.

**17** Certainly as without cause the net is spread  
before the eyes of all that hath wing:

**18** So they lay waite for blood, and lie in wait  
for their liues.

**19** Such are the wayes of euery one that is  
greedie of gaine: he would take away the life of  
the owners thereof.

**20** Wisdome cryeth without: she vntereth  
her voyce in the freetes.

**21** She calleth in the high freete, among the  
prease in the entringes of the gates, and vntereth  
her words in the city, saying.

**22** O ye foolish, how long will ye loue  
foolishnesse? and the comefull take their pleasure in  
scorning? and the fooles hate knowledge?

**23** Turne you at my correction: loe, I will  
powere out my mind vnto you, and make you vn-  
derstand my words.)

**24** Because I haue called, and ye refused: I haue  
stretched out mine hand, and none would regard.

**25** But yee haue despised all my counsell, and  
would none of my correction,

**26** I will also laugh at your defection, and  
mocke when your feare cometh.

**27** When your feare cometh like sudden  
desolation, and your destruction shall come like  
a whirlwinde: when affliction and anguish shall  
come vpon you,

**28** Then shall they call vpon mee, but I will  
not answer: they shall seeke me early, but they  
shall not finde me,

**29** Because they hated knowledge, and did  
not chuse the feare of the Lord

**30** They would none of my counsell, but ye  
despised all my correction.

**31** Therefore shall they eat of the fruit of their  
owne way, and be filled with their owne deuiles.

**32** For ease slayeth the foolish, and the pro-  
peritie of fooles destroyeth them.

**33** But he that obeyeth me, shall dwell safely,  
and be quiet from feare of euill.

### C H A P. II.

**1** Wisdome exhorteth to obey her. **2** She teacheth the feare  
of God. **3** She is giuen of God. **4** She is strength from  
wisdomes.

**\* This word Pro-  
uerbe, or Parable,  
signifieth a graue  
and notable len-  
tence, worthy to  
be layd in memo-  
ry: and is some-  
time taken in the  
euill part for a  
mocke or scoffe.**

**o** He sheweth that  
there is no cause  
to nicoue these  
vicked to spoile the  
innocent, but their  
auarice and cruelty.  
**q** Whereby they  
conclude that  
the courteous man  
is a murderer.  
**r** This wisdom is  
the eternal  
word of God.

**s** So that none cau-  
tious vnderstand  
vnderstand.  
**t** Wisdomes re-  
prooueth these  
kindes of men: the  
foolish or simple  
whithere of ig-  
norance, and the  
boaster that can-  
not suffer to be  
taught, and the  
fooles which are  
drowned in world-  
ly lusts, and hate  
the knowledge of  
God iustice.

**u** This is spoken  
in the way of  
capacities signifi-  
cantly the wis-  
dom, which mocke  
and ielt at Gods  
word, shall haue  
the iust reward of  
their mocking.

**v** That is, your de-  
struction, which  
thing you feared.  
**w** Because they  
sought not with an  
affection to God,  
but for ease of their  
owne grati-  
fication. **x** She teacheth  
without faith and  
obedience, we can  
not call vpon God  
aright.

**y** They shall see  
what commoditie  
their vicked course  
shall giue them.  
**z** That is, the pro-  
sperity and fen-  
suality wherein  
they delight,

**a** That is, what we  
ought to know and  
follow, and what  
we ought to refuse.  
**b** Measuring the  
wordes of God  
wherein is the only  
true knowledge.  
**c** To leaue to  
submit our selues  
to the correction  
of those that are  
wise.

**d** By lying iustly  
and rendering to  
euery man that  
which appertaineth  
vnto him.

**e** To such as haue  
no discretion to  
rule themselves.

**f** As he sheweth  
that these parables  
containing the effe  
of religion as tou-  
ching manners and  
doctrine, doe apper-  
taineth to the iust  
people: so doth he  
declare that the  
same is also neces-  
sary for them that  
are wife and lea-  
rned.

**g** Psalm. 117. 10.  
Teclad. 1. 16.

**h** He speaketh  
this in the Name  
of God, which is  
the vniuersall Fa-  
ther of all creatures,  
or in the name of  
the patient of the  
Church, who is as a  
father.

**i** That is, of the Church, wherein the faithfull are begotten by the incor-  
ruptible seede of Gods worde. **j** For increase of grace. **k** To wit, the wicked  
which haue not the feare of God. **l** He speaketh not only of the shedding of  
blood with hand, but of all carnall practices, which lead to the detriment of our  
neighbour. **m** As the graue is neuer full, so the auidice of the wicked and their  
cruelty hath none end. **n** He sheweth whereby the wicked are allure to ioune  
together, because they haue euery one part of the spoyle of the innocent. **o** That  
is, haue nothing at all to doe with them.



**M**Y sonne, if thou wilt receive my wordes, and  
 2 And cause thine eares to hearken vnto wisdom,  
 3 (For if thou callest after knowledge, & and  
 cryest for vnderstanding:

4 If thou seekest her as filuer, and searchest  
 for her as for a treasures.  
 5 Then shalt thou vnderstand the feare of the  
 Lord, and finde the knowledge of God.

6 For the Lord giueth wisdom, & out of his  
 mouth commeth knowledge and vnderstanding.

7 He will perserue the statute of the righteous,  
 he is a shield to them that walke vp rightly.

8 That they may keepe the wayes of iudgement;  
 & he perserue the way of his Saints)

9 Then shalt thou vnderstand righteousness  
 and iudgement, and equitie, and every good path.

10 ¶ When wisdom enethrith into wine hear,  
 and knowledge deligheth thy soule.

11 Then shall counsell preferre thee, and vnder-  
 standing shall keepe thee.

12 And deliuer thee from the euill way, and  
 from the man that speaketh froward things.

13 And from them that leaue the wayes of  
 righteousness to walke in the wayes of darkness:

14 Which reioyce in doing euill, and delight  
 in the frowardnesse of the wicked,

15 Whose wayes are crooked, and they are  
 lewd in their paths.

16 And it shall deliuer thee from the strange  
 woman, even from the stranger, which flattereth  
 with her wordes.

17 Which forsaketh the covenant of her youth,  
 and forgetteth the covenant of her God.

18 Surely her house tendeth to death, and her  
 paths vnto the dead.

19 All they that goe vnto her, retorne not a-  
 gaince, neither take they hold of the wayes of life:

20 Therefore walke thou in the way of good  
 men, and keepe the wayes of the righteous.

21 For the iust shall dwell in the land, and the  
 vspright men shall remaine in it.

22 But the wicked shall be cut off from the  
 earth, and the transgressour shall be rooted out  
 of it.

### CHAP. III.

**M**Y sonne, forget not thou my Law, but let  
 thy heart keepe my commandements.

2 For they shall increase the length of thy  
 dayes, and the yeeres of life, and thy prosperitie.

3 Let not mercy and truth forsake thee:  
 bind them on thy necke, and write them vpon  
 the table of thine heart.

4 So shalt thou find fauour and good vnder-  
 standing in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart,  
 and leane not vnto thine owne wisdom.

6 In all thy wayes acknowledge him, and he  
 shall direct thy wayes.

7 Be not wise in thine owne eyes: but feare  
 the Lord, and depart from euill.

8 So health shall be vnto thy nauell, and me-  
 row vnto thy bones.

9 Honour the Lord with thy riches, and  
 with the first fruits of all thine increase.

10 So shall thy barnes be filled with abun-  
 dance, and thy presses shall burst with new wine.

11 ¶ My sonne, refuse not the chaffening of  
 the Lord, neither be grieved with his correction.

12 ¶ For the Lord correcteth him, whom hee  
 loueth, even as the father doth the child, in whom  
 he delighteth.

13 Blessed is the man that findeth wisdom,  
 and the man that getteth vnderstanding.

14 For the merchandise thereof is better then  
 the merchandise of siluer, and the gaine thereof is  
 better then gold.

15 It is more precious then pearles; and all  
 things that thou canst desire, are not to be com-  
 pared vnto her.

16 Length of dayes is in her right hand, and  
 in her right hand riches and glory.

17 Her wayes are wayes of pleasure, and all  
 her pathes prosperitie.

18 She is a tree of life to them that lay hold  
 on her, and blessed is he that retaineth her.

19 The Lord by wisdom hath laid the foun-  
 dation of the earth, and hath stablished the hea-  
 uens through vnderstanding.

20 By his knowledge the depths are broken  
 vp, and the cloudes drop downe the dew.

21 My sonne, let not these things depart from  
 thine eyes, but obserue wisdom and counsell:

22 So they shall be vnto thy soule, and grace  
 vnto thy necke.

23 Then shalt thou walke safely by the way:  
 and thy foule shall not stumble.

24 If thou sleepest, thou shalt not be afraid:  
 and when thou sleepest, thy sleape shall be sweet.

25 Thou shalt not feare for any sudden feare,  
 neither for the destruction of the wicked, when it  
 cometh.

26 For the Lord shall be for thine assurance,  
 and shall preferre thy foot from taking.

27 ¶ With hold not the good from the ow-  
 ners thereof, though there be power in thine hand  
 to doe it.

28 Say not vnto thy neighbour, Go and come  
 againe, and to morrow will I give thee, if thou  
 hast it.

29 ¶ Intend none hurt against thy neighbour,  
 seeing he doth dwell without feare by thee.

30 ¶ Strive not with a man causelesse, when  
 hee hath done thee no harme.

31 ¶ Be not enuious for the wicked man,  
 neither chuse any of his wayes.

32 For the froward is abomination vnto the  
 Lord; but his pleasure is with the righteous.

33 The curle of the Lord is in the house of the  
 wicked; but kee blesteth the habitation of the  
 righteous.

34 With the scornfull he scorneth, but hee  
 giueth grace vnto the humble.

35 The wise shall inherit glory: but foolen  
 dishonour, though they be exalted.

### CHAP. IIII.

¶ Wisdom and her fruites sought to be searched. 14 The  
 way of the wicked must be refused. 20 By the word of  
 Gods heart, eyes, and course of life must be guided.

**H**EARE, O ye children, the instruction of a fa-  
 ther, and giue eare to learne vnderstanding.

and minister, which is as a father vnto the people, ready  
 to minister.

¶ As was comma-  
 ded in the Law,  
 Leuod. 1. 19. Deut.  
 10. 13. and by this  
 it is acknowledged  
 that God was the  
 giuer of all things,  
 and that they  
 wrote ready to be  
 allowed all his com-  
 mandement.

¶ For to the faith-  
 full he distributeth  
 God giueth in  
 great abundance.  
 ¶ Hebr. 1. p. 1. 1. 1.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Which bringeth  
 both felicity and  
 that they that raise  
 thereof haue life:  
 and hee that is  
 of the tree of life in  
 paradise.

¶ Hebr. 1. p. 1. 1. 1.  
 ¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ Meaning, that  
 he that seeketh  
 wisdom, that is,  
 suffereth himselfe  
 to be gouerned by  
 the word of God,  
 shall haue all pro-  
 peritie both cor-  
 porall and spiri-  
 tuall.

¶ That is, keepe  
 them in thine  
 heart.

¶ If thou giue thy  
 selfe to the true  
 knowledge of God  
 without hypocrite.

¶ Meaning, that  
 we must seeke the  
 knowledge of  
 God with care  
 and diligence.

¶ Showing that  
 no labour must be  
 spared.

¶ This (faith he)  
 is the true wis-  
 dom, to know  
 and feare God.

¶ Or, desireth the  
 salvation.

¶ The word of  
 God shall teach  
 thee, and counsell  
 thee how to go-  
 uerne thy selfe.

¶ That is, the word  
 of God, which is  
 the only light, to  
 follow their owne  
 fantasies which  
 are darknesse.

¶ When they see  
 any cause to euill  
 as they are.

¶ Meaning, that  
 wisdom which is  
 the word of God,  
 shall preferre vs  
 from a liues, nam-  
 ing this vice of  
 whoredom where-  
 vnto man is most  
 prone.

¶ That is, her hus-  
 band, which is her  
 husband and guide  
 to gouerne her, from  
 whom she ought  
 not to depart, but  
 remaine in his  
 seruice.

¶ Which is the  
 promise made in  
 marriage.

¶ In her acquaintance  
 with her fa-  
 milians, and them  
 that haue beene  
 in To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

¶ To them that are  
 dead in body and soule.

2 For I doe giue you a good doctrine: therefore forsake ye not my law.

3 For I was my fathers sonne, tender and deare in the sight of my mother.

4 When hee taught me, and sayd vnto mee, Let thine heart holle fast my words: keepe my commandmentes, and thou shalt liue.

5 Get wisdom: get vnderstanding: forget not, neither decline from the words of my mouth.

6 Forsake her not, and shee shall keepe thee: loue her and shee shall preferre thee.

7 Wisdomes the beginning: get wisdom therefore: and aboue all thy possession get vnderstanding.

8 Exalt her, and she shall exalt thee: she shall bring thee to honour, if thou embrace her.

9 Shee shall giue a comely ornament vnto thine head, yea, shee shall giue thee a crowne of glory.

10 Heare, my sonne: and receive my words, and the yeeres of thy life shall many.

11 I haue taught thee in the way of wisdom, and led thee in the pathes of righteousness.

12 When thou goest, thy gate shall not be strait, and when thou turnest, thou shalt not fall.

13 Take hold of instruction, and leaue not: keepe her, for shee is thy life.

14 Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoyde it, and goe not by it: turne from it, and passe by.

16 For they cannot sleepe, except they haue done euill, and their sleepe departeth except they cause some to fall.

17 For they eate the bread of wickednesse, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that shineth more and more vnto the perfect day.

19 The way of the wicked is as the darkenesse: they know not wherein they shall fall.

20 O My sonne, hearken vnto my words, incline thine eare vnto my sayings.

21 Let them not depart from thine eyes, but keepe them in the mids of thine heart.

22 For they are liue vnto those that find them, and health vnto all that iustly.

23 Keepe thine heart with all diligence: for thereout cometh life.

24 Put away from the a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.

26 Ponder the path of thy feet, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, but remouue thy foot from euill.

CHAP. V.

Whoredome forbidden. 3 And prodigality, vs Her will is a snare to her on her labours, and to help others. 11 To love his wife, 22 The wicked taken in their own wickednesse.

My sonne, hearken vnto my wisdom, and incline thine eare vnto my knowledge,

2 That thou mayest regard counsell, and thy lips obserue knowledge.

3 For the lips of a strange woman drop as an honnycombe, and her mouth is more soft then boyle.

4 But the end of her is bitter as wormewood, and sharpe as a two edged sword.

5 Her feet goe downe to death, and her

feet take hold on hell.

6 She weigheth not the way of life: her paths are moueable: thou canst not know them.

7 Heare yee mee now therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her house,

9 Least thou giue thine honour vnto others, and thy yeeres to the cruell:

10 Least the stranger should be filled with thy strength, and thy labours be in the house of a stranger.

11 And thou mourne at thine ende, (when thou hast confuted thy fish and thy body)

12 And say, How haue I hated instruction, and mine heart despised correction!

13 And haue not obeyed the voyce of them that taught mee, nor inclined mine eare to them that instructed me!

14 I was almost brought into all euill in the mids of the Congregation & assembly.

15 O Dinke the water of thy cistern, and of the riuers out of the mids of thine owne well.

16 Let thy fountaines flow forth, and the riuers of waters in the streets.

17 But let them be thine, euen thine only, and not the strangers with thee.

18 Let thy fountain be blessed, and reioyce with the wife of thy youth.

19 Let her be as the louing hinde and pleasant roe: let her breasts satisfie thee at all times, and delite in her loue continually.

20 For thy shouldest thou delite, my sonne, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man are before the meyes of the Lord, and he pondereth all his paths.

22 His owne iniquities shall take the wicked himselfe, and he shall be holden with the cords of his owne sinne.

23 He shall die for fault of instruction, and shall goe astray through his great follie.

CHAP. VI.

1 Instruction for seruants. 6 The fleshfull and sluggish is fitted to wake. 11 He despiseth the nature of the wicked. 16 The things that God hateth. 20 To observe the word of God. 24 To flee adulterie.

My sonne, if thou be surety for thy neighbour, and hast stricken hands with the stranger,

2 Thou art snared with the wordes of thy mouth: thou art euen taken with the wordes of thine owne mouth.

3 Doe this now, my Sonne and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and sollicit thy friends.

4 Giue no sleepe to thine eyes, nor slumber to thine eye lids.

5 Deliuer thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.

6 O Goe to the pismire, O sluggish: behold her wayes, and be wise.

7 For shee hauing no guide, gouernour, nor ruler.

8 Prepareth her meat in the summer, and gathereth her fooode in harvest.

9 How long wilt thou sleepe, O sluggard?

d Shee hath euer new meat: shee is allured to allured to wickedness.

e That is, thy strength and goods to bet that will haue no pittie vpon thee: as it is read of Samson, [and the prodigall sonne.]

f The goods gotten by thy sinne.

g Although I was faithfully instructed in the truth, yet had I almost fallen to utter shame and destruction, notwithstanding my good bringing up in the assembly of the godly.

h He teacheth vs sobriety, exhorting vs to liue of our owne labours, and to be beneficial to the godly that want.

i Distribute them not to the wicked and infidels, but reserve them for thy selfe, thy family and them that are of the household of faith.

k Thy children which shall come of thee in great abundance, shewing that God blesteth marriage, and curseth whoredome.

l Which thou shalt multiply in thy youth.

m O ye say with a stranger?

n He declareth that except man doe loyde to his wife both to heart and in outward confession, that he shall not escape the iudgements of God.

o Because he will not giue eare to Gods word and be admonished.

p He rebiddeth vs not to become surety one for another, according to the rule of charity, but that we consider for whom and after what sort, so that the creditor may not be defrauded.

q If the word of God cannot instruct thee, yet learne at the little pismire to labour for thy selfe and not to burden others.

b Meaning, Dauid his father.

c He sheweth that we must first be as Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last study, or else care not for it at all. d Salomon declareth what care his father had to bring him up in the true feare of God: for this was Dauid's preoccupation. e Thou shalt walke at liberty without offence.

f Meaning, that to doe euill is more proper and naturall to the wicked, than to sleepe, eate or drinke.

g Gotten by wicked meanes and euill oppression.

h Signifying, that the godly increase daily in knowledge and perfection, till they come to full perfection, which is when they shall be foyed to their head in the heavens.

i That is, they shall haue health of body: and the which all other blessings promised in the law are contained.

k For at the heart is either pure or corrupt, so is the whole course of mans life.

l Keepe a measure in all thy doings.

m Or, understanding.

n That is, an barter which giueth himselfe to another then to her husband.

p By oyle and honey hee meaneth flattery and crafty carterments.

q All her doings lead to destruction.

r If the word of God cannot instruct thee, yet learne at the little pismire to labour for thy selfe and not to burden others.

s O sluggard, when





5 O ye foolifh men, vnderftand wifedome, and  
98. O foolcs, be wife in heart.

6 Gine care, for I will fpeake of excellent  
things, and the opening of my lippes *shall* teach  
things that be right.

7 For my mouth fhall fpeake the truth, and  
my lippes abhorre wickednes.

8 All the words of my mouth are righteous:  
there is no lewdnes, nor fowardnes in them.

9 They are all a p[er]f[ect] to them that will vnder-  
ftand, and ftraight to them that would finde  
knowledge.

10 Receive mine inft[ru]ction, and not filuer,  
and knowledge rather then fine gold.

11 For wifedome is better then precious ftones:  
and all pleasures are not to be compared vnto  
her.

12 I wifedome dwell with p[er]f[ect]e, and I  
finde forth knowledge and counfels.

13 The feare of the Lord is to hate euill, as  
pride, and arrogancie, and the euill way: and a  
mouth that *fp[ea]keth* lewd things I doe hate.

14 I haue counsell and wifedome: I am vnder-  
ftanding, and I haue ftrength.

15 By me k[ings] reigne, and princes decree  
iuflice.

16 By me p[ri]nces rule, and the nobles, and all  
the iudges of the earth.

17 I loue them that loue mee: and they that  
feeke me early fhall finde me.

18 Riches and honour are with mee: b[ea]st  
durable riches and righteousnes.

19 My fruit is better then gold, *eu[n]* then fine  
gold, and my reuenues *better* then fine filuer.

20 I caufe to walke in the way of righteous-  
nes, and in the ri[gh]t of the paths of iudgement.

21 That I may caufe them that loue me, to in-  
herite fubftance, and I will fill their treafures.

22 The Lord hath poffeffed me in the begin-  
ning of his way: I was b[ef]ore his works of old.

23 I was fet vp from eu[er]lafting, from the be-  
ginning, and before the earth.

24 When there were no dep[er]ths, I was b[egot]-  
ten, when there were no fountaines abounding  
with water.

25 Before the mountaines were feled, and be-  
fore the hilles, was I b[egot]ten.

26 Hee had not yet made the earth, nor the  
open places, nor the height of the duft in the  
world.

27 When he prepared the heauens, I was there,  
when hee fet the compaffe vpon the deepe:

28 When hee eftablifhed the cloudes aboue;  
when hee confirmed the fountaines of the deepe:

29 When he gaue his decree to the fea, that the  
waters fhould not paffe his commandement, when  
hee appoynted the foundations of the earth,

30 Then was I with him as a nouriſher, and  
I was daily his delight, reioycing alway before  
him.

31 And tooke my p[er]f[ect] in the compaffe of  
his earth: and my delight is with the children  
of man.

32 Therefore now hearken, O children, vnto  
me: for bleffed are they that keepe my ways.

33 Here inft[ru]ction, and be ye wife, and re-

fuſe it not: bleffed is the man that heareth mee,  
watching daily at my gates, and giuing at-  
tendance at the p[er]ts of my doores.

34 For he that findeth me, findeth life, and fhall  
obtaine fauour of the Lord.

35 But hee that finneth againſt me, hurteth his  
owne foule: and all that hate me, loue death.

# CHAP. IX.

1 Wifedome calleth all to her feſh. 7 The feuerer will  
not be corrected. 10 The feare of God. 13 The con-  
ditions of the haufte.

Wifedome hath built her a houſe, and hewen  
out her b[ea]u pillars.

2 She hath killed her victuals, drawn her  
wine, and c[on]f[er]ued her table.

3 She hath lent forth her maidens, and cri-  
eth vpon the high[e]ſt places of the citie, ſaying,

4 Who fo is a ſimple, let him come hither, and  
to him that is deſtitute of wifedome, ſhe ſaith,

5 Come, and eate of my f[er]meate, and drinke of  
the wine that I haue drawn.

6 Forſake your way, yee fooliſh, and yee ſhall  
liue: and walke in the way of vnderſtanding.

7 He that reproacheth a ſcorner, purchaſeth to  
himſelfe ſhame: and he that rebuketh the wicked,  
getteth himſelfe a blot.

8 Rebuke not a b[ea]u corner, leaſt he hate thee:  
but rebuke a wiſe man, and he will loue thee.

9 Giue audience to the wiſe, and he will be  
the wiſer: teach a righteous man, and hee will  
increaſe in learning.

10 The beginning of wifedome is the feare of  
the Lord, and the knowledge of holy things, is  
vnderſtanding.

11 For thy dayes ſhall be multiplied by mee,  
and the yeeres of thy life ſhall be augmented.

12 If thou be wiſe, thou ſhalt be wiſe for thy  
ſelfe, and if thou be a ſcorner, thou alone ſhalt  
ſuffer.

13 ¶ A fooliſh woman is troubleſome; ſhe is  
ignorant and knoweth not ing.

14 But ſhee ſitteth at the doore of her houſe  
on a ſeat in the high places of the citie,

15 To call them that paſſe by the way, that  
goe right on their way, ſaying,

16 Who fo is ſimple let him come hither, and  
to him that is deſtitute of wifedome, ſhe ſaith alſo,

17 Stollen waters are ſweet, and hid bread is  
pleaſant.

18 But he knoweth not, that the dead are there,  
and that her gheſts are in the depth of hell.

19 ¶ A fooliſh woman is troubleſome; ſhe is  
ignorant and knoweth not ing.

20 But ſhee ſitteth at the doore of her houſe  
on a ſeat in the high places of the citie,

21 To call them that paſſe by the way, that  
goe right on their way, ſaying,

22 Who fo is ſimple let him come hither, and  
to him that is deſtitute of wifedome, ſhe ſaith alſo,

23 Stollen waters are ſweet, and hid bread is  
pleaſant.

24 But he knoweth not, that the dead are there,  
and that her gheſts are in the depth of hell.

# CHAP. X.

In this Chapter, and all that follow, vnto the thirtieth,  
the wiſe man exhorteth by diuers ſentences, which hee  
callith Parables, to follow vertue, and flee vice: and  
alſo ſheweth what profit cometh of wifedome, and  
what hinderance proceedeth of fooliſhneſſe.

# THE PARABLE OF SALOMON,

A wiſe ſonne maketh a glad father: but a  
fooliſh ſonne is an heauieſie to his mother.

2 The treaſures of a wickedneſſe profite no-  
thing: but righteousneſſe deliuereth from death.

3 ¶ The

c. Meaning, that  
the word of God  
is eſſe vnto all  
that haue a deſire  
vnto it, and which  
are not blinded  
by the price of  
this world.  
d That is, except  
a man haue wifed-  
ome, which is the  
true knowledge of  
God, he can nei-  
ther be prudent  
nor good counſeller.  
e So that hee that  
doeth not hate  
euill, ſeareth not  
God.  
f Whereby he de-  
clared that hon-  
our, diſtinct or  
riches come not  
of mans wifedome  
or induſtry, but  
by the prouidence  
of God.  
g That is, Studie  
the word of God  
diligently, and  
with a deſire to  
profit.

h Signifying that  
he chiefly meaneth  
the eternall trea-  
ſures, and hea-  
uily riches.

i For hee here can  
be true iuſtice or  
iudgement, which  
is not directed by  
this wifedome.  
k Hee deſcribeth  
herely the Diu-  
ine and eternall  
of this wifedome,  
which hee magni-  
fies, and prayeth  
thereof this b[ea]u:  
meaning thereby  
the eternall of  
God, Ieſu Chriſt  
our Saviour, with  
him I beheld the  
word that was  
in the beginning,  
John. i.

l Hee deſcribeth the  
eternitie of the  
Service of God,  
which I meant by  
this word, Wifed-  
ome, who was  
before all time,  
and eu[er] preſent  
with the Father.  
m Summe, a  
childe, or a ſonne:  
ſignifying, that this  
Wifedome, eu[n]  
Chriſt Ieſus, was  
equall with God  
his father, and cre-  
ated, preſent, and  
fill worketh with  
him, as Ioh. i. 17.  
n Whereby he de-  
clared that the work  
of the creation was  
no paine, but a ſolace vnto the  
wifedome of God, n. Dy. hee meaneth mo, which is the work of God in whom  
wifedome tooke pleaſure: ſo much as for mans ſake the diuine wifedome tooke  
mans nature and dwelt among vs, and filled vs with unſpeakable treaſures: and  
ſheweth that ſolace and pleaſure whereof is here ſpoken.

a Chriſt hath pre-  
pared him a Church.  
b That is, many  
chiefe ſtyes and  
principall parts of  
the Church, as  
were the Patri-  
arches, Prophets,  
Apoſtles, Paſtors  
and Doctors.  
c Hee compareth  
wifedome with  
great Princes that  
keepe open houſe,  
for all that come  
d Meaning, true  
preachers, which  
are not ſelected  
with mans wifed-  
ome.  
e Hee that know-  
eth his owne ig-  
norance, and is  
void of malice.  
f By the meat  
and drinke, I mean  
the word of God,  
and the miniſtra-  
tion of the Sacra-  
ments, whereby  
God nouriſheth  
his ſeruants in his  
houſe, which is the  
Church.  
g For the wicked  
will contemne  
him and labour to  
deſtroy him.  
h Meaning them  
that are incorrigi-  
ble, which Chriſt  
callith dogs and  
ſwine: or he ſpea-  
keth this in com-  
paſſion, not that  
the wicked ſhould  
not be reformed,  
but he ſheweth  
their malice, and  
the ſmall hope of  
profit.  
i He ſheweth what  
true vnderſtanding  
is, to know the will of God in his word, which is meant by holy ſcript. k Thou  
ſhalt haue the chiefe profit and commoditie thereof. l By the fooliſh woman,  
ſome vnderſtand the wicked preachers, who counterfeite the word of God: as  
appareth verſe 16. which were the words of the true preachers, as verſe 4. but  
their doctrine is but as ſtollen waters: meaning, that they are but mens tradi-  
tions, which are more pleaſant to the ſenſe then the word of God, and therefore  
they themſelues boalt thereof.

\* Cha. x. 20.  
a That is, wickedly  
gotten.  
g The



b Though he suffer  
for the iust to wait  
for a time, yet he  
will feed him con-  
trary to de fea-  
lon *100, diseisall.*

c When their wic-  
kednes shalbe dis-  
couered, they shall  
be as dumbe, and  
not know what to  
say.  
d Shalbe vile and  
abhorred both of  
God and man, con-  
trary to their owne  
exaltation, which  
thinks to make  
their name im-  
mortal.

† *Ebr. lippes.*  
|| *Or, surely.*  
|| That beareth  
a false counte-  
nance, and imagi-  
neth mischiefe in  
his heart, as Chap.  
6. 13.  
f For the corrup-  
tion of his heart  
is known by his  
talkes.

\* *1. Cor. 13. 4.*  
1. *pet. 4. 8.*  
g That is, God  
will fide him out  
to punish him.  
h And fo maketh  
him bold to doe  
euill, whereas po-  
uerty breedeth the  
poeue from many  
sill things.

i For they speake  
truth, a definite  
many by exorta-  
tions, admonitions,  
and counsel.  
k Measuring, that  
all worldly things  
bring care, and sor-  
row, whereas they  
that feele the bles-  
sings of God, haue  
none.

l He is but a trou-  
ble and grieue to  
him that seeth him  
about any business.  
m The time of  
their prosperitie  
shalbe short be-  
cause of their great  
fall, though they  
seeme to lue long.  
n They enjoy in  
this life by faith  
and hope, their  
enlarging life.

3 The Lord will not famish the soule of the  
righteous: but he catcheth away the substance of  
the wicked.

4 A blouthfull hand maketh poore: but the  
hand of the diligent maketh rich.

5 He that gathereth in summer, is the sonne of  
wisdom: but he that sleepeth in harvest, is the son  
of confusion.

6 Blessings are vpon the head of the righte-  
ous: but iniquitie shall couer the mouth of the  
wicked.

7 The memoriall of the iust shall be blessed: but  
the name of the wicked shall rot.

8 The wife in heart will receiue commande-  
ments: but the foolish in talkes shalbe beaten.

9 He that walketh vphighly, walketh bold-  
ly: but hee that peruertereth his wayes, shall be  
knowne.

10 Hee that winketh with the eye, worketh  
sorow, and he that is foolish in talkes, shall be  
beaten.

11 The mouth of a righteous man is a wel-  
spring of life: but iniquity couereth the mouth of  
the wicked.

12 Hatred stirreth vp contentions: \* but loue  
couereth all trespasses,

13 In the lippes of him that hath vnderstand-  
ing, wisdom is found, and a rod shalbe for the  
backe of him that is destitute of wisdom.

14 Wise men lay vp knowledge: but the  
mouth of the fool is a present destruction.

15 The rich mans goods are his strong city;  
but the feare of the needy is their pendency.

16 The labour of the righteous doeth tendeth to life;  
but the reuenues of the wicked to sinne.

17 He that regardeth instruction in the way  
of life; but he that refusethe correction, goeth out  
of the way.

18 He that dissembelth hatred with lying lips,  
and he that inuenteth slander, is a foole.

19 In many words there cannot want iniqui-  
ty; but he that refraineth his lips, is wise.

20 The tongue of the iust man is as fined sil-  
uer; but the heart of the wicked is little worth.

21 The lips of the righteous doe sowed many;  
but fooles shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich,  
and hee doeth adde no sorowes with it.

23 It is a painefull to a foole to doe wickedly;  
but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shall come  
vpon him: but God will graunt the desire of the  
righteous.

25 As the whirlewinde passeth, so is the wicked  
no more; but the righteous is as an euil-  
lasting foundation.

26 As vinegar is to the teeth, and as smoke to  
the eyes, so is the flouthfull to them that feed him.

27 The feare of the Lord increaseth the dayes;  
but the yeeres of the wicked shall be diminished.

28 The patient abiding of the righteous shalbe  
gladnes; but the hope of the wicked shall perish.

29 The way of the Lord is strength to the right  
man; but feare shalbe for the workers of  
iniquitie.

30 The righteous shall neuer be remooued:  
but the wicked shall not dwell in the land.

31 The mouth of the iust shall be full of  
wisdom: but the tongue of the froward shall be  
cut out.

32 The lips of the righteous know what is

acceptable: but the mouth of the wicked speaketh  
froward things.

## CHAP. XI.

1 All ye balances are an abomination vnto the  
Lord: but a pefite weight please him.

2 When pyle cometh, then cometh  
shame: but with the lowly is wisdom.

3 The vprighnesse of the iust shall guide  
them: but the frowardnesse of the transgressors  
shall destroy them.

4 Riches auail not in the day of wrath; but  
righteousnesse deliuereth from death.

5 The righteousnesse of the vpright shall di-  
rect his way; but the wicked shall fall in his owne  
wickednesse.

6 The righteousness of the iust shall deliuer  
them; but the transgressors shall be taken in their  
owne wickednesse.

7 When a wicked man dieth, his hope per-  
isheth, and the hope of the vniuist shall perih.

8 The righteous escapeth out of trouble, and  
the wicked shall come in his stead.

9 An hypocrite with his mouth burreth his  
neighbour: but the righteous shalbe deliuered by  
knowledge.

10 In the prosperitie of the righteous the ciu-  
ty is reioyced; and when the wicked perih, there is  
ioy.

11 By the blessing of the righteous the ciu-  
ty is exalted; but it is subuerted by the mouth of the  
wicked.

12 Hee that despiseth his neighbour, is desti-  
tute of wisdom: but a man of vnderstanding  
will keepe silence.

13 He that goeth about as a slanderer, discour-  
reth a secret; but hee that is of a faithful heart,  
concealeth a matter.

14 Where no counsell is, the people fall: but  
where many counsellers are, there is health.

15 He shall be free vexed, that is licite for a  
stranger, and he that bareth furethlip, is free.

16 A gracious woman attaineth honor, and  
the strong men attaine riches.

17 He that is mercifull, rewardeth his owne  
soule: but hee that troubleth his owne flesh, is  
cruell.

18 The wicked worketh a deceitfull worke:  
but he that soweth righteousness, shall receive a  
sure reward.

19 As righteousness leaseth to life: so be that  
followeth euill, seeketh his owne death.

20 They that are of a foward heart, are  
abomination to the Lord: but they that are vpright  
in their way, are his delight.

21 Though hand ing in hand, the wicked  
shall not be vapunished, but the seed of the right-  
eous shall escape.

22 As a iewell of golde in a swines snout, so is  
a faire woman which lacketh discrecion.

23 The desire of the righteous is onely good;  
but the hope of the wicked is in indignation.

24 There is marceaueth, and is more in-  
creased; but he that spareth more, then is right-  
fully cometh to pouertie.

25 The liberal person shall haue plenty; and  
he that watereth, shall also haue raies.

26 He that withholdeth the come, the people  
will curse him; but blessing shalbe vpon the head  
of him that feedeth them.

27 He that seeketh good things, getteth fauour;  
but he that seeketh euill, it shall come to him.

a Vnto this word  
be considered all  
the weights, mea-  
sures and deuise.  
† *Ebr. flue.*  
b Who man for-  
getteth himselfe,  
and thinketh to be  
richer than his  
neighbour, then God  
bringeth him to  
confusion.  
\* *Ebr. 7. 19.*  
c *1. Cor. 13. 1.*

\* *Wif. 5. 15.*  
c That is, shall cer-  
tainly trouble.  
d A dissimulation  
that pretendeth  
friendship, but is a  
prouerbe denie.  
e The country is  
bleste, where  
there are goodly  
men, and they  
reioyce when  
the wicked are  
take away.  
f *Or, prosperitie.*  
g Will not make  
light report of  
others.

g Where God gi-  
ueth rule of men  
of wisdom and  
counsel.  
h A whole counsell  
that he knoweth  
not.  
i He that hath not  
without judgement,  
and consideration  
of the circumstan-  
ces, putteth him-  
selfe in danger, as Chap.  
6. 1.

|| *Or, madnes.*  
|| He is not good  
to himselfe, and  
to others.  
|| *Or, see, how.*  
|| Though they  
make neuer so  
many figures, or  
think themselves  
wiser to lue, yet  
they shall not  
escape.

|| *Or, of meanness.*  
|| A character  
in them looketh  
for nothing but  
Gods vengeance.  
m Among them  
that giue liberal-  
tie, whom God  
blesseth.  
n That is, the  
sighted.  
† *Ebr. the soule of  
his flesh shall  
made him.*  
|| The question is  
for the use of them  
that are in neces-  
sities.

28 He

q The courteous men  
that spare their ri-  
ches to the discre-  
tance of their fami-  
lies, shalbe depured  
therof miserably.  
r For though the  
wicked be rich, yet  
are they but flauers  
to the godly, which  
are y true possidors  
of the gift of God.  
f That is, bringeth  
them to the know-  
ledge of God.  
g Shalbe punished  
as be detraeth.  
2. Pet. 2. 18.

18 He that trusteth in his riches, shall fall: but the righteous shall flourish as a lease.

19 He that troubleth his owne house, shall inherit the winde, and the foole shalbe seruant to the wife in heart.

20 The fruites of the righteous *is* as a tree of life, and he that *is* winneth soules *is* wife.

21 Behold, the righteous shalbe recompensed in the earth: how much more the wicked and the sinner.

## CHAP. XII.

**H**E that loueth instruction, loueth knowledge: but he that hateth correction, *is* a foole.

2 A good man getteth fauour of the Lord: but a man of wicked imaginations will he condemne.

3 A man cannot be established by wickednesse: but the root of the righteous shall not be moued.

4 A vertuous woman *is* the crowne of her husband: but the that maketh him ashamed, *is* as corruption in his bones;

5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked *is* to lie in wait for blood: but the mouth of the righteous will deliuer them.

7 God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisdom: but the froward of heart shalbe despised.

9 He that *is* despised, *and is* his owne seruant, *is* better then he that boasteth himselfe, and lacketh bread.

10 A righteous man regardeth the life of his beaſt: but the mercies of the wicked are cruell.

11 He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, *is* destitute of vnderstanding.

12 The wicked desireth the net of euils: but the root of the righteous giueth fruit.

13 The euill man *is* feared by the wickednes of his lips, but the iust shall come out of aduersitie.

14 A man shalbe satiate with good things by the fruites of his mouth, and the recompense of a mans hands shall God giue vnto him.

15 The way of a foole *is* right in his owne eyes: but hee that heareth counsell, *is* wife.

16 A foole in a day shalbe known by his anger: but he that couereth shame *is* wife.

17 He that speaketh truth, will shew righte-ousnesse: but a false witness *is* deceit.

18 There *is* that speaketh words like the prickings of a sword: but the tongue of wise men *is* health.

19 The lips of truth shall be stable for euer, but a lying tongue *is* vaneth incontinently.

20 Deceit *is* in the heart of them that imagine euill: but to the counsellors of peace shall be ioy.

21 There shall none iniquitie come to the iust: but the wicked are fall of euill.

22 The lying lips are an abomination to the Lord: but they that deale truly are his delight.

23 A wife man concealeth knowledge: but the heart of the fooler publisheth foolishnesse.

24 The hand of the diligent shall beare rule, but the idle shall be vnder tribute.

25 Meauinesse in the heart of man doth bring

it downe: but a good word reioyceth it.

26 Therighteous *is* more excellent than his neighbour: but the way of the wicked will de- ceue them.

27 The deceiſfull man roſteth not that hee tooke in naming: but the riches of the diligent man are precious.

28 Life *is* in the way of righteouſneſſe, and in that path way there *is* no death.

## CHAP. XIII.

**A** Wife ſometime obey the inſtruction of his fa- ther: but a ſorner will heare no rebuke.

2 A man ſhall eate good things by the fruit of his mouth: but the ſoule of the treſpaſſers ſhall ſuffer violence.

3 Hee that keepeth his mouth, keepeth his life: but he that openeth his lippes, deſtruction ſhalbe to him.

4 The ſluggard luſteth, but his ſoule hath nought: but the ſoule of the diligent ſhall haue plenty.

5 A righteous man hateth lying words: but the wicked cauſeth ſlander and ſhame.

6 Righteouſneſſe preferreth the vpright of life: but wickedneſſe ouerthroweth the ſinner.

7 There *is* that maketh himſelfe rich, and hath nothing, and that maketh himſelfe poore, hauing great riches.

8 A man will giue his riches for the ranſom of his life: but the poore cannot heare the reproach.

9 The light of the righteous reioyceth: but the candle of the wicked ſhalbe put out.

10 Onely by pride doeth man make contention: but with the well aduiſed *is* wiſedome.

11 The riches of vanity ſhall diminiſh, but hee that gathereth with the hand, ſhall increaſe them.

12 The hope that *is* deferred, *is* the fainting of the heart, but when the deſire cometh, *it is* as a tree of life.

13 He that deſpiseſh the word, hee ſhall be deſtroyed: but hee that feareth the commandement, he ſhall be rewarded.

14 The inſtruction of a wife man *is* as the well ſpring of life, & turne away from the ſnares of death.

15 Good vnderſtanding maketh acceptable, but the way of the diſobedient *is* hated.

16 Euery wife man will worke by knowledge; but a foole will ſpread abroad folly.

17 A wicked meſſenger ſalleth into euill; but a faithfull ambaffadour *is* preferation.

18 Prouerie and ſhame *is* to him that reſuſeth inſtruction; but hee that regardeth correction, ſhall be honoured.

19 A deſire accompliſhed, delighteth the ſoule; but *it is* an abomination to foolles to depart from euill.

20 He that walketh with the wife ſhalbe wiſe; but a companion of foolles ſhalbe afflicted.

21 Affliction followeth ſinners; but vnto the righteous, God will recompence good.

22 The good man ſhall giue inheritance vnto his children children; and the riches of the ſinner *is* laid vp for the luſt.

23 Much food *is* in the field of the poore; but the field *is* deſtroyed without diſcretion.

24 He that ſpareth his rod, hateth his ſonne; but he that loueth him, chaſtethen him becom.

25 The righteous eareth to the conſentation of his mind; but the belly of the wicked ſhall want

k That is, words of comfort, or a cheerefull minde, which *is* declared by his words, reioy- cing a man, as a courteous minde killeth him, l That is, more li- beall to giuing. m Although he get much by vniuerſall regards, yet will hee not ſpend it vpon himſelfe.

a If he ſee his tongue, & ſee the profit of his neighbour, God ſhall bleſſe him.

b He euer deſireth, but taketh on paines to get anything.

† Ebr. way.

c For his poutie, he *is* not able to eſcape the threaten- ings, which the cruell oppreſſours vie againſt him.

d When as euery man contendeth to haue the pre- eminence, & will not giue place to another.

e That is, goods euill gotten.

f That is, with his owne labour.

g Meaning, the word of God,

h whereby he *is* ad- mouſtified of his duty.

\* Chap. 25. 13. b Bringeth many inconueniencies both to himſelfe and to others.

i As he is partaker of their wickedneſſe and beareth with their vices, ſo ſhall he be pouliſhed alike as they are.

k Reade Luke 17. 16.

l Gal bleſſeth the labour of the poore, & doth vnto their goods which are negligent, becauſe they ſee they haue enough.

\* Chap. 23. 12. Eccleſ. 30. 1.



## CHAP. XIV.

a That is, taketh paine to profit her family, and to doe that which concerneth her dutie in her house.

b Job 15. 4.

c That is, in uprightness of heart, and without hypocritie.

d His proude tongue shall cause him to be punished.

e By the oxe is meant labour, and by the cribe the bar is meaning, without labour there is no profit.

f For the maintenance of his owne ambition, and not for Gods glory, as Simon Magus.

g Doeth not know the grievousness thereof, nor Gods iudgements against the same.

h As a mans conscience is witness of his owne griefe, so another cannot feele the ioy and comfort which a man feeleth in himselfe.

i Chap. 16. 25.

k He sheweth that the allurement vnto tenneth, seemeth sweet, but the end thereof is destruction.

l He that forsaketh God shall be punished, and made euerie of his folly, whereby he delighted.

m Ebr. the man of imaginations.

n If this come not daily to passe, we must consider that it is because of our finnes, which leaue Gods working.

o That is, the strength of a kings handeth in many people.

p Or, body.

q Chap. 17. 1.

A Wife woman<sup>a</sup> buildeth her house: but the foolish destroyeth it with her owne hands.

2 \* He that walketh in his<sup>b</sup> righteousness, feareth the Lord: but hee that is lewd in his wayes, despiseth him.

3 In the mouth of the foolish is the<sup>c</sup> rod of pride: but the lips of the wise preserue them.

4 Where none<sup>d</sup> oxe are, there the cribe is empty: but much increase cometh by the strength of the oxe.

5 A faithfull witness will not lie: but a false record will speake lies.

6 A forner seeketh<sup>e</sup> wisdom, and findeth it not: but knowledge is easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

8 The wisdom of the prudent is to vnderstand his way: but the foolishnes of the fool is deceit.

9 The foole maketh a mocke of<sup>f</sup> sinnes: but among the righteous there is fauour.

10 The heart knoweth the bitterness of his soule, and the stranger shall not meddle with his ioy.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

12 \* There is a way that seemeth right to a man: but the issues thereof are<sup>g</sup> wayes of death.

13 Euen in laughing the heart is sorrowfull, and the end of that mirth is heauinesse.

14 The heart that declineth, i shall be satiate with his owne wayes: but a good man shall depart from him.

15 The foolish will beleue euerie thing: but the prudent will consider his steps.

16 A wife man feareth, and departeth from euill, but a foole rageth, and is careless.

17 He that is hasty to anger, committeth folly, and a<sup>h</sup> busie body is hated.

18 The foolish doe inherit folly: but the prudent are crowned with knowledge.

19 The euill shall bowe before the good, and the wicked<sup>i</sup> at the gates of the iighteous.

20 The poore is hated euen of his owne neighbour: but the friends of the<sup>j</sup> rich are many.

21 The sinner despiseth his neighbour: but he that hath mercy on the poore, is blessed.

22 Do not they erre that imagine euil? but to them that thinke on good things, shall be mercy and truth.

23 In all labour there is abundance; and the talke of the lips bringeth onely want.

24 The crowne of the wife is their riches, and the folly of fool is<sup>k</sup> foolishnesse.

25 A faithfull witness delivereth soules: but a deceiver speaketh lies.

26 In the feare of<sup>l</sup> the Lord is an assured strength, and his children shall haue hope.

27 The feare of the Lord is as a wellspring of life, to auoyd the snares of death.

28 In the multitude of the<sup>m</sup> people is the honour of a King, and for the want of people cometh the destruction of the priuie.

29 He that is slow to wrath, is of great wisdom: but he that is of an hasty mind, exalteth folly.

30 A sound heart is the life of the flesh; but enuy is the routing of the bones.

31 \* He that oppresseth the poore, reprooueth him that made him: but hee honoureth him, that hath mercy on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisdometh retheth in the heart of him that hath vnderstanding, and is knowen<sup>n</sup> in the midst of folles.

34 Iustice exalteth a nation, but sinne is a shauie to the people.

35 The pleasure of a King is in a wife seruant: but his wrath shall be toward him that is lewd.

## CHAP. XV.

A \* Soft answereth putteth away wrath: but grieuous words stirre up anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of folles<sup>o</sup> batleth out foolishnesse.

3 The eyes of the Lord in euery place behold the euill and the good.

4 A whole some tongue is as a tree of life: but the frowardnesse thereof is the breaking of the mind.

5 A foole despiseth his fathers instruction, but he that regardeth correction, is prudent.

6 The house of the righteous hath much treasure: but in the reuenues of<sup>p</sup> the wicked is a trouble.

7 The lips of the wife do spread abroad knowledge, but the heart of the foolish doeth not so.

8 The sacrifice of the wicked is abomination vnto the Lord: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord; but he loueth him that followeth righteousness.

10 Instruction is euill to him that forsaketh the way, and he that hateth correction, shall die.

11 \* Hell and destruction are before the Lord: how much more the hearts of the sonnes of men.

12 A forner leueth not him that rebuketh him, neither will he go vnto the wise.

13 \* A ioyfull heart maketh a cheerefull countenance: but by the sorrow of the heart the minde is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the fool is fed with foolishnes.

15 All the dayes of the afflicted are euill; but a good conscience is a continual feast.

16 \* Better is a little with the feare of the Lord, then great treasure and trouble therewith.

17 Better is a dinner of greene herbes where loue is, then a stalled oxe and harred therewith.

18 \* An angrie man stirreth up strife: but he that is slow to wrath, appeaseth strife.

19 The way of a slothfull man is as an hedge of thornes; but the way of the righteous is plaine.

20 \* A wife sonne reioyceth the father; but a foolish man despiseth his mother.

21 Foolishnesse is ioy to him that is destitute of vnderstanding; but a man of vnderstanding walketh uprightly.

22 Without counsell, thought is come to nought: but in the multitude of counsellers there is steadfastnesse.

23 A ioy cometh to a man by<sup>q</sup> answer of his mouth: and how good is a word in due season.

24 The way of life is on high to the prudent, to auoid from hell beneath.

25 The Lord will destroy the house of the proude men: but he will stablish the borders of the wilow.

26 The thoughts of the wicked are abomination to the Lord; but<sup>r</sup> pure heart is pleasant words.

m Forasmuch as they are conuicted thereby and put to silence.

n Or, and the mercy of the people is a sacrifice for sinne.

o Chap. 15. 11.

p Verse 11.

q For though they haue much, yett it is full of trouble and care.

r That thing is abominable before God, which the wicked thinke to be most excellent, and whereby they thinke most to be accepted.

s He that forsaketh from the word of God, cannot abide to be admonished.

t There is nothing so desyre of feates, that can be hidde from the eyes of God, which lesse men thought.

u Chap. 17. 14.

v Ebr. heart.

w Psal. 37. 16.

x Chap. 19. 11.

y That is, hee receiueth some let of May, and dare not goe forward.

z Chap. 10. 10.

aa Read Chap. 11. 14.

ab If we will that our talke be comfortable, we must wait for time and season.

ac That is, wholesome and profitable to the heart.

27 He that is greedy of gaines, troubleth his owne house; but he that hateth gifts, shall liue.

28 The heart of the righteous studieth to answer: but the wicked mans mouth babbeth euill things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, and a good name maketh the bones fast.

31 The eare that hearkeneth to the correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord is the instruction of wiselome: and before honour goeth humilitie.

#### CHAP. XVI.

**T**he preparations of the heart are in man; but the answer of the tongue is of the Lord.

2 All the wayes of a man are cleane in his owne eyes: but the Lord pondereth the spirits.

3 I commit thy works vnto the Lord, and thy thoughts shall be directed.

4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of euill.

5 All that are proud in heart, are an abomination to the Lord: though his hand be in hand, he shall not be vnpunished.

6 By dmercy and truth iniquitie shall be forgiven, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 Better is a litle with righteousnesse, then great reuenges without equity.

9 The heart of a man purporeth his way: but the Lord doth direct his steps.

10 A diuine sentence shall be in the lips of thy king: his mouth shall not transgresse in iudgement.

11 A true weight and balance are of the Lord: and the wayes of the bag are his worke.

12 It is an abomination to kings to commit wickednesse: for the throne is stablished by iustice.

13 Righteous lips are the delight of kings, and the king loueth him that speaketh right things.

14 The wrath of a king is as his messengers of death: but a wise man will pacifie it.

15 In the light of the kings countenance is life; and his fauour is as a cloud of the latter raine.

16 How much better is it to get wiselome then gold: and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, & he keepeth his soule that keepeth his way.

18 Pride goeth before destruction, and an high mind before the fall.

19 Better is it to be of humble mind with the lowly, then to diuide the spoiles with the proud.

20 He that is wise in his busines, shall find good; and he that trusteth in the Lord, he is blessed.

21 The wife in heart shall be called prudent; and the sweetness of the lips shall increase doctrine.

22 Vnderstanding is a wellspring of life vnto them that haue it; and the instruction of foolies is folly.

23 The heart of the wife guideth his mouth with wisdom, and addeth doctrine to his lips.

24 Fairer wordes are as an hony combe, sweetness to the soule, and health to the bones.

25 There is a way that seemeth right vnto man, but the issue thereof are the wayes of death.

26 The person that traueleth, traueleth for himselfe: for his mouth openeth him out of his lips.

27 A wicked man diggeth vp euill, and in his lips is like a burning fire.

28 A froward person soweth strife: and a tale-teller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 He shutteth his eyes to see the wicked: he looseth his lips, and bringeth euill to passe.

31 Age is a crowne of glory, when it is found in the way of righteousness.

32 Hee that is slow vnto anger, is better then the nightie man: and hee that ruleth his owne mind, is better then he that winneth a citie.

33 The lot is cast into the lap: but the whole disposition thereof is of the Lord.

#### CHAP. XVII.

**B**etter is a dry morrell, if peace be with it, then an house full of sacrifices with strife.

2 A discrete seruant shall haue rule ouer a lewd sonne, and he shall diuide his heritage among the brethren.

3 As is the fining pot for siluer, and the furnace for gold, so the Lord trieth the hearts.

4 The wicked giueth heed to false lips, and a liar hearkeneth to the naughty tongue.

5 Hee that mocketh the poore, reproacheth him that made him; and he that reioyceth at destruction, shall not be vnpunished.

6 Children are the crowne of the elders; and the glory of the children are their fathers.

7 High talke becommeth not a foole, much lesse a lying talke a prince.

8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth, whither soeuer it cometh.

9 Hee that couereth a transgression, seeketh loue; but hee that repeateth a matter, separateth the prince.

10 A reproofe enureth more into him that hath vnderstanding, then an hundred stripes into a foole.

11 A felicitous person seeketh onely euill, and a cruel messenger shall be sent against him.

12 It is better for a man to meet a beare robbed of her whelps, then a foole in his folly.

13 Hee that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife is as one that openeth the waters; therefore, or the contention be medled with, leave off.

15 He that iustifieth the wicked, and he that condemneth the iust, euen they both are abominations to the Lord.

16 Wherefore is there a price in the hand of the foole to get wiselome, and he hath none heere?

17 A friend longeth at all times; and a brother is borne for aduersitie.

18 A man destitute of vnderstanding, toucheth the hand, & becometh surety for his neighbour.

19 He longeth transgression that longeth strife; and hee that exalteth his gate, seeketh destruction.

20 The froward heart findeth not good; and he that

\* Chap. 14, 12. 1 Ebr. soweth vp his

him. 2 For he confuseth himselfe and others.

3 With his whole inuention he labour-eth to bring his wickednesse to

pass. 4 That is when he is ioyous with his

triumph: or in the elder that the wicked are the more they

are to be abhorred. 5 So that there is nothing that ought to be attributed to

fortune: for all things are determined in the coun- sell of God which

shall come to passe. 6 For whereas

there were many fac- tions, there were many portions gi- uen to the people,

where with they feasted. \* Eccles. 10, 26. b That is, shall be made gouernour

ouer the children. \* Chap. 14, 31.

1 Ebr. the lips of euil

celency.

2 The reward hath great force to gaine the hearts of men.

3 He that admo- nished the prince of his fault, maketh him his enemy.

4 By the messenger is meant such means as God vseth to punish the wicked.

5 Whereby hee meaneth the wicked in his rage, who hath no feare of God.

\* Rom. 12, 17. 1. Theb. 5, 15. 2. Pet. 3, 9.

\* Ifs. 1, 23; chap. 24, 24.

3 What auarice it is the wicked to be rich, seeing hee seeketh not his mi- nister to wiselome.

4 So that he is more than a friend; euen a brother

that helpeth him in time of aduersity.

5 Reade Chap. 6, 24. 6 Liferh vp him- selfe about his degrees.

f That suffereth him selfe to be ad- mouished by Gods word, which bringeth life and fo ameneth. k Meaning, that God exalteth none but them that are truly humbled.

a He derideth the presumption of man, who dares at- tribute to himselfe any thing, as to prepare his heart or such like, seeing that he is not able to speake a word, except God giue it him. b He sheweth hereby that man flattereth himselfe in his doings, calling that vertue, which God termeth vice.

c So that the iustice of God shall appeare in his glory, yea, in the destruction of the wicked.

\* Chap. 11, 21. d Their vpright and repenting life shall be a token that their innes are forgiven.

\* Chap. 11, 16. e Ifs. 37, 36.

f He sheweth the folly of man, which thinketh that his wayes are in his owne hand, and yet is not able to remove one stone except God giue force.

\* Chap. 11, 1. f If they be true and iust, they are Gods worke, and hee delighteth therein, but to haue it if they be false, they are the worke of the euill, and to their con- demnation that vse them.

g They are ap- pointed by God to rule according to equity and iustice.

h That is, he be- cometh that in a manner to execute his wrath.

i Which is most comfortable to the righteous, Deut 11, 14.

\* Chap. 8, 10. j Psal 12, 1. k The sweet wordes of consolation, which come forth of a goodly he- art. l Either that which the wicked teach others, or els it is folly to teach them that are malicious.



that hath a naughtie tongue, shall fall into euill.

21 He that begetteth a foole, *getteth* himselfe sorow, and the father of a foole can haue no ioy.

22 \* A ioyfull heart caueth good health: but a sorowfull minde drieth the bones.

23 A wicked man taketh a gift out of the *l* bosome to wrefe the wayes of iudgement.

24 \* Wisdome is in the face of him that hath vnderstanding: but the eyes of a foole are in the *m* corners of the world.

25 A foolish sonne is a grieue vnto his father, and a \* heauieside to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should smite *such* a for equitie.

27 He that hath knowledge, spareth his words, and a man of vnderstanding is of an excellent spirit.

28 Euen a foole, (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

### CHAP. XVIII.

**F**Or the desire *thereof* hee will \* separate himselfe to seeke it, and occupie himselfe in all wisdom.

2 A foole hath no delight in vnderstanding: but that his heart may be *b* discovered.

3 When the wicked commeth, then commeth *c* contempt, and with the vile man reproach.

4 The words of a mans mouth are *like* deepe waters, and the welspring of wisdom is *like* a flowing river.

5 It is not good to \* accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A fooles lips come with strife, and his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and his lips are a snare for his soule.

8 The words of a tale-bearer are as flatterings, and they goe downe into the *b* bowels of the belly.

9 Hee also that is slothfull in his worke, is euen the brother of him that is a great waster.

10 The name of the Lord is a strong tower: the righteous runneth *s* vnto it, and is exalted.

11 \* The rich mans riches are his strong citie: and as an high wall in his imagination.

12 \* Before destruction the heart of a man is haughty, and before glory *goeth* lowliness.

13 \* Hee that answereth a matre before hee heare it, it is follie and shame vnto him.

14 The spirit of a man will sustaine his infirmities: but *b* a wounded spirit who can beare it?

15 A wise heart getteth knowledge, and the care of the wile seeketh learning.

16 A mans gift *enlargeth* him, and leadeth him before great men.

17 \* He that is first in his owne cause, is iust: then commeth his neighbour and maketh enquire of him.

18 The *l*ot *casteth* contentions to cease, and *m* maketh a partition among the miigne.

19 A brother offended is *hatred* to himne then a strong citie, and *their* contentions are like the *b* base of a palace.

20 With the fruit of a mans mouth shall his belly be washed, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the

tongue, and they that *o* loue it, shall eat the fruit thereof.

22 Hee that findeth a *p* wife, findeth a good thing, and receiveth fauour of the Lord.

23 The poore speaketh *with* prayers: but the rich answereth roughly.

24 A man *that* hath friends, ought to shew himselfe friendly: for a friend is nearer then a brother.

q That is, oftentimes such are found which are more ready to do pleasure, then he that is more bound by duetie.

### CHAP. XIX.

**B**etter \* is the poore that walketh in his vp-rightnesse, then he that abuseth his lips, and is a foole.

2 For without knowledge the minde is not good, and he that hasteth with his feet, sinneth.

3 The foolishnes of a man peruereth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 \* A false witness shall not be vnpunished: and he that speaketh lies, shall not escape.

6 Many recurrence the face of the prince, and euerie man is friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart faire from him? though he be instant \* with words, yet they will not.

8 He that possesseth vnderstanding, *b* loueth his owne soule, and keepeth wisdom to find goodnes.

9 A false witness shall not be vnpunished: and he that speaketh lies, shall perish.

10 \* Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glory is *d* to passe by an offence.

12 \* The kings wrath is like the roaring of a lion: but his fauour is like *d* dew vpon the grasle.

13 \* A foolish sonne is the calamitie of his father, \* & the contentions of a wife are like a continual \* dropping.

14 Houle and riches are the inheritance of the fathers; but \* prudent wife *commeth* of the Lord.

15 Slothfulness causeth to fall asleepe, and a deceitfull person shall be effronied.

16 Hee that keepeth the commandment, keepeth his owne soule: but hee that despiseth his wayes, shall die.

17 Hee that hath mercie vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his outwring.

19 A man of much anger shall suffer punishment, and though thou *d*eliver him, yet will *h*is anger come againe.

20 Heare counsell and receiue instruction: that thou mayest be wise in thy latter end.

21 Many diuises are in a mans heart: but the counsell of the Lord shall stand.

22 That that is to be desired of a man, is his *b* goodnesse, and a poore man is better then a liar.

23 The feare of the Lord *leade*th to life: and he that is filled *there* with, shall continue, and shall not be visited with euill.

24 \* The slothfull hideth his hand in his bosome, and will *o*ut put it to his mouth againe.

25 \* Snare a corner, and the *l* foolish will be ware: and reprove the prudent, and hee will vnderstand knowledge.

26 Hee that destroyeth his father, or chafereth

o By the vsing of the tongue well or euill, commeth the fruit thereof either good or bad. p He that is ioyned with a seruiceous man in marriage, is blessed of the Lord, as Chap. 19. 14.

o do pleasure, then he that is more bound by duetie.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

\* Chap. 28. 6.

a Hee that loueth wisdom, will separate himselfe from all impudent, and give himselfe wholly to seeke it. b That is, that he may talke licitly of wisdom: commeth to mind. c Meaning, such one as commeth to all others. d Which can neuer be drawn empty, but bring euer profit. e That is, to fauour him and support him. f They are soone beleued, and euer more deeply. g Hee that seeth what is the refuge of the godly against all trouble. \* Chap. 10. 15. \* Chap. 16. 18. \* Eccles. 12. 8. h The minde can will bene the infirmities of the body, but when the spirit is wounded, it is a thing most hard to sustaine. i Getteth him liberty to speake, and fauour of them that are most in estimation. k He that speaketh first, is best heard of the wicked iudge, but when his aduersarie can enquire out the matter, vs turneth to his shame. l If a contumacious cannot otherwise be decided, it is best to call him to know himselfe the thing faultie.

m Approach their countenance, which are so stout, that cannot otherwise be pacified, n Which for the strength thereof will not bow nor yield.

a To haue comfort of them. b He that is vpright in iudgement iudgeth in fauour of Gods.

c The free vse of things are not to be permitted to him that cannot wise them aright. d That is, to cower by chaunce, and to do therein as may most serue to Gods glory.

\* Chap. 40. 2. \* Chap. 47. 21. \* Chap. 41. 9. c As saith that dropeth and roareth the boole. \* Chap. 12. 22.

f Though for a time hee give place to counsell, yet foue after will hee give place to his raging affections. g Mans desire shall not haue successe, except God goodnesse it, whose purpose is vouchangeable. h That is, that hee be honest: for the poore man that is honest, is to be euillward about the rich which is not veritable. \* Chap. 26. 19. \* Chap. 41. 11. i This is the honestie, which men desire, when they see the wicked punished.

away his mother, is a lewd and shamefull childe.  
 27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.  
 28 A wicked winnesse mocketh at iudgement, and the mouth of the wicked swalloweth vp iniquitie.  
 29 But iudgements are prepared for the scorner, and stripes for the backe of the fooles.

## CHAP. XX.

Wine is a mocker, and strong drinke is railing: and whosoever is deceived thereby, is not wise.

1 The feare of the King is like the roaring of a lyon; hee that pounceth him vnto anger b sinneth against his owne soul.  
 3 It is a mans honour to cease from strife; but euery foule will be medling.  
 4 The douthfull will not plow, because of winter; therefore shall hee begge in summer, but haue nothing.  
 5 The counsell in the heart of a man is like deep waters; but a man that hath vnderstanding, will draw it out.  
 6 Many men will boast euery one of his own goodnesse, but who can find a faithfull man?  
 7 He that walketh in his integritie, is iust, and blessed shall his children be after him.  
 8 A king that sitteth in the throne of iudgement, d casteth away all euill with his eyes.  
 9 Who can say, I haue made mine heart cleane, I am cleane from my sinne?  
 10 Diuers weights, and diuers measures, both these are euen abomination vnto the Lord.  
 11 A child also is known by his doings, whether his worke be pure and right.  
 12 The Lord hath made both these, euen the eare to heare, and the eye to see.  
 13 Loue not sleepe, least thou come vnto povertie, open thine eyes, and thou shalt be satisfied with bread.  
 14 It is naught, it is naught, saith the buyer; but when he is gone apart, he boasteth.  
 15 There is gold, and a multitude of precious stones; but true lips of knowledge are a precious iewel.  
 16 Take his r garment, that is suretie for a stranger, and a pledge of him for the stranger.  
 17 The bread of deceit is sweete to a man; but after ward his mouth shalbe filled with gall.  
 18 Ee blissh thy thoughts by counsell; and by counsell make warre.  
 19 He that goeth about as a slanderer, discoureth \* feceres; therefore meddle not with him that flattereth with his lips.  
 20 He that curseth his father or his mother, his light shall be put out in obscure darkenesse.  
 21 An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.  
 22 Say not thou, I will reuense euill, but waite vpon the Lord, and he shall saue thee.  
 23 Diuers weights are an abomination vnto the Lord, and decei full balances are not good.  
 24 The steps of man are ruled by the Lord; how can a man then vnderstand his own way?  
 25 It is a delusion for a man to t denounce that which is sanctified, and after the vowes to enquire.  
 26 A wise King scattereth the wicked, and casteth the rebell to turne out them.  
 27 The light of the Lord is the breath of

man, and searcheth all the bowels of the bellie.  
 28 Mercie and truth preferre the king: for his throne shalbe established with mercie.  
 29 The beaucie of young men is their strength, and the glory of the aged is the gray head.  
 30 The blewes of the wound fenneth to purge the euill, and the stripes within the bowels of the bellie.

## CHAP. XXI.

The Kings heart is in the hand of the Lord, as the rivers of waters: he turneth it whithersoever it pleaseth him.

2 Euery way of a man is right in his owne eyes: but the Lord pondereth the hearts.  
 3 To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A haucie louke, and a proud heart: which is the light of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance; but whosoever is hattie, cometh surely to povertie.

6 The gathering of treasures by a deceitfull tongue, is vanitie tolled too and fro of them that seeke death.

7 The robberie of the wicked shall destroy them; for they haue refused to execute iudgement.

8 The way of some is peruerted and strange; but of the pure man, his worke is right.

9 It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

10 The soule of the wicked wisheth euill: and his neighbour hath no fauour in his eyes.

11 When the fooler is punished, the foolish is wise, and when one instructeth the wile, he will receiue knowledge.

12 The righteous teacheth the house of the wicked; but God ouerthroweth the wicked for their euill.

13 Hee that stoppeth his eare at the crying of the poore, he shall also crye and not be heard.

14 A gift in secret pacifieth anger, and a gift in the bofome, great wrath.

15 It is ioy to the iust to doe iudgement; but destruction shall be to the workers of iniquitie.

16 A man that wandreth out of the way of wisdom, shall remaine in the congregation of the dead.

17 He that loqueth pastime, shall be a poore man: and he that loqueth wine and oyle, shall not be rich.

18 The wicked shall be a ranfome for the iust, and the transgressor for the righteous.

19 It is better to dwell in the wilderness, then with a contentious and angry woman.

20 In the house of the wife is a pleasant treasure and ioy, but a foolish man deuoureth it;

21 He that followeth after righteousness and mercie, shal find life, righteousness and glory.

22 A wife man goeth vp into the citie of the mightie, and casteth downe the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, hattie, and scornfull is his name that worketh in his arrogancie wrath.

25 The desire of the douthfull layeth him; for his hands refuse to worke.

26 He cometh euen more greedily: but the righteous giueth and spareth not.

\* Chap. 9. 14. h Shew punishment that punisheth e. to the inward part, is profitable for the wicked, to bring them to amendment.

a Though Kings be in the hand of the Lord, as the rivers of waters, yet are they not able to bring their owne purposes to passe any other wile way. God hath appointed much better the intention of the righteous.

\* Chap. 16. 1. Mich. 6. 8. c Or, plowing. d That is, be thing whereby he is guided, or which be origineth forth as the fruit of his worke.

e He that goeth rathly about his buisnes, and without counsell.

\* Chap. 13. 1. d He meaneth this chiefly of leaders, and Princes which teach that vocation vnto God ha b called them, and poxle their subiects to maintain their liues.

\* Chap. 19. 13. and 24. e Or, in a great fault.

f Reade Chap. 19. 25.

g Though the godly admonish them both by words and example of liue, the wicked will not amend, till God ce to reuare.

h Or, to refuse to be angry man pacifieth him.

i God shall cause that to fall on their own heads, which they intended against the iust, by deliuering the iust, and putting the wicked in their place.

\* Eccles. 25. 29. i Man typ, abundance of alway.

k Wisdom ouercometh strength and confidence in worldly things.

l He bueth to liue by winning and selling all things; but will be no poore to get ought.

e Take a pleasure and delight therein, as glutton and drunkards in delicate meates and dishes.

a By wine here is meant him that is giue to wine, and so by strong drinke. \* Chap. 9. 12.

b Putte his life in danger.

c It is hard to find out a mans heart, as deep waters, whose bottoms cannot be found: yet the wife man will know a man either by his words, or by his deeds.

d Where righteous iudgement is executed, there shine clearely, and vice dare not appeare.

\* 1. Kin. 8. 46. 2. Chron. 6. 36. Eccles. 7. 28. 12. John. 1. 8.

f Ebr. stone and jasper, saphire, and ephah.

g Reade Chap. 16. 11.

\* Chap. 27. 13. f To grab him with, that hee call not himselfe safely in danger.

\* Chap. 11. 13.

\* Eccl. 21. 17.

leui. 20. 9.

met. 15. 4.

\* Dent. 32. 35.

Eccl. 17. 13.

and 14. 19.

rom. 11. 17.

2. Thess. 5. 15.

3. Pet. 3. 9.

\* Chap. 11. 2.

and verse 10.

\* Dent. 32. 35.

g That is, to accuse, or take to his own euill.

h Which was appointed to God, and when enquire how they may be expurged from the fault.

i Which was a kind of punishment then used. The word of God giue life to our past, and cause vs to liue and see the secret of our delictes hearts, Recl. 9. 12.



\* Chap. 35, 3.  
if a. 1. 13.  
eccles. 34, 35.

\* Chap. 39, 5.  
in He may boldly  
reheie the crueth  
that he hath heard.

\* Eccles. 7, 3.  
a Which cometh  
by well doing

\* Chap. 39, 12.  
b Live together,  
and bene oerde  
the one of the  
other.

\* Chap. 27, 12.  
c That is, the pun-  
ishment, which is  
prepared for the  
wicked, and flesh  
to God for sacri-  
fice.  
d Bring him vp  
viciously, and he  
shall so continue.

e His authority,  
whereby he aid  
oppress others,  
shalbe taken from  
him.

\* Eccles. 3, 23.  
f He that is mercif-  
full and liberall,  
g Hee that rebeth  
that prince  
should vse their  
familiarity, whose  
conscience is  
good and their  
talks wise and  
godly.

h Favour them  
that loue know-  
ledge

i He denieth  
them that inuent  
vaine excuses,  
because they would  
not doe their  
duty.

k So God puni-  
sheth one sone by  
another, when he  
suffereth the wic-  
ked to fall into  
the acquaintance  
of a barlot.

l He is naturally  
giuen vnto  
m He fleeth  
what the end of  
wisdom is: to  
wite, to direct vs  
to the Lord.

n That is, sundry  
times.

o Hee that is  
not to do  
with him that  
is notable to rule  
his affections: for  
he would hurt  
there by his quill  
conuersation.

¶ Ebr. in the gates:  
\* Chap. 23, 12.  
o Haue not to do  
with him that  
is notable to rule  
his affections: for  
he would hurt  
there by his quill  
conuersation.

27 The \* sacrifice of the wicked is an abomina-  
tion: with much more when hee bringeth it  
with a wicked mind?

28 \* A false witness shall perish: but he that  
heareth, <sup>o</sup> speakech continually.

29 A wicked man hath endeth his face: but the  
iust, he will direct his way.

30 There is no wisdom, neither vnderstand-  
ing, nor counsell against the Lord.

31 The horse is prepared against the day of  
battell: but labourer is of the Lord.

# CHAP. XXII.

A \* Good name is to be chosen aboue great ri-  
ches, and \* louing fauour is aboue siluer and  
aboue gold.

2 \* The rich and poore <sup>b</sup> meet together, the  
Lord is the maker of them all.

3 \* A prudent man <sup>c</sup> seeth the plague, and hideth  
himselfe: but the foolish go on till, and are  
punished.

4 The reward of humilitie, and the feare of  
God is riches, and glory, and life.

5 Thornes and snares are in the way of the  
froward: but he that regardeth his soule, will de-  
part farre from them.

6 Teach a child <sup>d</sup> in the trade of his way, and  
when he is old he shall not depart from it.

7 The rich ruleth the poore, and the borrow-  
er is seruant to the man that lendeth.

8 Hee that soweth iniquitie, shall reape affli-  
ction, and the rod of his anger shall faile.

9 \* He that hath a good <sup>e</sup> eye, he shall be blef-  
sed: for he giueth of his bread vnto the poore.

10 Cast out the scorne, and strife shall go out:  
so contention and reproach shall cease.

11 Hee that loueth pureness of heart for the  
grace of his lips, the king <sup>f</sup> shalbe his friend.

12 The eyes of the Lord preferre <sup>g</sup> know-  
ledge: but hee ouerthroweth the words of the  
transgressor.

13 The slothfull man saith, <sup>h</sup> A Lyon is with  
out, I shalbe slaine in the streete.

14 The mouth of strange women is as a deepe  
pit: he with whom the Lord is angry, <sup>i</sup> shall fall  
therein.

15 Foolishnesse is bound <sup>j</sup> in the heart of a  
child: but the rod of correction shall driue it  
away from him.

16 Hee that oppresseth the poore to increase  
himselfe, and giueth vnto the rich, <sup>k</sup> shall surely  
come to pouertie.

17 ¶ Encline thine ear, and heare the words  
of the wife, and apply thine heart vnto my know-  
ledge.

18 For it shall be pleasant, if thou keepe them  
in thy bellie, and if they be directed together in  
thy lips.

19 That thy confidence may be in <sup>l</sup> the Lord,  
I haue shewed thee this day: thou therefore <sup>m</sup> take  
heede.

20 Haue not I written vnto thee <sup>n</sup> three times  
in counsels and knowledge,

21 That I might shew thee the assurance of  
the words of truth, to answer the words of truth  
to them that fend to thee?

22 Robbe not the poore, because hee is poore,  
neither oppress the afflicted <sup>o</sup> in iudgement.

23 For the Lord <sup>p</sup> will defend their cause, and  
spoyle the soule of those that spoyle them.

24 Make <sup>q</sup> no friendship with an angry man,  
neither goe with the furious man,

25 Least thou learne his wayes, and receiue de-  
struction to thy soule.

26 Be not thou of them that <sup>r</sup> touch the hand,  
nor among them that are suretie for debtors.

27 If thou hast nothing to pay, why <sup>s</sup> causest  
thou that hee should take thy bed from vnder  
thee?

28 Thou shalt not <sup>t</sup> remooue the ancient  
bounds which thy fathers haue made.

29 Thou feest that a diligent man in his busi-  
nesse standeth before Kings, and standeth not be-  
fore the base fort.

# CHAP. XXIII.

W Hen thou sitest to eate with a ruler, <sup>a</sup> con-  
sider diligently what is before thee,

2 <sup>b</sup> And put thy knife to thy throat, if thou  
be a man giuen to the appetite.

3 Be not desirous of his daintie meates: <sup>c</sup> for  
it is a deceivable meat.

4 Trauaille not too much to be rich: but cease  
from thy <sup>d</sup> wisdom.

5 Wilt thou cast thine eyes vpon it, which is  
nothing: for riches taketh her to her wings, as  
an Eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath  
an euill eye, neither desire his dainty meates.

7 For as though hee thought it in his heart: so  
will hee say vnto thee, Eate and drinke: but his  
heart is not with thee.

8 Thou shalt vomit thy <sup>f</sup> morsels that thou  
hast eaten, and thou shalt lose thy sweet words,

9 Speake not in the eares of a foole: for hee  
will despise the wisdom of thy words.

10 \* Remooue not the ancient bounds, and  
enter not into the fields of the fatherlesse.

11 For hee that redeemeth them, is mightie: <sup>g</sup>  
he will <sup>h</sup> defend their cause against thee.

12 Apply thine heart to instruction, and thine  
eares to the words of knowledge.

13 \* Withhold not correction from the child:  
if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and  
shalt deliuer his soule from <sup>i</sup> hell.

15 My sonne, if thine heart be wise, mine heart  
shall reioyce, and I also,

16 And my reines shall reioyce, when thy lips  
speake righteous things.

17 \* Let not thine heart be enuious against  
sinners: but let <sup>j</sup> it be in the feare of the Lord con-  
tinually.

18 For surely there is an end, <sup>k</sup> and thy hope  
shall not be cut off.

19 O thou my sonne, heare, and be wise, and  
guide thine heart in the way.

20 Keepe not companie with <sup>l</sup> drunkards,  
nor with <sup>m</sup> gluttons.

21 For the drunkard and the glutton shall  
be poore, and the sleeper shall be clothed with  
ragges.

22 Obey thy father that hath begotten thee,  
and despise not thy mother when she is old.

23 Buy <sup>n</sup> the truth, but sell it not: <sup>o</sup> like wise  
wisdom, instruction, and vnderstanding.

24 The father of the righteous shall greatly  
reioyce, and he that begetteth a wife child, shall  
haue ioy of him.

25 Thy father and thy mother shall be glad,  
and she that bare thee shall reioyce.

26 My sonne, giue mee <sup>p</sup> thine heart, and let  
thine eyes delight in my wayes.

27 \* For a whore is as a deepe ditch, and a  
strange

p which rashly  
put themselves in  
danger for others,  
as Cap. 6, 1.

\* Deut. 27, 17.  
chap. 23, 10.

a See with so-  
beritie.  
b Biddle thine ap-  
petite, as it were  
by force and vio-  
lence.

c For oft times  
the rich when they  
bid their inferiours  
to their tables, it is  
not for the loue  
they beare them,  
but for their owne  
secret purpose.  
d Belowe not the  
sister that God  
bath giuen thee,  
to get worldly  
riches.

e That is, con-  
suetude, as if  
a good eye is ra-  
ce for liberal,

as Cap. 22, 9.  
f He will not cease  
ill be hath done  
these foue harmes,  
and his flattering  
words shall come  
to nothing.

\* Deut. 27, 17.  
chap. 22, 28.  
g Chap. 22, 23.  
h Chap. 23, 24.  
i Psal. 139, 15.  
eccles. 30, 16.

j That is, from  
destruction.

k The prosperity  
of the wicked shall  
not continue.

l In the obserua-  
tion of Gods com-  
mandment.

m Ebr. mouer of  
bubblers.

n Ebr. deuourer of  
flesh.

o Spare no cost  
for crueth sake,  
neither depart  
from it for any  
giue.

p Giue thy selfe  
wholly to wis-  
dome.

\* Chap. 22, 14.

\* Chap. 7. 12.  
in the seduceb  
may and caught  
them to offend God.

in which by art  
make wine stronger  
and more pleasant.

\* That is, drun-  
kenness shall bring  
thee to whoredome.  
p lo fuch great  
danger shall thou  
be.

\* Though drun-  
kenness make  
them more intem-  
perate then beafts,  
yet can they not  
restrain.

\* Prol 37 v.  
chap. 23. 12.

\* Chap. 10. 18.

a In the place  
where wisdom  
should be showed.

b Man hath no  
triall of his strength  
all he be in trouble.  
c None can be ex-  
cused, if he helpe  
not the innocent  
when he is in  
danger.

d As honey is sweet  
and pleasant to  
the taste, so wis-  
dome is to the  
foole.  
e Or, reward.

\* He is subiect  
to many perils,  
but God deli-  
vereth him.

f To be avenged  
on thee.  
\* Prol 37. 1.  
chap. 23. 17.

strange woman is as a narrow pit.

28 \* Also the lieth in wait as for a pray, and she increaseth the transgressors among men.

29 To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the redness of the eyes?

30 Even to them that tary long at the wine, to them that goe, and seeke mixt wine.

31 Looker not thou upon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine eyes shall looke upon strange women, and thine heart shall speake lewd things.

34 And thou shalt be as one that sleepech in the mids of the sea, and as he that sleepech in the top of the mast.

35 They have stricken mee, shalt thou say, but I was not sicke: they have beaten mee, but I knew not, when I awoke: therefore will I seeke it yet still.

#### CHAP. XXIV.

BE not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischief.

3 Through wisdom is an house builded, and with vnderstanding it is established.

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wife man is strong: for a man of vnderstanding increaseth his strength.

6 \* For with counsell thou shalt enterprife thy warre, and in the multitude of them that can giue counsell, is health.

7 Wisdom is high to a foole: therefore hee cannot open his mouth in the gates.

8 Hee that imagineth to doe euill, men shall call him an author of wickednesse.

9 The wicked thought of a foole is sinne, and the scorner is an abomination vnto men.

10 If thou be faint in the day of aduersitie, thy strength is small.

11 Deliuer them that are drawn to death, and wilt thou not preserve them that are led to be slaine?

12 If thou say, Behold, we knew not of it: he that pondereth the hears. doth not hee vnderstand it? and he that keepeth thy foule, knoweth he it not? will he not also recompense euery man according to his workes?

13 My sonne, eate of hony, for it is good, and the honycombe, for it is sweet vnto thy mouth.

14 So shall the knowledge of wisdom be vnto thy foule if thou finde it, and there shall be an end, and thine houle shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoyle not his resting place.

16 For a iust man falleth seuen times, and riseth againe, but the wicked fall into mischief.

17 Be thou not glad when thine enemy falleth, and let not thine heart reioyce when hee stumbleth,

18 Least the Lord see it, and it displease him, and he turne his wrath against him.

19 \* Pret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none end of plagues to

the euill man: \* the light of the wicked shall be put out.

21 My sonne, feare the Lord, and the King, and meddle not with them that are leficious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them? both?

23 ALSO THESE THINGS PERTENE TO THE WISE. It is not good to haue respect of any person in iudgement.

24 Hee that faith to the wicked, \* Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodness.

26 They shall kisse the lips of him that answereth vpright words.

27 Prepare thy worke without, and make ready thy things in the field, and after, build thine house.

28 Be not a witness against thy neighbour without cause: for wilt thou deceiue with thy lips?

29 \* Say not, I will do to him as he hath done to me, I will recompense euery man according to his worke.

30 I passed by the field of the slouthfull, and by the vineyard of the man delinuate of vnderstanding.

31 And lo, it was all growen ouer with thornes, and netles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, and I considered it well: I looked vpon it, and receiued instruction.

33 There a little sleepe, a little slumber, a little folding of the hands to sleepe.

34 So thy povertie commeth as one that traueleth by the way, and thy necessity like an armed man.

#### CHAP. XXV.

THESE ARE ALSO PARABLES of Salomon, which the men of Hezekiah King of Iudah copied out.

THE glory of God is to conceale a thing secret: but the Kings honour is to search out a thing.

3 The heauens in height, and the earth in depth, and kings heart can no man search out.

4 Take the droffle from the siluer, and there shall proceed a vessel for the finer.

5 Take away the wicked from the King, and his throne shalbe established in righteousness.

6 Boast not thy selfe before the King, and stand not in the place of great men.

7 \* For it is better, that it be said vnto thee, Come vp hither, then thou be put lower in the presence of thy Prince whom thine eyes haue scene.

8 Goe not forth hastily to strife, least thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another.

10 Least hee that heareth it, put thee to shame, and thine infamie doe not cease.

11 A word spoken in his place, is like apples of gold with pictures of siluer.

12 He that reprooueth the wife and the obedient eare, is as a golden eare ring, and an ornament of fine gold.

that is corrupted. \* Luke 15. 10. b Least where as thou wilt to haue an end of the matter, it put thee to further trouble.

\* Chap. 13. 9.

g Meaning, either of the wicked and leficious, as verse 19 and 21, or of men that see not God, nor obey their King.  
† Ebr to know the fact.

\* Chap. 17. 25.  
† 14. 3. 22.

b B-fure of the meares boy, to compasse it, before thou take any enterprise in hand.

\* Chap. 10. 12.  
† Hee sheweth what is the nature of the wicked, to reuenge wrong for wrong.

k That I mighte learne by anothers misdeeds fault.  
† Reade Chap 6. 10.

a whom Hezekiah appoynted for this purpose.

b That is, gathered in of diuers bookes of Salomon.

c God doeth not reuenge the cause of his iudgements to man.

d Because the king vnder by the reucaled word of God, the cause of his doings must appeare, and therefore hee must vifilligence in tryinge out of causes.

e He sheweth that it is too hard for a man to attaine to the reason of all the secret doings of the King, euen when he is vpright, and doeth his dutie, f yhen vice is remoued from a king, he is a meet vessel for the Lords vse.

g It is not enough that he be pure himselfe, but that he be put away from others which by this means



i In the time of  
great heat, when  
men desire cold.

k Which haue an  
outward appea-  
rance, and are no-  
thing within.

l By not mini-  
stering occasion to  
provoke him further.  
To this is, the  
heart that is prone  
to anger, as Chap.

25. k  
n Vse moderately  
the pleasures of  
this world.

o Which melteth it,  
and consumeth it.  
|| Or, aume.  
\* Rom. 12, 20.

p Thou shalt, as it  
were by force, que-  
re him, in  
so much that his  
own conference  
shall moue him to  
a knowledge by  
benefits, and his  
heart shall be  
flamed.  
\* Chap. 21, 9.

\* Ecclesi. 3, 22.

q And so is in  
eastern danger.

a Confer not vnto  
him in his dis-  
dains.

b Reprouer him  
as the matter  
requireth.  
† E. x. c. x.  
c To wit, of the  
messenger whom  
he feareth.  
d That is, recei-  
ueth damage  
thereby.

e Whereby he  
both hurteth him-  
selfe and others.  
f Merat. g. God.  
\* 1. Pet. 3, 22.  
g For the foole  
will rather be  
conuelled then  
he: also the foole  
smooth of igno-  
rance, and the  
other of malice.  
h Read Chap. 22, 3.

13 As the cold of the snow in the time of har-  
uest, so is a faithfull messenger to them that send  
him; for he refresheth the soule of his masters.

14 A man that boasteth of fallible libellicie, is  
like clouds and wind without raine.

15 A Prince is pacified by staying of anger,  
and a soft tongue breaketh the bones.

16 If thou haue found honey, eat that is a suffi-  
cient for thee, lest thou bee overfull, and vomit it.

17 Withdraw thy force from thy neighbours  
house, lest he be weary of thee, and hate thee.

18 A man that beareth false witness against  
his neighbour, is like a hammer and a sword, and  
a sharpe arrow.

19 Confidence in an vnfaithfull man in time  
of trouble, is like a broken wheel & a sliding foot.

20 Hee that taketh away the garment in the  
cold season, is like vinegar poured vpon oil, nire, or  
like him that singeth songs to an heauy heart.

21 \* If hee that hateth thee be hungry, giue  
him bread to eat, and if hee be thirstie, giue him  
water to drinke.

22 For thou shalt lay thy coales vpon his head,  
and the Lord shall recompense thee.

23 As the Northward driueth away the raine,  
so driueth an angry countenance the slandering  
tongue.

24 \* It is better to dwell in a corner of the  
bouletpost, then with a contentious woman in a  
wide house.

25 As are the cold waters to a weary soule, so  
is good newes from a farre country.

26 A righteous man falling downe before the  
wicked, is like a troubled wheel and a corrupt spring.

27 It is not good to eate much honey: \* so to  
search their owne glory, is not glory.

28 A man that refraineth not his appetite, is  
like a city which is broken downe and without walles.

### CHAP. XXVI.

A shew him in the Summer, and as the raine  
in the Haruest is a most need, so is honour vn-  
seemely for a foole.

2 As the sparrow by flying, and the swallow  
by flying escapes, so the curle that is causelesse, shal  
not come.

3 Vnto the horse belongeth a whip, to the asse  
a bridle, and a rod to the fooles backe.

4 Answer not a foole according to his fooli-  
shnesse, lest thou also be like him.

5 Answer a foole b according to his foolish-  
nesse, lest he be wise in his owne conceit.

6 He that sendeth a message by the hand of  
a foole, is as hee that curseth off the feet, and  
drinketh his owne ieiune.

7 As they that lift vp the legs of the lame, so  
is a parable in a fooles mouth.

8 As the closing vp of a precious stone in an  
heape of stones, so is hee that giueth glory to a  
foole.

9 As a thorne standing vpon in the hand of a  
drunkard, so is a parable in the mouth of fooles.

10 The Excellent that formed all things,  
both rewardeth the foole, and rewardeth the  
transgressors.

11 \* As a dog turneth againe to his owne vomit,  
so a foole turneth to his foolishnesse.

12 Seest thou a man wife in his owne conceit?  
more hope is of a foole then of him.

13 The foolish full man saith, A lion is in the  
way: a lion is in the streets,

14 As the doore turneth vpon his hinges, so  
doeth the foolish full man vpon his bed.

15 \* The foolish full hideth his hand in his bo-  
some, and it grieueth him to put it againe to his  
mouth.

16 The sluggard is wiser in his owne conceit,  
then seven men that can render a reason.

17 Hee that passeth by and meeleth with the  
strife that belongeth not vnto him, is as one that  
taketh a dog by the eares.

18 As heethal saith himselfe mad, casteth  
firebrands, arrows, and mortall things.

19 So doeth the deceitfull man with his  
friend, and saith, Am not I in sport?

20 Without wood the fire is quenched, and  
without a tale-bearer strife ceaseth.

21 \* As the cole maketh burning coales, and  
wood a fire, so the contentious man is apt to kin-  
dle strife.

22 \* The words of a tale-bearer are as flatter-  
ings, and they go downe into the bowels of the  
belly.

23 As silver droffe overlaid vpon a postheard,  
so are burning lips, and an euill heart.

24 Hee that hateth v will counterfeite with his  
lips, but in his heart he layeth vp deceit.

25 Though hee speake fauourably, beleue  
him not: for there are seven abominations in his  
heart.

26 Hatred may be couered by deceit: but the  
malice thereof shall be discovered in the con-  
gregation.

27 \* He that diggeth a pit shall fall therein, and  
he that rolleth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a  
flattering mouth causeth ruine.

### CHAP. XXVII.

Bold not thy selfe of to morrowe, for thou  
knowest not what a day may bring forth.

2 Let another man praise thee, and not thine  
owne mouth: a stranger, and not thine owne lips.

3 \* A stone is heavy, and the sand weightie:  
but a fooles wrath is heauier then them both.

4 Anger is cruell, and wrath is raging: but who  
can stand before a enuie?

5 Open rebuke is better then secret loue.

6 The wounds of a louer are faithfull, and the  
kisses of an enemy are pleasant.

7 \* The person that is full, desireth an hony  
combe: but vnto the hungry soule eury bitter  
thing is sweet.

8 As a bird that wandreth from her nest, so is  
a man that wandreth from his owne place.

9 As oymment and perfume reioyce the  
heart, so doeth the sweetnesse of a mans friend  
by hearty counsel.

10 Thine owne friend and thy fathers friend  
forake thou not: neither enter into thy brothers  
house in the day of thy calamitie: for better is  
a neighbour that is neere, then a brother farre off.

11 My sonne, be wise, and reioyce mine heart,  
that I may answer him that reproacheth me.

12 As a prudent man seeth the plague, and hi-  
deth himselfe: but the foolish goe on till, and are  
punished.

13 \* Take his garment that is sinfull for a  
stranger, and a pledge of him for the stranger.

14 He that praiceth his friend with a loude  
voyce, rising early in the morning, it shall be  
counted to him as a curse.

15 \* A continual dropping in the day of raine,  
and

\* Chap. 12, 16.

i Which disem-  
ber himselfe to  
be that he is not.

\* Ecclesi. 21, 10.

\* Chap. 11, 8.

k They will soone  
breake out and  
vnder themselves.

l Meaning, many  
be vnto the num-  
ber of sinners, for  
the wickedness  
in the assembly  
of the godly.  
\* Ecclesi. 10, 8.  
ecclesi. 27, 26.

a Delay not the  
time, but take oca-  
sion when it is  
offered.

\* Ecclesi. 22, 15.

b For the enuious  
are obtinate, and  
cannot be recon-  
ciled.  
c They are deuen-  
ing, and become  
friendly.

\* Job. 6, 6.

d Trust not to any  
worldly helpe in  
the day of thy  
trouble.

\* Read Chap. 11, 24.

\* Chap. 10, 16.

† E. x. h. 2. b.  
† Hastily and wilke  
out cause.  
\* Chap. 19, 23.  
and 22, 21.

and a contentious woman are alike.

16 He that hideth her, hideth the winde, and she is as the oyle in his right hand that vndereth it selfe.

17 Yron sharpeneth yron, so doeth a man sharpen the face of his friend.

18 He that keepeth the figge tree, shall eate the fruit thereof: so hee that waiteth vpon his master, shall come to honour.

19 As in water face answereth to face, so the heart of man to man.

20 The graue and destruction can neuer be full, for the eyes of man can neuer be satisfied.

21 As is the fining pot for silver, and the furnace for gold, so is every man according to his dignitie.

22 Though thou shouldst bray a foole in a mortar among wheat brayed with a pestell, yet will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flocke, and take heed to the herds.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hay discovereth it selfe, and the grassse appeareth, and the herbes of the mountaines are gathered.

26 The lambes are for thy clothing, and the goats are the price of the field.

27 And let the milke of the goats be sufficient for thy food, for the food of thy familie, and for the sustenance of thy maides.

CHAP. XXVIII.

**T**He wicked alee when none persueth: but the righteous are bold as a lion.

2 For the transgression of the land there are many princes thereof: but by a man of vnderstanding and knowledge are realme likewise endureth long.

3 A poore man, if hee oppress the poore, is like a raging raine that leaueh no food.

4 They that forsake the Law, prayse the wicked: but they that keepe the Law, set themselves against them.

5 Wicked men vnderstand not iudgement: but they that fecke the Lord, vnderstand all things.

6 Better is the poore that walketh in his vp-rightnesse, then hee that peruerteth his wayes, though he be rich.

7 He that keepeth the Law, is a childe of vnderstanding: but hee that feedeth the gluttons, shameth his father.

8 He that increaseth his riches by vsurie and interest, gathereth them for him that will be mercifull vnto the poore.

9 He that turneth away his care from hearing the Law, euen his prayer shall be abominable.

10 He that cansteth the righteous to go astray by an euill way, shall fall into his owne pit, and the vpright shall inherit good things.

11 The rich man is wise in his owne conceit: but the poore that hath vnderstanding, can trie him.

12 When righteous men reioyce, there is great glory: but when the wicked come vp, the man is tried.

13 He that hideth his finnes, shall not prosper: but he that confesseth, and forsaketh them, shall haue mercie.

14 Blessed is the man that seareth alway: but he that hardeneth his heart, shall fall into euill.

15 As a roaring lion, and an hungry beare, so is a wicked ruler ouer the poore people.

¶ One hasty man prouoketh another to anger.

h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.

\* Eccles. 14, 9.  
i Chap. 17, 3.  
j That is, hee is either knowne to be ambitious, and glorious, or humble and modest.

k This declareth the great goodness of God towards man, and the diligence that he requirith of him for the preferuation of his gifts

a Because their owne conscience accuseth them.  
b The state of the common-wealth is sometimes changed.

\* Chap. 19, 12

w For God will take away the wicked vsurer, and giue his goods to him that shall bestow them well.  
x Because it is not of faith which is grounded of Gods word or Law, which the wicked contemne.

e And iudge that hee is not wise.  
f Chap. 29, 1.  
g He is knowne by his doings to be wicked.  
h Which standeth in awe of God and is afraid to offend him.  
i For he can neuer be satisfied, but euer coveteth and spoyleth,

16 A prince destitute of vnderstanding, is also a great oppressor: but he that hath couetousnesse, shall prolonge his dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not stay him.

18 He that walketh vprightly shall be saved: but hee that is froward in his wayes, shall once fall.

19 He that tilleth his land, shall be satisfied with bread, but he that followeth the idle, shall be filled with pouertie.

20 A faithfull man shall abound in blessings, and hee that maketh haste to be rich, shall not be innocent.

21 To haue respect of persons is not good: for chap man will transgresse for a peece of bread.

22 A man with a wicked eye hasteth to riches, and knoweth not that pouertie shall come vpon him.

23 He that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue.

24 He that robbeth his father and mother, and faith, It is no transgression, is the companion of a man that destroyeth.

25 Hee that is of a proud heart, stirreth vp strife: but the that trusteth in the Lord, shall be satisfied.

26 Hee that trusteth in his owne heart, is a foole: but hee that walketh in wisdome, shall be deliuered.

27 Hee that giueth vnto the poore, shall not lacke: but he that hideth his eyes, shall haue many corfes.

28 When the wicked rise vp, men hide themselves: but when they perish, the righteous increase.

CHAP. XXIX.

**A** Man that hardeneth his necke when he is rebuked, shall suddenly be destroyed, and cannot be cured.

2 When the righteous are in authority, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A man that loueth wisdome reioyceth his father; but hee that feedeth harlots waketh his substance.

4 A king by iudgement maintaineth the country: but a man receiuing gifts, destroyeth it.

5 A man that flattereth his neighbour, spreadeth a net for his feets.

6 In the transgression of an euill man is his snare: but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornefull men bring a city into a snare: but wise men turne away wrath.

9 If a wise man contend with a foolish man, whether he be angry or laugh, there is no rest.

10 Bloody men hate him that is vpright: but the iust haue care of his soule.

11 A foole poweth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his seruants are wicked.

13 The poore and the vsurer meet together, and the Lord lighteneth both their eyes.

14 A King that iudgeth the poore in truth, his throne shall be established for euer.

15 The rod and correction giue wisdome, but

i None shall be able to deliuer him.

\* Chap. 12, 17.  
Eccles. 20, 27.

† Chap. 23, 17.  
and 20, 21.

k He will be abused for nothing.  
l Meaning, him that is couetous.

m Shall haue all things in abundance

\* Chap. 29, 10.

\* Chap. 28, 12.  
Or, are increased.

\* Luke 15, 13.

a He that giueth care to the flatterer, is in danger the bird is before the fowler.  
b He is euer ready to fall into the snare that he laeth for others.

c He can heare no admonition in what for fouet is spoken.

\* Chap. 22, 26

\* Chap. 20, 28



but a child at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but *g* righteous shall see their fall.  
17 Correct thy sonne, and hee will giue thee rest, and will giue pleasures to thy soule.

18 *d* Where there is no vision, the people decay: but he that keepeth the law is blessed.

19 A *e* servant will not be chastised *g* words: though he vnderstand, yet he will not *h* answer.  
20 Seest thou a man hasty in his matters? there is more hope of a foole, than of him.

21 He that delicately bringeth vp his servant from youth, at length he will be euen *h* as his sonne.

22 *a* And angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 *a* The pride of a man shall bring him low: but the humble in spirit shall enjoy glory.

24 He that is partner with a thiefe, hateth his owne soule: he heareth cursing and declareth it not.

25 The feare of a man bringeth a *h* snare: but he that trusteth in the Lord shall be exalted.

26 Many doe seeke the face of the ruler: but euery mans *i* judgement cometh from the Lord.

27 A wicked man is abomination to the iust, and he that is vpright in *h*is way, is abomination to the wicked.

CHAP. XXX.

*a* To humble our selues in consideration of Gods workes.  
*g* The word of God is profit. *h* Of the wicked and hypocrites. *i* Of things that are neuer satiate. *j* Of others that are wonderful.

THE WORDS OF *a* AGUR THE SONNE OF IAKH.

*T*he prophetic which the man spake vnto Ithiel, euen to *b* Ithiel, and Vcal.

2 Surely I am more *c* foolish then any man, and haue not the vnderstanding of a man in me.

3 For I haue not learned wisdom, nor attained to the knowledge of holy things.

4 Who hath ascended vp to *d* heaven, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 *e* Euery word of God is pure: he is a shield to those that trust in him.

6 *f* Put nothing vnto his wordes, least hee reprocue thee, and thou be found a liar.

7 Two *g* things haue I required of thee: deenie me them not before I die.

8 Remoue farre from mee vanitie and lyes: giue me not pouertie, nor riches: feede mee with goodie conuenient for me.

9 Least I be full, and deenie thee, and say, *h* Who is the Lord? or least I be poore and steale, and take the Name of my God in vaine.

10 Accuse not a seruant vnto his master, least he curse thee, *i* when thou hast offended.

11 There is a generation that curseth their father, and doeth not blesse their mother.

12 There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.

13 There is a generation whose eyes are hauey, and their eye lids are lifed vp.

14 There is a generation, whose teeth are as swords, and their chawes as knives to eat vp the afflicted out of the earth, and the poore from among men.

15 The horse leach hath two *b* daughters which cry, Giue, giue. There be three things that will not be satisfied: *c* yea, sonne that say not, It is enough.

16 The graue, and the barren wombe, the earth, that cannot be satisfied with water, and the fire that saith not, It is enough.

17 The eye that mocketh his father & despiseth the instruction of his mother, let the rauen of the valley picke it out, and the yong eagles eat it.

18 There be three things hid from mee, yea, foure that I know not:

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a flappe in the mid of the sea, & the way of a man with a maide.

20 Such is the way also of an adulterous woman: shee eateth and *d* wipeth her mouth, and saith, I haue not committed iniquity.

21 For three things the earth is moued: yea, for foure it cannot susteine it selfe.

22 For *e* a seruant when hee reigneth, and a foole when he is filled with meate.

23 For *f* a hateful woman, when she is married, & for a handmaid that is *g* heire to her mistresse.

24 These be foure small things in the earth, yet they are *h* a wife, and full of wisdom.

25 The pismires a people not strong, yet prepare they their meate in summer:

26 The conies a people not mighty, yet make they their houses in the rocke:

27 The grasshopper hath no king, yet goe they forth all by bands:

28 The spider taketh hold *i* with her hands, and is in kings palaces.

29 There be three things that order well their going: yea, foure are comely in going.

30 A lion which is strong among beastes, and turneth not at the sight of any:

31 A lusty grayhound, and a goat, and a king against whom there is no rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand *j* vpon thy mouth.

33 When one churneth milke, hee bringeth forth butter; and he that wringeth his nose, causeth blood to come out, so he that forseth wrath, bringeth forth strife.

CHAP. XXXI.

*a* He exhorteth to chastitie and iustice, and sheweth the conditions of a wise and worthy woman.

1 THE WORDS OF KING *a* LEMUEL: The *b* prophetic which his mother taught him.

*W*hat my sonne! and what the sonne of *c* my wombe! and what, O sonne of my desires!

3 Giue not thy strength vnto women, *d* nor thy wayes which is to destroy kings.

4 It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes *e* strong drinke.

5 Least he drinke and forget the decree, and change the iudgement of all the children of affliction.

6 Giue yee strong drinke vnto him that is ready to perishe, and wine vnto him that haue griefe of heart.

7 Let him drinke, that hee may forget his pouerty, and remember his miserie no more.

8 Open thy mouth for the *f* dumbe in the which is to execute iudgement.

9 For wine doth comfort the heart, as *g* Psal. 104. 15. *g* Defend their cause that are not able to helpe themselves.

cause

The leach hath two daughters which shee tolke to her tongue, which here be calith her two daughters, where by shee sucketh the blood, and is neuer satiate. These are the conuexious extorsioners insatiable. Which haue in the valley for carious.

Shee hath her desires, and after comee forerbas shee goe she were an basell woman. These commonly abuse the state whereunto they are called. Which is married to her mistresse after the death of her mistresse. They containe great doctrine and wisdom.

o If man be not able to compasse these common things by his wisdom, we cannot attribute wisdom to man, but folly.

p Make a stay, and continue not in doing euill.

a Thariz of Solomon, who was called Lemuel, that is, of God, because God had ordered him to be king over Israel. b The doctrine which his mother Bath-Saba taught him.

c By this often repetition of one thing, shee declareth her moste affection. d Meaning, that women are the destruction of kings, if they haue them.

e That is, the King must not hurt himselfe to wantonnesse, and neglect his office.

f For wine doth comfort the heart, as *g* Psal. 104. 15. *g* Defend their cause that are not able to helpe themselves.

d Where there are not faithfull ministers of the will of God.

e He that is of a fertile and rebellious nature, *g* Or, regard.

\* Chap. 15, 18.

\* Job. 22, 29

f He that seareth man more than God, falleth into a snare and is destroyed. *g* He needeth not to flatter the ruler: for what God hath appointed, shall come to him.

a Who was an excellent man in vertue and knowledge in the time of Solomon. b Which were Agurs scholes or friends.

c Herein be declared his great humilitie, who would not attribute any wisdom to himselfe, but al vnto God. d Meaning, to know the secret of God, as though he would say, None.

\* Psal. 19, 5.

\* Deut. 4, 2. and 12, 32.

e He maketh this request to God.

f Meaning, that they that put their trust in their riches, forge God, and that by too much wealth men haue an occasion to the same.

g In accusing him without cause.

cause of all the children of destruction.

9 Open thy mouth, iudge righteously, and iudge the afflicted, and the poore.

10 ¶ Who shall finde a vertuous woman? for her price is farre above the pearles.

11 The heart of her husband trusteth in her, and he shall have no neede of s<sup>pe</sup>ioyle.

12 Shee will doe him good, and not euill all the dayes of her life.

13 She seeketh wooll and flaxe, and laboureth cheerfully with her hands.

14 Shee is like the ships of marchants: shee bringeth her foode from afarre.

15 And the ariseth, while it is yet night: and giueth || the portion to her housholde, and the ordinary to her maides.

16 She considereth a feld, and getteth it: and with the fruite of her hands shee planteth a vineyard.

17 She girdeth her loynes with strength, and strengtheneth her armes.

18 She feelth that her marchandise is good: her candle is not put out by night.

19 Shee putteth her hands to the wheele, and her hands handle the spindle.

20 Shee stretcheth out her hand to the poore, and putteth forth her hands to the needy.

21 Shee feareth not the snow for her familie: for all her familie is clothed with || skarlet.

22 She maketh her selfe carpets: fine linnen and purple is her garment.

23 Her husband is knowne in the gates, when he sitteth with the Elders of the land.

24 She maketh || shettes, and selleth them, and giveth girdles vnto the merchant.

25 In strength and honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdom, and the law of grace is in her tongue.

27 She outstretcheth the wayes of her houshold, and eateth not the bread of idleness.

28 Her children rise vp, and call her blessed: her husband also shall prayse her, saying,

29 Many daughters haue done vertuously: but thou furmountest them all.

30 Favour is deceitfull, and beautie is vanitie: but a woman that feareth the Lord shee shall be praysed.

31 Glorie her of the fruite of her hands, and let her owne workes prayse her in the gates.

¶ Or, with double  
In the assemblies and places of iudgement.  
¶ Or, in her clothing,  
m after that he had spoken of the apparell of the body, he now declar-  
eth the apparell of the spirit.  
n Her tongue is as a booke where-  
by one might learne many good things: for she deli-  
bereth to talke of the word of God.  
o That is, doe her reuerence.

p Confesse her di-  
ligent labours, and commend her therefore.  
q So farre as the most honour-  
able are clad in the apparell that shee make,

## ECCLESIASTES, OR

### THE PREACHER.

#### THE ARGUMENT.

**S**alomon as a Preacher and one that desired to insinuat all in the way of saluation, describeth the deceivable vanities of this world: that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which set their felicity either in knowledge, or in pleasures, or in dignitie and riches, shewing that man true felicity consisteth in that, that hee is united with God, and shall enioy his presence: so that all other things must be reiected, since in as much as they further vs to attaine to this heavenly treasure, which is sure and permanent, and cannot be found in any other case in God alone.

#### CHAP. I.

1 All things in this world are full of vanitie, and of none endurance. 13 All mans wisdom is but folie and griefe.

**H**E wordes of the Preacher, the sonne of David king in Ierusalem.

2 ¶ Vanitie of vanities, sayth the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in all his traualle, which he suffereth vnder y<sup>e</sup> sunne?

4 One generation passeth, and another generation succedeth: but the earth remaineth for euer.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place where he riseth.

6 The winde goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuites.

7 ¶ All the riuers goe into the sea, yet the sea is not full: so the riuers goe vnto the place whence they returne, and goe.

8 All things are full of labour: man cannot vter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 ¶ What is it that hath bin? that that shall be: and what is it that hath bin done? that which shall

be done: there is no new thing vnder the sunne.

10 Is there any thing, whereof one may say, Behold this, it is new? it hath bin already in the old time that was before vs.

11 There is no memory of the former, neither shall there be a remembrance of the latter that shall be, with them that shall come after.

12 ¶ I the Preacher haue bene king ouer Israel in Ierusalem.

13 And I haue giuen mine heart to search and find out wisdom by all things that are done vnder the heauen: (for this trauell hath God giuen to the sonnes of men,) to humble them thereby.)

14 I haue considered all the workes that are done vnder the sunne, and behold, all is vanitie, and vexation of the spirit.

15 That which is crooked, can none make straight: & that which faileth, cannot be numbered.

16 I thought in mine heart, and sayd, Behold, I am become great, and excell in wisdom all them that haue bene before me in Ierusalem; and mine heart hath seene much wisdom and knowledge.

17 And I gaue mine heart to know wisdom, and knowledge, madnesse and foolishnesse: I knew also that this is a vexation of the spirit.

18 For in the multitude of wisdom, I am grieved; and he that increaseth knowledge, increaseth sorrow.

¶ I thought in mine heart, and sayd, Behold, I am become great, and excell in wisdom all them that haue bene before me in Ierusalem; and mine heart hath seene much wisdom and knowledge.

¶ I thought in mine heart, and sayd, Behold, I am become great, and excell in wisdom all them that haue bene before me in Ierusalem; and mine heart hath seene much wisdom and knowledge.

¶ I thought in mine heart, and sayd, Behold, I am become great, and excell in wisdom all them that haue bene before me in Ierusalem; and mine heart hath seene much wisdom and knowledge.

¶ I thought in mine heart, and sayd, Behold, I am become great, and excell in wisdom all them that haue bene before me in Ierusalem; and mine heart hath seene much wisdom and knowledge.

¶ I thought in mine heart, and sayd, Behold, I am become great, and excell in wisdom all them that haue bene before me in Ierusalem; and mine heart hath seene much wisdom and knowledge.

¶ I thought in mine heart, and sayd, Behold, I am become great, and excell in wisdom all them that haue bene before me in Ierusalem; and mine heart hath seene much wisdom and knowledge.

b He proueth that  
if any could know  
all that is in this world  
by labour and study,  
he chiefly  
should haue obtained it,  
because he had gifts and  
aides of God  
thereunto above  
all others.  
c Man of nature  
bath a desire to  
know, and yet is  
not able to come to  
the perfection  
of knowledge,  
which is the pun-  
ishment of sinne,  
to humble man,  
and to teach him  
to depend ouerly  
vpon God.  
d Man is not able  
by all his diligence  
to catching things  
to goe further then  
they doe: neither  
can hee number  
the faults that are committed,  
much lesse remedy them.  
¶ That is, vaine things,  
which serued vnto pleasure,  
when as was no com-  
moditie, but griefe and trouble  
of conscience. m Wisdom and  
knowledge cannot be come by  
without great paine of body & minde:  
for when a man hath attained to  
the height, yet is his minde  
more euer fully content:  
therefore in this world is no true felicity.

¶ He shall not  
be able to vnto  
any vnto  
gaine his living.

¶ Or, means, as  
Psalm. 119, 15.  
¶ Shee prepareth  
their meat becime,  
¶ Shee purchase  
it with the gaine  
of her labour.

¶ Salomon is here  
called a preacher,  
or one that affor-  
meth the people,  
because he teach-  
eth the true  
knowledge of  
God, and how men  
ought to passe their  
life in this transi-  
tory world.  
b He condemneth  
the opinions of all  
men that set felici-  
ty in any thing,  
but in God alone,  
seeing that in this  
world all things  
are as vanitie and  
nothing.  
c Salomon doth  
not condemne  
mans labour or di-  
ligence, but shew-  
eth that there is  
no full contentation  
in any thing vnder  
the heauen, nor  
in any creature,  
so farre as all  
things are transitory.  
d One man dieth after another,  
and the earth remaineth long,  
even to the last  
day, which yet is subiect to corruption.  
e By the sunne, wind and riuers,  
he sheweth that the great labour and  
long life hath an end, and therefore  
there can be no felicity in this world.  
f Eccles. 40, 15. ¶ The fea-  
ther which compasseth all  
the earth, filleth the vynes thereof,  
the which pouer out springs  
and riuers into the sea againe.  
g Hee speaketh of times and seasons,  
and things done in them,  
which as they haue bene in times  
past, so come they to passe againe.



## CHAP. II.

*Pleasures, sumptuous buildings, riches and perfumers are lost vanity.* 24 The wife and the fool have both one end touching the vanity death.

**I** Said in mine heart, Goe to now, I will prove a thee with joy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of joy, What is this that thou doest?

3 I fought in mine heart to give my selfe to wine, and to lead mine heart to wisdom, and to take hold of folly, till I might see where is that goodliness of the children of men, which they enjoy vnder the Sunne, the whole number of the dayes of their life.

4 I haue made my great workes: I haue built me houses: I haue planted me vineyards.

5 I haue made me gardens and orchards, and planted in them trees of all fruit.

6 I haue made me cisternes of water, to water therewith the woods that grow with trees.

7 I haue gotten seruants and maides, and had children borne in the house: also I had great Possession of beehes and sheepe about all that were before me in Ierusalem.

8 I haue gathered vnto mee all siluer and gold, and the chiefe treasures of Kings and prouinces: I haue provided me men fingers, and women fingers, and the delights of the sonnes of men, as a woman taken captiue, and women taken captiues.

9 And I was great, and increased aboue all that were before me in Ierusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired, I withheld it not from them: I withheld not mine heart from any joy: for mine heart reioyced in all my labour: and this was my portion of all my traualle.

11 Then I looked on all my works that mine hands had wrought, and on the traualle that I had laboured to doe: and behold, all is vanitie and vexation of the spirit: and there is no profit vnder the sunne.

12 ¶ And I turned to behold wisdom, and madnes, and folly: (for who is the man that will come after the King in things, which men now haue done?)

13. Then I saw that there is profit in wisdom, more then in folly: as the light is more excellent then darkness.

14 ¶ For the wise mans eyes are in his head, but the fool walketh in darkness: yet I know also that the same condition faileth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole. Why therefore doe I then labour to be more wise? And I said in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wife, nor of the foole: for euer: for that that now is, in the dayes to come, shall all be forgotten. And how doth the wife man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the Sunne is grievous vnto me; for all is vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had traauailed vnder the Sunne, which I shall leaue to the man that shall be after me.

19 And who knoweth whether he shall be wife or foolish? yet shall he haue rule over all my labour, wherein I haue traauailed, and wherein I haue shewed my selfe vnder the sunne. This

is also vanitie.

20 Therefore I went about to make mine heart abhorre all the labour, wherein I had traauailed vnder the Sunne.

21 For there is a man whose traualle is in wisdom, and in knowledge, and in equitie: yet to a man that hath not traauailed herein, shall he give his portion: this also is vanitie, and a great griefe.

22 For what hath man of all his traualle and griefe of his heart, wherein he hath traauailed vnder the Sunne?

23 For all his dayes are sorrowes, and his traualle griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profit to man, but that he eat, and drinke, and p delight his soule with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who could ear, and who could haue to outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdom, and knowledge, and ioy: but to the finner hee giueth paine to gather, and to heepe to giue to him that is good before God: this also is vanitie, and vexation of the spirit.

## CHAP. III.

*All things haue their time.* 14 The workes of God are perfect, and cause vs to feare him. 17 God hath made both the soft and the hard.

**T**O all things there is an appointed time, and a time to euery purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh, a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath hee that worketh of the thing which he traauaillet?

10 I haue seene the traualle that God hath giuen to the sonnes of men, to humble them thereby.

11 He hath made euery thing beautiful in his time; also hee hath set the world in their heart, yet cannot a man find out the work that God hath wrought from the beginning euen to the end.

12 I knew that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour: This is the gift of God.

14 I know that whatsoever God shall doe, it shall be for euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 ¶ What is that that hath bene that is now; and that that shall be, hath now bene; for God requireth that which is past.

16 And moreover, I haue seene vnder the Sunne the place of iudgement, where was wickednesse, and the place of iustice, where was iniquity.

17 I thought in mine heart, God will iudge the

20 That I might seeke the true justice which is in God.

20 Among other things that was not the least, to see that which he had gotten by great traualle, to one that had taken so paine therefor, and whom he knew not whether he were a wise or a foole.

20 When man hath all laboured, hee can get no more then food and refreshing, yet hee can comfort himselfe also in this comfort of Gods blessing as Chap. 3. 13. ¶ Meaning, to pleasures.

2 Respeakers of this discipline of time for two causes: first to declare that there is nothing so thin as this time would perpetually next to each vantage to be grieved, if we haue not all things at once according to our desire, and then enuie them to long as we would will.

2 Reade Chap.

2 God hath giuen man a desire, and affliction to seek out the thing of this world, and to let them be content therein.

2 Reade Chap. 24. and there place declare that we the old doe all things with foolishly and to the fear of God, forasmuch as hee giueth not a gift to the ignorant that they should be abused.

2 That is man shall neuer be able to let Gods worke, but hee be reformed, so that hee come to passe.

2 God will, and hee that will, to be iust.

a Solomon maketh this discourse with himselfe, as though he would try whether there were contentation in wife and pleasure.

7 *Ebr. draw my selfe to wine.*

b Albeit I gave my selfe pleasure, yet I thought to keepe wisdom and the feare of God in mine heart, and gouerne mine affayres by the lawes.

7 *Ebr. etc.*

7 *Ebr. paradises.*

c Meaning, of the seruants or slaves, which hee had bought: so the children borne to their seruants, were the matters.

d That is, what serued me to take pleasure in.

e Which were the most beautiful of them that were then in Ierusalem.

f For all this God did not take his gift of wisdom from mee.

g This was the fruit of all my labour, a certaine pleasure mixt with care, which hee callith vanity in the next verse.

h I thought with my selfe whether I were better to follow wisdom or mine owne affections and pleasures which hee callith madnes.

i Or, compare with the King.

j *Prov. 17. 24.* I haue foreseen things, which the fool can see: for lacke of wisdom, hee shall die, and be forgotten as verse 16. or they both.

k Hee haue prosperitie or a lucrative.

l Meaning, in this world.

m Hee forgetteth that men forget a while more, being dead, as if one as they doe a foole.

g Meaning, with God, howsoever man neglect his duties.  
h And made them pure in their first creation.

i Man is not able by his reason and judgement to put difference between man and beast, as touching those things whereunto both are subjected: for the eye cannot judge any otherwise of a man being dead, than of a beast, which is dead: yet by the word of God and faith we easily know the difference, as ver. 11.

k Meaning, that reason cannot comprehend that which faith beleeueth hereof. I By the often repetition of his sentence, as Chap. 2. 24. and Chap. 3. 12. 22. Chap. 5. 17. and Chap. 8. 17. he declareth that man by reason can comprehend nothing better in this life, then to vñe the gifts of God soberly and comfortably: for to know further, is a special gift of God revealed by his Spirit.

l He maketh here another discourse with himself concerning the tyranny of them that oppressed the poore.  
m Because they are no more subjected to these oppressions.  
n He speaketh according to the judgement of the flesh, which cannot abide to feel or see troubles.  
o The more perfect is the work, the more it is enuied of the wicked.  
p Foridleness he is compelled to destroy himselfe.

q As much as when man is alone, he can neither help himselfe nor others, he sheweth that men ought to live in mutual societie as the intent of man is for the profitable one to another, and that their things may increase.  
r By this prouerbe he declareth how necessary it is, that men should live in societie.  
s That is, from a poore and base estate, or out of trouble, and prison as Ioseph did, Gen. 41. 14.  
t Meaning, that is because a King.

just and the wicked: for time is, there for every purpose and for every worke.

18 I considered in mine heart the state of the children of men, that God had purged them: yet to see too, they are in themselves as beasts,

19 For the condition of the children of men, and the condition of beasts are euen as one: condition vnto them. As the one dieth, so dieth the other: for they have al one breath, & there is no excellencie of man above the beast: for all is vanity.

20 All go to one place, and all was of the dust, and all shall returne to the dust.

21 Who knoweth whether the spirit of man ascend upward, and the spirit of the beast descend downward to the earth?

22 Therefore I see that there is nothing better then that a man should reioyce in his affaires, because that is his portion. For who shall bring him to see what shalbe after him.

### CHAP. III.

a The innocents are oppressed. A mans labours are full of strife and paine. 9 Mans societie is necessarie. 13 A young man poore and wife, is to be preferred to an old King that is a foole.

S O I turned and considered all the oppressions that are wrought vnder the sunne, and behold, the teares of the oppressed, and none comforteth them, and loe, the strength is of the hand of them that oppresse them, and none comforteth now.

2 Wherefore I prayled the b dead which were dead, above the liuing, which are yet alieue.

3 And I count him c better then them both, which hath not yet bene: for hee hath not seene the euill worke which are wrought vnder the sun.

4 Also I beheld all traualle, and all d perfection of worke, that this is the enuie of a man against his neighbour: this also is vanitie and vexation of spirit.

5 The foole foldeth his hands, and e eateth vp his owne flesh.

6 Better is an handfull with quietnesse, then two handfulls with labour and vexation of spirit.

7 Again I returned, and sawe vanitie vnder the sunne.

8 There is one alone, and there is not a second, which hath neither sonne nor brother, y e t there none end of all his traualle, neither can his eye be satisfied with riches: neither doeth he thinke, For whom do I traualle and defraud my soule of pleasure? this also is vanitie, & this is an euill traualle.

9 Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for he falthe, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heate: but to one how should there be heate?

12 And if one overcome him, two shall stand against him: and a threefold s coard is not easily broken.

13 Better is a poore and wife childe, then an old and foolish King, which will no more be admonished.

14 For out of the b prison he commeth forth to reigne: when as he that is b borne in his kingdom, is made poore.

15 I behelde all the liuing, which walke vnder the Sunne, with the second childe, which shall stand vp in his place.

16 There is none i end of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanity and vexation of spirit.

17 Take heed to thine m foote when thou enureth into the house of God, and be more neere to heare then to giue the sacrifice of m foolles: for they know not that they doe euill,

think themselves shof, as other haue bene in time past, for him. n That is, with what affection thou comest to heare the word of God. o Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

### CHAP. V.

a Not to speake lightly, chiefly in Gods matters. 9 The contentious can neuer haue enough. 12 The labourers sleepe is sweete. 14 Man when he dieth, taketh his sleep with him. 18 To lue iostly, and with a contented mind, is the gift of God.

B E not a rash with thy mouth, nor let thine heart be hastic to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy words be b few.

2 For as a dreame commeth by the multitude of businesse, so the voyce of a foole is in the multitude of words.

3 \* When thou hast vowed a vow to God, defer not to pay it; for he delighteth not in foolles; pay therefore that thou hast c vowed.

4 It is better that thou shouldst not vow, then that thou shouldst vow and not pay it.

5 Suffer not thy mouth to make thy d flesh to sione; neither fay before the Angel, that this is ignorance; wherefore shall God be angry by thy voyce, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities are also many words: but feare thou God.

7 If in a country thou seekest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is f higher then the biggest, regardeth, and there be higher then they.

8 And the abundance of the earth is ouer all: the King h also consisteth by the field that is tilled.

9 He that loneth siluer, shall not be satisfied with siluer, and he that loneth riches, shalbe without the fruit thereof: this is also vanity.

10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding thereof with their eyes.

11 The sleepe of him that traualleth, is sweete, whether hee eate little or much: but the i societie of the rich will not suffer him to sleepe.

12 There is an euill sicknesse that I haue seene vnder the sunne: to wit, riches k referred to the owners thereof for their euill.

13 And these riches perish by euill trauell, and he begetheth a sonne, and in his l hand is nothing.

14 \* As he came forth of his mothers belly, he shall returne naked to goe as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sicknesse, that in all points as he came, so shall he goe, and what profit hath he that he hath trauelled for the m winde?

16 Also all his dayes he eateth in n darknesse with

k which follow and floure the children of men, or him that shall succede, to enter in to credite with them in hope of gaie.

l They neuer cease by all means to create into fauour, but when they obtaine not their greedy desires, they and do care no more to beare the word of God. n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

a Either in praying, or in paying: meaning, that we should vse all reuerence to Godward.

b Hee heareth thee not for thy many words false, or often repetitions, but considereth thy faith and seruent minde.

\* Dent. 23. 21. c He pteacheth of voves, which are approved by Gods worde, and serueto his glory.

d Cause not thy selfe to sinne by vowing rashly: as they doe which make a vow to lue vnmarrid, such like. e That is, before Gods messenger when he shall examine thy doing, as though thy ignorance should be a fault excuse.

f Meaning, that God will redre the things, and therefore we must depend vpon him.

g The reuenues of the earth are to be preferred aboue all things which bepertene to this life.

h Kings and Princes cannot mainteine their estate without tillage, which thing commeth of the excellencie of tillage.

i That is, his great abundance of riches or the forsaking, which commeth by his great feeding.

k When covetous men beseepe riches, which turne to their destruction.

l He doeth not enioy his fathers riches.

\* Job. 1. 21. 22. 1. tim. 6. 7. m Meaning, in vain, and without profit.

n In idleness and griefe of minde.



o Reade Chap.  
8. 44.

p He will take no  
paine thought for  
the paines that he  
hath incurred in  
time past.

a He sheweth that  
itis the plague of  
God when the rich  
man hath not a  
liberall heart to vfe  
his riches.

b He can neuer  
haue ynough.

c As we fee often-  
times that the con-  
sumed man either  
falleth into crimes  
that defecue death,  
or is murthered or  
drownded or han-  
gged himfelfe or  
fuch like, and fo  
lacketh the boone  
of heauen, which is  
the life of the  
humaneite.

d Meaning, the  
vaine thing of vobse  
lite did neither  
profit or hurt saye  
e His delitie and  
affection.

f That knoweth to  
vfe his goods  
well in the iudge-  
ment of men.  
g To be content  
with that which  
God hath giuen is  
better then to follo-  
w the desires that  
ouercome can be satis-  
fied.

h Meaning, God  
will make him to  
knowe that he  
is mortall.

a There is no state  
where in man can  
liue to haue perfite  
quietnesse in this  
life.

b Job 14. 2.

c Psal. 14. 4.

d Psal. 21. 1.

e He speaketh  
thus a vnto the iudge-  
ment of the fluffe,  
which he thiokech  
death to be the end  
of all euils, or elfe,  
be cause that this  
corruptible a b is  
the ending iudg-  
ment of euill.

f Where we may  
fee the bint of  
God and learne to  
examine our liues.

with much g life, and in his sorow and anger.

17 Behold then, what I haue seene good, that it is comely to eate, and to drinke, and to take pleasure in all his labour, wherein he travaileth vnder the funne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his p life, because God answereth to the ioy of his heart.

### CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vfe them.

Here is an euill, which I faw vnder the funne, and it is much among men:

2 A man to whom God hath giuen riches and treasures and honour, and hee wanteth nothing for his soule of all that he desireth: but God giueth him more power to eate thereof, but a strange man shall eat it vp: this is vanitie, and this is an euill sicknesse.

3 If a man beget an hundred children and liue many yeeres, and the dayes of his yeeres be multiplied: and his soule be not satisfied with good things, and he be not buried, I say that an vntimely fruit is better then hee.

4 For he cometh into vanitie, and goeth into darkenesse: and his name shall be couered with darkenesse.

5 Alho he hath not seen the funne, nor knowen it: therefore this hath more rest then the other.

6 And if he had liued a thousand yeeres twise tolde, and had seene no good, shall not all go to one place?

7 All the labour of man is for his mouth; yet the soule is not filled.

8 For what hath the wise man more then the fool? what hath the poore that knoweth how to walke before the liuing?

9 The sight of the eye is better then to walke in the lusts: this also is vanitie, and vexation of spirit.

10 What is that that hath bene? the name thereof is now named: and it is known that it is man; and he cannot strue with him that is stronger then hee.

### CHAP. VII.

Diuers precepts to follow that which is good, and to auoid the contrary.

Surely there are many things that increase vanitie, and what availeth it a man?

2 For who knoweth what is a good for man in the life, and in the number of the dayes of the life of his vanitie, seeing hee maketh them as a shadow? for who can shew vnto man what shall be after him vnder the funne?

3 A good name is better then a good oymnt, and the day of death, then the day that ene is borne.

4 It is better to goe to the house of mourning, then to goe to the house of feasting, because this is the end of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wife is in the house of mourning: but the heart of foolcs is in the house

of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the long of foolcs.

8 For like the noife of the thornes vnder the pot, so is the laughter of the fool: this also is vanitie.

9 Surely oppression maketh a wise man mad; and the reward thereof is the heart.

10 The end of a thing is better then the beginning thereof, and the patient in spirit is better then the proud in spirit.

11 Be not thou of an hasty spirit to be angry for anger: it is the bosome of foolcs.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire & wisely of it: this thing.

13 Wisdom is good with an inheritance, and excellent to them that see the funne.

14 For man shall rest in the shadow of wisdom, and in the shadow of flouer: but the excellencie of the knowledge of wisdom giueth life to the possessor thereof.

15 Beholde the worke of God; for who can make straight that which he hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction: confider: God alio hath made this contrary to that, to the intent that man should find nothing after him.

17 I haue seene all things in the dayes of my vanity: there is iust man that perisheth in his iustice, & there is a wicked man that continueth long in his malice.

18 Be not thou iust ouermuch, neither make thy selfe ouerwise: wherefore shouldst thou be defolate?

19 Be not thou wicked ouermuch, neither be thou foolish: wherefore shouldst thou perish not in thy time?

20 It is good that thou lay hold on this: but yet withdraw not thine hand from that: for he that feareth God shall come forth of them all.

21 Wisdom shall strengthen the wise men more then ten mighty princes that are in the city.

22 Surely there is no man iust in the earth that doeth good and sinneth not.

23 Giue not thine heart also to all the words that men speake, least thou doe heare thy seruants cursing thee.

24 For oftentimes alio thine heart knoweth that thou likewise hast cursed others.

25 All this haue I procured by wisdom: I thought, I will be wise, but it went farre from me.

26 It is farre off, what may it be? and it is a profound deepnesse, who can find it?

27 I haue compassed about, both I and mine heart to know and to enquire and to search wisdom, and reason, and to know the wickednesse of folly, and the foolishnesse of malice.

28 And I find more bitter then death the woman whose heart is as nets and snares, and her hands as thans: he that is good before God, shall be deliuered from her, but the sinners shall take by her.

29 Behold, saith the Preacher, this haue I found, seeking one by one to find the count:

30 And yet my soule seeketh, but I finde it not. I haue found one man of a thousand: but a woman among them all haue I not found.

31 Onely loe, this haue I found, that God hath made man righteous; but they haue sought many inventions.

d Which enable  
e A man that is  
euened wife,  
when he is iust  
to oppression be-  
cause he is like a  
beast.  
f He teacheth their  
lightnesse which  
enquire a thing  
not diligently: hee  
seeketh an one  
g Murther not  
again: Gd when  
he seendeth a ser-  
uants for man kill  
h He auertheth to  
them that eleme  
not wisdom ex-  
cept it be by iudg-  
ment: thus he  
is the gift of  
God but the wife  
is false more  
excellent, and may  
be without an one  
\* Chap. 1. 5.  
i Consider where-  
fore God doeth  
foulde it, and what  
may comfort thee  
h That man should  
be able to control  
nothing in his  
worke.

i Meaning, that  
cruelty present  
the god v to death  
and let the wicked  
grieue.  
k Build not too  
much upon thine  
iustice and wifed-  
om.

l Tary not long  
when thou art con-  
demned to come  
out of the way of  
righteousnes.

m To wit, on that  
advice to that  
good behaue.

n Consider what  
defolation and de-  
struction shall  
come, if thou do  
not obey them.

\* 1 King. 5. 26.  
o 1 Chron. 16.

p Psal. 20. 9.

q 1 Sam. 8.

r Goe thou to  
me, neither can  
I returne.

s For, preachers  
of euill.

t Meaning, wifed-  
om.

u That is, to come  
to a conclusion.

v And for cause  
of their ouer de-  
light.

## C H A P. VIII.

*a To obey Princes and Magistrates. 17 The workers of God passe many knowledge.*

**W** Ho is as the wisdom? and who knoweth the interpretation of a thing? the wisdom of a man doth make his face <sup>a</sup> to shine: and <sup>b</sup> the strength of his face shall be changed.

<sup>2</sup> *a* I advertise thee to take heed to the <sup>c</sup> mouth of the king, and to the word of the oath of God.

<sup>3</sup> *a* Hast not to goe forth of his sight: stand not in an euill thing: for he will doe whatsoever pleaseth him.

<sup>4</sup> Where the worde of the King is, *there is* power, and who shall say vnto him, What doest thou?

<sup>5</sup> He that keepeth the commandment, shall know none euill thing, and the heart of the wife shall know the <sup>c</sup> time, and iudgement.

<sup>6</sup> For to euery purpose there is a time and iudgement, because the <sup>c</sup> miserie of man is great vpon him.

<sup>7</sup> For he knoweth not that which shall be: for who can tell him w<sup>h</sup>ea it shall be?

<sup>8</sup> Man is not Lord <sup>c</sup> ouer the spirit to retaine the spirit: neither hath hee power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possiders thereof.

<sup>9</sup> All this haue I seene, and haue giuen mine heart to euery worke which is wrought vnder the sunne, and I saw a time that man ruleth ouer man to his owne hurt.

<sup>10</sup> And likewise I saw the wicked buried, and they returned, and they that came from the holy place, were yet forgotten in the city, where they had done right: this also is vanitie.

<sup>11</sup> Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

<sup>12</sup> Though a sinner doe euill an hundred times, and God prolongeth his dayes, yet I know that it shall be well with them that feare the Lord, and doe reuerence before him.

<sup>13</sup> But it shall not be well to the wicked, neither shall hee prolong his dayes: he shall be like a shadow, because he feareth not before God.

<sup>14</sup> There is a vanitie, which is done vpon the earth, that there be righteous men to whom it cometh according to <sup>c</sup> *in* works of the wicked; and there be wicked men to whom it cometh according to the worke of the iust: I thought also that this is vanitie.

<sup>15</sup> And I prayed ioy, for there is no goodnesse to man vnder the sunne, <sup>c</sup> *to* eate and to drinke and to reioyce; for this is adioined to his labour the dayes of his life that God hath giuen him vnder the sunne.

<sup>16</sup> When I applied mine heart to know wisdom, and to behold the businesse that is done on earth, that neither day nor night the eyes of man take sleepe.

<sup>17</sup> Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the sunne; for the which man labourth to seeke it, and cannot finde it; yea, and though the wife man thinke to know it, he cannot finde it.

## C H A P. IX.

*a By no outward thing can man know whom God loveth or hateth. 12 No man knoweth his ende. 16 Wisdom excelleth strength.*

**I** Haue surely giuen mine heart to all this, and to declare all this, that the iust and the wife, and

their workes are in the hand of God: and no man knoweth either loue or hatred of all that is before them.

<sup>2</sup> All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an oath.

<sup>3</sup> This is euill among all that is done vnder the sunne, that there is one condition to all, and also the heart of the sonnes of men is full of euill, and madnes is in their hearts whiles they liue, and after that, they goe to the dead.

<sup>4</sup> Surely whoeuer is loyned to all the liuing, there is hope: for it is better to a <sup>c</sup> *liuing* dog, then to a dead Lyon.

<sup>5</sup> For the liuing knoweth that they shall die, but the dead knoweth nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

<sup>6</sup> Also their loue and their hatred, and their enie is now perished, and they haue no more portion for euer, in all that is done vnder the sunne.

<sup>7</sup> Go, eat thy bread with ioy, and drinke thy wine with a cheerful heart: for God now accepteth thy workes.

<sup>8</sup> At all times let thy garments be a white, and let not oyle be lacking vpon thine head.

<sup>9</sup> <sup>†</sup> Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trouble wherein thou labourst vnder the sunne.

<sup>10</sup> All that thine hand shall finde to doe, doe it with all thy power: for there is neither worke nor inuention, nor knowledge, nor wisdom in the graue whither thou goest.

<sup>11</sup> I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wife, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge; but time and <sup>c</sup> *chance* cometh to them all.

<sup>12</sup> For neither doth man know his <sup>c</sup> *time*, but as the fishes which are taken in an euill net, and as the birds that are caught in the snare; so are the children of men snared in the euill time, when it falleth vpon them suddenly.

<sup>13</sup> I haue also seene this wisdom vnder the sunne, and it is great vnto mee.

<sup>14</sup> A little citie and few men in it, and a great King came against it, and compassed it about, and builded forts against it.

<sup>15</sup> And there was found therein a poore and wife man, and hee deliuered the citie by his wisdom, but none remembered this poore man.

<sup>16</sup> Then sayd I, Better is wisdom then strength; yet the wisdom of the poore is despised, and his words are not heard.

<sup>17</sup> The wordes of the wife are more heard in quietnesse, then the cry of him that ruleth among fooles.

<sup>18</sup> Better is wisdom then weapons of warre; but one sinner deliuyeth much good.

## C H A P. X.

*a The difference of foolishnesse and wisdom. 11 A flaueler is like a serpent that cannot be charmed. 16 Of foolish kings and drunken princes. 17 And of good Kings and Princes.*

*a* Meaning, what things he ought to chuse or refuse: or may knoweth by these outward things, that is, by profperitie or aduersitie, whereof God doeth fauour or hate, for he seeth them as well to the wicked as to the goodly.

*b* In outward things, as riches and povertie, sickness and health, there is no difference betweene the goodly and the wicked: but the difference is that the goodly are assisted by faith of Gods fauour and assistance.

*c* He noteth the Epicures and carnall men, which made their belly their god, and had no pleasure, but in this life, wishing rather to be an abject and vile person in this life, then a man of authority, and to be die, which is meant by the dogge and Lyon.

*d* They flatter themselves to be in Gods fauour, because they haue all things in abundance.

*e* Reioyce, be merry, and spare for no cost, thus spake the wicked belly.

*f* Ebr. regard the life.

*g* Chap. 5. 18. f Thus the worldlings say to prouue that all things are lawful for them, and attribute that to chance and fortune, which is done by the providence of God.

*h* That is, he doth not know what shall come.

*a* That is, doeth get him fauour and prosperitie.

*b* Whereas before he was proud and arrogant, hee shall become humble and meele.

*c* That is, that thou obey the king and keepeth the oath that thou hast made for the same cause.

*d* Withdraw not thy selfe lightly from the obedience of thy prince.

*e* That is, when time is to obey, and how farre he should obey.

*f* Men of himselfe is miserable, and therefore ought so doe nothing to increase the same, but to worke all things by wisdom and counsell.

*g* Man hath no power to faue his owne life, and therefore must not rashly call himselfe into danger.

*h* As cometh oft times to tyrants and wicked rulers.

*i* That is, others as wicked as they.

*k* They that feared God and worshipped him according as he had appointed.

*l* Where iustice is delayed, there hope reigneth.

*m* Which are punished as though they were wicked, as Chap. 7. 16.

*n* Read Chap. 3. 22.



2 The heart of a wife man is at his right hand; but the heart of a fool is at his left hand.

3 And also when the fool goeth by the way, his heart faileth, and he believeth unto all that he is a fool.

4 If the spirit of him that rethureth, rise up against thee, leave not thy place; for gentlemen persifeth great finnes.

5 There is an euill that I haue seene vnder the sunne, as an error that proceedeth from the face of him that ruleth.

6 Folly is far in great excellency, and the rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 He that diggeh a pit, shall fall into it, & he that breaketh the hedge, a serpent shall bite him.

9 He that removeth stones, shall hurt himselfe thereby, and he that cutteth wood, shall be in danger thereby.

10 If thy yron be blant, & one hath not whet the edge, he must then try to more strength: but the excellency to direct a thing is wisdom.

11 If the serpent bite, when he is not charmed; no better is a babbler.

12 The words of the mouth of a wife man haue grace; but the lips of a fool deuoure himselfe.

13 The beginning of the words of his mouth is foolishnesse, and the latter end of his mouth is wicked madnesse.

14 For the fool multiplieth wordes, saying, Man knoweth not what shalbe; and who can tell him what shalbe after him?

15 The labour of the foolish doth weary him; for he knoweth not to go into the scitte.

16 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning.

17 Blessed art thou, O land, when thy King is the sonne of nobles, and thy princes eat in time, for strength and not for drunkennes.

18 By slouthfulness the rooffe of the house goeth to decay, and by the idleness of the hands the house droppeth thorow.

19 They prepare bread for laughter, and wine comforteth the living, but siluer answereth to all.

20 Cursed not the king, no not in thy thought, neither coust the rich in thy bed chamber: for the fool of the heaven shall cary the voice, and that which bath wings, shall declare the matter.

CHAP. XI.

1 To be liberal to the poore. 2 Not to doubt of Gods providence. 3 All worldly prosperitie is but vanitie. 4 God will iudge all.

1 As thy bread vpon the waters: for after many dayes thou shalt find it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the cloudes be full, they will power forth raine vpon the earth: and if the tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shalbe.

4 He that obserueth the wind, shall not sow, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not, which is the way of the spirit, nor how the bones doe grow in the wombe

6 He that feareth inconueniencies, when needfull requireth, shall neuer doe his dutie.

of her that is with child: for thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the evening let not thine hand be rest: for thou knowest not whether shall prosper, this or that, or whether thou shall be a like good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of darkness, because they are many, all that cometh is vanitie.

9 Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away griefe out of thine heart, and cause euill to depart from thy flesh: for childhoode and youth are vanitie.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 2 The foole returneth to God. 3 Wisdom is the gift of God, and conserueth in fearing him and keeping his commandments.

1 Remember now thy Creator in the dayes of thy youth, while the euill daies come not, nor the yeeres approach, wherein thou shalt say, I haue no pleasure in them:

2 While the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine.

3 When the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease, because they are few, and they waxe darke that looke out by the windowes:

4 And the doores shall be shut without by the bafe sound of the grinding, and he shall rise vp at the voyce of the bird: and all the daughters of singing shall be as dead:

5 Also they shall be afraid of the thing, and feare shalbe in the way, and the almond tree shall flourish, and the grasstopper shall be a burden, and conuence shall be drunken away: for man goeth to the house of his age, and the mourner goeth about in the streete.

6 While the silver cord is not lengthened, nor the golden pewer broken, nor the pitcher broken at the well, nor the wheele broken at the cistene.

7 And dust returne to the earth as it was, and the spirit returne to God that gave it.

8 Vanitie of vanities, saith the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to find out pleasant words, and an vpright writing, as in the words of truth.

11 The words of the wife are like goods, and like nailes fastened by the masters of the assemblies, which are given by one y pastor.

12 And of other things be these, my sonne, take thou heede: for there is none end in making

that createth the braier, which is in colour like golde. Meaning the brauer, which is the head. That is, the head that directeth the workers of life. The foole consequently teacheth to obey to joy toiment, and despiseth that which is wicked impiety. Which are well applied by the minilites, whom he calleth minis. Many

Be not warie of well doing. That is, which of thy wordes are most agreeable to God. That is, of affliccion and trouble. See derisiblen that see the desire in worldly pleasures, as though God would not call them to an account. To wit, anger, and Measuring, carnall gifts, whereunto youth is giuen.

Before thou comest to count all miserie: for when the cloudes remaine after the raine, mans griefe is increased. The bandes, which keepe the body. The legge. The rebbe. The eyes. The lips, or mouth. When the iouens shall fauce open, and not be able to shew any more. He shall not be able to sleepe. That is, the window pipes, or the eares shall be deaf and unable to heare singing. To climbe hie because of their weakness, or they shalbe downe, as though they were afraid, least any thing should hit them. They shall tremble as they goe, as though they were afraid. Their head shall be as white as the blossome of an almond tree. They shall be able to beare nothing. Meaning, the marrow of the backbone and the flower. The little thing that is the winner, the brauer, the head. The foole consequently teacheth to obey to joy toiment, and despiseth that which is wicked impiety. Which are well applied by the minilites, whom he calleth minis. Many

a So that he doth all things well and iustly, where as the fool doeth the contrary. b By his dolage he bewrayeth himselfe. c If thy superiour be angry with thee, be thou discrete, and not moued. d Meaning, that it is an euill thing when they that are in authority, faile and doe not their duty. e They that are rich in wisdom and verue. f Psal. 7, 16, prou. 26, 27, eccles. 27, 26.

f Without wisdomer whatsoeuer a man taketh in hand, turneth to his owne hurt.

g The ignorance and want of the wicked is such that they know not common things, and yet will they dispute high matters. h That is, without wisdom and counsel. i Are giuen to their lutes and pleasures. k Meaning, when he is noble for vertue and wisdom, and offer the gifts of God. l Thou canst not worke euill so feerely, but it shall be knowen.

m That is, be liberal to the poore, and thought it seeme to be as a thing vented on the sea, yet it shall bring thee profit. n Arise cloudes that are full, pouer on raise, so the rich that haue abundance must distribute it liberally. o He exhorteth to be well as for well lue: for while there is no power, d He that feareth inconueniencies, when needfull requireth, shall neuer doe his dutie.

2 These things cannot be comprehended in books or learned by study, but God must inscribe thine heart that thou mayest only know that wisdom is the true felicity, and the way thereto is to feare God.

many 2 bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of all: feare God and keepe his commandments: for this is the whole

duty of man.

14 For God will bring every worke vnto iudgement, with every secret thing, whether it be good or euill.

# AN EXCELLENT SONG WHICH WAS SALOMONS.

## THE ARGUMENT.

In this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfecte loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, not by chaffe, and without reprobation. So that here is declared the singular loue of the bridegome toward the bride, and his great and excellent benefites wherewith he doeth enrich her of his pure countie and grace without any of her deserting. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

## CHAP. I.

1 The familiar talke and myssicall communication of the spirituall loue betwene Iesus Christ and his Church.  
2 The domestical enmities that persecute the Church.



Let a him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of thy good ornaments, thy name is as an oymntment powred out: therefore the virgins loue thee.

3 Draw me; we will run after thee; the King hath brought me into his chambers; wees will reioyce and be glad in thee; we will remember thy loue more then wine; the righteous doe loue thee.

4 I am blacke, O daughters of Ierusalem, but comely, as the tents of Cedar, and as the b curtaine of Salomon.

5 Regarde mee not because I am blacke; for the sunne hath looked vpon me. The fionnes of my mother were angry against me: they made me the keeper of fig vines, but I kept not mine owne vine.

6 Shew me, O thou whom my soule loueth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flockes of thy companions?

7 If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feed thy kids by the tents of the shepheards.

8 I haue compared thee, O my loue, to the troupe of horses in the chariots of Pharaoh.

9 Thy cheekes are comely with towes of stones, and thy necke with chaines.

10 Wee will make thee borders of golde with floods of siluer.

11 Whiles the King was at his repast, my spikenard gaue the smell thereof.

12 My wel-beloued is as a bundle of myrrhe vnto me: he shall lie betweene my breasts.

13 My wel-beloued is as a cluster of camphire vnto me in the vines of Engedy.

14 My loue, behold, thou art faire; beholde thou art faire; thine eyes are like the doves.

15 My welbeloued, behold, thou art faire, and pleasant; also our bed is greene.

16 For thy spirituall beauty and excellencie, there was no worldly reare to be compared vnto thee. The Church reioyceth that she is adjoined to the company of Christ. If he shall lie most deare vnto me. Christ accepteth his Church, and commendeth her beauty, that is, the beauty of the faithfull, whereas Christ dwelleth by his Spirit.

a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ, whom the Church.

b The feeling of thy great benefites.

c They that are pure in heart and conuersation.

d The faithfull confesse that they do not come to Christ, except they be drawe.

e Meaning, the feare of thy that is not knowne to the world.

f The Church confelleth her spots and sinne, but hath confidence in the fauour of Christ.

g Cedar was the finest fionne, of whom came the Arabians that dwelt in tents.

h Which virgins were all for vish precious robes and iewels.

i Consider not the Church by the outward appearance.

k The corruption of man through sinne and afflictions.

l Nine owne brethren, which should haue most fauoured me.

m She confelleth her owne negligence.

n The foule feeling her faulte to her husband only for fauour.

o Whom thou hast called to the dignitie of patrouns, and they set forth their owne dromer in stead of his seruice.

p Christ speaketh to his Church, bidding them that are ignorant, so goe to the paitour.

q For thy spirituall beauty and excellencie, there was no worldly reare to be compared vnto thee.

r The Church reioyceth that she is adjoined to the company of Christ.

s Christ accepteth his Church, and commendeth her beauty, that is, the beauty of the faithfull, whereas Christ dwelleth by his Spirit.

16 The beames of our house are cedars, our rafters are of firre.

## CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ.  
2 She heareth his voyce. 14 She is compared to the doves.  
15 And the enemies to the foxes.

1 Am the rofe of the field, and the lillie of the valleys.

2 Like a lillie among the thornes, so is my loue among the daughters.

3 Like the apple tree among the trees of the forest, so is my welbeloued among the sons of men: vnder his shadowe had I delite, and late dowee: and his fruit was sweet vnto my mouth.

4 Hee brought mee into the wine cellar, and loue was his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.

6 His left hand is vnder mine head, and his right hand doeth embrace me.

7 Charge you, O daughters of Ierusalem, by the roes and by the binds of the held, that ye stir not vp, nor waken my loue, vntill she please.

8 It is the voyce of my welbeloued: behold, he cometh leaping by the mountaines, and skipping by the hills.

9 My welbeloued is like a roe, or a yong hart: loe, he standeth behind our wall, looking forth of the windows, shewing himselfe through the fgates.

10 My welbeloued I spake and sayd vnto mee, Arise, my loue, my faire one, and come thy way.

11 For behold, winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figtree hath brought forth her yong figs: and the wines with their small grapes haue cast a fauour: arise my loue, my faire one, and come away.

14 My dove, that art in the holes of the rocke, in the secret places of the staires, thence thy sight, let me heare thy voyce: for thy voyce is sweet, and thy sight comely.

15 Take vs the foxes, the little foxes, which delt ou the vines: for our vines haue small grapes.

16 My welbeloued is mine, and I am his: hee feedeth among the lillies.

17 Vntill the day break, and the shadowes flee away: retorne, my welbeloued, and be like a roe, or a yong hart vpon the mountaines of Bethel.

† Ebr. a song of songs: so called because it is the chiefest of those, out of which Salom made, as is mentioned, 1. King. 4. 2. 2.

a Thus Christ preereth his Church above all other things.

b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore the desire to be comforted, and felt.

c Christ chargeth them which haue to doe in the Church as it were by a solemn oath, that they trouble not the quietnesse thereof.

d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.

e Forasmuch as his nature was borne under the cloake of our flesh.

f So that we cannot haue full knowledge of him in this life.

g That is, sinne and error is driven backe by the coming of Christ, which is here described by the spring time, when all things flourish.

h Thou that art almahed of thy finnes, come and know thy selfe vnto me.

i Suppress the heresies whies they are yong, that is, when they begin to shew their malice, and destroy the vine of the Lord.

k The Church desireth Christ to be most ready to helpe her in all dangers.



### CHAP. III.

*a The Church desired to be ioyned inseparably to Christ her husband, & her deliverance out of the wilderness.*

**I**N my bed by night I sought him that my soule loved: I sought him; but I found him not.

**2** I will rise therefore now, and go about in the city, by the streets, and by the open places, and will b seeke him that my soule loveth: I sought him, but I found him not.

**3** The watchmen that went about the city, found mee: *to whom I sayd,* Have you seene him whom my soule loveth?

**4** When I had past a little from them, then I found him whom my soule loved; I tooke hold on him, and left him not, till I had brought him vnto my mothers house, into the chamber of her that conceived me.

**5** I charge you, O daughters of Ierusalem, by the roes and by the bindes of the field, that ye stirre not vp, nor waken my loue vntill the pleafe.

**6** Who is shee that commeth vp out of the wilderness like pillars of smoke perfumed with myrrhe and incense, and with all the spices of the merchant?

**7** Behold his bed, which is Salomons; three-score strong men are round about it, of the valiant men of Israel.

**8** They all handle the sword, and are expert in warre, every one hath his sword vpon his thigh for the feare of by night.

**9** King Salomon made himselfe a palace of the trees of Lebanon.

**10** He made the pillars thereof of silver, and the pavement thereof of gold, the hangings thereof of purple, whose middles was paved with the loue of the daughters of Ierusalem.

**11** Come forth, ye b daughters of Zion, and beholde the King Salomon with the crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

### CHAP. IV.

*a The praises of the Church. 7 She is without blemish in his sight. 9 The loue of Christ towards her.*

**B**Ehold, thou art a faire, my loue; behold, thou art faire; thine eyes are like the doves; among thy lockes thine haire is like the b flocke of goates, which looke downe from the mountaine of Gilead.

**2** They teeth are like a flocke of sheepe in good order, which goe vp from the washing; which euerie one bring out twinned, and none is barren among them.

**3** Thy lips are like a threed of scarlet, and thy talke is comely, thy temples are within thy lockes as a peece of a pomegranate.

**4** Thy necke is as the tower of David built for defence; a thousand shields hang therein, and all the targetes of the strong men.

**5** Thy two breasts are as two young roes that are twinned, feeding among the lillies.

**6** Vntill the day breake, and the shadowes flee away, I will go into the mountaine of myrrhe, and to the mountaine of incense.

**7** Thou art all faire my loue, and there is no spot in thee.

**8** Come with me from Lebanon, my spouse, curn with me from Lebanon, and looke from the top of Amanah, from the top of Shener, and Hermon, from the denues of the lions, and from the mountaines of the leopards.

**9** My filter, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, and with a chaine of thy necke.

**10** My filter, my Spouse, how faire is thy loue! how much better is thy loue then wine? and the fauour of thine oynments then all spices?

**11** Thy lips, my Spouse, droppe as hony combes: bony and milke are vnder thy tongue, and the fauour of thy garment is as the fauour of Lebanon.

**12** My filter, my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

**13** Thy plants are as an orchard of pomegranates with sweet fruits, as camphire, spikenard,

**14** Euen spikenard, and saffron: calamus, and cynamon, with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

**15** O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

**16** Arise, O North, and come, O South, and blow on my garden, that the spices thereof may flow out: let my wellbeloued come to his garden, and eat his pleasant fruit.

### CHAP. V.

*a Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednesse. 10 She prayeth Christ her husband.*

**I** Am come into my garden, my filter, my spouse. I gathered my myrrhe with my spice. I ate mine honycombe with mine hony, I dranke my wine with my milke: eate, O friends, drinke, and make you merry, O wellbeloued.

**2** I sleepe, but mine heart waketh, it is the voyce of my wellbeloued that knocketh, saying, Open vnto me, my filter, my loue, my done, my vn-dehiled: for mine head is full of dew, and my locks with the drops of the night.

**3** I haue put off my coate, how shall I put it on? I haue washed my feete, how shall I delite them?

**4** My wellbeloued put in his hand by the hole of the doore, and mine heart was affectioned toward him.

**5** I rose vp to open to my wellbeloued, and mine hands did drop downe myrrhe, and mine fingers pure myrrhe vpon the handles of the barre.

**6** I opened to my wellbeloued: but my wellbeloued was gone & spast: mine heart was gone when he did speake: I sought him, but I could not find him: I called him, but he answered me not.

**7** The watchmen that were about the city, found me: they smote me, and wounded mee: the watchmen of the walles tooke away my raike from mee.

**8** I charge you, O daughters of Ierusalem, if you find my wellbeloued, that you tell him that I am sicke of lone.

**9** O the fairest among women, what is thy wellbeloued more then other wellbeloued? wherem is thy wellbeloued more then another louer, that thou dost so charge vs?

**10** My wellbeloued is white and ruddy, a chiefe of tenthousand.

**11** His head is as fine gold, his lockes cut like woolle, and blacke as a rauen.

**12** His eyes are like doves vpon the riuer waters, which are walke with milke, and run by the full vessels.

**13** His cheekes are as a bedde of spices

*e Christ calleth his Church filter, as he that had taken the first of man. f He that made his Church beautiful & rich, he loved his gifts in her. g He that made of thy comfort and of thackefgiving.*

*h The Church confesseth that all her glory is a heavy commeth of Christ, who is the true fountaine of all grace. i She desireth Christ to comfort her, and to powere the graces of his spirit vpon her. k Christ Spirit is meant by the North and South wind.*

*l The garden signifieth the kingdom of Christ, where he prepareth the basket for his elect. m The spouse faith that shee is troubled with the aces of concupiscence, which is meant by sleeping. n Declaring the long patience of the Lord toward sinners. o The spouse confesseth her nakednesse, and that of her selfe she hath nothing, or seeing that she is once made cleane, she promitteth not to defile her selfe againe. p Her myrrhe words were murthered in her heart. q The spouse which thought vnworthie of his love, if she be of any good, which they say they are for good aduantage of that which remaineth in her before him.*

*r That is, Ierusalem. s Because that he will loue: haue a Church to call vpon his Name. t He that is destroyed, little wonder, I am not for a time, as daye and not faith our report. u. Amos 5, 21, Mi-*

*a The Church by night, that is in troubles, feeleth to Christ, but is not contentiously heard.*

*b Seeing that although we be not heard at the first, yet we must still continue in prayer, till we feele comfort.*

*c Which declares that, that we must seeke vnto all of whom we hope to haue any succour. d Reade Chap. 47.*

*e This is referred to the Church of Israel, which was led by the wilderness for many years. f Err. powder. g By the bird is meant the Temple, which Salomon made. h He calleth to the watch which kept the Temple. i Or, care.*

*i This is referred to the Church of Israel, which was led by the wilderness for many years. f Err. powder. g By the bird is meant the Temple, which Salomon made. h He calleth to the watch which kept the Temple. i Or, care.*

*h All ye that are of the number of the faithful. i Christ become man was crowned by the loue of God with the glorious crowne of his diuinity.*

*a Because Christ delighteth in his Church, he became meek with all that is in her. b Chap. 6. c He hath respect to the multitude of the faithful, which are many in number.*

*a Because Christ delighteth in his Church, he became meek with all that is in her. b Chap. 6. c He hath respect to the multitude of the faithful, which are many in number.*

*a Because Christ delighteth in his Church, he became meek with all that is in her. b Chap. 6. c He hath respect to the multitude of the faithful, which are many in number.*

*a Because Christ delighteth in his Church, he became meek with all that is in her. b Chap. 6. c He hath respect to the multitude of the faithful, which are many in number.*

*c Wherein are knowledge and zeale & precious inuile.*

*d Christ promiseth his Church to call him faithful from all the corners of the world.*

sweete flowers, and his lippes like lilies dropping  
downe pure myrhe.

14 His handes as rings of golde set with the  
† chrysolite, his belly like white yuory conered  
with sapphires.

15 His legges are as pillars of marble set vpon  
sockets of fine gold: his countenance as Leba-  
non, excellent as the cedars.

16 His mouth is as sweet thyngs, and he is whol-  
ly delectable: this is my welbeloued, and tuis is  
my louer, O daughters of Ierusalem.

17 O the fayrest among women, whither is  
thy welbeloued gone? whither is thy welbeloued  
turned aside, that we may lacke him with thee?

#### CHAP. VI.

a The Church affureth herselfe of the loue of Christ,  
3 The praises of the Church. 8 She is but one and  
undefiled.

**M**y welbeloued is gone downe into his garden to the beds of spices, to feede in the  
gardens, and to gather lilies.

2 I am my welbeloued, and my welbeloued is  
mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as b Tizrah,  
comely as Ierusalem, terrible as an army w banners.

4 Turne away thine eyes from me: for thy  
ouercome mee: s thine haire is like a flocke of  
goats, which looke downe from Gilead.

5 Thy teeth are like a flocke of sheepe, which  
goe vp from the washing, which euerie one bring  
out twines, and none is barren among them.

6 Thy temples are within thy locks as a piece  
of a pomegranate.

7 There are d threescore Quenes, &c fourescore  
concubines, and of the damels without number.

8 But my doue is alone, and my undefiled, she is  
the onely daughter of her mother, and she is deare  
to her that bare her: the daughters haue seene her,  
and counted her blessed: euen the Quenes and  
the concubines, and they haue praised her.

9 Who is she that looketh forth as the mor-  
ning, faire as the moone, pure as the sunne, terri-  
ble as an army with banners?

10 I went downe to the garden of nuts, to see  
the frukes of the valley, to see if the vine budded,  
and if the pomegranates flourisheth.

11 I knew nothing, my soule set me as the  
chariets of my noble people.

12 Returne, returne, O Shulamite, returne: re-  
turne that we may behold thee. What shall you see  
in the Shulamite, but as the company of an army?

#### CHAP. VII.

1 The beauty of the Church in all her members. 2 She is  
affured of Christs loue toward her.

**H**ow beautifull are thy goings with shoes, O  
princes daughter! the ioynts of thy thighes  
are like iewels: the worke of the hand of a can-  
ning workman.

2 Thy nauell is as a round cup that wanteth  
not liquor: thy belly is as an heap of wheat com-  
monly assailed about with lilies.

3 Thy two breasts are as two yong roes that  
vnto ew twines.

4 Thy necke is like a towre of yuory; thine  
teeth are like the hipposolmes in Hethion by the gate.

5 Bath-rabbin: thy nose is as the towre of Leba-  
nion, that looketh toward Damascus.

Thine head vpon thee is as scarlet, and the  
top of thine head like purple: the king is hid in  
her.

How faire art thou, and how pleasant art  
thou, my loue, in pleasures!

7 This thy stature is like a palme tree, and thy  
breasts like clusters.

8 I said, I will goe vp into the palme tree. I will  
take hold of her boughes: thy breastes shall now  
be like the clusters of the vine: and the fauour of  
thy nose like apples.

9 And the rooffe of thy mouth like good  
wine, which goeth streight to my welbeloued,  
and catcheth the lips of the ancient to speake.

10 I am my welbeloued, and his desire is to-  
ward me.

11 Come my welbeloued, let vs go forth into  
the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs see if  
the vine flourish, whether it hath budded the smal  
grape: or whether the pomegranates flourish: there  
will I giue thee my loue.

13 The mandrakes haue giuen a smell, and in  
our gates are all sweet thyngs, new and olde: my  
welbeloued, I haue kept them for thee.

#### CHAP. VIII.

1 The Church will be taught by Christ. 3 She is vpholden  
by him. 6 The vntempered chere with Christ louen  
her. 11 She is the vine that bringeth forth fruit to the  
spirituall Salomon, which is Iesus Christ.

**O** that thou werest as my brother that suck-  
ed the breasts of my mother: I would hide  
thee without, I would kisse thee, then they should  
not despise y thee.

2 I will lead thee and bring thee into my mo-  
thers house: there thou shalt teach me; and I will  
cause thee to drinke spiced wine, and new wine of  
the pomegranate.

3 His left hand shall be vnder mine head, and  
his right hand shall embrace me.

4 I charge you, O daughters of Ierusalem,  
that you stirre not vp, nor waken my loue vntill  
she please.

5 (Who is this that cometh vp out of the  
wildernes, leaning vpon her welbeloued?) I rai-  
sed thee vp vnder an apple tree; there the mother  
conceiued thee: there she conceiued y bare thee.

6 Set me a seale on thine heart, and as a  
signet vpon thine arme: for loue is strong as  
death: ielousie is cruell as the graue: the coales  
thereof are fiery coales; and a vehement flame.

7 Much water cannot quench loue, neither  
can the floods drowne it: if a man should giue  
all the substance of his house for loue, they would  
greatly contemne it.

8 Wee haue a little sister, and shee hath no  
breasts: what shall we do for our sister when the  
shall be spoken for?

9 If she be a wall, we will build vpon her a  
silver platter: and if she be a doore, we will keepe  
her in with boards of cedar.

10 I am a wall, and my breasts are as towers:  
then was I in his eyes as one that findeth peace.

11 Salomon had a vine in Baal-hamon: hee  
gave y vineyard vnto keepers: euery one bringeth  
forth the fruit thereof a thousand pieces of silver.

12 But my vineyard which is mine, y before  
me: to thee, O Salomon, appertaineth a thousand  
pieces of silver, and two hundred to them that keep  
the fruit thereof.

13 O thou that dwellest in the gardens,  
the companions bearken vnto thy voyce: cause me to  
heare it.

14 O my welbeloued, I flee away and be like  
vnto the roe, or to the yong hart vpon the moun-  
taines of spices.

4 This the spouse  
sp. heth.

5 If the people  
that are called to  
Christ, bring forth  
any fruit,

6 The Church cal-  
led of the Gentiles,  
preacheth vnto  
the Church of  
Ierusalem.  
Or, me.

7 Reade Chap. 6. & 7.

8 Reade Chap. 3. & 4.

9 The spouse de-  
scribeth Christ to be  
enoyed in perpetu-  
all loue with  
him.

10 The Jewish  
Church speaketh  
this of the Church  
of the Gentiles.

11 If she be a wall  
and fast, it is neuer  
for the husband to  
dwell in.

12 The Church  
promiseth fidelity  
and constancie.

13 This is the vine-  
yard of the Lord  
blessed our Master.

14 Christ dwelleth  
in his Church,  
who serue the  
faithfull beare.

15 The Church de-  
scribeth Christ that  
of the depart from  
them, yet that he  
would haile to  
help them in their troubles.



## ISAIAH.

## THE ARGUMENT.

**G**OD, according to his promise, Deuter. 18. 15. that he would neuer leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a special reuelation, but also to interpret and declare the Law, and to apply particularly the doctrine contained briefly therein, to the vitiis and profite of those, to whom they thought it chiefly to appertain, and as the time and state of things required. And principally in the declaration of the Law, they had respect to three things, which were the ground of their doctrine. First, to his doctrine contained briefly in the two Tables; secondly, to the promises and threatenings of the Law; and thirdly, to the Covenant of grace and reconciliation, grounded vpon our Saviour Iesus Christ, who is the end of the Law. Wherevnto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same; nor for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearly intreated it then Moses, and set forth more liuely Iesus Christ, in whom this Covenant of reconciliation was made. In all these things, Isaiah did excell all the Prophets, in whom this Covenant of reconciliation was made. In all these things, Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations; euer applying the doctrine, as hee saw that the disease of the people, required. Hee declarath also many notable prophecies which hee had receiued of God, as touching the promise of the Messiah his office, and kingdom. And of the fauour of God toward his Church, the vocation of the Gentiles and their union with the Iewes. Which are as most principall points contained in this booke, and a gathering of his Sermons that hee preached. Which after certaine dayes that they had stood vpon the Temple doore (for the manner of the Prophets was to set up the summe of their doctrine for certaine dayes, that the people might the better marke it, as Isa. s. 2. and Habak. 2. 2.) the Priests tooke it downe, and referred it among their Registers; and so by Gods providence these booke were preserved as a monument to the Church for euer. As touching his person and time, hee was of the kings stocke (for Amos. his father was brother to Azariah king of Iudah, as the best writers doe agree) and prophesied more then 64 yeeres, from the time of Vzziah vnto the reigne of Manasseh, whose father in law hee was (as the Hebrews write) and of whom hee was put to death. And in reading of the Prophets, it is one thing among others to be observed, that they speake of things to come as though they were now past, because of the certainty thereof, and that they could not but come to passe, because God had ordained them in his secret counsell, and so revealed them to his Prophet.

## CHAP. I.

**I**saiah reproveth the Iewes for their ingratitude and stubbornness, that neither to himselfe nor punishment would amend, in his foresight why their sacrifices are refused, and wherein Gods true service standeth. He prophesieth of the destruction of Ierusalem, and of the restitution thereof.



**A** Vision of Isaiah, the sonne of Amoz, which hee saw concerning Iudah, and Ierusalem, in the dayes of Vzziah, Iotham, Ahaz, and Hezekiah Kings of Iudah.

2 Heare, O heauens, and hearken, O earth: for the Lord hath said, I haue nourished and brought vp children, but they haue rebelled against me.

3 The foxe knoweth his owner, and the asse his matters crib; but Israel hath not known; nay people hath not understood.

4 Ah, fustall nation, a people laden with iniquitie; a seede of the wicked, corrupt children; they haue forsaken the Lord; they haue prouoked the Holy one of Israel to anger; they are gone backward.

5 Wherefore should ye be smitten any more?

for ye fall away more and more; the whole head is sicke, and the whole heart is heauie.

6 From the sole of the foote vnto the head there is nothing whole therein, but wounds and swelling, and sores full of corruption; they haue not bene wrapped, nor bound vp, nor mollified with oyle.

7 Your land is waste; your cities are burnt with fire; strangers deuoure your land in your presence, and it is desolate like the ouerthrow of strangers.

8 And the daughter of Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged citie.

9 Except the Lord of hostes had referred vnto vs euen a small remnant, wee should haue bene as Sodom, and should haue bene like vnto Gomorah.

10 Heare the word of the Lord, O princes of Sodom; hearken vnto the Law of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rams, and of the fat of fed beastes; and I desire not the blood of bullockes, nor of lambs, nor of goats.

12 When ye come to appeare before mee, who

4 That is, all destroyed. 2 See that for your vices deferred all to be destroyed, as they of Sodom, faine that God of his mercie referred a little remnant, 1. a remnant of 3. as I Althowgh God commanded these sacrifices for a time, as yet hee desired of them faith: yet because the people had not faith nor repentance, God destroyed them, Psalm 10. 13. Ieremieh 6. 20. Amos 5. 21, Micah 6. 7.

b By naming the whole parts of the body, he signifieth that there was no part of the whole body of the Iewes free from his curse.

i Every part of the bodie, as well the least as the chiefest, was plagued.

m Their plagues were so grievous that they were incurable, and yet they would not repent.

n Meaning, of them that dwell here of, which because they looke for no advantage of that which remaineth, destroy all before them.

o That is, Ierusalem.

p Because that he will euen haue a Cough to call vpon his Name.

a That is, a reuelation or prophetic, which was one of the two means whereby God declared himselfe to his seruants in old time, as Num. 12. 6, and therefore the Prophets were called Seers, 1 Sam. 9. 9. b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely: for to this booke are prophecies concerning other nations also.

c Called also Azariah, Kings 15. 1. of these Kings, read a King from Chap. 14. vnto Chap. 21. and a Chron. from Chap. 27. vnto Chap. 33. d Because men were obtinate and inensible, he calleth to the dumbe creatures, which were more prompt to obey Gods word, as Deut. 32. 2. e Hee declareth his great mercie toward the Iewes for much as hee chose them aboue all other nations to be his people and children, as Deuter. 10. 15. they should dull and brutt beasts do more acknowledge their duty toward their masters, than my people doe toward me, of whom they haue receiued their fathers, but without comparison. 2 They were not onely wicked as were their fathers, but utterly corrupt, and by their evil example infected others. That is, him that faultfindeth Israel. i What availeth it to seeke to excuse you by punishment, seeing the more I correct you, the more ye rebel?

1 Without faith  
and repentance.  
2 Your sacrifices  
offered in the new  
moones and feasts;  
are countenanced  
herely hypocrites,  
which thinke to  
please God with  
ceremonies, and  
they themselves  
are void of faith  
and mercy.  
3 He that rebeth  
that where men be  
deuile to auarice,  
giue, cruelitie and  
extortion, which  
is meant by blood,  
there God will  
show his anger, and  
not accept them,  
though they seeme  
new to holy, as  
Chap. 39.  
4 By this outward  
washing, he meaneth  
the spirituall:  
exhorting the  
Iewes to repent  
and amend their  
lives.  
5 This kind of  
reasoning by the  
second Table, the  
3 scriptures vize in  
many places a-  
gainst the hypo-  
crites, who pre-  
tend most holines  
and religion in  
word, but when  
the charitie and  
love toward the  
brethren should  
appeare, they de-  
clare that they  
haue neither faith  
nor religion.  
6 To know if I  
doe excuse you  
without cause,  
7 Least sinners  
should pretend  
any rigour on  
Gods part, he only  
willeth them to be  
pure in heart, and  
will forgive all  
their finnes, vnto  
they neuer to ma-  
ny or great.  
8 He that rebeth  
that where men be  
deuile to auarice,  
giue, cruelitie and  
extortion, which  
is meant by blood,  
there God will  
show his anger, and  
not accept them,  
though they seeme  
new to holy, as  
Chap. 39.

required this of your hands to tread in my courts?  
13 Bring no mo oblations, in vaine: incense  
is an abomination vnto me: I cannot suffer your  
new moones, nor Sabbath, nor solemne dayes (is  
is iniquitie) nor solemne assembles.  
14 My soule hateth your new moones and  
your appointed feasts: they are a burden vnto  
me: I am wearie to beare them.  
15 And when you shall stretch out your hands  
I will hide mine eyes from you: and though yee  
make many prayers, I will not heare: for your  
hands are full of blood.  
16 Wash you, make you cleane, take away  
the euill of your workes from before mine eyes:  
cease to doe euill.  
17 Learne to doe well: seeke iudgement, re-  
lieue the oppressed: iudge the fatherlesse, and de-  
fend the widow.  
18 Come now, and let vs reason together,  
saith the Lord: though your finnes were as crim-  
sen, they shall be made b white as snow: though  
they were red like scarlet, they shall be as wooll.  
19 If yee consent and obey, yee shall eate the  
good things of the land.  
20 But if yee refuse and be rebellious, yee shall be  
deuoured with the sword: for the mouth of the  
Lord hath spoken it.  
21 How is the faithfull citle become an har-  
lot? it was full of iudgement, and iustice lodged  
therein, but now they are murderers.  
22 Thy flower is become drosse: thy wine is  
mixt with water.  
23 Thy princes are rebellious, and compani-  
ons of s theues: euery one loueth gifts, and fol-  
loweth after rewards: they iudge not the father-  
lesse, neither doeth the widows cause come be-  
fore them.  
24 Therefore saith the Lord God of hostes,  
the b Mighie one of Israel, Ah, I will ease me of  
mine aduersaries, and avenge mee of mine ene-  
mies.  
25 Then I will turne mine hand vpon thee, and  
burne out thy drosse, till it be pure, and take  
away all thy tinne.  
26 And I will restore thy Iudges as at the first,  
and thy counsellors as at the beginning; after-  
ward shall thou be called a citie of righteousness,  
and a faithfull citie.  
27 Zion shall be redeemed in iudgement, and  
they that returne in her, in iustice.  
28 And the destruction of the transgressours  
and of the sinners shall be together: and they that  
forsake the Lord, shall be consumed.  
29 For they shall be confounded for the oakes,  
which yee haue desired, and yee shall be ashamed of  
the gardens that yee haue chosen.  
30 For yee shall be as an oke, whose leafe fadeth:  
and as a garden that hath no water.

31 And the strong shall be as p towes, and the  
maker thereof as a sparke: and they shall both  
burne together, and none shall quench them.  
C H A P. I I.  
The Church shall be reuersed by Christ, and the Gentiles  
called. 6. The punishment of the rebellious and obstinate  
He word that Iahai the sonne of Amoz saue  
vpon Iudah and Ierusalem.  
2 It shall be in the last dayes, that the moun-  
taine of the House of the Lord shall be prepared  
in the top of the mountaines, and shall be exal-  
ted above the hilles, and all nations shall flow  
vnto it.  
3 And many people shall come, and say, Come,  
and let vs goe vnto the mountain of the Lord,  
to the house of the God of Iaakob, and hee will  
teach vs his wayes, and we will walke in his paths,  
for the Law shall goe forth of Zion, and the  
word of the Lord from Ierusalem.  
4 And he shall iudge among the nations,  
and rebuke many people: they shall breake  
their swords also into mattocks, and their speares  
into fishes: nation shall not lift vp a sword  
against nation, neither shall they learne to fight  
any more.  
5 O house of Iaakob, come yee, and let vs  
walke in the Law of the Lord.  
6 Surely thou hast forsaken thy people, the  
house of Iaakob, because they are full of the East  
manners, and are foreracers as the Philistines,  
and about with strange children.  
7 Their land also was full of silver and gold,  
and there was none end of their treasures:  
and their land was full of horses, and their char-  
etes were infinite.  
8 Their land was also full of idoles; they wor-  
shipped the worke of their owne handes, which  
their owne fingers haue made.  
9 And a man bowed himselfe, and a man  
humbled himselfe; therefore I spare them not.  
10 Enter into the rocke, and hide thee in  
the dust from before the feare of the Lord, and  
from the glory of his Maieitie.  
11 The high looke of man shall be humbled,  
and the loftinesse of men shall be abased, and  
the Lord only shall be exalted in that day.  
12 For the day of the Lord of hostes is vpon  
all the proud and hautie, and vpon all that is ex-  
alted; and it shall be made low.  
13 Euen vpon all the cedars of Lebanon, that  
are high and exalted, and vpon all the oaks of Ba-  
shan.  
14 And vpon all the hie mountaines, and vpon  
all the hils that are lifted vp.  
15 And vpon euery hie tower, and vpon euery  
strong wall.  
16 And vpon all the ships of Tarshish, and

The false god,  
wherein they put  
your confidence,  
shall be consumed  
as easily as a piece  
of tow.  
\* Mich. 4. 2.  
1 The decree and  
ordinance of God,  
touching the re-  
stitution of the  
Church, which is  
chiefly meant of  
the time of Christ.  
2 In an euident  
place to be scene  
and disceined.  
3 When the king-  
dome of Christ  
shall be enlarged  
by the preaching  
of the doctrine.  
4 Here also is de-  
clared the zeale of  
the children of  
God, when they  
are called.  
5 Alluding to  
mount Zion,  
where the visi-  
ble Church then  
was.  
\* Mich. 4. 2.  
6 Meaning the  
whole doctrine  
of saluation.  
7 This was ac-  
complished, when  
the Gospel was  
first preached in  
Ierusalem, and  
from thence went  
thorow all the  
world.  
8 The Lord, which  
is Christ, hath  
all power giuen  
him.  
9 That they may  
acknowledge  
their finnes, and  
turne to him.  
10 He sheweth  
the fruit of the  
Gospel, which the  
Gospeil should  
bring to wit,  
that men  
should doe good  
one to another,  
whereas be-  
fore they were  
enemies.  
11 He sheweth  
against the vse of  
weapons and law-  
full warre, but  
the rebeth how  
the heart of the  
godly  
shall be affec-  
ted to  
the  
to  
ther: which peace and love doeth begin and grow in this life, but shall be perfected when we are ioyned with our Head Christ Iesus. 12 Seeing the Gentiles will be so ready, make you haile and reuere them the way to worship God. 13 The Prophet seeing the small hope that the Iewes would conuert, complaineth to God, as though he had vniuersally forsaken them for their sin. 14 Full of the corruption that reigned chiefly in the East parts. 5 They altogether gaue themselves to the fulness of other nations. 6 The Prophet first condemned their superstition and idolatry: next their contumacious, and thirdly their vainglorious in worldly riches. 7 He noteth the nature of the idolaters, which are neuer satisfied with their superstitions. 8 Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement. 9 Meaning, as soone as God shall begin to execute his iudgements. 10 By the trees and mountaines are meant them that are proud and loftie, and thinke themselves most strong in this world. 11 Hee condemneth their vainglorie confidence, which they had in strong holdes, and in their merchandise, which brought in vaine pleasures, whereas mens mindes became effeminate.

to her husband.  
6 Giuen to countenances and extortion, which is signified before by blood ver. 17  
7 Whatsoever was pure in thee before, is now corrupt, though thou haue an out-  
ward shew. 8 that they maintain the wicked and the extortioners: and not  
only doe not punish them, but are themselves such. 9 When God will shew him-  
selfe mercifull to his Church, he calleth himselfe, The Holy one of Israel: but when  
he hath to doe with his enemies, he is called Mighie one against whom no power  
is able to resist. 10 I will take vengeance of mine aduersaries the Iewes, and so satis-  
fy my desire by punishing them. Which thing yet he doeth with a griefe, because  
of his Couenant. 11 Least the faithfull among them should be overcome by  
his threatening, he addeeth this consolation. 12 It is onely the worke of God to  
purge the heart of man, which thing he doeth because of his promise, made  
concerning the saluation of his Church. 13 By iustice is meant Gods faithfull  
promise, which is the cause of the deliuerance of his Church. 14 The wicked  
that are not partakers of Gods promise Psal. 93. 9 The trees, the trees and plea-  
sant places, where yee commit idolatry, which was forbidden, Deut. 16. 23.



upon all pleasant pictures.

17 And the haughtinesse of men shall be brought low, and the loftinesse of men shall be abased, and the Lord shall onely be exalted in that day.

18 And the idoles will he verily destroy.

19 Then shall they goe \* into the holes of the rocks, and into the caves of the earth, from before the face of the Lord, and from the glory of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his silver idoles & his golden idoles (which they had made themselves to worship them) \* to the mowles, and to the becks.

21 To goe into the holes of the rocks, and into the tops of the ragged rocks from before the feare of the Lord, and from the glory of his maiestie, when he shall rise to destroy the earth.

22 Cesse you from the man, whose y breath is in his nozels: for wherein is he to be esteemed?

### CHAP. III.

*For the shame of the people. God shall take away the wife men, and give them foolish princes. 14 The countenance of the governour. 16 The pride of the women.*

**F**OR loe, the Lord God of hosties will take away from Ierusalem and from Iudah the stay \* and the strength: even all the stay of bread, and all the stay of water,

2 The strong man and the man of warre, \* the iudge, and the Prophet, the prudent and the aged.

3 The captain of fiftie, and the honourable, and the counsellor, and the cunning artificer, and eloquent man.

4 And I will appoint \* children to be their princes, and babes shall rule over them.

5 The people shall be \* oppressed one of another, and every one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When every one shall take hold of his brother of the house of his father, and say, Thou hast clothed, thou shalt be our prince, and let this day be under thee hand:

7 In that day he shall sware, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue and works are against the Lord, to prouoke the eyes of his glory.

9 The \* trial of their countenance testifieth against them, yea, they declare their finnes, as Sodom: they hide them not. Wo be unto their soules: for they have rewarded euill vnto themselves.

10 I say ye, Surely it shall be well with the lust: for they shall eate the fruit of their works.

11 Woe be to the wicked, it shall be euill with him: for for reward of his hands shall be giuen him.

12 Children are extortioners of my people, and women haue rule over them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth vp to pleade, yea, hee standeth to iudge the people.

14 The Lord shall enter into iudgement with the Ancients of his people & the princes thereof:

\* Habac 20. 5.

Isaie 33. 30.

reuel 6. 16.

and 9.

1 They shall cast them into moile and filthie places, when they perceive that they are not able to helpe them.

2 Call off your vaine confidence of man, whose life is fragile, that his nose be stopped, he is dead, and consider that you haue to doe with God.

a Because they trusted in their abundance and prosperity, he sheweth that they should be taken from them.

b The temporal governour and the minister.

c By these be meant men that God would take away every thing that was in any estimation, and wherein they had any occasion to vaunt themselves.

d Not onely in age, but in wit, manners, knowledge and strength.

e For lacke of good regiment, and order.

f He sheweth that this plague shall be so horrible, that contrary to the common nature of men, which by nature are ambitious, none shall be found able or willing to be their governour.

g Feare shall rather cause him to forsake himselfe, when to take such a dangerous charge vpon him.

h When God shall examine their deeds whereupon they now rest on impudent face, he shall finde the make of their impietie in their foresaid.

i Be ye that are godly assured that God will defend you in the middes of these troubles. k Because the wicked people were more addid to their princes, then to the commandments of God, he sheweth that he would give them such princes, by whom they should haue no helpe, but that should be manifest tokens of their wickd, because they should be foolish and effeminate. l Meaning, that the rulers and governours had destroyed his Church, and not preferred it, according to their dutie.

for yee haue eaten vp the vineyard: the spoyle of the poore is in your houses.

15 What haue ye to do that ye beate my people to pieces, \* and grinde the faces of the poore, saith the Lord, turn the Lord of hosties?

16 The Lord also saith, \* Because the daughters of Zion are haury, and walke with \* stretched out neckes, and with \* wandering eyes, walking and mincing as they goe, and making a tinkling with their feet.

17 Therefore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discover their secret parts.

18 In that day shall the Lord take away the ornament of the flippers, and the kalles, and the round tyres.

19 The sweet balles, and the bracelets, and the bonnets.

20 \* The tyres of the head, and the foppes, and the headbands, and the tablets, and the earerings,

23 The rings and the mufters,

22 The costly apparell and the vailles, and the wimples, and the curling pinnes.

23 And the glaies and the fine linnen, and the hoods and the f launes.

24 And in stead of sweete savour, there shall be stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire, baldnesse, and in stead of a stomacher, a girding of sackcloth, and burning in stead of beauty.

25 Thy men shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and the being desolate, shall sit vpon the ground.

### CHAP. IV.

*The small remnant of men after the destruction of Ierusalem. a The graces of God vpon them that remaine.*

**A**ND in that day shall a fewen women take hold of one man, saying, Wee will eate our owne bread, and we will weare our owne garments: onely b let vs be called by thy name, and take away our c reproach.

2 In that day shall the d bud of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and pleasant for them that are escaped of Israel.

3 Then he that shall be left in Zion, and he that shall remaine in Ierusalem, shall be called holy, and every one shall be e written among the liuing in Ierusalem,

4 When the Lord shall wash the filthinesse of the daughters of Zion, and purge the blood of Ierusalem out of the midds thereof by the spirit of iudgements, and by the spirit of burning.

5 And the Lord shall create vpon every place of mount Zion, and vpon the assemblies thereof, a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the glory shall be a defence.

6 And a coting shall be for a shadow in the day for the beare, and a place of refuge and a covert for the storme \* and for the raime.

m That is, yee shew all cruelty against them.

n Hee meaneth the people because of the arrogancy and pride of their women, which gaue themselves to all wantonnes and dissolution.

o Which declared their pride.

p As a signe, that they were not chaste.

q Which the Lord their wantonnes.

r They delighted them in flippers that did creepe, or bad little places fowled vpon them, which stunk as they went.

s In rebercaring all these things particularly, he sheweth the lightnesse and vanitie of such as cannot be content with comely apparell according to their degree.

t Meaning, that God will not onely punish the women, but their husbands which haue suffered this dissolution, and also the common weale, which hath not remedied it.

a When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly frailtieshall seeke vnto men, and offer themselves to him.

b Be thou our husband, and let vs be called by thy name.

c For as they thought to be without a head and husband.

d It comforteth the Church in this desolation, which shall spring vp like a bud signifying that Gods grace should be as pleasant to the faithful.

e As though they sprang out of the earth, as Chap. 41. 5. Some by the

huddle of the Lord meane Christ. f He alludeth to the bookes of life, whereof read Exod. 32. 33 meaning, Gods secret counsell, wherein his elect are predestinate to life everlasting.

g That is, the cruelty, extortion, rapine, and wickednes. h Meaning, that the liuing shall be testified that were amide. i M<sup>an</sup> alludeth to the liuing of the cloud, Exod. 13. 21. meaning, that Gods fauour and protection should appeare in every place. j The faithful are called the glory of God, because his image and tokens of his grace shine in them. k God prometh so to be the defence of his Church against all troubles and dangers.

## C H A P. V.

*Under the similitude of the vine, he described the state of the people. 2 Of their auarice. 11 Their drunkennesse. 13 Of their captiuitie.*

**N**ow will I sing to my beloved a song of my beloved to his vineyard. My beloved had a vineyard in a very fruitful hill.

2 And hee hedged it, and gathered out the stones of it, and he planted it with the best plants, and hee built a tower in the mids thereof, and made a winepresse therein: then hee looked that it should bring forth grapes: but it brought forth wilde grapes.

3 Now therefore, O inhabitants of Ierusalem and men of Iudah, I pray you, betwene me and my vineyard.

4 What coulde I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wild grapes?

5 And now I will tell you what I will doe to my vineyard: I will take away the hedge thereof, and it shall be eaten vp: I will break the wall thereof, and it shall be troden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but briars and thornes shall grow vp: I will also command the cloudes that they raine no raine vpon it.

7 Surely the vineyard of the Lord of hosts is the house of Israel, and the men of Iudah are his pleasant plant, and he looked for iudgement, but beheld oppression: for righteousness, but beheld a crying.

8 Woe vnto them that ioyne house to house, and lay field to field, till there be no place, that ye may be placed by your selues in the mids of the earth.

9 This is in mine eares, saith the Lord of hosts. Surely many houses shall be desolate, even great and faire without inhabitant.

10 For ten acres of vines shall yeeld one bath, and the seed of an homer shall yeeld an ephah.

11 ¶ Woe vnto them that rise vp early to follow drunkennesse, and to them that continue untill a night, till the wine doe inflame them.

12 And the harpe and viol, timbel and pipe, and wine are in their feasts: but they regard not the worke of the Lord, neither consider the worke of this hands.

13 Therefore my people is gone into captiuitie, because they had no knowledge, and the glory thereof are men famished, and the multitude thereof is dried vp with thirst.

14 Therefore shall heell hath enlarged it selfe, and hath opened his mouth without measure, and their glory, and their multitude, and their pomp, and he that reioyceth among them, shall descend into it.

15 And man shall be brought downe, and man shall be humbled, euen the eyes of the proud shall be humbled.

16 And the Lord of hosts shall be exalted in iudgement, and the holy God shall be sanctified in iustice.

17 Then shall the lambs feede after their

manner, and the strangers shall eate the desolate places of the fat.

18 ¶ Woe vnto them that draw iniquity with y cordes of vanitie, and sinne, as with cart ropes:

19 Which say, Let him make speed: let him hasten his worke, that wee may see it: and let the counsell of the Holy One of Israel draw neere and come, that we may know it.

20 Woe vnto them that speake good of enill, and euill of good, which put darkness for light, and light for darkness, that put bitter for sweet, and sweet for fowre.

21 Woe vnto them that are wise in their owne eyes, and prudent in their owne sight.

22 Woe vnto them that are mighty to drinke wine, and vnto them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousness of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, &c. as the chaffe is consumed of the flame: so their roare shall be as rottennesse, and their bud shall rise vp like dust, because they haue cast off the Law of the Lord of hosts, and contemned the word of the Holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand vpon them, and hath smitten them: the mountains did tremble: and their carkeises were torne in the middes of the streets, and for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift vp a signe vnto the nations a farre, and will hide vnto them from the end of the earth: and behold, they shall come hastily with speed.

27 None shall faint nor fall among them: none shall sleepe nor sleep, neither shall the girdle of his loynes be loosed, nor the latchet of his shooes be broken.

28 Whose arrows shall be sharpe, and all his bowes bent: his horse hoofs shall be thought like flint, and his wheels like a whirlewind.

29 His roaring shall be like a lion, and he shall roare like lions whelpes: they shall roare, and lay hold of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if they looke vnto the earth, behold darkness and sorrow, and the light shall be darkened in their skie.

## C H A P. VI.

*Isaiah sheweth his uocation by the vision of the diuine maiestie. 9 He sheweth the abstinence of the people. 11 The destruction of the land. 13 The remnant rescued.*

**I**n the yeere of the death of king Vzziah, I saw also the Lord sitting vpon a high throne, and lifted vp, and the lower parts thereof filled the Temple.

2 The Seraphims stood vpon it, every one had sixe wings: with twaine he couered his face, and with twaine he couered his feete, and with twaine he did flie,

doubt. b As a ludge ready to giue sentence. c Of his garment, or of his throne. d They were Angels, so called because they were of a fierie colour, to signifye that they burnt in the love of God, and were light as fire to execute his will. e Signifying, that they were not able to endure the bright light of Gods glory. f Whereby was declared that man was not able to see the brightness of God in them. g Which thing declared the prompt obedience of the Angels to execute Gods commandment.

7 Which were all alluements, occasions, and excuses to harden their confidence in sin.

8 He sheweth what are the words of the wicked, when they are menaced with Gods iudgements.

9 Pet. 2. 1. a Which are not ashamed of sinne, nor care for honesty, but are grown to a desperate impietie.

b Which are contemptors of all doctrine and admonition.

c Which are neuer weary, but shew their strength, and braggs in glory and drunkennesse.

d Both they are their potherie, so that nothing shall be left.

e He sheweth that God had so fore punished this people, that the dumb creatures, if they had beene so plagued, would haue bin more sensible, and therefore his plagues will continue, till they begin to feele them.

f He will make the Babylonians to come against them at his becke, and to fight vnder his standard.

g They shall be prompt to execute Gods vengeance.

h The enemy shall haue no impediment.

i Whereby is declared the cruelty of the Jews.

k The Jews shall find no fouscure.

l To the land of Iudah.



b This oft repetition signifieth, that the holy Angels cannot fauſe themſelves in praying God to reach vnto that in all liues ſhould giue out felices to the conuall praiſe of God.

i His glory doth not onely appeare in the heauen, but through all the world, and therefore all creatures are bound to praiſe him.

k Which things were to continue in the Prophet, that it was not the voyce of man; and by the ſmoke was ſignified the blindneſſe that ſhould come vpon the Iewes.

l He ſpake b this for two cauſes: the one, becauſe he that was mortal creature, and therefore had more need to gloriſie God then the Angels, did it not; and the other, becauſe the more neere that man approacheth to God, the more doth he know his owne ſinne and corruption.

m Of the burnt offerings, where the fire neuer went out.

n This declareth that man cannot render due obedience to God, till he be purged vs.

o Whereby is declared that for the ſin of man, God will not immediately take away his wrath, but he will cauſe it to be reached to the congregation, when as they will not leaue their duty to obey him, & be cauſed thereby he exhorts the miniſters to do their duty, and ſwearer to the wicked miniſters, that through their own malice their heart is hardened, Matt. 23. 14. Act. 26. 70. 17. S. p. 48 he was moued with the zeale of Gods glory, fo was he touched with a charitable affection toward the people.

q Meaning, the tenth part, or as some write, it was reucaled to Iſaiah for the confirmation of his prophetic, that ten Kings ſhould come before their captiuitie, as were from Veziah to Zedekiah. r For the ſecond they ſhall ſeeme to be caryd vp, yet they ſhall after ſourth as a ſea, which in Winter loſeth leaues, and ſeemed to be dead, yet in Summer is freſh and greene.

3 And one cried to another, and ſaid, b Holy, holy, holy is the Lord of hoſts: the whole world is full of his glory.

4 And the lintels of the doore cheekes b moued at the voyce of him that cried, and the houſe was filled with ſmoke.

5 Then I ſaid, i Woe is me: for I am vndone, becauſe I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue ſeene the King, and Lord of hoſts.

6 Then ſaw one of the Seraphims vnto mee with an hot cole in his hand, which he hath taken from the altar with the tongs:

7 And he touched my mouth, and ſaid, Lo, this hath touched my lips, and thine iniquity ſhall be taken away, and thy v ſinne ſhall be purged.

8 Alſo I heard the voyce of the Lord, ſaying, Whom ſhall I ſend? and who ſhall goe for vs? Then I ſaid, Here am I, ſend me.

9 And he ſaid, Goe, and ſay vnto this people, o Yes haue indeed, but yet ſhall not vnderſtand; ye ſhall plainly ſee, and not perceiue.

10 Make the heart of this people fat, make their eares heauy, and ſhut their eyes, leaſt they ſee with their eyes, and heare with their eares, and vnderſtand with their heart, and conuert, and hee heale them.

11 Then ſaid I, Lord, p how long? And hee answered, Vntill the cities be waſted without inhabitant, and the houſes without man, and the land be vtterly deſolate.

12 And the Lord haue remoued men farre away, and there be a great deſolation in the mids of the land.

13 But yet in it ſhall be q a tenth, and ſhall reſtore, and ſhall be eaten vp as an elme r or as an oke, which haue a ſubſtance in them, when they caſt their leaues: ſo the holy ſeed ſhall be the ſubſtance thereof.

14 But yet in it ſhall be q a tenth, and ſhall reſtore, and ſhall be eaten vp as an elme r or as an oke, which haue a ſubſtance in them, when they caſt their leaues: ſo the holy ſeed ſhall be the ſubſtance thereof.

## CHAP. VII.

1 Jeruſalem is beſieged. 4 Iſaiah comforteth the King. 14 Chriſt is promiſed.

ANd in the dayes of \* Ahaz, the ſonne of Ioſath, the ſonne of Veziah king of Iudah, Razin the king of Aſſyria came vp, and Pekah the ſonne of Remeliah king of Iſrael, to Ieruſalem to fight againſt it; but he could not overcome it.

2 And it was told the houſe of b David, ſaying, Aram is ioynted with c Ephraim: therefore his heart was d moued, and the heart of his people, as the trees of the foreſt are moued by the wind.

3 ¶ Then ſaid the Lord vnto Iſaiah, Go forth now to meete Ahaz (thou and c Shear-iabub thy ſonne) at the end of the conduit of the upper pool, in the path of the fallers ſide,

4 And ſay vnto him; Take heed, and be ſill: for which name Iſaiah gaue his ſonne, to ſignifie that the reſt of the people ſhould returne out of their captiuitie,

fear not, neither be faint hearted for the two tallies of theſe ſmoking firebrands, for the furious wrath of Rezin and of Aram, and of Remeliah ſonne.

5 Becauſe Aram hath taken wicked counſell againſt thee, and Ephraim and Remeliah ſonne, ſaying,

6 Let vs goe vp againſt Iudah, and let vs waſten them, and make a breach therein for vs, and let a king in the mids thereof, euen the ſonne of c Tabael.

7 Thus ſaith the Lord God, it ſhall not ſtand, neither ſhall it be.

8 For the head of Aram is Damafcus, and the head of Damafcus is Rezin: and within five and b threeſcore yeare, Ephraim ſhall be deſtroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remeliah ſonne. If ye beleene not, ſurely ye ſhall not be eſtabliſhed.

10 ¶ And the Lord ſpake againe vnto Ahaz, ſaying,

11 Aſke i a ſigne for thee of the Lord thy God: aſke it either in the depth beneath, or in the height aboue.

12 But Ahaz ſaid, I will not aſke, neither will I k tempt the Lord.

13 Then he ſaid, Heare ye now. O houſe of David; is it a ſmall thing for you to grieue i men, that ye will alſo grieue my God?

14 Therefore the Lord m himſelfe will giue you a ſigne. Behold, the virgin ſhall conceive, and beare a ſonne, and ſhe ſhall call his name i Immanuel.

15 o Butter and hony ſhall he eate, till he haue knowledge to reſuſe the euill, and to chuſe the good.

16 For afore the child ſhall haue knowledge to eſchew the euill, and to chuſe the good, the land that thou abhorreſt, ſhall be forſaken of both her kings.

17 The Lord ſhall bring vpon thee, and vpon thy people, and vpon thy fathers houſe (the dayes that are not come from the day that Ephraim departed from Iudah) euen the King of q Aſſur.

18 And in that day ſhall the Lord hiſſe for the r ſile that is at the vttermoſt parts of the floods of Egypt, and for the Bee which is in the land of Aſſur.

19 And they ſhall come and ſhall light all in the deſolate valleys, and in the holes of the rocks, and vpon all thornie places, and vpon all buſhie r places.

20 In that day ſhall the Lord ſhawe with a raſor that is hired, euen by them beyond the River, by the King of Aſſur, the head and the haire of the t ſee, and it ſhall conſume the beard.

21 And in the ſame day ſhall a man u nouiſh a yong kow, and two ſheepe.

22 And for the ſ abundance of milke, that they ſhall giue, hee ſhall eate butter: for butter and hony ſhall enery one eate, which is left within the land,

be deſtroyd. p Since the time that the twelue Tribes reſeſſed vnder Roboam. q In whom thou haſt put thy truſt. r Meaning, the Egyptians: for by reaſon the country is hot and muſt, it is full of ſires, as Aſſyria is full of bees. i Signifying, that to place ſhall be free from them. t That is, which is from the belly downwards meaning, that he ſhould deſtroy both great and ſmall: ſo that hee ſhall be a great nurſe by carell, ſhall be conſumed by the kow and two ſheepe. x The number of men ſhall be ſo ſmall, that a few beaſts ſhall be able to nouiſh all abundance.

f Which haue but a little ſmoke and ſhall quickly be quenched.

g Which was an Iſraelite, and ſeemeth enemy to the houſe of David.

h Counting ſixty the five and ſeventie years of the ſiege of Zebah, at which time Amos prophesied this thing, and now Iſaiah conſidereth that the ſiege ſhould be ſo perpetual.

i Captiuitie, which thing came to paſſe within a yeare after that Iſaiah did this meſſage.

k For the confirmation of this thing, that thing comes to paſſe, and deſtroyed and thou preſerued.

l Note beſeece God will giue vnto a ſigne, is to tempt God, but to giue a ſigne when God ſhall will for the aid and helpe of ourſt mittie, is to rebel againſt him.

m You thinke you haue to doe with him, yet ye conſider not how he is ſo great; but it is God againſt whom you bend your ſelfes.

n Forasmuch as thou art unworthy, the Lord ſhall ſo forget; but it is God againſt whom you bend your ſelfes.

o Forasmuch as thou art unworthy, the Lord ſhall ſo forget; but it is God againſt whom you bend your ſelfes.

p Forasmuch as thou art unworthy, the Lord ſhall ſo forget; but it is God againſt whom you bend your ſelfes.

q Forasmuch as thou art unworthy, the Lord ſhall ſo forget; but it is God againſt whom you bend your ſelfes.

r Forasmuch as thou art unworthy, the Lord ſhall ſo forget; but it is God againſt whom you bend your ſelfes.

s Forasmuch as thou art unworthy, the Lord ſhall ſo forget; but it is God againſt whom you bend your ſelfes.

t Forasmuch as thou art unworthy, the Lord ſhall ſo forget; but it is God againſt whom you bend your ſelfes.

u Forasmuch as thou art unworthy, the Lord ſhall ſo forget; but it is God againſt whom you bend your ſelfes.

v Forasmuch as thou art unworthy, the Lord ſhall ſo forget; but it is God againſt whom you bend your ſelfes.

w Forasmuch as thou art unworthy, the Lord ſhall ſo forget; but it is God againſt whom you bend your ſelfes.

23 And at the same day euery place, wherein shall be a thousand vines, shall bee at a thousand pieces of silver: so it shall be for the briers and for the thornes.

24 With arrowes and with y bowe shall one come thither: because all the land shall be briers and thornes.

25 But on <sup>a</sup> all the mountains, which shall be digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shall be for the fending out of bullockes, and for the treading of sheepe.

CHAP. VIII.

<sup>1</sup> The captivity of Israel and Iudah by the Assyrians. <sup>6</sup> The infidelitie of the Lewes. <sup>9</sup> The destruction of the Assyrians. <sup>14</sup> Christ the stone of stumbling to the wicked. <sup>19</sup> The word of God must be enquired at.

M Oreouer the Lord said vnto me, Take thee a <sup>a</sup> great toll, and write it <sup>b</sup> with a mans pen. Make speed to the spoyle: haste to the pray.

2 Then I tooke vnto me <sup>a</sup> faithfull winnesse to record, Vriah the Priest, and Zechariah the sonne of Ierebachiab.

3 After, I came vnto the <sup>d</sup> Prophetesse, which conceived, and bare a sonne. Then said the Lord to me, Call his name, <sup>i</sup> Maher-shalal-haz.

4 For before the <sup>e</sup> childe shall haue knowledge to cry, My father, and my mother, <sup>f</sup> he shall take away the riches of Damascus, and the spoyle of Samaria, before the King of Asshur.

5 And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of <sup>g</sup> Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliab,

7 Now therefore, behold, the Lord bringeth vp vpon them the waters of <sup>h</sup> the Riuer mighty and great, <sup>i</sup> euen the King of Asshur with all his glory, and hee shall come vp vpon all their citiers, and go ouer all their banks.

8 And shall breake into Iudab, and shall ouerflow, and passe through, and shall come vp to the necke, and the stretching out of his wings shall fill the breadth of thy land, O <sup>k</sup> Immanuel.

9 Gather together on heapes, O ye <sup>l</sup> people, and ye shall be broken in pieces, and hearken all ye of farre countreys: gird your selues, and you shall be broken in pieces: gird your selues, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to mee, in taking <sup>m</sup> of mine hand, and taught me, that I should not walke in the way of this people, saying,

12 Say ye not, A <sup>n</sup> confederacie, to all them to whom this people hath a confederacie, neither feare you <sup>o</sup> their feare, nor be afraid of them.

13 <sup>p</sup> Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shall be as a <sup>q</sup> Sanctuary: but as a

ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c. <sup>r</sup> To encourage me that I should not bring in the infidelitie of this people, and forsake mine office. <sup>s</sup> Content not ye that are godly, to the league and friendship that this people seeketh with strangers and idolaters. <sup>t</sup> Meaning, that they should not feare the thing that they feared, which haue no hope in God. <sup>u</sup> In putting your trust onely in him, in calling vpon him in aduantage, patiently looking for his helpe, and fearing to doe any thing contrary to his will. <sup>v</sup> He will defend you which are his elect, and reioice at all the rell, which is meant of Christ, against whom the Lewes should stumble and fall, Luke 23.34. Rom. 9.33. 1 Pet. 2.7.8.

y As they that go to seeke wilde beaſts among the bushes. z The mountains conuerty to their vnder, ſhalbe rilled by ſuch as ſhall liue to them for ſuccout.

stumbling ſtone, and as a rocke to fall vpon, to both the houſes of Iſrael, and as a ſnare and as a net to the inhabitants of Ieruſalem.

15 And many among them ſhall ſtumble, and ſhall fall, and ſhall be broken, and ſhall be ſnared, and ſhall be taken.

16 <sup>a</sup> Binde vp the teſtimony: ſeale vp the Law among my diſciples.

17 Therefore I will waite vpon the Lord that hath hid his face from the houſe of Iaakob, and I will looke for him.

18 Behold, I and the <sup>b</sup> children whom the Lord hath giuen me, <sup>c</sup> are as ſignes and as wonders in Iſrael, <sup>d</sup> by the Lord of hoſtes, which dwelleth in Mount Zion.

19 And when they ſhall ſay vnto you, Enquire at them that haue a ſpirit of diuination, and at the ſoothſayers which whiſper and murmure, <sup>e</sup> Should not a people enquire at their God? from the <sup>f</sup> living to the dead?

20 To the <sup>g</sup> Law, and to the teſtimony, if they ſpeake not according to this word: <sup>h</sup> it is becauſe there is no <sup>i</sup> light in them.

21 Then he that is afflicted and ſiſtified, ſhall goe to and fro in <sup>j</sup> it: and when hee ſhall be hungry, he ſhall enen ſet himſelfe, <sup>k</sup> and curſe his king and his gods, and ſhall looke vpward.

22 And when he ſhall looke to the earth, behold trouble, and <sup>l</sup> darkeneſſe, vexation, and anguiſh, and he is driuen to darkeneſſe.

where his will is declared. <sup>m</sup> They haue no knowledge, but are blinde leaders of the blinde. <sup>n</sup> This is, in Iuda, where they ſhould haue had reſt, if they had not thus grieuouſly offended God. <sup>o</sup> In whom after they put their truit. <sup>p</sup> They ſhall ſhake that heauen and earth and all creatures are beſet againſt them to trouble them.

CHAP. IX.

<sup>1</sup> The vocation of the Gentiles. <sup>6</sup> A prophetic of Chriſt. <sup>14</sup> The deſtruction of the ten tribes for their pride and conſepts of God.

Y Et <sup>a</sup> the darkeneſſe ſhall not <sup>b</sup> be according to the affliction, <sup>c</sup> that it had when at the firſt hee touched lightly the land of Zebulun and the land of Naphthali, nor afterward <sup>d</sup> when hee more grieuouſly by the way of the ſea beyond Iorden in Galilee of <sup>e</sup> the Gentiles.

2 The people that <sup>f</sup> walked in darkeneſſe, haue ſeene a great <sup>g</sup> light: they that dwelled in the land of the ſhadow of death, vpon them hath the light ſhined.

3 Thou haſt <sup>h</sup> multiplied the nation, and not increaſed their ioy: they haue reioyced before thee according to the ioy in haueſt, <sup>i</sup> as men reioyce when they diuide a ſpoyle.

4 For the <sup>j</sup> yoke of their burthen, and the ſlaſſe of their ſhoulder, and the rod of their oppreſſor haſt thou broken, as in the day of Midian.

5 Surely euery battell of the warriour <sup>k</sup> is with noiſe, and with tumbling of garments in blood: but this ſhalbe <sup>l</sup> with burning, and deuoring of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon

paſſe threeſcore yeeres after, as though it were now done.

captiue of their deliuerance. <sup>m</sup> This captiuitie and deliuerance were figures of our captiuitie by ſinne, and of our deliuerance by Chriſt through the preaching of the Goſpel, Matthew 9.13.16. <sup>n</sup> Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their reſtorement. <sup>o</sup> Hag. 2.10. <sup>p</sup> Thou gaueſt them peſtifer ioy by deliuering them, and by deliuering the tyrants, that had kept them in euell bondage, as thou diddeſt deliuer them by Gideon from the Midianites, Iudg. 7.31. <sup>q</sup> It ſpeakes of the deliuerance of his Church, which he hath deliuered miraculoſly from his enemies, but eſpecially by the coming of Chriſt, of whom hee prophesieth in the next verſe.

i Meaning, them that were willing to heare and obey the word of God, whom the world hated, as though they were monſters and not worthy to liue. <sup>r</sup> This was a conſolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord. <sup>s</sup> Anſwere the wicked thus, Should not Gods people ſeeke ſuccour at him? <sup>t</sup> That is, will they reſuſe to be taught of the Prophet, who is the mouth of God, and ſeeke helpe at the dead, which is the illuſion of Satan? <sup>u</sup> Seeke reſt in the word of God, but are blinde leaders of the blinde. <sup>v</sup> They ſhould haue had reſt, if they had not thus grieuouſly offended God. <sup>w</sup> In whom after they put their truit. <sup>x</sup> They ſhall ſhake that heauen and earth and all creatures are beſet againſt them to trouble them. <sup>y</sup> He comforteth the Church againe after theſe great threatenings, promiſing to reſtore them to great glory in Meſſiah. <sup>z</sup> Whereby Iſrael was puniſhed, firſt by Tiglath-pileſer, which was a light ſcourge in reſpect of that which they ſuffered afterward by Salmeneſer, who carried the Iſraelites away captiues. <sup>a</sup> Whereas the Lewes and Gentiles dwelt together by reaſon of thoſe twenty cities, which Salomons gaue to Iſrael. <sup>b</sup> Which were captiue in Babilon: and the Prophet ſpeakes of that thing which ſhould come to <sup>c</sup> Meaning, the comfort of our captiuitie by ſinne, and of our deliuerance by Chriſt through the preaching of the Goſpel, Matthew 9.13.16. <sup>d</sup> Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their reſtorement. <sup>e</sup> Hag. 2.10. <sup>f</sup> Thou gaueſt them peſtifer ioy by deliuering them, and by deliuering the tyrants, that had kept them in euell bondage, as thou diddeſt deliuer them by Gideon from the Midianites, Iudg. 7.31. <sup>g</sup> It ſpeakes of the deliuerance of his Church, which he hath deliuered miraculoſly from his enemies, but eſpecially by the coming of Chriſt, of whom hee prophesieth in the next verſe.



h The author of  
enmity, and by  
whom the Church  
and every member  
thereof shall be  
preferred for e-  
uer, and haue im-  
mortal life.  
l His fingler  
loue and care for  
his elect.

m This is another  
prophecie against  
them of Samaria,  
which were mu-  
chers and contem-  
ners of Gods pro-  
mises and mercies,  
n We were but  
weake, when the  
enemie ouercame  
vs, but wee will  
make our selues  
so strong, that we  
will neither care  
for our enemies,  
nor feare Gods  
threatnings.

o Rezin king of  
Syria, who was  
in league with Is-  
rael, was slaine by  
the Assyrians, after  
whose death A-  
ram, that is, the Sy-  
rians were against  
Israel, which on  
the other side  
were slayed by  
the Philistims.

p Wickednesse  
as a belloces  
kindleth the fire  
of Gods wrath,  
which consumeth  
all his oblatine  
enemies.

q Though there  
were no forreine  
enemie, yet they  
shall destroy one  
another.

r Their grediu-  
rout shall be in-  
uincible, so that one  
brother shall eate  
vp another, as  
though he should  
eat his owne flesh.

a Which write  
and pronounce a  
wicked sentence  
to oppress the  
poore: meaning,  
that the wicked  
magistrates, which  
were the chief  
cause of mischief,  
should be first  
punished.

b To wit, from  
Assyria. c Your  
riches and authority,

his shoulder, and he shall call his name, Wonder-  
full, Counseller, The mightie God, The euerlast-  
ing Father, The prince of peace.

7 The encrease of his government and peace  
shall haue none end: he shall sit vpon the throne  
of David, and vpon his kingdome, to order it, and  
to establish it with iudgement, and with iustice,  
from henceforth, *euem* for euer; <sup>l</sup> the zeale of the  
Lord of hostes will performe this.

8 ¶ The Lord hath sent a word into Iakob,  
and it hath lighted vpon Israel.

9 And all the people shall know, *euem* Eph-  
raim, and the inhabitant of Samaria, that say  
in the pride and presumption of their heart,

10 The bricks are fallen, but we will build  
it with hewen stones; the wild figgetrees are cut  
downe, but we will change them into cedars.

11 Neuertheless, the Lord will raise vp the  
aduersaries of Rezin against him, and ioyne his  
enemies together.

12 Aram before and the Philistims behinde,  
and they shall deuoure Israel with open mouth;  
yet for all this his wrath is not turned away, but  
his hand is stretched out still.

13 For the people turneth not vnto him that  
smiteth them, neither doe they seeke the Lord of  
hostes.

14 Therefore will the Lord cut off from Isra-  
el head and taile, branch and rusb in one day.

15 The ancient and the honourable man, he is  
the head: and the prophet that teacheth lies, he is  
the taile.

16 For the leaders of the people cause them to  
erre: and they that are led by them are deuoured.

17 Therefore shall the Lord haue no pleasure  
in their yong men, neither will he haue compas-  
sion of their fatherlesse and of their widowes: for  
every one is an hypocrite and wicked, and every  
mouth speaketh follie; yet for all this his wrath  
is not turned away, but his hand is stretched out  
still.

18 For wickednesse is burneth as a fire; it de-  
uoureth the briars and the thornes, and will kin-  
dle in the thicke places of the forest; and they  
shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hostes shall the  
land be darkened, and the people shall be as the  
meate of the fire; no man shall spare his brother.

20 And he shall snatch at the right hand, and  
be hungry; and he shall eate on the left hand, and  
shall not be satisfied; every one shall eate the flesh  
of his owne arme.

21 Manasse Ephraim; and Ephraim Mana-  
seh, and they both shall be against Iudah; yet for all  
this his wrath is not turned away, but his hand is  
stretched out still.

#### CHAP. X.

1 Of wicked lawmakers. 2 God will punish his people by  
the Assyrians and after destroy them. 3 The remnant of  
Israel shall be saved.

W O vnto them that decreed wicked de-  
ceets, and write grievous things.

2 To keepe backe the poore from iudgement,  
and to take away the iudgement of the poore of  
my people, that widowes may be their pray, and  
that they may spoyle the fatherlesse.

3 What will ye doe now in the day of visita-  
tion, and of destruction, which shall come from  
basse? to whom will ye see for helpe? and  
where will ye leaue your glory?

that they may be safe, and that ye may receive them againe.

4 Without mee *euery one* shall fall among  
them that are bound, and they shall fall downe a-  
mong the flaine: yet for all this his wrath is not  
turned away, but his hand is stretched out still.

5 ¶ O Asbur, the rodde of my wrath: and  
the staffe in their hands is mine indignation.

6 I will fend <sup>h</sup> him to a dissembling nation,  
and I will giue him a charge against the people  
of my wrath to take the spoyle and to take the  
pray, and to tread them under feete like the mire  
in the freete.

7 But hee thinketh not so, neither doeth his  
heart esteeme it so: but hee imagineth to destroy  
and to cut off not a few nations.

8 For he faith, Are not my princes altogether  
Kings?

9 Is not Calno as Carchemish? Is not Ham-  
math like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the king-  
doms of the idoles, seeing their idoles were about  
Ierusalem, and about Samaria:

11 Shall not I, as I haue done to Samaria, and  
to the idoles thereof, so doe to Ierusalem, and to  
the idoles thereof?

12 ¶ But when the Lord hath accomplished  
all his worke vpon mount Zion and Ierusalem,  
I will visite the fruit of the proud heart: I of the  
king of Asthur, and his glorious and proud lookes.

13 Because hee said, By the power of mine  
owne hand haue I done it, and by my wisdom,  
because I am wisetherefore I haue remooued the  
borders of the people, and haue spoyled their trea-  
sures, and haue pulled downe the inhabitants  
like a valiant man.

14 And mine hand hath found as a nest the ri-  
ches of the people, and as one that gathereth egges  
that are left, so haue I gathered all the earth: and  
there was none to moue the wing or to open  
the mouth, or to whisper.

15 Shall the axe boast it selfe against him that  
heweth therewith? or shall the saw exalt it selfe a-  
gainst him that moueth it? as if the rod should  
lift vp it selfe against him that taketh it vp, or the  
staffe should exalt it selfe *as it were* no wood.

16 Therefore shall the Lord God of hostes send  
among his fat men leanness, and under his glory  
he shall kinde a burning like the burning of hre.

17 And the light of Israel shall be as a fire, and  
the Holy one thereof as a flame, and it shall burne,  
and deuoure <sup>h</sup> his thorns & his briets in one day.

18 And shall consume the glory of his priest,  
and of his fruitfull feldes both foule and fish:  
8c he shall be as the fainting of a bander bearer.

19 And the rest of the trees of his forest shall  
be few, that a child may tell them.

20 ¶ And at that day shall the remnant of Is-  
rael and such as are escaped of the house of Is-  
rakob, stay no more vpon him that smote them, but  
shall pray vpon the Lord, the Holy one of Israel  
in trueth.

21 The remnant shall returne, *euem* the rem-  
nant of Iakob vnto the mighty God.

22 Forthough they people, O Israel, be as the  
sand of the sea, yet shall the remnant of them re-  
turne. The consumption decreed shall overflow  
with righteousness.

23 For the Lord God of hostes shall make the  
consumption *euem* determined, in the middes of  
all the land.

world with righteousness. 2 God will destroy this land as  
and after saue a small portion.

d Because they  
haue forsaken me,  
some shall go into  
captivity, and the  
rest shall be slain.  
e God shall cause  
the Assyrians to  
be the executioners  
of his vengeance.

f That is, the As-  
syrians against the  
leues, which are  
but hypocrites,  
g In the first and  
seuenth verse I  
declared the differ-  
ence of the worke  
of God, and of the  
wicked in one ve-  
ry thing and adte:

h For Gods inten-  
tion is to chaunge  
them for their in-  
iudgement, and the  
Assyrians purpo-  
se is to destroy  
them to enrich  
themselves: thus  
in respect of Gods  
iustice it is Gods  
worke, but in re-  
spect of their owne  
malice, it is the  
worke of the de-  
uill.

i Seeing that I  
haue outscorned  
myselfe one city  
as another, so that  
none could tell,  
shall Ierusalem be  
able to escape mine  
hands?

k Whiche be bath  
scientifically chari-  
tized his people (for  
he beginneth as  
his owne house)  
then will he burne  
the rods.

l Meaning of Sa-  
therib.  
m Here we see that  
no creature is able  
to doe any thing,  
but as God ap-  
pointeth him, and  
that they are all  
but his instruments  
to doe his worke,  
though the inteni-  
ons be diuers, as  
verse 6.

n Meaning, that  
God is light to  
confort his people,  
and a fire to burne  
his enemies.

o That is, the As-  
syrians.

p To wit, body and  
soule vnto it.

q When the battell  
is lost, and the stan-  
dard taken.

r This is the end of  
Gods plague.

s To wit, to bring  
them to him, and  
to forsake all  
trust in others.

t This small num-  
ber which is con-  
sumed, and  
according to  
Gods decree is  
saue shall be suf-  
ficient to fill all  
the earth.

u To wit, to bring  
them to him, and  
to forsake all  
trust in others.

v This small num-  
ber which is con-  
sumed, and  
according to  
Gods decree is  
saue shall be suf-  
ficient to fill all  
the earth.

w To wit, to bring  
them to him, and  
to forsake all  
trust in others.

x To wit, to bring  
them to him, and  
to forsake all  
trust in others.

f As the Egyptians  
did punish thee.

t Reade Chap. 9. 4  
u When the Isra-  
elites pulled through  
by the lifting vp  
of Moſes rod,  
and the coeues  
were drowned,  
Exod. 14. 28.  
v Because of the  
promiſe made to  
the Iſraelites,  
whereby Christs  
kingdome was  
prefigured.

y He ſaith by  
what way the  
Aſſyrians ſhall  
come againſt Iu-  
dah, to confirme  
the faithfull, when  
it ſhould come ſo  
paſſe, that as their  
plague was come,  
ſo ſhall they be  
drowned.

z Feare and de-  
struction ſhall  
come vpon Iuda-  
h: for eie princes  
and the people  
ſhall be all away  
away captiues.

24 Therefore thus ſaith the Lord God of hoſts,  
O my people, that dwelleſt in Zion, be not afraid  
of Aſſhur, he ſhall ſmite thee with a rod, & ſhall lift  
vp his ſtaffe againſt thee after ſy manner of Egypt.  
25 But yet a very little time, and the wrath ſhall  
be conſumed, and mine anger in their deſtruction.  
26 And the Lord of hoſts ſhall reſtore for  
a ſcourge for him, according to the plague of Mi-  
dian in the rocke Oreb: and as his ſtaffe was vpon  
the ſea, ſo hee will lift it vp after the manner of  
Egypt.

27 And at that day ſhall his burden be taken  
away from off thy ſhoulder, and his yoke from off  
thy necke: and the yoke ſhall be deſtroyed becauſe  
of the enoynting.

28 He is come to y Aiath: I.e. is paſſed into Mi-  
gdon: at Michmah ſhall he lay vp his armour.

29 They haue gone ouer the foord: they lod-  
ged in the lodging at Geba: Ramah is afraid:  
Gibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim, cauſe  
Lailah to heare, O pore Anathoth.

31 Madmenah is remooued: the inhabitants of  
Gebim haue gather'd themſelues together.

32 Yet there is a time that he will ſay at Nob:  
hee ſhall lift vp his hand toward the mount of this  
daughter Zion, the hill of Ierusalem.

33 Behold, the Lord God of hoſts ſhall cut off  
the bough with feare, and they of high ſtature  
ſhall be cut off, and the high ſhall be humbled.

34 And he ſhall cut away the thicke places of  
the firr & with yron, and Lebanon ſhall haue a  
mightie fall.

#### CHAP. XI.

Christ borne of the virgine of Iſai. 2 His vertues and  
kingdome. 6 The Iuſts of the Goſpell. 10 The call-  
ing of the Gentiles.

Be there ſhall come a rodde forth of the  
ſtocke of Iſaiah, and a graſſe ſhall grow out of  
his tootes.

2 And the Spirit of the Lord ſhall reſt vpon  
him: the Spirit of wiſedome and vnderſtanding,  
the Spirit of counſell and ſtrength, the Spirit of  
knowledge, and of the feare of the Lord.

3 And ſhall make him prudent in the feare of  
the Lord: for hee ſhall not iudge after the ſight  
of his eyes, neither reprocue by the hearing of  
his eares.

4 But with righteouſneſſe ſhall hee iudge the  
poore, and with equitie ſhall hee reprocue for  
the meeke of the earth: and he ſhall ſmite the earth  
with the rod of his mouth, and with the breath of  
his lips ſhall he ſlay the wicked.

5 And iuſtice ſhall be the girdle of his loynes,  
and faithfullneſſe the girdle of his reines.

6 The wolfe alſo ſhall dwell with the lambe,  
and the leopard ſhall lye with the kid, and the  
calfe, and the lyon, and the ſar beaſt together, and  
a little child ſhall leade them.

7 And the kow and the beaſt ſhall feede: their  
yong ones ſhall lye together: and the lyon ſhall  
eat ſl aw like the bullocke.

8 And the ſucking child ſhall play vpon the  
hole of the aſpe, and the weaned child ſhall put  
his hand vpon the cockatrice hole.

9 Then ſhall none hurt nor deſtroy in all the  
mountaine of my holineſſe: for the earth ſhall  
be full of the knowledge of the Lord, & as the waters  
that conuer the ſea.

10 And the Spirit ſhall reſt vpon them, and worke in them ſuch miraclous things, that they ſhall be like  
Iuſtes, fauouring and louing one another, and caſt off all their cruell affec-  
tions, Chap. 65. 25. d. It ſhall be in ſo great abundance at the waters in this ſea,

10 And in that day the roote of Iſaiah: which  
ſhall ſtand vp for a ſigne vnto the e people, the  
nations ſhall ſeeke vnto it, and his reſt ſhall be  
glorious.

11 And in the ſame day ſhall the Lord ſtrech  
out his hand & againe the ſecond time, to poſſeſſe  
the remnant of his people, (which ſhall be left) of  
Aſſhur, and of Egypt, and of Patros, and of E-  
thiopia, and of Elam, and of Shinear, and of Ha-  
math, and of the yles of the ſea.

12 And hee ſhall ſet vp a ſigne to the nations,  
and aſſemble the diſperſed of Iſrael, and gather  
the ſcattered of Iudah from the foure corners of  
the world.

13 The hatred alſo of Ephraim ſhall depart:  
and the aduerſaries of Iudah ſhall be cut off: E-  
phraim ſhall not enemie b Iudah, neither ſhall Iu-  
dah vexe Ephraim:

14 But they ſhall ſee vpon the ſhoulders of the  
Philittins toward the Welt: they ſhall ſpoyle them  
of the ſaſt together: Edom and Moab ſhall be the  
ſtreching out of their hands, and the children of  
Ammon in their obedience.

15 The Lord alſo ſhall utterly deſtroy the  
i tongue of the Egyptians ſea, and with his mighty  
wand ſhall lift vp his hand & ouer the riuer, and  
ſhall ſoake him in his ſeuene ſtreames, and cauſe  
men to walke therein with ſhoes.

16 And there ſhall be a path to the remnant of  
his people which are left of Aſſhur, like as it was  
vnto Iſrael in the day that hee came vp out of the  
land of Egypt.

#### CHAP. XII.

A thankſgiving of the faithfull for the mercies of God.

And thou \* ſhalt ſay in that day, O Lord, I will  
praiſe thee: though thou waſt angry with me,  
thy wrath is turned away, and thou comforteſt me.  
2 Behold, God is my b ſaluation: I will truſt  
& will not feare for the Lord God is \* my ſtrength  
and ſong: he is alſo become my ſaluation.

3 Therefore with ioy ſhall yee c draw waters  
out of the wells of ſaluation.

4 And yee ſhall ſay in that day: \* Prayſe the  
Lord: call vpon his Name: declare his workes a-  
mong the people: make mention of them, for his  
Name is exalted.

5 Sing vnto the Lord, for he hath done excel-  
lent things: this is known in all the world.

6 Cry out, and ſhout, d O inhabitant of Zi-  
on: for great is the Holy one of Iſrael in the mids  
of thee.

#### CHAP. XIII.

The Medes and Perſians ſhall deſtroy Babylon.

Therea but len of Babel, which Iſaiah the ſonne  
of Amoz did ſee.

2 Lift vp a ſtandard vpon the high mountaine:  
liſt vp thy voice vnto them: wagge the b hand,  
that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue c fan-  
cied: and I haue called the mighty to my wrath,  
and them that reioyce in my d glory.

God would ſmite the ſtrange nations (whom they know  
called the Iſraelites as his children, and theſe others as  
if that God ſhould not theſe that are ignorant, that they mult not thinke ſtrange, if  
he puniſh them which haue knowledge of his Law, and keepe it not. b To wit,  
the Medes and Perſians. c That is, prepared and appointed to execute my iudge-  
ments. e Which willingly go about to the worke whereat I appoint them,  
but how the wicked doe this, reade Chap. 10. 6.

e He propheth of  
the calling of the  
Gentiles.

f That is, the  
Church, which he  
alſo collecth his  
ſelfe, Pſal. 32. 14.  
g For God firſt  
delivered his people  
out of Egypt, and  
now promiſeth to  
deliuer them out  
of their enemies  
hands.

h As through  
Parthians, Perſi-  
ans, Cilicians, and  
them of Actiochia,  
among whom they  
were diſperſed:  
and this is chiefly  
vnto the church  
of Chriſt, who  
people being diffe-  
red through all the  
world.

i Here he deſcrib-  
eth the conſent  
that ſhall be in his  
Church, and their  
ioy againſt their  
enemies.

k Meaning, a cor-  
ner of the ſea, that  
enrich into the  
land, and hath the  
ſonne of a tongue,  
h To wit, Nilus,  
the greater riuer of  
Egypt, which en-  
rich into the ſea  
with ſeuere ſtreames.

e He ſheweth how  
the Church ſhall  
praiſe God, when  
they are deliuered  
from their capti-  
tie.

f Our ſaluation  
ſtandeth moſely in  
God, who giueth  
vs an aſſured con-  
ſtancy, conſancy,  
and occaſion to  
praiſe him for the  
ſame.

\* Exod. 15. 2.  
Pſal. 118. 14.

g The graces of God  
ſhall be abundant,  
that y may receiue  
them in great  
plenty, as waters  
out of a fountaine  
that is full.

\* 1 Chron. 16. 8.  
d Yee that are of  
the Church.

a That is, the  
great calamity,  
which was pro-  
pheth to come on  
Babel, as a mo-  
griuous burden,  
which they were  
not able to beare.  
In theſe trouble  
chapters following  
I ſhew ſome of the  
plagues which ſhall  
come on theſe  
to declare that God  
is iudicious: and alſo  
to ſhew that he  
will not thinke ſtrange, if  
he puniſh them which  
haue knowledge of his  
Law, and keepe it not.

b To wit,  
the Medes and Perſians.

c That is, prepared and appointed to execute my iudge-  
ments.

d Which willingly go about to the worke whereat I appoint them,  
but how the wicked doe this, reade Chap. 10. 6.



a The army of the Medes and the Persians against Babylon.  
b Ye Babylonians,

4 The noise of a multitude *is* in the mountains like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hostes numbeth the hoste of the battell.

5 They come from a farre country, from the end of the heauen: *even* the Lord with the weapons of his wrath to destroy the whole land.

6 Howle *t* you, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, and all mens hearts shall melt.

8 And they shall be afraid: anguish and sorrow shall take *them*, and they shall have paine, as a woman that travaileth: every one shall be amazed at his neighbour, and their faces shall be like flames of fire.

9 Behold, the day of the Lord cometh, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the *b* starres of heauen and the planets thereof shall not give their light: the sunne shall be darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visit the wickednesse vpon the world, and their iniquity vpon the wicked, and I will cause the arrogancie of the proud to cease, and will cast downe the pride of tyrants.

12 I will make *a* man more precious then fine gold, euen a man aboute the wedge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remouue out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And *m* it shall be as a chafed Doe, and as a sheepe that no man taketh vp: every man shall turne to his owne people, and flee each one to his owne land.

15 Every one that is found, shall be stricken through: and whosoever ioyneth himselfe, shall fall by the sword.

16 \* Their children also shall be broken in pieces before their eyes: their houses shall be spoiled, and their viues ransied.

17 Beholde, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shall have no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the beauty and pride of the Caldeans, shall be the destruction of God *a* in Sodom and Gomorrah:

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tents there, neither shall their shepheards make their folds there.

21 But Zim shall lodge there, & their houses shall be full of Otters: Ottriches shall dwell there, and the Sattys shall dance there.

22 And Iim shall cry in their places, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

#### CHAP. XIII.

*a* The returne of the people from captiuitie. *b* The destruction of the King of Babylon. *c* The death of the king. *d* The destruction of the Philistines.

For as the Lord will haue compassion of Iacob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger shall ioine himselfe vnto them, and they shall cleaue to the house of Iacob.

2 And the people shall receiue them & bring them to their owne place, and the house of Israel shall possesse them in the land of the Lord, for seruants and handmaydes: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

3 And in that day when the Lord shall giue thee rest from thy sorow, and from thy feare, and from the sore bondage, wherein thou diddest foue.

4 Then shalt thou take vp this prouerbe against the King of Babel, and say, How hath the oppressour ceased? and the gold thislike Babel refused?

5 The Lord hath broken the rodde of the wicked, and the cepter of the rulers:

6 Which smote the people in anger with a continual plague, and ruled the nations in wrath: if any were persecuted, he did *d* not let.

7 The whole world is at rest and is quiet: they sing for ioy.

8 Also the liue trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art layde downe, no hewer came vp against vs.

9 Hell beneath is moued for thee to meete thee at thy coming, raising vp the dead for thee, *even* all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

10 All they shall cry and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe, to the graue, and the found of the viols: the worme is spread vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O Lucifer, sonne of the morning: and cut downe to the ground, which diddest say loues vpon the nations?

13 Yet thou saydest in thine heart, I will ascend into heauen, and exalt my throne above beside the starres of God: I will sit also vpon the mount of the Congregation in the height of the North.

14 I will ascend above the fildes of the clouds, and I will be like the most high.

15 But thou shalt be brought downe to the graue, to the side of the pit.

16 They that see thee, shall looke vpon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?

17 He made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners.

18 All the kings of the nations, *even* they all sleepe in glory, eury one in his owne house.

19 But thou art cast out of thy graue like an abominable branch: like the rayment of those that are slain, and thrust thorow with a sword, which goe downe to the Rones of the pit, as a carkeisse to den vnder feete.

20 Thou shalt not be ioyned with them in the

a He sheweth why God will haue to destroy his enemies: to wit because he will diuine his Church. Meaning, that the Gentiles shall be ioyned with the Church, and worship God.

e Signifying, that the leues should be superiours to the Gentiles, and that they should be brought vnder the fruite of Christ by the preaching of the Apostles, whereby all are brought into the fellowship of the redemption of Christ, 1 Cor. 10. 1.

d That is, hee suffered all violence and injuries to be done.

e Meaning, that when tyrants reigne, there can be no rest nor quietude, and also how detestable a thing tyrannie is, seeing the iocose creatures haue occasion to reioyce at their destruction.

f As though they feared, least thou shouldst trouble the dead, as thou didst haue living: and hence hee denieth the proud tyrannie of the wicked, which know not that all creatures with their destruction, that they may reioyce.

g In stead of thy costly carrets and couerings.

h Thou that thoughtest thy selfe most glorious, and that wast placed in the highest for being ruling: Babel that goeth before the funne, is called Lucifer, to whom Nebuchadnezzar is compared.

i Meaning, Terie Salem, whereof the Temple was on the North side, Psal. 48. 2. whereby he meaneth that tyrants fight against God, when they refuse to be his Church, and would set themselves in his place.

k In marcelling as thee.

l To fit them to liberitie: notwithstanding that they were not buried in the sepulchre of thy fathers, thy name was to be abhorred.

grauē, because thou hast destroyed thine owne land, and slaine thy people: the feed of the wicked shall not be renowned for euer.

21 ¶ Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rife vp nor possesse the land, nor fill the face of the world with enemies.

22 ¶ For I will rise vp against them (sayth the Lord of hostes) and will cut off from Babel the name and the remnant, and the sonne, and the nephew, sayth the Lord.

23 And I will make it a possession to the heldehog, and pooles of water, & I will sweepe it with the beforeme of destruction, sayth the Lord of hostes.

24 The Lord of hostes hath sworne, saying, Surely like as I have purposed, so shall it come to passe, and as I have consulted, it shall stand:

25 ¶ That I will breake to pieces Ashtar in my land, and vpon my mountaines will I tread him vnder foote, so that his yoke shall depart from them, and his burden, shall he taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole world, and this is the hand stretched out ouer all the nations.

27 Because the Lord of hostes hath determined, and who shall disannull it? and his hand is stretched out, and who shall turne it away?

28 ¶ In the yere that king Ahaz died, was this a burdea.

29 Reioyce not, (thou whole ¶ Palestina) because the rod of him that did beate thee is broken: for out of the serpents roote shall come forth a cockatrice, and the fruit thereof shall be a fiery flying serpent.

30 For the first borne of the poore shall be fed, and the needy shall lie downe in safety: and I will kill thy roote with famine, and it shall fly thy remnant.

31 Howle, O gate, crie, O citie; thou whole land of Palestina art disfolied, for there shall come from the North a smoke, and none shall be alone, at his time appointed.

32 What shall then one answer the messengers of the Gentiles? that the Lord hath stablished Zion, and the poore of his people shall trust in it.

#### CHAP. XV.

*A prophesie against Moab.*

THE a burdea of Moab, Surely b Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 ¶ He shall goe vp to the Temple, and to Dibon the hig places to weepe: for d Nebo and for Medeba shall Moab howle: vpon all c their heads shall be baldnes, and euey beard shauen.

3 In their frettles shall they be girded with sackcloth: on the toppes of their houfes, and in their frettles euey one shall howle, and come downe with weeping.

4 And Heshbon shall cry, and Elealeh: their voyce shall be heard vnto Jahaz: therefore the warriors of Moab shall shout: the soule of euey one shall lament in himselfe.

5 Mine ¶ heart shall crie for Moab: his fugitiues shall see vnto Zoar, as a helper of thre yere old: for they shall goe vp with weeping by the

mounting vp of Lubih; and by the way of Horonathim they shall raile vp a cry of destruction.

6 For the waters of Nitrim shall be dried vpon therefore the graffe is withered, the herbes consumed, and there was no greene herbe.

7 Therefore what euey man hath left, and their subkace shall they beare to the brooke of the willowes.

8 For the cry went round about the borders of Moab, and the howling thereof vnto Eglaim, and the skriking thereof vnto Beer-Elim.

9 Because the waters of Dimon shall be full of blood; for I will bring more vpon Dimon, euen lions vpon him that escapeth of Moab, and to the remnant of the land.

#### CHAP. XVI.

*The causes wherfore the Moabites are destroyed.*

SEND a yee a lambe to the ruler of the world from the rocke of the wilderness, vnto the mountaine of the daughter Zion.

2 For it shall be as a bird that b flieth, and a nest forsaken: the daughters of Moab shall be at the foordes of Amon.

3 Gather a counsel, exerce iudgement, make thy shadow as the night in the midday: hide them that are enaled out; bewray not him that is fled.

4 Let my banished dwell with thee; Moab, be thou their court from the face of the destroyer: for the extortioner shall end: the destroyer shall be consumed, and the opprellour shall cease out of the land.

5 And in mercy shall the throne be prepared, and he shall sit vpon it in steadfastnesse, in the tabernacle of David, iudging, and seeking iudgement, and halting iustice.

6 Wee haue heard of the pride of Moab (he is very proud) euen his pride, and his arrogancie, and his indignation, but his flies shall not be so.

7 Therefore shall Moab howle vnto Moab, euey one shall howle, for the foundations of Kir-harseth shall yee moune, yet they shall be stricken.

8 For the vineyards of Heshbon are cut downe and the vine of Sibmah; the lordes of the heathen haue broken the principall vines thereof; they are come vnto laazer; they wandered in the wilderness; her godly branches stretched out themselves, and went ouer the sea.

9 Therefore will I weepe with the weeping of laazar, and of the vine of Sibmah, O Heshbon, and Elealeh, I will make thee drunke with my teares, because vpon thy summer fruits, and vpon thy harvest I a shouting is fallen.

10 And gladnes is taken away, and ioy out of the plentiful field; and in the vineyards shall be no singing nor shouting for ioy; the treader shall not tread wine in the wine press; I haue caused the reioycing to cease.

11 Wherefore, my ¶ bowels shall found like an harpe for Moab, and mine inward parts for Kir-harseth.

12 And when it shall appeare that Moab shall be weary of his high places, then shall he come to his temple to pray, but he shall not preuaile.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying,

m For very sorrow and compassion, n they shall vnto helpe of their idoles, and all in vaine: for Chemez they be able to helpe them,

h He describeth the miser able disposition and sight of the Moabites,

i To hide themselves, and their goods there, k Of them that are flatterers, l So that they no means they should escape the hand of God; thus will God punish the enemies of his Church,

a That is, offer a sacrifice, whereby he desireth their long delay, which would not repent when the Lord called them, shewing them, that it is now too late, seeing the vengeance of God is vpon them: b There is no remedy, but you must flee, c Hee like weth which Moab should haue done, when Israel their neighbour was in a situation to whom because they would giue no shadow nor comfort, they are now left comfortlesse, d The Assyrians shall oppresse the Israelites, but for a while, e Meaning, Christ, f Their vaice confidence and proud braggs shall deceiue them, here 2 s, g For all year mourning yet the citie shall be destroyed, euen vnto the foundation, h That is, the Assyrians and other enemies, i Meaning, that the country of Moab was now destroyed, and all the precious things thereof were carried into the borders, was into other countreies, and ouer the sea, k He sheweth that their plague was so great, that it would haue moued any man to lament with them, as Psal. 141: 5, l The enemies are come vpon thee, and about for ioy, when they cary thy remnantes from thee, as Ierem. 49: 33, all means to seek great good shall not

¶ He calleth to the Medes and Persians, and all those that should execute Gods vengeance.  
¶ Or, totres.  
a As I haue begun to destroy the Assyrians in Sambe-rib: so will I continue, and destroy them wholly, when I shall deliuer you from Babylon.  
b From the Levites.  
c Reade Chap. 31.  
d He willen the Philistines not to reioyce because the towers are diminished in their power, for their strength shall be greater then euer at was.  
e The Israelites, which were brought to moit extreme miserie.  
f To wit, my people.  
g That is, from the Levites, or Assyrians: for they were both North from Talleitia.  
h But they shall be all ready, and ioyce together.  
i Which shall come to enquire of the state of the Church.  
j They shall as-sume that the Lord doth defend his Church, and them that ioyce them selves there- vnto.

a Reade Chap. 13.  
b The chiefe city, whereby the whole countrey was meant.  
c The Moabites, shall see to their idoles for fauour, but it shall be too late.  
d Which were cities of Moab.  
e For as in the West parts the people vied to les their haire grow long, when they mourned, so in the East parts they cut it off.  
f The Prophet speaketh this in the person of the Moabites: or as one that felt the great iudgement of God that should come vpon them, g Meaning, that it was a citie that euer liued in pleasure, and neuer felt sorrow,



o He appointed a certain time to punish the enemies in. p Who will observe iustly the time for the which

o In three yeeres 7 yeeres of an phireling, and the glory of Moab shall be contained in all the great multitude, and the remnant shall be very small and feeble.

He is hired, and ferue no longer, but will euer long for it.

### CHAP. XVII.

A prophesie of the deftruction of Damafcus and Ephraim, 7 Calamatie month to repenſe.

The burden of Damafcus. Behold, Damafcus is taken away from being a citie, for it shall be a ruinous heape.

The cities of Aroer shall be forsaken: they shall be for the flocks; for they shall lie there; and none shall make them afraide.

The munition also shall cease from Ephraim, and the kingdom from Damafcus, and the remnant of Aram shall be as the glory of the children of Irael, faith the Lord of hostes.

And in that day the glory of Iſaakob shall be impouerished, and the faues of his Beth shall be made cleane.

And it shall be as when the haruest man gathereth the corne, and reſpecth the eares with his arme, and hee shall be as he that gathereth the eares in the valley of b Rephaim.

Yet a gathering of grapes shall be left in it; as the shaking of an olive tree, two or three berries are in the top of the ymoſt boughes, and foure or five in the high branches of the fruit thereof; faith the Lord God of Irael.

At that day shall a man looke to his maker, and his eyes shall looke to the holy one of Irael.

And hee shall not looke to the altars, the workes of his owne hands, neither shall he looke to those things which his owne fingers haue made, as groues and images.

In that day shall the cities of their strength be as the ſurking of boughes & branches, which they did forsake, because of the children of Irael, and there shall be deſolation.

Because thou haſt forgotten the God of thy ſaluation, and haſt not remembered the God of thy strength, therefore shalt thou ſet pleaſant plants, and shalt graffe strange vine branches.

In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy ſeede to flourish; but the harueſt shall be gone in the day of poſſeſſion, and there shall be deſperate ſorrow.

Oh, the multitude of many people, they shall make a ſound like the noiſe of the ſea: for the noiſe of the people shall make a ſound like the noiſe of mightie waters.

The people shall make a ſound like the noiſe of many waters: but God shall rebuke them, and they shall fee farre off, and shall be chaſed as the chaſſe of the mountaine before the winde, and as a routing thing before the whirlewinde.

And loe, in the evening there is a trouble; but afore the morning it is gone. This is the portion of them that ſpoyle vs, and the lot of them that robbe vs.

a Read Chap.

13. 14.

b The thiefe citie of Syria.

c It was a country of Syria by the riuer Arcon.

d It ſeemeth that the People would comfort the Church in declaring the deſtruction of theſe two kings of Syria and Irael, when as they had conſpired the overthrow of Iuda.

e The ten tribes gloried in their multitude and alliance with other nations: therefore he ſaith that they ſhall be brought downe, and the Syrians alſo.

f Meaning, of the ten tribes, which boated themſelves of their nobilitie, proſperitie, strength and multitude.

g As the abundance of corne, doth not feare the harueſt time that ſhould cut it downe: ſo more ſhall the multitude of Irael make the enemies to ſhrinke, whom God ſhall appoint to deſtroy them.

h Which valley was plentifully ſowne and fertile.

i Because God would haue his covenant ſtable, he promiſeth to reſerue ſome of this people as to bring them to repentance.

k He ſheweth that Gods cōtritions euer bring forth ſome fruit, and cauſe his to ruiſe from their ſinners, and to turne themſelves to him.

l As the Canaanites left their cities, when God did place the Iraelites there, to the cities of Irael ſhall no more be able to defend their inhabitants then bulwarks, when God ſhall fend the enemy to plague them, which are excellent, and brought out of other countries. n As the Lord threatneth the wicked in his Law, Leuit. 26. 16. o The Prophet lamenteth, conſidering the horrible plague that was prepared againſt Irael by the Affyrians, which were infinite in number, and gathered of many nations. p He addeth this for the conſolation of the faithfull which were in Irael. q He compareth the enemies the Affyrians to a ſmell, which riſeth euer night, and in the morning is gone.

### CHAP. XVIII.

Of the enemies of the Church, 7 And of the uocation of the Gentiles.

Oh, the land shadowing with wings, which is beyond the riuers of Ethiopia.

Sending ambafſadours by the ſea, euen in veſſels of reedes vpon the waters, ſaying, Goe, yee ſwift meſſengers, to a nation that is ſcattered abroad, and ſpoyled, vnto a terrible people from their beginning euen hitherto; a nation by little and little euen troden vnder foot: whoſe land the floods haue ſpoyled.

All yee the inhabitants of the world, and dwellers in the earth, ſhall ſee when I ſee ſeteth vp a ſigne in the mountaines, and when he bloweth the trumpet, yee ſhall heare.

For ſo the Lord ſaid vnto mee, I will ſet and behold in my tabernacle, as the beare drying vp the raine, and as a cloud of dew in the heat of harueſt.

Afore the harueſt, when the ſoure, is ſiſſed, and the fruit is riping in the ſoure, then hee ſhall cut downe the branches with hookes, and ſhall take away, and cut off the boughes:

They ſhall be left together vnto the ſoules of the mountaines, and to the beaſts of the earth: for the ſoule ſhall ſummer vpon it, and euerie beaſt of the earth ſhall winter vpon it.

At that time ſhall a people be brought vnto the Lord of hoſts (a people that is ſcattered abroad, and ſpoyled, and of a terrible people from their beginning hitherto, a nation by little and little euen troden vnder foot, whoſe land the riuers haue ſpoyled) to the place of the name of the Lord of hoſts, euen the mount Zion.

As chapter 8. 7. When the Lord prepareth to fight againſt the Affyrians, I will ſet a ſigne by puniſhing the wicked. h Which two ſeaſons are moſt profitable for the riping of fruites, whereby hee meaneſt, that hee will ſerue to ſauour them, and give them abundance for a time, but hee will ſuddenly cut them off. i Noſetely men ſhall conſume them, but the biſhops beaſter. k Meaning, that God will piſſe his Church, and reſcue the little remnant as an offering vnto himſelfe.

### CHAP. XIX.

The deſtruction of the Affyrians by the Affyrians, 7 Of their curſion to the Lord.

The burden of Egypt. Behold, the Lord ſhall ride vpon a ſwift cloud, and ſhall come into Egypt, and the idoles of Egypt ſhall moe in his preſence, and the heart of Egypt ſhall melt in the miſts of her.

And I will ſet the Affyrians againſt the Affyrians: ſo euerie one ſhall fight againſt his brother, and euerie one againſt his neighbour, citie againſt citie, and kingdom againſt kingdom.

And the ſpirit of Egypt ſhall ſaile in the miſds of her, and I will deſtroy their counſell, and they ſhall ſeeke at the idoles, and at the ſorcerers, and at them that haue ſpirits of diuination, and at the ſoothſayers.

And I will deliuer the Affyrians into the hand of the cruel lordes, and a mightie king ſhall rule ouer them, faith the Lord God of hoſts.

Then the waters of the ſea ſhall ſaile, and the riuer ſhall be dried vp, and waſted.

And the Affyrians ſhall goe farre away: the riuers of defence ſhall be emptied and dried vp: the reedes and flags ſhall be cut downe.

He ſheweth that the ſea and Nilus their great riuer, whereby they thought themſelves moſt ſure, ſhall not be able to defend them from his anger, but that hee would fend the Affyrians among them, that ſhould keepe them vnder at ſea. f For Nilus ran into the ſea by ſeuē ſtreames, as though they were ſo many riuers.

a He meaneſt that part of Ethiopia, which lieth toward the ſea, which was ſo full of ſhips that the ſailes (which hee compareth to wings) ſeemed to ſhadow the ſea. b Which in thoſe countries were great, in ſomuch as they made ſhips of them for ſwiftnesse.

This may be taken that they ſent others to comfort the leues, and to promiſe them hee againſt their enemies, and ſo the Lord did threaten to take away their ſtrength, that the leues ſhould not truſt therein: or that they did ſolicit the Affyrians, and promiſed them aide to goe againſt Iuda.

To wit, the leues, who becauſe of Gods plague, made all other nations afraid of the like, as God threatned, Deut. 28. 37.

h Meaning the Affyrians.

i I will ſet a ſigne by puniſhing the wicked. k Which two ſeaſons are moſt profitable for the riping of fruites, whereby hee meaneſt, that hee will ſerue to ſauour them, and give them abundance for a time, but hee will ſuddenly cut them off. l Noſetely men ſhall conſume them, but the biſhops beaſter. m Meaning, that God will piſſe his Church, and reſcue the little remnant as an offering vnto himſelfe.

a Read Chap.

13. 14.

b Because the Affyrians truſted in the defence of their country, in the multitude of their idoles, and in the valiantie of their men, the Lord ſheweth that hee will conſume them: and their muſions to a ſwift cloud, and that their idoles ſhall tremble at his coming, and that men ſhall ſaile.

c As he cauſed the Ammonites, Moabites and Idumeans to kill one another, when they came to deſtroy the Church of God. d Cronos 20.

e As chapter 49. 26.

f Meaning that the Affyrians their great riuer,

8 The Ebrew word is m. u. b. which by them means the spring out of the which the water gulleth as out of a mouth. 11 The Scriptures use to describe the destruction of a country by taking away of the commodities thereof, as by vines, figs, figs, and such other things, whereby countries are enriched. 12 Caldais also Tarsus a famous cite upon Nilus. 13 He note the flatteries of Pharaoh: who persuaded the king that he was wise, and noble, and that his house was most ancient, and so he flattered himself, saying, I am wise. 14 Or, Memphis, which is Alexandria, and no way called the great Calais. 15 The principal upholders thereof are the chiefest cause of their destruction.

16 For the spirit of wisdom he hath made them drunk and giddie with the spirit of error.

17 Neither the great nor the small are strong nor the weak.

18 Considering what through their occasion the Jews made not God their defender: but put their trust in them, and were therefore now punished, they shall fear least the light upon them.

19 Shall mine own confession of faith with the people of God: by the speech of Canaan, meaning, the language wherein God was when served.

20 Shall renounce their superstitions, and protest to serve God aright. 21 Meaning, of five cities five should serve God, and the six remain in their wickedness, and so of the five parts there should be one lost.

22 There shall be sufficient figs and tokens, that Gods religion is there: which answer of speech is taken of the Patriarches, and ancient times, when God hath nor as yet appointed the place, and full manner how he would be worshipped. 23 This declarate that this prophetic should be accomplished in the time of Christ. 24 By these ceremonies he comprehended the spiritual service unto Christ. 25 By these two nations, which were then chiefe comers of the Church, he sheweth that the Gentiles and the Jews should be toynd together in one faith and religion, and should be all one fold vnder Christ their shepheard.

7 The grasse in the river, and at the head of the rivers, and all that groweth by the river shall wither, and be driven away, and be no more.

8 The fishers also shall mourne, and all they that cast angle into the river, shall lament, and they that spread their net vpon the waters, shall be weakened.

9 Moreover, they that worke in flaxe of diners sorts, shall be confounded, and they that weaue nets.

10 For their nets shall be broken, and all they that make ponds shall be heauie in heart.

11 Surely the princes of Zoan are fooles: the counsell of the wife counsellors of Pharaoh, is become foolish: how say yee vnto Pharaoh, I am the sonne of the wife? I am the sonne of the ancient kings?

12 Where are now thy wife men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of Noph are deceiued: they haue deceiued Egypt, euen the corners of the tribes thereof.

14 The Lord hath cingled among them the spirit of errors: and they haue caused Egypt to erre in euery worke it dooth, as a drunken man erreth in his vomit.

15 Neither shall there be any worke in Egypt, which the head may doe, nor the tayle, this branch nor the rudd.

16 In that day shall Egypt be like vnto women: for it shall be afraide and feare because of the mouing of the hand of the Lord of hostes, which he shaketh ouer it.

17 And the land of Iudah shall be a feare vnto Egypt: euery one that maketh mention of it, shall be afraide thereat, because of the counsell of the Lord of hostes, which he hath determined vpon it.

18 In that day shall five cities in the land of Egypt speake the language of Canaan, and shall sweare by the Lord of hostes: one shall be called the cite of destruction.

19 In that day shall the altar of the Lord be in the mids of the land of Egypt, and a pillar by the border thereof vnto the Lord.

20 And it shall be for a signe and for a witness vnto the Lord of hostes in the land of Egypt: for they shall cry vnto the Lord, because of the oppressors, and he shall send them a Saviour, and a great man, and shall deliuer them.

21 And the Lord shall be known of the Egyptians, and the Egyptians shall know the Lord in that day, and doe sacrifice & oblation, and shall vow vowes vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, & he shall be intreated of them and shall heale them.

23 In that day, shall there be a path from Y Egypt to Ashtar, and Ashtar shall come into Egypt, and Egypt into Ashtar: so the Egyptians shall worship with Ashtar.

24 In that day shall Israel be the third with Egypt and Ashtar: euen a blessing in the mids of the Land.

25 For the Lord of hostes shall blesse it, saying,

Blessed be my people Egypt and Ashtar, the worke of mine hands, and Israel mine inheritance.

# CHAP. XX.

1 The three years captivity of Egypt and Ethiopia described by the three years going naked of Isaiah.

IN the years that Tartan came to Ashdod, (when Sargan king of Ashtar sent him) and had fought against Ashdod, and taken it.

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Goe, and loofe the sackcloth from thy loynes, and put off thy shoe from thy foot: And he did so, walking naked and barefoote.

3 And the Lord sayd, Like as my seruant Isaiah hath walked naked and barefoote three yeeres as a signe and wonder vpon Egypt, and Ethiopia,

4 So shall the king of Ashtar take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both young men and old men, naked and barefoote, with their buttockes vncouered, to the shame of Egypt.

5 And they shall feare, and be ashamed of Ethiopia their expectation, and of Egypt their glorie.

6 Then shall the inhabitants of this yle say in that day, Behold, such is our expectation, whither wee hadde for helpe to be deliuered from the king of Ashtar, and how shall we be deliuered?

# CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 21 The ruine of Iamnia, 13 and 21 Arabia.

THE burden of the desert feare. As the whirlwinds in the South vnto passe from the wilderness, so shall it come from the horrible land.

2 A grievous vision was shewed vnto mee, The Transgressour against a transgressour, and the destroyer against a destroyer. Goe vnto Elam, besiege Media: I haue caused all the mourning thereof to cease.

3 Therefore are my floynes filled with sorrow, sorrow haue taken me as the sorowes of a woman that traualleth: I was bowed downe when I heard it, and I was amazed when I saw it.

4 Mine heart failed: carefullnes troubled me: the night of my pleasures hath been turned into feare vnto me.

5 Prepare thou the table: watch in the watch tower: eat, drinke: be as a wife, ye princes, among the shieldes.

6 For thus hath the Lord sayd vnto me, Goe, set a watchman, to tell what he seeth.

7 And hee saw a charer with two horsemen: a charer of an asse, and a charer of a camell: and hee hearkened and tooke diligent heede.

8 And hee cryed, A lion: my lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euery night:

9 And beholde, this mans charer cometh with two horsemen. And he answered and sayd, Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O my threshing, and the corne of my floor, That which I haue heard of the Lord of hostes the God of Israel, haue I shewed vnto you.

11 The burden of Dumah, he calleth vnto

a Who was captiue of Saneherib, 2 King. 15. 17. b A cite of the Philistines. c The Ebrews writ that Saneherib was so called. d Which signified that the Prophet did lament the miserie that he was to be seared, before the three yeeres that he went naked and barefooted.

e In whole ayde they trusted. f Of whom they boasted and gloied. g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.

a On the sea side betweene Iudea and Galilee was a wilderness, whereby he meant Caldeia.

b That is, the citie of Babylon by the Medes and Persians.

c The Assyrians and Caldeans, which had destroyed other nations, shall be overcome of the Medes and Persians: and hee prophesied an hundred yeere before it came to passe.

d By Elam he meant the Persians. e Because they shall finde no succour, they shall mourne no more, nor I haue caused mourning, whom Babylon had afflicted.

f The Prophet speaketh in the person of the Babylonians. g He prophesied the death of Belshazzar, as Dan. 5. 30, who in the mid of his pleasures was destroyed.

h Whiles they are erie and drinking, they shall be commanded to returne to their weapons.

i To wit, in a vision by the spirit of prophetic, k Meaning, charers of men of warre, and others that caried the baggage. l Meaning Darius, which ouercame Babylon. In the watchman whom Isaiah set vp, told him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. m Jer. 51. 38. 39. 40. n Meaning, Babylon. l Ebr. sunn. o Which was a cite of the Philistines, and was so named of Dumah, Gen. 25. 14.



p A mountaine of the Edumians.  
q Hrd. Icribeth the queen of Dumah, who were night and day in feare of their enemies, and ever ran to and fro to requite newes.  
r For feare, the Arabians shall flee into the woods, and be appointed what way they shall take.  
s Signifying, that for feare they shall not tary to eat nor drinke.  
t He appointeth them repite for ever, until they be destroyed.  
u Reade Chap. 16. 74.

me out of P Seir, Watchman, what was in the night? Watchman, what was in the night?  
12 The watchman sayd, The morning cometh, and also the night. If ye will aske, inquire: returne and come.  
13 ¶ The burden againe Aratia. In the forest of Arabia shall yee tary all night, when in the wayes of Dedanim.  
14 O inhabitants of the land of Tema, bring forth water to meet the thirsty, and present him that thirst with his bread.  
15 For they flee from the drawn sword, even from the drawn sword, and from the bent bow, and from the grievousnes of warre.  
16 For thus hath the Lord sayd unto me, Yea yeere according to the yeeres of an vberling, and all the glory of Kedar shall faile.  
17 And the fildue of the number of the strong archers of the fionnes of Kedar shall be few: for the Lord God of Israel hath spoken it.

CHAP. XXII.

¶ See propheticke of the destruction of Ierusalem by Nebuchadnezzar. 1. A threatening against Shebna. 20 To whose office Eliakim is preferred.

The burden of the valley of vision. What aileth thee now that thou art wholly gone vp unto the house tops?

2 Thou that art full of noise, a citie full of brute, a ioyous citie, thy flaine men shall not be flaine d with sword, nor die in battell.  
3 All thy princes shall flee together from the bowe: they shall be bound: all that shall be found in thee, shall be bound together, which haue fled from ffare.  
4 Therefore sayd I, Turne away from me, I will weep bitterly: labour not to comfort me for the destruction of the daughter of my people.  
5 For it is a day of trouble, and of ruine, and of perplexitie by the Lord God of hosties in the valley of vision, breaking downe the citie: and a crying vnto the mountaines.  
6 ¶ And Elam<sup>e</sup> bare the quiver in a mans charret with boresmen, and Kir<sup>e</sup> conquered the shield.  
7 And thy chiefe valleyes were full of charrets, and the boresmen set themselves in aray against the gale.  
8 And he discovered the covering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.  
9 And yee haue scene the breaches of the citie of David: for they were many, and ye gathered the waters of the lower pools.  
10 And yee numbred the houses<sup>m</sup> of Ierusalem, and the houses haue yee broken downe to fortifie the wall.  
11 And haue also made a ditch betweene the two walles, for the waters of the old pool, and haue not looked vnto the maker thereof, neither had respect vnto him that formed it of old.

a Meaning, Iudea, which was compassed about with mountaines, and was called the valley of vision, because of the Prophet, which were alwayes there, whom they named Seers.  
b He speaketh to Ierusalem, whose inhabitants were fled vnto the house tops for feare of their enemies.  
c Which wait vnto to be full of people and ioy.  
d Buried for hunger.  
e Antied into captivity.  
f Which haue fled from other places to Ierusalem for succour.  
g Hee breueth what is the doerie of the godly, when Gods plagues hang ouer the Church, and especially of the ministrie. Ierem. 9. 1.  
h That is, the shewes whom God had appointed to destroy the citie.  
i He putteth them to minde how God deliuered them once from Sabeath, who brought in the Philistines and Cyrenians with him, that they might be returning to God auoyde that great plague, which they should els suffer by Nebuchadnezzar.  
k The fencer place whereby armour was: to wit, in the house of the forest.  
l King 2. 1. Ye furnished the ruinous places which were neglected in time of peace: meaning, the whole Citie, and the Citie of David, which was within the compasse of the other.  
m Either to put downe such a mightie, or else to know what to men they were able to make.  
n To provide if neede should be of water.  
o That God that made Ierusalem, that is, they trusted more in these worldly meanes, than in God,

12 And in that day did the Lord God of hosties call vnto weeping and mourning, and to baldnes and girding with sackcloth.  
13 And behold, ioy and gladnes, slaying oxen and killing sheepe, eating flesh, and drinking wine, pe eating and drinking, for to morrow we shall die.  
14 And it was declared in the eares of the Lord of hosties, Surely this iniquity shall not be purged from you till ye die, sayth the Lord God of hosties.  
15 Thus sayth the Lord God of hosties, Go, get thee to that treasurer, to Shebna, the steward of the house, and say,  
16 What hast thou to doe here? and whom hast thou here? that thou shouldst bere hewe thee out a sepulchre, as he that heweth out his sepulchre in a high place, or that graue an habitation for himselfe in a rocke?  
17 Behold, the Lord will cary thee away with a great captiuitie, and will surely couer thee.  
18 Hee will surely rolle and turne thee like a ball in a large countrey: there shalt thou die, and there the charers of thy glory shall be the shame of the lords house.  
19 And I will drine thee from thy station, and out of thy dwelling will he deliuey thee.  
20 And in that day will I call my seruant Eliakim the sonne of Hilkiath.  
21 And with thy garments will I cloath him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and hee shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.  
22 And the key of the house of David will I lay vpon his shoulder: so hee shall open, and no man shall shut: and hee shall shut, and no man shall open.  
23 And I will fasten him as a nail in a sure place, and he shall be for the throne of glory to his fathers house.  
24 And they shall hang vpon him all the glory of his fathers house, even of the nephewes and posterity: all small vessels, from the vessels of the cups, euen to all the instruments of musick.  
25 In that day saith the Lord of hosties, shall the nail that is fastened in the sure place, depart and shall be broken and fall, and the burden that was vpon it, shall be cut off: for the Lord hath spoken it.  
¶ I will commit vnto him the full charge and gouernement of the kinge house. y I will establish him, and confirme him in his office: of this phrase, see 2. 20. 9. 2. Meaning, that both first and great that first come of Eliakim, shall haue praye and glory by his faithfull officer, a See meaneth Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII.

¶ A propheticke against Tyus. 27 A promise that is still to be fulfilled.

The burden of Tyus. Howe yee shippes of B Tarsish: for it is destroyed, so that there is none house: none shall come from the land of Chitium: it is reuealed vnto them.  
2 Be still, ye that dwell in the yles: the merchants of Zidon, and such as passe ouer the sea, haue<sup>e</sup> replenished thee.  
3 The seede of Nilus growing by the abundance of waters, and the haueit of the river was her reuenues, and she was a mart of the nations.  
4 Be ashamed, thou Zidon: for the sea hath spoken, euen the strength of the sea, saying, I haue not ttrailed, nor brought forth children, neither

p In Reade of reuerentate ye were ioyfull and made great there, concerning the admonitions of the Prophet, saying, Let vs eate and drinke, for our Prophet say, that wee shall die to morrow.  
q Because the E-bony words denote also a figure out that death nourish and cherish, there are of the learned that thinke that this wicked man did nourish feere friendship with the Assyrians and Egyptians to betray the Church, and to provide for himselfe against dangers: in the meane case, hee packt craftily, and gat of the bett officers into his hand vnder Hezekiah, euer alighting to the highest.  
r Meaning, that hee was a stranger, and was vpon of nothing.  
s Wher as hee thought to make his name famous by his immortal sepulchre, hee died most miserably among the Assyrians.  
t Signifying, that who soeuer dignitie the wicked attaine vnto, at length it will turne to the shame of those princes, by whom they are preferred.  
u To be Reuared againe, one of the which office hee had bene put, by the craft of Shebna.  
v I will establish him, and confirme him in his office: of this phrase, see 2. 20. 9. 2. Meaning, that both first and great that first come of Eliakim, shall haue praye and glory by his faithfull officer, a See meaneth Shebna, who in mans iudgement should neuer haue fallen.  
a Reade Chap. 13. 18.  
b Ye of Cilicia that come thither for marchant life.  
c Tyus is destroyed by Nebuchadnezzar.  
d By Chitium they mean all the yles and countreies westward from Palestine.  
e All men know of this destruction of Tyus.  
f Haue banished and enriched thee.  
g Meaning, the corne of Egypt, which was fedde by the overflowing of Nilus.  
h I haue no people nourished

nourished yong men, nor brought vp virgins.

5 When the same cometh to the Egyptians, they shall be <sup>k</sup> fory, concerning the rumour of Tyrus.

6 Goe you ouer to <sup>l</sup> Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious city? her antiquitie is of ancient dayes: her owne feete shall leade her as faste off to be a founiour.

8 Who hath decreed this against Tyrus (that <sup>m</sup> crowneth men) whose marchants are princes? whose chapmen are the nobles of the world?

9 The Lord of hostis hath decreed this, to stain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood to the daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shooke the kingdomes: the Lord hath giuen a commandement concerning the place of marchandise, to destroy the power thereof.

12 And he sayd, Thou shalt no more reioyce when thou art oppressed: <sup>o</sup> O virgin daughter of Zion; rise vp, goe ouer vnto Chittim; yet there thou shalt haue no rest.

13 Behold the land of the Caldeans; this was no people; <sup>q</sup> Asshur founded it by the inhabitants of the wilderness; they set vp the towers thereof; they raised the palaces thereof, and hee brought it to ruine.

14 Howle yee shippes of Tarshish, for your strength is destroyed.

15 And in that day shall Tyrus be forgotten seuentie yeeres (according to the yeeres of one King) at the end of seuentie yeeres shall Tyrus sing as a harlot.

16 Take an harpe and go about the city (thou harlot that hast bene forgotten) make sweete melody, sing moe songs that thou mayest be remembered.

17 And at the end of seuentie yeeres shall the Lord visit Tyrus, and she shall returne to her wages, and shall commit fornication with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages shall be <sup>r</sup> holy vnto the Lord: it shall not be layd vp nor kept in store, but her marchandise shall be for them that dwell before the Lord, to eat sufficiently, and to haue durable clothing.

19 Though she haue bene chastised of the Lord, yet she shall returne to her, olde wicked practises, and for gaue shall giue her selfe to all meanes like an harlot. <sup>s</sup> He heareth that God yet by the preaching of the Gospell will call Ty to repentance, and turne her heart from auarice and filthy gaue, vnto the true worshipping of God, and liberalltie toward his Saints.

# C H A P. XXIII.

A prophesie of the curse of God for the finnes of the people. 13 A remnant referred shall praise the Lord.

Behold, the Lord maketh the <sup>t</sup> earth empty, and hee maketh it waste: hee turneth it upside downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like <sup>u</sup> Priest, like seruant, like master, like mayde, like mistresse, like buyer, like seller, like lender, like borrower, like giuer, like taker to vltury.

It was also applied to them, which were not of Aarons family, and so his highnes also a man of dignity at 2 Sam 8.18. and 20.25. 1 Cor. 18.17. and by these words the Prophet signifieth as to his confusion, where there shall be neither religion, order, nor policy, Ruse 4.9.

3 The earth shall be cleane emptied, and vterly spoiled: for the Lord hath spoken this word.

4 The earth lamenteth and fadeth away, the world is feeble and decayed: the proud people of the earth are weakened.

5 The earth also deceiueth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euelsing Covenant.

6 Therefore hath the <sup>d</sup> curle deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are <sup>e</sup> burned vp, and few men are left.

7 The vine faileth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaseth: the noyse of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall be bitter to them that drinke it.

10 The citie off vanitie is broken downe: every house is shut vp, that no man may come in.

11 There is a crying for wine in the stretes: all ioy is darkened: the mirth of the world is gone away.

12 In the cities is left desolation, and the gate is smitten with destruction.

13 Surely thus shall it be in the mids of the earth, among the people, <sup>b</sup> as the shaking of an olive tree, and as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shout for the magnificence of the Lord: they shall reioyce from the sea.

15 Wherefore praye ye the Lord in the valleyes, <sup>c</sup> when the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttermost part of the earth wee haue heard prayes, <sup>c</sup> when glory to the <sup>k</sup> iust, and I sayd, <sup>l</sup> My leanneffe, my leanneffe, woe is me: the transgressours haue offended: yea the transgressours haue grieuouly offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noyse of the feare, shall fall into the pit: and he that cometh vp out of the pit, shall be taken in the snare: for the <sup>m</sup> windows from on high are open, and the foundations of the earth doe shake.

19 The earth is vterly broken downe: the earth is cleane discoloured: the earth is moued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall be remoued like a tent, and the iniquity thereof shall be heaule vpon it: so that it shall fall, and rise no more.

21 And in that day shall the Lord <sup>n</sup> visit the hoast about that is on high, when the kings of the world that are vpon the earth.

22 And they shall be gathered together as the prisoners in the pit: and they shall be shut vp in the prison, and after many daies shall they be <sup>o</sup> visited.

23 Then the moone shall be abashed, and the sunne ashamed, when the Lord of hostis shall reigne in mount Zion and in Ierusalem: and glory shall be before his ancient men.

There is no power so high or mightie, but God will visite him. O Not with his tods, as verse 21. shall be comforted. p When God shall restore his Church, the glory thereof shall shine, and his minies (which are called his ancient men) that the sunne and the moone shall be darkened, in comparison thereof.

That is, rendreth not her fruit for the sinner of the people, whom the earth shall be desired of their siniture, because they deuoted God of his honour.

Whence in the Law, as Levitic 24.1, Deuter 19.16, about the Prophetes vied to apply particularly the menaces and promises, which are generally in the Law.

With heare and droopes, or els that they were consumed with the fire of Gods wrath.

Which as it was without order, so now should be brought to confusion and confusion: and this was not onely meant of Ierusalem, but of all the other wicked cities.

Because they did not vie Gods benedict aright, their pleasures should faile, and they fall to mourning. h Hee comforteth the faithfull, declaring that in this great desolation the Lord will assemble his Church which shall praye his Name, as Chap. 10.22.

From the vtmost parts of the world, where the Gospell shall be preached, as verse 16.

k Meaning, to God, who will publish his Gospell thorow all the world.

l An confusion with care, considering the affliction of the Church, both by foreine enemies, and domestical.

Some reade, my secret; that is, it was revealed to the Prophet, that the good shall be preferred, and the wicked destroyed.

m Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape no more than they did at Noahs flood.

n With his tods, as verse 21. shall be comforted. p When God shall restore his Church, the glory thereof shall shine, and his minies (which are called his ancient men) that the sunne and the moone shall be darkened, in comparison thereof.



## CHAP. XXV.

*A thanksgiving to God in that he forweth himselfe iudge of the world, by punishing the wicked, and maintaining the goodly.*

**O** Lord, thou art my God: I will extill thee, I will praise thy Name: for thou hast done wonderful things according to the counsels of old; with a stable ureth.

2 For thou hast made of a <sup>b</sup> city an heape, of a strong city, a ruine: *even* the palace of strangers of a city, it shall never be built.

3 Therefore shall the <sup>d</sup> mighty people give glory vnto thee: the city of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, *even* a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heate: for the blast of the mighty is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, <sup>f</sup> as the beate in a dist place; hee will bring downe the song of the mighty, <sup>as</sup> the heate in the shadow of a cloud.

6 And in this mountaine shall the Lord of hostes make vnto all people a feast of fat things, *even* a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine the covering that couereth all people, and the vaile that is spread vpon <sup>all</sup> nations.

8 He will destroy death for euer: and the Lord God will k wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Lo, this is our God: we haue waited for him, and hee will saue vs. This is the Lord, we haue waited for him, we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the land of the Lord rest, and <sup>Moab</sup> shalbe threshed vnder him, *even* as straw is threshed in <sup>Madmenah</sup>.

11 And he shall stretch out his hand in the midst of them (as hee that swimmeth stretcheth them out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe and lay low, and cast them to the ground, *even* vnto the dust.

*a* Meaning, that ignorance and blindness, whereby we are kept backe from Christ. *b* He will take away all occasion of sorrow and fill his with perfect ioy. *c* Reu. 7. 17. and 21. 4. *d* By Moab are meant all the enemies of his Church. *e* There were twelue cities of this name in Iudah. *f* Chro. 2. 49. and another in the land of Moab. *g* Iere. 48. 2. which seemeth to haue bin a plentiful place of corne. Chap. 10. 31.

## CHAP. XXVI.

*A song of praise, wherein is declared, in what consisteth the salvation of the Church; and wherein they ought to trust.*

**I**n that day shall a strong city be found in the land of Iudah, we haue a strong citie: <sup>b</sup> saluation shall God set for walles and bulwarks.

2 Open ye the gates that the righteous nation, which keepeth the truth, may enter in.

3 By an assured purpose will thou preferre perfect peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For he will bring downe them that dwell on high: the hee cite they will abase: *even* vnto the ground will he cast it down, and bring it vnto dust.

6 The foote shall tread it downe, *even* the feete of the poore, and the steps of the needy.

*a* This song was made to comfort the faithful vnder their captiuitie, from whence they should come suffering them also of their deliuerance, for the which they should sing this song. *b* Gods protection and defence shalbe sufficient for vs. *c* He assured the godly to returne after the captiuitie to Ierusalem. *d* Thou hast destroyed to end thy purpose cannot be changed. *e* There is no power to his that can let God when he will deliver his. *f* God will set the poore afflicted ouer the power of the wicked,

7 The way of the lust is righteounes; thou wilt make equal the righteous part of the lust.

8 Adu wee, O Lord, thus waited for thee in the way of thy iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.

9 With my soules haue I desired thee in the night, and with my spirit within me will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne <sup>b</sup> righteounes.

10 Let mercy be shewed to the wicked, yet he will not learne righteounes: In the land of vprightnes will he doe wickedly, and will not behold the maiesty of the Lord.

11 O Lord, they will not beholde thine high hand: but they shall see it, and be confounded with the zale of the people, and the fire of thine enemies shall deuoure them.

12 Lord vnto vs thou wilt ordaine peace: for thou also hast wrought all our works for vs.

13 O Lord our God, other lords beside thee haue ruled vs, but wee will remember thee only and thy Name.

14 The dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory.

15 Thou hast increased the nation, O Lord: thou hast increased the nation: thou art made glorious, thou hast enlarged all the coasts of the earth.

16 Lord, in trouble haue they <sup>p</sup> visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with child, that draweth neere to the trauzile, is in sorrow, and crieth in her paines, so haue we bene in thy sight, O Lord.

18 Wee haue conceived, wee haue borne in paine, as though we should haue brought forth wind: there was no help in the earth, neither did the inhabitants of the world fail.

19 Thy dead men shall liue: *even* with my body shall they rise, Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For lo, the Lord cometh out of his place, to visit the iniquity of the inhabitants of the earth vpon them: and the earth shall disclose her blood, and shall no more hide her slaine.

*a* In the spring time: so they that lie in the dust, shall tie vpon to ioy, when they feele the dew of Gods grace. *b* Exheretion the faithful to be patient in their afflictions, and to wait vpon Gods worke. *c* The earth shall vomite and cast out the innocent blood, which it hath drunk, that it may erie for vengeance against the wicked.

## CHAP. XXVII.

*A prophetic against the kingdom of Sathan. 2 And of the ioy of the Church for their deliuerance.*

**I**n that day the Lord with his sore and great and mighty sword shall visite Lusiathan, that piercing serpent, *even* Lusiathan, that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day hee of the vineyard of redde wine.

3 If the Lord doe keepe it, I will water it euer: my moment least any assaile it, I will keepe it night and day.

*a* Meaning of the best wine, which this vineyard, that is bringing forth, as might agreeable to the Lord.

*a* We haue consuetudly abode in the aduersities, whereby thou hast afflicted vs. *b* Meaning, that by afflictions men shall learne to feare God. *c* The wicked though God shew them euident signes of his grace, shalbe neuer the better.

*d* Through enuy and indignation against all people. *e* The fire and vengeance, where with thou dost destroy thine enemies. *f* The Babylonians, which haue not gouerned according to thy word.

*g* A Meaning, that the reprobate, *even* in this life shall haue the beginning of cursing death. *h* To wit, the company of the faithful by the calling of the Gentiles. *i* That is, the faithful full by thy rodia were moued to pray vnto thee for deliuerance.

*k* To wit, in extreme torore. *l* Our sorowes had no end, neither did we enioy the comfort that we looked for. *m* The wicked and men without religion were not destroyed.

*n* He comforteth the faithful in their afflictions, shewing them that euen in death they shall haue life: and that they, should not certainly rise to glory, the contrary should come to the wicked, as verily. *o* As herbes dead in winter flourish againe by the

*p* At the time appointed. *q* That is, by his mighty power and by his word. He prophesieth here of the destruction of Sathan and his kingdom vnder the name of Lusiathan, as Lucifer, and Egypt.

*r* The Church, should bring forth, as might agreeable to the Lord.

*s* As herbes dead in winter flourish againe by the

*t* At the time appointed. *u* That is, by his mighty power and by his word. He prophesieth here of the destruction of Sathan and his kingdom vnder the name of Lusiathan, as Lucifer, and Egypt.

*v* The Church, should bring forth, as might agreeable to the Lord.

*w* As herbes dead in winter flourish againe by the

d Therefore he will destroy the kingdom of Saron, because he hath forsaken the Church for his own metecies sake, and cannot be angry with it, but willen that he may poverie his anoyen upon the wicked infidels, whom he meane by briets and noones.

e He maruellet that Israel will not come by gentleness, except God smite them, so feele his rods, and so bring them vnto him.

f Though I afflict and diminish my people for a time, yet shall the root spring againe, and bring forth in great abundance. g Hee sheweth that God punisheth his in mercy, and his enemies in iustice.

h That is, thou wilt not destroy the root of thy Church, though the branches thereof seeme to perish by the sharp wind of affliction.

i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the wicked men that he will then destroy, shall grow in it.

k God shall not have need of mighty enemies: for the very women shall doe it to their great shame. l In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

4 Anger <sup>d</sup> is not in mee: I would set the briets and the thorns against me in battell: I would go thorow them, I would burne them together.

5 Or will hee feeble my strength, that he may make peace with me, and be at one with me?

6 Hereafter Iakob shall take roote: Israel shall flourish and grow: and the world shall bring forth fruit.

7 Hath hee smitten <sup>e</sup> him, as he smote those that smote him? or is he slaine according to the slaughter of them that were slaine by him?

8 In <sup>f</sup> his measure in the branches thereof wilt thou contend with it, when he bloweth with his rough wind in the day of the East wind.

9 By this therefore shall the iniquity of Iakob be purged, and this is all the <sup>g</sup> fruit, the taking away of his sin: when he shall make all the bones of the altars, as chaffe stones broken in pieces, that the groves and images may not stand vp.

10 Yet the <sup>h</sup> defended city shall be defolate, and the habitation shall be forlaken, and left like a wilderness. There shall the calves feed, & there shall he lie and consume the branches thereof.

11 When the boughs of it are dry, they shall be broken; and the <sup>i</sup> women come and set them on fire; for it is a people of none understanding; therefore he that made them shall not have compassion of them, and he that formed them, shall have no mercy on them.

12 And in that day shall the Lord thresh from the channell of the <sup>j</sup> river vnto the river of Egypt, and ye shall be gathered, one by one, O children of Israel.

13 In that day also shall the great trampe be <sup>k</sup> blown, and they shall come, which perished in the land of Asshur, and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Ierusalem.

14 Notwithstanding his faithfulness, yet Jerusalem shall be destroyed, and grasse for the cattle shall grow in it. l God shall not have need of mighty enemies: for the very women shall doe it to their great shame. m He shall destroy all from Euphrates to Nilus: for some feed toward Egypt, thinking in haue escaped. n In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

# CHAP. XXVIII.

Against the pride and drunkenness of Israel. o The unworthines of them that should leaue the word of God. p God doeth all things in time and place.

W O to the <sup>q</sup> crowne of pride, the drunkards of Ephraim; for his glorious beauty shall be a fading floure, which is vpon the head of the valley of them that be fatte, and are overcome with wine.

2 Beholde, the Lord hath a mightie and strong <sup>r</sup> hoefe like a tempest of haile, and a whirlwind that ouerthroweth, like a tempest of mightie waters that overflowe, which throw to the ground mightily.

3 They shall be troden vnder foot, <sup>s</sup> when the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beauty shall be a fading floure, which is vpon the head of the valley of them that be fatte, and as <sup>t</sup> the battie floure afore Summer, which when hee that looketh vpon it seeth it, while it is in his hand, he eateth it.

5 In that day shall the Lord of hostes be for a crowne of glory, and for a diademe of beauty vnto the residue of his people.

6 And for a spirit of iudgement to him that

siteth in iudgement, and for <sup>u</sup> strength vnto them that turne away the battell to the gate.

7 But <sup>v</sup> they haue erred because of wine, and are out of the way by strong drinke: the Priests and the prophet haue erred by strong drinke; they are swallowed vp with wine; they haue gone astray through strong drinke; they faile in villony: they fumble in iudgement.

8 For all their tables are full of filthy vomiting; no place is <sup>w</sup> cleane.

9 Whom shall hee teach knowledge? and whom shall hee make to vnderstand the things that hee heareth? them that are weaned from the milke, and drawn from the breasts.

10 For <sup>x</sup> I precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle.

11 For with a stammering <sup>y</sup> tongue, and with a strange language shall hee speake vnto this people.

12 Vnto whom I haue said, <sup>z</sup> This is the rest: I giue rest vnto him that is weary, and this is the refreshing; but they would not heare.

13 Therefore shall the word of the Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle: that they may go and fall backward, and be broken, and be feared, and be taken.

14 Wherefore heare the word of the Lord, ye scornful men, that rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a <sup>a</sup> covenant with death, and with hell are we at agreement: though a scourge runne ouer, and passe thorow, it shall not come at vs: for we haue made a falsehood our refuge, and vnder vanitie are we hidde.

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a <sup>b</sup> tried stone, a precious corner stone, a sure foundation, he that belieueth, shall not make false.

17 Iudgement also will I lay to the rule, and I righteously to the balance, and the battie shall sweep away the vaine confidences, and the waters shall overflowe <sup>c</sup> the secret place.

18 And your covenant with death shall be dissolved, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe thorow, then shall ye be troden downe by it.

19 When I passe thorow, it shall take you away: for it shall passe thorow every morning in the day and in the night, and there shall be onely <sup>d</sup> ye feare, to make you to vnderstand the hearing.

20 For the bed is <sup>e</sup> fireight, that it cannot suffice, and the couering narrow, that one cannot wrap himselfe.

21 For the Lord shall stand as in mount <sup>f</sup> Perazim: hee shall be wroth as in the valley <sup>g</sup> of Gibeon, that he may do his worke, his strange worke, and bring to passe his acte, his strange acte.

22 Now therefore be no mockers, least your bonds increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my speech.

24 Be content with Christ. i In the restitution of his Church, iudgement and iustice shall reigne. u Gods corrections and afflictions. x Affliction shall discouer their vaine confidence, which they kept secret to themselves. y Terror and destruction shall make you to learne his, which exhortations and gentlenes could not bring you to. z Your affliction shall be to reare; but you are unable to endure it. a When David overcame the Philistines, 1 Sam. 17. b Chron. 14. 15. c Where Solomons discomfited four kings of the Assyries, 1oth. 10. 12.

f He will giue counsel to the gouernours. x He is out to the captiues. o Hee deliues the enemies in at their owne gates.

g Meaning, the hypocrites which were among them, and were allowed, and their corruption to life and doctrine, which is here meant by drunkenness and vomiting.

h For as yet was none that was able to vnderstand at a good doctrine: but were foolish and as vnnest as yong babes.

i They must haue one thing gotten out of it.

k Let one teach what he can, yet they shall no more vnderstand him, then if he spoke in a strange language.

l That is, the Prophet, whom God should send.

m This is the doctrine, wherevpon ye ought to stay and rest.

n Show to them that are weary and haue need of rest, what is the true rest.

o Because they will not receive the word of God, when it is offered, it cometh of their owne malice, as if after their hearts be so hardened, that they can not for it, as before, Chap. 6. 9.

p They thought they had shute to auoid Gods iudgements, and that they could escape though all other perished.

q Though the prophet had denounced their idoles and vaine trust of falsehood and vanity, yet the wicked thought in themselves that they would truit in the false things.

r That is, Christ, by whom all the building must be tried and vpholden.

s Psa. 118. 23. marth. 24. acts. 4. 11. rom. 9. 33. 1 pet. 2. 6.

t He shall be quiet, and feele none other remedies, but iudgement and iustice.

u Judgement and iustice shall reigne. u Gods corrections and afflictions. x Affliction shall discouer their vaine confidence, which they kept secret to themselves. y Terror and destruction shall make you to learne his, which exhortations and gentlenes could not bring you to. z Your affliction shall be to reare; but you are unable to endure it. a When David overcame the Philistines, 1 Sam. 17. b Chron. 14. 15. c Where Solomons discomfited four kings of the Assyries, 1oth. 10. 12.



e As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: for he will publish some at one time, and some at another, some a fower one first, and some after another, so that his choise feed is beaten and tried, but not broken, as are the wicked.

24 Doeth the plow-man plow all the day, to sowe; doeth he open, and breake the clots of his ground?

25 When he hath made it e plaine, will he not then sow the fitches, and low cummin, and cast in wheate by measure, and the appointed barley and rye in their place?

26 For his God doth instruct him to haue discretion, and doeth teach him.

27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin; but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread come when it is threshed, hee doeth not alway thresh it, neither doeth the wheele of his cart still make a noyse, neither will he breake it with the teeth thereof.

29 This also cometh from the Lord of hostes, which is wonderful in counsell, and excellent in workes.

### CHAP. XXIX.

1 A prophetic against Ierusalem. 13 The vengeance of God on them that follow the traditions of men.

A<sup>B</sup> altar, altar of the citie that David dwelt in: adde yete into yete: blet them kill lambs

2 But I will bring the altar into distresse, and there shall be heauinesse and sorrow, and it shall be vnto me like e an altar.

3 And I will besiege thee as a citie, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou be humbled, and shalt speake out of the d<sup>d</sup> ground, and thy speech shall be as out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of diuination, and thy talking shall whispe out of the dust.

5 Moreover, the multitude of thy e strangers shall be like in all dust, and the multitude of strong men shall be as chaffe that passeth away: and it shall be in a moment, euen suddenly.

6 Thou shalt be visited of the Lord of hostes with thunder, and shaking, and a great noyse, a whirlwinde, and a tempest, and a flame of a deuouring fire.

7 And the multitude of all the nations that fight against the altar, shall be as a dream or vision by night: euen all they that make the warre against it, and strong holds against it, and lay siege vnto it.

8 And it shall be like as an hungry man dreameth, and behold, he eateth: and when he awaketh, his soule is empty: or like as a thirstie man dreameth, and loe, he is drinking, and when he awaketh, behold, he is faint, and his soule longeth: so shall the multitude of all nations be that fight against mount Zion.

9 Stay your selues and wonder: they are blinde, and make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath covered you with a spirit of slumber, and hath shut vp your eyes: the Prophet, and your chiefe Seers hath hee covered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall hee say, I cannot; for it is sealed.

12 And the booke is giuen vnto him that can not reade, saying, Reade this, I pray thee. And he shall say, I cannot reade.

13 Therefore the Lord said, Because this people k<sup>e</sup> come neere vnto me with their mouth, and honour me with their lips, but haue removed their heart farre from me, and their i<sup>e</sup> feare toward mee was taught by the precept of men.

14 Therefore behold, I will againe doe a marvellous worke in this people, euen a marvellous worke, and a wonder: for the wisdom of their wise men shall perish, and the vnderstanding of their prudent men shall be hid.

15 Woe vnto them that e<sup>e</sup> seeke deepe to hide their counsell from the Lord: for their workes are in darkness, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of desires<sup>e</sup> shall it not be esteemed as the powers lay: for shall the worke say of him that made it, Hee made mee not: or the thing formed, say of him that fashioned it, Hee had none vnderstanding?

17 Is it not yet but a little while, and Lebanon shall be turned into Carmel; and Carmel shall be counted as a forest?

18 And in that day shall the deafe beare the words of the booke, and the eyes of the blind shall seee out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall reioyce in the day one of Israel.

20 For the cruell man shall cease, and the scornfull shall be consumed: and all that halted to iniquitie, shall be cut off.

21 Which made a man to sinne in the word, and tooke him in a snare; which reproveth them in the gate, and made the iust to fall without cause.

22 Therefore thus sayeth the Lord vnto the house of Isakob, euen hee that redeemed Abraham: Isakob shall not now be confounded, neither now shall his face be pale.

23 But when he seeth his children, the worke of mine hands, in the mids of him, they shall sanctifie my Name, and sanctifie the Holy one of Isakob, and shall feare the God of Israel.

24 Then they that are in spirit, shall haue vnderstanding, and they that murmured, shall learne doctrine.

### CHAP. XXX.

1 He reproveth the Iewes, which in their aduersitie offered their owne counsels, and sought helpe of the Egyptians, 10 despising the Prophets. 16 Therefore he sheweth what destruction shall come vpon them, 18 thus offering more to the repentant.

W<sup>O</sup>e to the rebellious children, sayeth the Lord, that take counsell, but not of mee, and couer with a couening, but nor by my spirit, that they may lay sinne vpon sinne:

2 Which walke foolish to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselves with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion.

4 For his e<sup>e</sup> princes were at Zoan, and his ambassadors came vnto Hanes.

5 They shall be all ashamed of the people that cannot profit them, nor helpe, nor do them good, but shall be a shame and also a reproach.

h Because they are hypocrites and not sincere in heart, as Matt. 13. 5.

i That is, their religion was learned by mans doctrine, & not by my word.

m Meaning, that where as God is not worshipped according to his word, both magistrates and ministers are but fooles and without vnderstanding.

o This is spoken of them, which in heart despised Gods word, and mocked at the admonition, but outwardly bare a good face.

p For all your craft saith the Lord, you cannot be able to escape mine hands.

q No more then the clay, that is in the potters hands, hath power to deliuer it selfe.

r Shall there not be a change of all things? And Carmel that is a plentiful place in respect of thine iniquities shall be then, may be taken as a forest, as Chap. 35.

s And thus be speech to comfort the faithfull.

t They that were about to find fault with the Prophets words, and would not abide in nonisolation, but would in single them and bring them into danger.

u Signifying, that except God giue vnderstanding, and knowledge, man cannot but erre and murmure against him.

v Who contrary to their promise take not me for their pretour, and contrary to my commandment (see helpe at strangers).

w They seeke thine to close their doges, and not godly means.

x The chief of Israel went into Egypt in embassy to seeke helpe, and abode at their cities.

d That is, a heavy  
seerance or prophe-  
cie against the  
beasts that caried  
their treasures in-  
to Egypt, by the  
wildernes, which  
was South from  
Iudah, signifying  
that if he beasts  
should not be spi-  
red, the mee-  
should be punish-  
ed much more  
griuously.  
e To wit, to Is-  
rusalem.

f And not to come  
to and fro to seeke  
helpe.

g That is, this  
prophecie.

h That it may be  
a witness against  
them for all po-  
teritie.

i He sheweth  
what was the  
cause of their de-  
struction, and bri-  
ngeth also all mis-  
erie to man; to wit,  
because they  
would not heare  
the word of God,  
but delighted to  
be flattered, and  
led in error.

k Threatens vs not  
by the word of  
God, neither be so  
rigorous, nor talke  
vnto vs in the  
Name of the Lord,  
as here.

l Meaning, in their  
habourings  
against God and  
the admonitions  
of his Prophets,  
nr Signifying, that  
the destruction  
of the wicked shall  
without recovery.

m Oft times by his  
Prophets be put  
you in remembrance  
of this, that you  
should only de-  
pend on him.

n We will not  
e scape you out  
of our  
horses.

p Where all the  
trees are cut downe  
fane two or three  
to make mistes.

q He commend-  
eth the great  
mercie of God,

who with patience  
waiteth to call sin-  
ners to repentance.

r Not only in pa-  
nishing, but in  
ying moderation  
in the same, as Jer.

10. 24. and 30. 11.

|| Or, in instruction.

l God shall direct  
all thy wayes, and  
appoint thee how  
to goe either bi-  
ther or thither.

t Ye shall call away  
your horses, which  
you haue made

of gold, and siluer,  
with all that belongeth vnto them, as a most filthy thing, and  
polluted.

u Shewing, that there can be no true repentance, except both in heart  
and deed we shew our sinnes cometh to iudgy.

6 c The<sup>d</sup> burden of the beasts of the South,  
in a land of trouble and anguish, from whence  
shall come the yong and old lyon, the viper and  
fiery flying serpent against them that shall beare  
their riches vpon the shoulders of the colts, and  
their treasures vpon the bouches of the camels,  
to a people that cannot profit.

7 For the Egyptians are vanitie, and they shall  
helpe in vaine. Therefore haue I cryed vnto<sup>e</sup> her,  
Their strength is to sit still.

8 Now goe, and write it before them in a ta-  
ble, and note it in a booke, that it may be for the  
last day for euer and euer:

9 That it is a rebellious people, lying children,  
and children that would not heare the Law of  
the Lord.

10 Which say vnto the Seers, See not: and to  
the Prophets, Prophecie not vnto vs right things:  
but speake flattering things vnto vs: prophecie  
keurous.

11 D-part out of the way: goe aside out of the  
path: cause the Holy one of Israel to cease from  
vs.

12 Therefore thus saith the Holy one of Israel,  
Because you haue cast off this word, and trust in  
violence, and wickednes, and stay therevpon,

13 Therefore this iniquitie shall be vnto you as  
a breach that falleth, or a swelling in an high wall,  
whose breaking cometh suddenly in a moment.

14 And the breaking thereof is like the breaking  
of a potters pot, which is broken without  
pity, and in the breaking thereof is not found = a  
heard to take fire out of the hearth, or to take  
water out of the pit.

15 For thus said the Lord God, the Holy one  
of Israel, In rest and quietnes shall ye be saved:  
in quietnes and in confidence shall be your  
strength, but ye would not.

16 For ye haue said, No, but we will flee away  
vpon horses. Therefore shall ye flee. We will ride  
vpon the swiftest. Therefore shall your persecutors  
be swift er.

17 A thousand as one shall flee at the rebuke of  
one: at the rebuke of hie shall ye flee, till ye be  
left as a ship mast vpon the top of a mountain,  
and as a beaken vpon an hill.

18 Yet therefore will the Lord waite, that hee  
may haue mercy vpon you, and therefore will he  
be exulted, that he may haue compassion vpon  
you: for the Lord is the God of iudgement, Bles-  
sed are all they that wait for him.

19 Sure<sup>a</sup>, a people shall dwell in Zion, and in  
Ierusalem: although that weepe no more: he will cer-  
tainly haue mercie vpon thee at the voyce of thy  
cry: when hee heareth thee, he will answer thee.

20 And when the Lord hath giuen you the  
bread of aduersitie, and the water of affliction,  
thy raine shall be no more kept backe, but thine  
eyes shall see thy raine.

21 And thine eares shall heare a word behind  
thee, saying, This is the way, walke ye in it: when  
thou turnest to the right hand, and when thou  
turnest to the left.

22 And ye shall pollute the covering of the  
images of silver, and the rich ornament of thine  
images of gold, and cast them away as a men-  
struous cloath, and thou shalt say vnto it, Get thee  
hence.

23 Then shall hee giue raine vnto thy seede,  
when thou shalt sowe the ground, and bread of  
the increase of the earth, and it shall be far and as  
oyle, in that day shall thy cattell be fed in large  
pastures.

24 The oxen also and the yong asses, that till  
the ground, shall eate cleane prouender, which is  
winnowed with the shuell and with the fanne.

25 And vpon euery hie = mountaine, and vpon  
euery hie hill shall there be riuers, and streames of  
waters, in the day of the great slaughter, when  
the towers shall fall.

26 Moreover, the light of the moone shall be  
as the light of the sunne, and the light of the  
sunne shall be seuen fold, and like the light of se-  
uen dayes in the day that the Lord shall binde vp  
the breach of his people, and heale the stroke of  
their wound.

27 Behold, = the Name of the Lord cometh  
from Ierusalem, his face is burning, and the burden  
thereof is heauie, his lips are full of indignation,  
and his tongue is as a deuouring fire.

28 And his spirit is as a riuier that ouerfloweth  
vp to the necke: it shall be a slander, to fanne the  
nations with the fanne of a vanitie, and there  
shall be a bridle to cause them to erre in the iawes  
of the people.

29 But there shall be a song vnto you as in the  
night, when a solemne feast is kept, and glad-  
nesse of heart, as he that cometh with a pipe to  
goe vnto the mount of the Lord, to the Mightie  
one of Israel.

30 And the Lord shall cause his glorious voyce  
to be heard, and shall declare the lighting downe  
of his arme with the anger of his countenance,  
and flame of a deuouring fire, with scattering and  
tempest, and halletones.

31 For with the voyce of the Lord shall Ashur  
be destroyed, which smote with the rod.

32 And in euery place that the staffe shall passe,  
it shall cleaue salt, which the Lord shall lay vpon  
him with tabrets and heards and with batels, and  
lifting vp of hands shall he fight against ir.

33 For = Tophet is prepared of old, it is euen  
prepared for the King; he hath made it deepe  
and large: the burning thereof is fire and much  
wood; the breath of the Lord, like a riuier of  
brimstone, doeth kinde it.

g Here is taken for hell, where the wicked are tormented,  
so that their ellare or degree cannot exempt the wicked.  
h By these figuratiue  
speeches be declared the condition of the wicked after this life.

## CHAP. XXXI.

1 Hee enseth them that forsake God, and seeke for the  
helpe of men.

W<sup>O</sup> vnto them that a gos downe into E-  
gypt for helpe, and stay vpon horses, and  
trust in chariots, because they are many, and in  
horsemen, because they be very strong; but they  
looke not vnto the Holy one of Israel, nor b seeke  
vnto the Lord.

2 But hee thy = wisest: therefore hee will bring  
euill, & not yete backe his word, but he will arise  
against the house of the wicked, and against the  
helpe of them that worke vanitie.

3 Now the Egyptians are men and not God,  
and their horses flesh, and not spirit; and when  
the Lord shall stretch out his hand, the d helper

x By these diuers  
metes of speech  
he sheweth that  
the felicity of the  
Church shall be so  
great, that none is  
able sufficiently to  
expresse it.

y When the  
Church shall be re-  
stored, the glory  
thereof shall passe  
euery times the  
brightnesse of the  
Sunne: for by the  
Sunne and Moone,  
which haue two ex-  
cellent creatures,  
be sheweth what  
shall be the glory  
of the children of  
God in the king-  
dome of Christ.

z This threaten-  
ing is against the  
Agyptians the chiefe  
enemies of the  
people of God.

a To drie them  
out to no being: and  
thus God con-  
sumeth the wicked  
by that means,  
whereby hee clea-  
reth his people.

b Ye shal liue ioye  
at the destruction  
of your enemies,  
as they that sing  
for ioy of the  
feast of the  
beginne in the eue-  
ning.

c Gods plague.

d It shall be troye,  
e With ioy and  
assurance of the  
victory.

f Against Babel:  
meaning the Agyptians  
and Babylonians.

g Deut. 32. 30.

h By these figuratiue  
speeches be declared the condition of the wicked after this life.

i Deut. 32. 30.

j Deut. 32. 30.

k Deut. 32. 30.

l Deut. 32. 30.

m Deut. 32. 30.

n Deut. 32. 30.

o Deut. 32. 30.

p Deut. 32. 30.

q Deut. 32. 30.

r Deut. 32. 30.

s Deut. 32. 30.

t Deut. 32. 30.

u Deut. 32. 30.

v Deut. 32. 30.

w Deut. 32. 30.

x Deut. 32. 30.

y Deut. 32. 30.

z Deut. 32. 30.

a Deut. 32. 30.

b Deut. 32. 30.

c Deut. 32. 30.



shall fall, and he that is holpen shall fall, and they shall all together faile.

4 For thus hath the Lord spoken vnto me, As the lion or lions whelepe roareth vpon his pray, againt whom if a multitude of shepheards be called, he will not be afraid at their voyce: neither will he humile himselfe at their noyse: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds that fise, so shall the Lord of hosts defend Ierusalem by defending and deliuering, by passing through and preferring it.

6 O ye children of Israel, turne againe, in as much as ye are finken deepe in rebellion.

7 For in that day every man shall cast out his idoles of silver, and his idoles of gold, which your hands haue made you, euen a sinne.

8 Then shall Asubai fall by the sword, not of man, neither shall the sword of man deuoure him, and hee shall flee from the sword, and his young men shall faile.

9 And he shall goe for feare to his towres, and his princes shall feare afraid of the standard, faith the Lord, whose fire is in Zion, and his force in Ierusalem.

10 When your repentance appeareth, as Chap. 28. h. When your repentance appeareth, I this was accomplished soone after when Saaberib was discomfited, and he fled to his castle in Nineueh for succour. k. To deliuer his enemies.

### CHAP. XXXII.

The conditions of good rulers and officers described by the government of Hezekiah, who was the figure of Christ. Behold, a King shall reigne in iustice, and the princes shall rule in iudgement.

2 And that man shall be as an hiling place from the wind, and as a refuge for the tempest, as riuers of water in a dry place, and as the shadow of a great rocke in a weary land.

3 The eyes of the seeing shall not be shut, and the eares of them that heare, shall be open.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall be ready to speake distinctly.

5 A niggard shall no more be called liberrall, nor the churle rich.

6 But the niggard will speake of niggardnes, and his heart will worke iniquitie, and do wickedly, and speake falsely againt the Lord, to make emptie the hungry belly, and to cause the drinke of the thistie to faile.

7 For the weapons of the churle are wicked: he denifeth wicked counsels to violoe the poore with lying words, and to speake againt the poore in iudgement.

8 But the liberrall man will denife of liberrall things, and he will continue his liberrallitie.

9 Kile vp ye women that are at ease: heare my voyce, ye careless daughters, hearken to my words.

10 Ye women that are careless, shall be in feare 8 aboute a yeere in dayes, 9 for the vintage shall faile, and the gatherings shall come no more.

11 Ye women, that are at ease, be afonied: feare, O ye careless women: put off the clothes, make bare, and kile sackcloth vpon the loynes.

12 Men shall lament for their teares, euen for the pleasant fields, and for the fruitful vine.

13 Vpon the land of my people shall growe thornes and briars: yea, vpon all the boules of

ioy in the city of reioycing.

14 Because the palace shall be forsaken, and the voyce of the city shall be left: the towre and fortrefie shall be denues for euer, and the delight of wild asses, and a pasture for flocks.

15 Vntill the Spirit be powred vpon vs from aboue, and the wildeynes become a fruitful field, and the plenteous field be counted as a forest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitful field.

17 And the worke of iustice shall be peace, euen the worke of iustice and quietnes, and assurance for euer.

18 And my people shall dwell in the tabernacle of peace, and in iure dwellings, and in safe resting places.

19 When it haileth, it shall fall on the forest, and the citie shall be in the low place.

20 Bleisde are ye that sowe vpon all waters, and driue thither the feet of the ox: & the ass.

godlied, shall bring forth fruit in such abundance, that their former life shall seeme but as a wildeynes. where o huts were. m. They shall not need to build it in high places for feare of the enemy: for God will defend it, and turne away the flames from burning of their commodities. n. That is, vpon fat ground and sweet water, which bringeth forth in abundance, or in places which before were covered with wyckednes, and now made for iustice. The fields shall be so watered, that they shall send out their cattell to eat vpon the best crops, which abundance shall be signes of Gods loue and fauour toward them.

### CHAP. XXXIII.

The destruction of them by whom God hath punished his Church.

Woe to thee that a spoyler, and wast not spoyled: and doest wickedly, and they did not wickedly againt thee: when thou shalt cease to spoyle, thou shalt be spoyled: when thou shalt make an end of doing wickedly, & they shall do wickedly againt thee.

2 O Lord, haue mercy vpon vs, wee haue waited for thee: be thou, which wast 9 their arme in the morning, our helpe also in time of trouble.

3 At the noise of the tumult, the people fled: at thine 8 exditing the nations were scattered.

4 And your ioye shall be gathered like the gathering of 8 caterpillers: and i shall goe againt him like the leaping of grasshoppers.

5 The Lord is exalted: for hee dwelleth on bieshe: hath filled Zion with iudgement & iustice.

6 And there shall be stabilitie of 8 the times, strength, saluation, wisdom, and knowledge: for the feare of the Lord shall be his treasure.

7 Behold, thy messengers shall cry with teer, & the 8 ambassadours of peace shall weep bitterly.

8 The 8 pathes are waste: the wayfaring man ceaseth: he hath broken the covenant: he hath contemned the ciuiles: he regardeth no man.

9 The earth wouneth and fainteth: Lebanon is aflamed, and hewen downe: Sharon is like a wildeynes, and Basban is shaken and Carmel.

10 Now will I arise, faith the Lord: now will I be exalted, now will I lift vp my selfe.

11 Ye shall conceiue chaffe, and bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shall be as the burning of

Ormystuside.

That is, when the Church shall be restored, thus the Prophets, after they haue denounced Gods iudgements

againt the wicked, yet to comfort the good, they shoud faint.

The field which is now fruitful, shall be but as a barren field in comparison of that which shall be then. as Chap. 29.

17, which shall be fulfilled in Christs time, for then they that were before as the barren wilderness, bringe forth much fruit.

And they that had some beginning of

the enemies of the Church, as were the Caldeans and Assyrians, but chiefly of Saaberib, but not only.

Why haue I yured time shall come that God shall take away the power, and that which thou shalt wroughtly gotten, shall be given

to God. as Amos 5. 11.

The Caldeans shall be like to the Assyrians, as the Assyrians did to Israel, and the Medes and Persians shall do to the Caldeans.

He denieth hereby what is the chief refuge of the faithfull, when troubles come, to pray and seek helpe

of God. Which beleeue our fathers so soone as they called vpon thee.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

That is, the Assyrians fled before the army of the Caldeans, or the Caldeans fled before the army of the Medes and Persians.

a This prophesie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

b By iudgement and iustice is meant an vpright government, both in politice, and religioe.

c Where men are weary with vnderstanding, and zeale of the same, are contrary to the breathings againt the wicked, Chap. 6. 9. and as 10.

e Vice shall no more be called vertue, nor vertue esteemed by power and riches.

f He prophesiech of such calamitie to come, as ye they will not spare the women & children, and therefore will let them to take heed and prouide.

g Meaning, that the affliction should continue long, and when one yeere is weary, yet they should looke for new plagues.

h Go I will take from you the meates and occasions, which made you to contemne him: to wit, abundance of worldly goods. i By the teares he meaneth the pleasant fields, whereby men are nourished as children with the teare: or, the mothers for sorrow and heauinesse shall take milke.

k To deliuer his enemies.

l By the teares he meaneth the pleasant fields, whereby men are nourished as children with the teare: or, the mothers for sorrow and heauinesse shall take milke.

m. They shall not need to build it in high places for feare of the enemy: for God will defend it, and turne away the flames from burning of their commodities.

n. That is, vpon fat ground and sweet water, which bringeth forth in abundance, or in places which before were covered with wyckednes, and now made for iustice.

time: and as the thornes cut vp, shall they be burnt in the fire.

13 Heare, yee that are farre off, what I haue done, and yee that are nere, know my power.

14 The sinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs shall dwell with the denouncing fire, who among vs shall dwell with the euertlasting burnings?

15 Hee that walketh in iustice, and speaketh righteous things, & sining gaine of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 He shall dwell on high: his defence shall be the munitions of rocks: bread shall be giuen him, and his waters shall be sure.

17 Thine eyes shall see the King in his glory: they shall behold the Lord land farre off.

18 Thine heart y shall meditate feare, Where is the scribe? where is the receiuer? where is hee that counted the towers?

19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not percaine, and of a stammering tongue that thou canst not vnderstand.

20 Looke vpon Zion the citie of our solemne feasts: thine eyes shall see Ierusalem a quiet habitation, a tabernacle that cannot be remoued: and the stakes thereof can neuer be taken away, neither shall any of the cords thereof be broken.

21 For surely there the mightie Lord will be vnto vs, as a place of floods, and broad rivers, whereby shall passe no ship with oares, neither shall great ship passe thereby.

22 For the Lord is our Iudge, the Lord is our law-giuer: the Lord is our King, he will saue vs.

23 Thy cords are loosed: they could not well strengthen their maile, neither could they spread the laile: then shall the bray be deuiled for a great spoyle: yea, the lame shall take away the pray.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquitie forgiven.

#### CHAP. XXXIV

1 Hee breeth that God pursheth the wicked for the lone that he breeth toward his Church.

Come nere, ye nations and heare, & hearken, ye people: let the earth heare and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hath destroyed them and deliuered them to the slaughter.

3 And their staine shall be cast out, and their stink shall come vp out of their bodies, and the mountains shall be melted with their blood.

4 And all the hostes of heauen shall be dissolved, and the heauen shall be folded like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figtree.

5 For my sword shall be drunken in the heauen: behold, it shall come downe vpon Edom, euen vpon the people of my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fat with the fat and with blood of the

lambes and the goats, with the fat of the kiddeols of the rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7 And the ynicorne shall come downe with them, and the heifers with the bulles, and their land shall be drunken with blood, and their dust made fat with farseite.

8 For it is the day of the Lords vengeance, and the yere of recompense for the iudgement of Zion.

9 And the rivers thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall burne burning pitch.

10 It shall not be quenched night nor day: the frooke thereof shall go vp euermore: it shall be desolate from generation to generation; none shall passe through it for euer.

11 But the pelican & the hedgehog shall possess it, and the great owle, and the rauen shall dwell in it, and he shall stretch out vpon it the line of vanitie, and the stones of emptinesse.

12 The nobles thereof shall call to the kingdome, and there shall be none, and all the princes thereof shall be as nothing.

13 And it shall bring forth thornes in the places thereof, netles, and thistles in the strong holds thereof, and it shall be an habitation for dragons, and a court for ostriches.

14 There shall meet also Ziim and Iim, and the Satyr shall crie to his fellow, and the scritch-owle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There shall the owle make her nest, and lay and hatch, and gather them vnder her shadow: there shall the vultures also be gathered, euery one with her make.

16 Seeke in the booke of the Lord, and reade: none of these shall faile, none shall want her make: for his mouth hath commanded, and his very spirit hath gathered them.

17 And he hath cut the lot for them, and his hand hath deuised vnto them by line: they shall possess it for euer: from generation to generation shall they dwell in it.

#### CHAP. XXXV.

The great joy of them that beloeue in Christ, 3 their office which preach the Gospel, 5 The fruits that follow thereof.

He desert and the wilderness shall reioyce, and the waste ground shall glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and ioy: the glory of Lebanon shall be giuen vnto it: the beauty of Carmel, and of Sharon, they shall see the glory of the Lord, and the excellencie of our God.

3 And strengthen the weak hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be ye strong, feare not: behold, your God cometh with vengeance: euen God with a recompense, he will come and saue you.

5 Then shall the eyes of the blind be lightened and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart, and the dumbe mans tongue shall sing: for in the wilderness shall waters breake out, and rivers in the desert.

to encourage one another, and specially the ministers to exhort and strengthen the weak that they may patiently bide the coming of God, which is at hand. 7 To destroy your enemies. 8 When the knowledge of Christ is revealed. 9 They that are barren and delinque of the graces of God, shall haue them giuen by Christ.

of that is, both of young and old, pious and rich of his enemies. 2 That famous citie shall be consumed as a sacrifice vnto others. 3 The mighty and rich shall be swallowed up as the victour.

He alludeth to the destruction of Solome and Gomorrah, Gen. 19. 24.

Reade Chap. 13. 22. and Zeph. 2. 14.

In vaine shall any man go about to build a ragin. In Meaning, there shall be no order nor policie, nor there of common weale.

Reade Chap. 3. 21.

Signifying, that thou should be an horrible desolation and barren wilderness.

That is, in the law where such curses are threatened against the wicked.

To wit, beastes and foules.

That is, the mouth of the Lord. He hath giuen the beastes and foules lawes for an inheritance.

He prophesieth of the full restoration of the Gentiles, 2 of the Iewes and Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desert and wilderness.

The Church which was before compared to a barren wilderness, shall by Christ be made most pleasant and beautiful.

He reuereb that the presence of Gods is the cause of such fruit and flourish.

He willen all to exhort and strengthen the weak that they may patiently bide the coming of God, which is at hand.

When the knowledge of Christ is revealed. 9 They that are barren and delinque of the graces of God, shall haue them giuen by Christ.



h If shalbe for the Saines of God and not for the wicked. i God shall leade and guide them, aluding to the bringing forth of Egypt.

k As be threatened to the wicked to be destroyed hereby Chap. 30. 6.

l Whom the Lord shall deliver from the captivitee of Babylon.

7 And the drie ground shalbe as a poole, and the thicke as springs of water: in the habitation of dragons, where they lay, shall be a place for reeds and rushes.

8 And there shalbe a path and a way, and the way shall be called holy: the polluted shall not passe by it: for it shall be holie with it, and walke in the way, and the fooles shall not erre.

9 There shall be a lion, nor boy some beafts shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall retorne and come to Zion with praise: and everlasting ioy shall be upon their heads: they shall obtaine ioy and gladnesse, and sorow and mourning shall flee away.

### CHAP. XXXVI.

x Saneherib sendeth Rabshakeh to besiege Ierusalem. xj His blasphemies against God.

NOW in the fourteenth yeere of King Hezekiah, Saneherib King of Asshur came vp against all the strong cities of Iudah, and tooke them.

2 And the King of Asshur sent Rabshakeh from Lachish toward Ierusalem vnto King Hezekiah, with a great host: he stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came forth vnto him Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellour, and Ioah the sonne of Afaph the recorder.

4 And Saneherib said vnto them, Tell you Hezekiah, I pray you, Thus saith the great King, the King of Asshur, What confidence is this, wherein thou trustest?

5 I say, Surely I gaue eloquence, but counsell and strength are for the warre: on whom thou doste thou trust, that thou rebellest against me?

6 Lo, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand, and peerce it: so is Ephraim King of Egypt vnto all that trust in him.

7 But if thou say vnto me, We trust in the Lord our God, is not that hee, whose he places and whose altars Hezekiah tooke downe, and said to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Now therefore giue hostages to my Lord the king of Asshur, and I will giue thee two thousand horses, if thou be able on thy part to set riders upon them.

9 For how canst thou despise any captiue of the least of my lords seruants? and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord sayd vnto me, I goe vp against this land and destroy it.

11 ¶ Then said Eliakim, and Shebna and Ioah vnto Rabshakeh, ¶ Speake, I pray thee, to thy seruants in the Aramies language (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee, to speake these

to hope for any helpe of God. ¶ Or, turne backe. b Hezekiah his small power, which is not able to resist one of Saneheribs lea captiues. c Thus the wicked to deeuise vs, will persede the Name of the Lord: but we must trie the spirit, whether they be of God or no. d They were afraid, lest by his words, he should haue stirred vp the people against the King, and also pretended to grow to some appointment with him.

wordes, and not to the men that sit on the wall? that they may eate their owne doung, and drinke their owne pisse with you?

13 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and said, Heare the words of the great King, of the King of Asshur.

14 Thus faith the king, Let not Hezekiah deeuise you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this cite shall not be giuen ouer into the hand of the king of Asshur.

16 Hearken not to Hezekiah: for thus sayth the King of Asshur, Make an appointment with me, and come out to mee, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well.

17 Till I come and bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and vineyards,

18 Least Hezekiah deeuise you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Asshur?

19 Where is the god of Hamath, and of Arpad? where is the god of Sepharuim? or how haue they deliuered Samaria out of my hand?

20 Who is hee among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they kept silence, and answered him not a worde: for the Kings commandement was, saying, Answer him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellour, and Ioah the sonne of Afaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

### CHAP. XXXVII.

a Hezekiah asketh counsell of Isaiah, who promisth him the victorie. b The blasphemie of Saneherib to Hezekiahs prayer. c The arme of Saneherib is slaine of the Angel. d And he himselfe of his owne sonnes.

AND when the King Hezekiah heard it, hee rent his clothes, and put on sackcloth and came into the house of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the chancellour, with the Elders of the Priests, clothed in sackcloth vnto Isaiah the Prophet, the sonne of Amoz.

3 And hee said vnto him, Thus faith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard the wordes of Rabshakeh, whom the King of Asshur his master hath sent to raile on the liuing God, and to reproach him with wordes, which the Lord thy God hath heard, then lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus faith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the seruants of the King of Asshur haue blasphemed me.

not the cause, e Declaring that the ministers office doeth not only stand in comforting by the word, but also in praying for the people.

† Eue the water of their feet.

1 The Hebrew word figuratiue blessing, whereby this wicked captiue would haue persuaded the people, that their condition should be better vnder Saneherib then vnder Hezekiah. In that, of Asshur in Syria, of the which there were two other cities also were: whereby we see how euery sinner has his peculiar idole, and how the wicked make God an idole, because they do not vnderstand that God maketh them his conquest, and punisheth cities for sinnes.

2 Not that they did not fliew by euident signes that they did deuil his blasphemie: for they had new sowne their chariots, but they knew it was in vain to vie long time with this wicked, whose rage they should haue so much more provoked.

\* 1 Kings 19. v. a In signe of grief and repentance. b To haue comfort in his word of God, that his faith might be confirmed and so his prayer be more earnest: hereby how in all dangers there were are the onely remedies, to seker vnto God and his ministers. c We are in great sorrow as a woman that is in paine of child, and cannot be deliuered.

d That is, will declare by effect that he hath heard it: for when God despatcheth to punish, it is sent to the flesh, that be knoweth not the sinne, or heareth

f Offbe Egyptians  
and Ethiopians,  
that shall  
come and fight  
against him.  
g Which was a  
citie toward E-  
gypt, thinking  
that they to have  
fayled the force  
of his enemies.

h Thus God  
would haue him  
to venter a most  
horrible blasphemy  
before his de-  
struction: as to call  
the author of all  
trouble a deceiver:  
for he gather hereby  
that Saneherib  
had disloyed vnto  
Saneherib the an-  
swere that Isaiah  
saith to the king.  
i Which was a  
cite of the Medes.  
k Called also  
Chatre a cite in  
Mesopotamia,  
whence Abraham  
came after his fa-  
thers death.

j He groundeth  
his prayer on  
Gods promise,  
who promised to  
heare them from  
betweene the  
Cherubims.  
m Meaning, the  
two tribes.  
n He declareth  
for what cause he  
prayed, that they  
might be deliuered:  
so wit, that  
God might be  
glorified thereby  
through all the  
world.

o Whom God  
had chosen to  
himselfe as a  
chaste virgin, and  
ouer whom he  
had care to pre-  
ferre her from  
the lusts of the  
tyrant, as a father  
would haue ouer  
his daughter.

p Declaring hereby  
that they that  
are enemies to Gods  
Church,  
fighte against him  
whoequalleth his  
Church onely  
maintaineth.

q He blasphemeth  
his police, in that  
that he can finde  
meanes to nourish  
his army: and of  
his power in that  
that his army is so  
great, that it is  
able to die by  
whole riuers, and  
to deliroy the  
waters which  
the Jewes had  
dredged in.

7 Behold, I will send a blast vpon him, and he shall heare a noise, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.

9 Hee heard also men say of Tirhakah, King of Ethiopia, Behold, he is come out to fight against thee: and when hee heard it, hee sent other messengers to Hezekiah saying,

10 Thus shall ye speake to Hezekiah King of Iudah, saying, Let not thy God deceive thee, in whom thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Asshur.

11 Behold, thou hast heard what the Kings of Asshur haue done to all landes in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? as i Gozan, and k Haran, and Rezeph, and the children of Eden, which were at Telsar?

13 Where is the king of Hamath, and the King of Arpad, and the King of the cite of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it, and hee went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, say-  
ing,

16 O Lord of hostes, God of Israel, which dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Decline thine eare, O Lord, and heare: open thine eyes, O Lord, and see, and heare all the words of Saneherib, who hath sent to blasphem the liuing God.

18 Truth it is, O Lord, that the Kings of Asshur haue delt oyed all lands and m their country.

19 And haue cast their gods in the fire: for they were no gods, but the worke of mens hands, asen wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that all the kingdome of the earth may know, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto me, concerning Saneherib king of Asshur,

22 This is the word that the Lord hath spoken against him, The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn: thee daughter of Ierusalem hath shaken her head at thee.

23 Whom hath thou raised on and blasphemed? and against whom hast thou exalted thy voyce, and lifted vp thine eyes on hieters against the holy One of Israel.

24 By thy seruants hast thou railed on the Lord, and said, By the multitude of my charers I am come vp to the top of the mountaines to the sides of Lebanon, and will cut downe the hie cedars thereof, and the faire fire trees thereof, and I will goe up to the heights of his top, and to the ferd of his fruitfull places.

25 I haue digged, y and drunke the waters, and with the plant of my feete haue I dried all the riuers of Iudah.

26 Hast thou not heard how I haue of olde time made it, y and haue formed it long age? and should I now bring it, that it should be destroyed, and laid on ruinous heapes, as cities defenced?

27 Whole inhabitants haue I small power, and are afraid and confounded: they are like the grasie of the field and greene herbe, or grasie on y houle tops, or come blatted afore it be grown:

28 But I know thy dwelling, and thy going out, and thy coming in, and thy furie against mee.

29 Because thou ragest against mee, and thy tumult is come vp vnto mine eares, therefore will I put mine y hook in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.

30 And this shall be y signe vnto thee, O Hezekiah, Thou shalt eate this yeere such as groweth of it selfe: and the y second yeere such things as grow without sowing: and in the third yeere, low ye and reape, and plant vineyards, and eate the fruit thereof.

31 And the remnant that is escaped of the house of Iudah, shall againe take root downward, and beare fruit vpwart.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hostes shall doethis.

33 Therefore thus saith the Lord concerning the King of Asshur, He shall not enter into this cite, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall re-  
turne, and not come into this cite, saith the Lord.

35 For I will defend this cite to saue it, for mine owne sake, and for my seruants y Dauids sake.

36 ¶ \* Then the Angel of the Lord went out, and smote in the campe of Asshur an hundred foure score, and five thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So Saneherib king of Asshur departed, and went away: and returned and dwelt at c Nineveh.

38 And as he was in the Temple worshipping of Niroch his god, Adramelch and Shazer his sonnes y slew him with the sword, and they escaped into the land of y Ararat: and d Esarhaddon his sonne reigned in his stead.

them. A They whom God hath deliuered out of the hands of the Assyrians, shall prof. er: and this properly belongeth to the Church. b For my promise shall made to David. \* 1 Kings. 19. 35. 2 chron. 32. 1. Job. 1. 15. eccles. 43. 22. 1. mace. 4. 1. 2. mace. 8. 19. c Which was the chiefest cite of the Assyrians. \* Tob. 1. 1. || Or, Armenia. d Who was also called Sardapanah, in whose dayes some yeeres after Saneheribs death the Caldæans ouercame the Assyrians by Merodach his King.

# CHAP. XXXVIII.

A Hezekiah is sick. s He is referred to health by the Lord, and receiueth hisseue years after. 10 He giueth thanks for his benefi.

A Bout\* that a time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah b turned his face to the wall, and prayed to the Lord,

learne onely to depend vpon God and aspire to the heaues. b For his heart was roused with feare of Gods iudgement, seeing hee had appointed him to die so quickly after his deliuerance from great calamitie, as one vnworthy to remaine in that estate, and also foreseeing the greatcharge that should come in the Citie, forasmuch as hee left no sonne to reigne after him: for as yet Manasseh was not borne: and when he reigned, we see what a tyrant hee was.

\* Signifying, that God made not his Church to deliroy him: to preferre it: and therefore be faith that hee formed it of old, such in his eternal counsell which cannot be changed.

y Ebr. are hurt in

He sheweth that the state and pow- er of almost flourish- ing cities endu- reth but a moment in respect of the Chur. h, which shall remane for euer, because God is the maintainer thereof.

z Meaning, his counsell and enter- prises.

y Because Sane- herib slewed him selfe as a de- ceit- ing him and furious beatt, be vnto these similitudes, so teach how hee will take him and guide him.

x Thou shalt lose thine labour.

y God giueth signes after two sort: some goe before the thing, as the signes that Moses wrought in Egypt: w. h. were for the confir- mation of his kith: and some goe after the thing, as the sa- crifice, which they were commended to make tye dayes after their departure: and these liues are to keepe the benefit of Gods in our remembrance: of the which fort this here is.

z He prometh that for two yeeres hee ground of it selfe should feede.

\* 1. Kings. 10. 15. 2. chron. 32. 4. A Soone after that the Assyrians were slaine: so that God will be the ex- ercise of his chil- drens continuall that: they may



3 And sayd, I beseech thee, Lord, remember now how I have walked before thee in truth, and with a perfitt heart, and have done that which is good in thy sight: and Hezekiah wept fore.

4 Then came the word of the Lord to Isaiah, saying,

5 Go, and say vnto Hezekiah, Thus saith the Lord God of David thy father, I have heard thy prayer, and I have heard thy tears: behold, I will add vnto thy dayes seuen yeeres.

6 And I will deliuer thee out of the hand of the king of Asshur, and this citie: for I will defend this citie.

7 And I will shew thee the house of the Lord, that the Lord will doe this thing that he hath spoken,

8 Behold, I will bring againe the shadow of the degrees (whereby it is gone downe in the diall of Anaz by the sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 The writing of Hezekiah king of Iudah, when he had bene sicke, and was recovered of his sicknesse.

10 I sayd in the g cutting off of my dayes, I shall goe to the gates of the graue: I am depriv'd of the residue of my yeeres.

11 I said, I shall not see the Lord, even the Lord in the land of the living: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remoov'd from me, like a shepherds tent: I have cut off like a weaver my life: he will cut me off from the height: from day to night, thou wilt make an end of me.

13 I reckoned to the morning: but he brake all my bones like a lyon, from day to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I m chatter: I did moune as a dove: mine eyes were lift vp on high: O Lord, as it hath oppressed mee, comfort me.

15 What shall I say, for he hath said it to me, and he hath done it: I shall walke p weakly all my yeeres in the bitterness of my soule.

16 O Lord, I to them that ouerlieue them, and to all that are in them, the life of my spirit shall be knowne, that thou causedst me to sleepe and hast given life to me.

17 Behold, for felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast call all my finnes behind thy backe.

18 For the graue cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy trueth.

19 But the living, the living, he shall confesse thee, as I doe this day: the father to the children shall declare thy trueth.

20 The Lord was ready to saue mee: therefore

e He doth not onely promise to prolong his life, but to give him rest and quietness from the Assyrians, who might have renew'd their armie to reuenge their former discomfite.

d For Hezekiah had asked for the confirmation of this faith, as ver. 22. King, 20. 8.

e Whereby he was moved by the singular motion of Gods spirit.

f He reads a King, 20. 10.

g He left this song of his lamentation and chafekegiuing to all posterity, as a monument of his owne infirmities, and thankfull heart for Gods benefits.

h David did, Psal. 137. As what time it was tolde me that I should die.

i I shall no more praise the Lord here in this Temple among the faithful: thus God suffereth his deuiel children to want his consolation for a time, that his grace afterward may the more appeare when they feelee their owne weakness.

k Thus, in one day, or shortly.

l Over night I thought that I should liue till morning, but my paine in the night perau'd me the contrary: he sheweth the horror that the flesh'all bane when mine eyes beheld Gods iudgement against their sinne.

m I was to overcome with furor, that I was not able to venter my word, but onely to grone and sigh.

n To wit, forow and griefe both of body and mind.

o God hath declared by his Prophet that I shall die, and therefore I will yeeld vnto him.

p I shall haue no release, but on painfull sorrowes wait I thus.

q They that shall ouerlieue the men that are now alive, and all they that are in the yere, shall acknowledge this me-merit.

r That after that thou shalt haue liued to rest and ease being deliuered me to liue.

s I thought to haue liued to rest and ease being deliuered me to liue.

t He thought to haue liued to rest and ease being deliuered me to liue.

u He thought to haue liued to rest and ease being deliuered me to liue.

wee will sing my song, all the dayes of our life in the house of the Lord.

21 Then said Isaiah, Take a lump of dry figs and lay it vpon the boile, and it shall recover.

22 Also Hezekiah had said, What is the signe, that I shall goe vp into the house of the Lord?

## CHAP. XXXIX.

Hezekiah is reproved because hee shewed his treasures into the ambassadors of Babylon.

AT the same time, Merodach Baladan, the sonne of Baladan, King of Babel, sent letters, and a present to Hezekiah: for he had heard that he had bene sicke, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of the treasures, the silver, and the golde, and the spices, and the precious oymment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, and sayd vnto him, What sayd these men? and from whence came they to thee? And Hezekiah said, They are come from a farre country vnto me, from Babel.

4 Then sayd hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene; there is nothing among my treasures, that I haue not shewed them.

5 And Isaiah sayd to Hezekiah, Heare the word of the Lord of hostes,

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue laid vp in store vntill this day, shall be caried to Babel: nothing shall be left, saith the Lord.

7 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the King of Babel.

8 Then said Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken; and he sayd, Yet let there be peace, and trueth in my dayes.

## CHAP. XL.

a Remission of finnes by Christ. 3 The coming of Iohn Baptist. 15 The Prophet reprooueth the Iudaites, and sheweth that trust not in the Lord.

Comefort yee, comfort yee my people, will your God say.

2 Speake comfortably to Ierusalem, and erie vnto her, that her warfare is accomplished, that her iniquity is pardoned; for these hath receiued of the Lords hand double for all her finnes.

3 A voyce cryeth in the wilderness, Prepare ye the way of the Lord: make straight in the desert a path for our God.

4 Every valley shall be exalted, and every mountaine and hill shall be made low; and the crooked shall be straight, and the rough places plaine.

5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

Hee sheweth what is the state of the Congregation and Church, to wit, to giue the Lord thanks for his benefits.

Real 2 King, 20. 7. As ver. 7.

2. King, 20. 12. This was the first king of Babylon, which once came the Assyrians to the tenth yere of his reigne.

3. Partly because he shewed himselfe enemy to his enemies, but chiefly

because he would toyne with them whom God fauoured, and haue their helpe, if occasion serued.

4. Reade 2. King, 20. 13. & 2. Chron. 32. 31.

5. He rebuketh him of the particulars, to make him vnderstand the craft of the wicked, which he before being overcome

with their flattery and blinded with ambition, could not see.

6. By the graciousness of the punishment is declared how greatly God detesteth ambition.

7. To wit, officers and seruants.

8. Reade 2. King, 20. 19.

9. This is a consolation for the Church, afflicting them, that they shall neuer destitute of prophets whereby he exhorteth the true ministers of God that shall be, and were, and those also that should come after him,

to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.

10. The time of her affliction.

11. Meaning, sufficient, as chap. 47. and full correction, or double grace, whereas she deserved double punishment.

12. To wit, of the Prophet.

13. Meaning Cyrus and Darius which should deliuer Gods people out of captiuitie, and make them a ready way to Ierusalem: and this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christ coming, who was the true deliuerer of his Church from sinne and Satan.

14. What is yet to consider of his deliuerance, shall be remoued.

15. This miracle shall be great, that it shall be knowne through all the world.

**I** The voice of  
Gd which spake  
to the Prophet  
Isaiah.

**M** Meaning, all  
mans wisdom,  
and natural pow-  
ers, James 1, 10.

**R** per. 1, 14.

**I** The spirit of  
God shall discover  
the vanitie in al

that seeme to haue  
any excellencies of  
wisdomes.

**M** Though confid-  
ing the frailtie of  
mans nature

many of the leues  
should perill, and  
to not be partakers

of this deliriance,  
yet Gods promise  
should be fulfil-

led, and they that  
remained, should  
seele the fruites

thereof.

**T**o publish this  
benefite through  
all the world.

**O** He sheweth at  
one word the per-  
fection of all mas  
telic ie, which  
is to haue Gods  
prefence.

**H**is power shall  
be sufficient vnto  
the helpe of any  
other, and shall  
byue all meanes in  
himselfe to bring  
his will to passe.

**H**e shall thinke  
his care and fa-  
uour ouer them  
that are weakes  
and tender.

**D**eclarig that  
as God onely hath  
all power, so doeth  
he vse the same for  
the defence and  
maintenance of  
his Church.

**H**e sheweth  
Gods infinite wis-  
dome for the same  
end and purpose.

**H**e speaketh all  
this to the iustice  
that they should  
neither learne man  
nor put their trust  
in any, saue onely  
to God.

**H**ereby he ar-  
meth them against  
the idolatrie.

**S**peaking which  
they should be tem-  
pered in Babylon.

**H**e sheweth the  
rage of the idola-  
ters, feeling that  
the poore that  
haue not to suffice  
theirowne needes,  
will defraude  
themselues to  
serue theirowne  
idols.

**H**ereby he ar-  
meth them against  
the idolatrie.

**S**peaking which  
they should be tem-  
pered in Babylon.

**H**e sheweth the  
rage of the idola-  
ters, feeling that  
the poore that  
haue not to suffice  
theirowne needes,  
will defraude  
themselues to  
serue theirowne  
idols.

**H**ereby he ar-  
meth them against  
the idolatrie.

**S**peaking which  
they should be tem-  
pered in Babylon.

**H**e sheweth the  
rage of the idola-  
ters, feeling that  
the poore that  
haue not to suffice  
theirowne needes,  
will defraude  
themselues to  
serue theirowne  
idols.

**H**ereby he ar-  
meth them against  
the idolatrie.

**S**peaking which  
they should be tem-  
pered in Babylon.

**H**e sheweth the  
rage of the idola-  
ters, feeling that  
the poore that  
haue not to suffice  
theirowne needes,  
will defraude  
themselues to  
serue theirowne  
idols.

**H**ereby he ar-  
meth them against  
the idolatrie.

**S**peaking which  
they should be tem-  
pered in Babylon.

**H**e sheweth the  
rage of the idola-  
ters, feeling that  
the poore that  
haue not to suffice  
theirowne needes,  
will defraude  
themselues to  
serue theirowne  
idols.

**H**ereby he ar-  
meth them against  
the idolatrie.

**S**peaking which  
they should be tem-  
pered in Babylon.

**H**e sheweth the  
rage of the idola-  
ters, feeling that  
the poore that  
haue not to suffice  
theirowne needes,  
will defraude  
themselues to  
serue theirowne  
idols.

**H**ereby he ar-  
meth them against  
the idolatrie.

**S**peaking which  
they should be tem-  
pered in Babylon.

**H**e sheweth the  
rage of the idola-  
ters, feeling that  
the poore that  
haue not to suffice  
theirowne needes,  
will defraude  
themselues to  
serue theirowne  
idols.

**H**ereby he ar-  
meth them against  
the idolatrie.

**S**peaking which  
they should be tem-  
pered in Babylon.

**H**e sheweth the  
rage of the idola-  
ters, feeling that  
the poore that  
haue not to suffice  
theirowne needes,  
will defraude  
themselues to  
serue theirowne  
idols.

**A** voice sayd, Crie. And he said, What  
shall I cry? All flesh is graile, and all the grace  
thereof is as the floure of the field.

**T**he graile withereth, the floure fadeth, be-  
cause the Spirit of the Lord bloweth vpon it:  
surely the people is graile.

**T**he graile withereth, the floure fadeth: but  
the word of our God shall stand for euer.

**O** Zion, that bringest good tidings, get  
thee vp into the high mountaine: O Ierusalem,  
that bringest good tidings, lift vp thy voice with  
strength: lift it vp, be not afraid: say vnto the ci-  
ties of Iudah, Behold, your God.

**B**ehold, the Lord God will come with power,  
and his arme shall rule for him: behold, his  
reward is with him, and his worke before him.

**H**e shall feede his flocke like a shepherd:  
he shall gather the lambs with his arme, and cary  
them in his bosome, and shall guide them with  
his yong.

**H**e hath measured the waters in his fist, and  
counted heauen with the span, and comprehended  
the dust of the earth in a measure: and weighed  
the mountaines in a weight, and the hills in a  
balance.

**W**ho hath instructed the spirit of the Lord?  
or was his counsellor, or taught him?

**O**f whom tooke he counsell, and whos in-  
structed him and taught him in the way of iudg-  
ment? or taught him knowledge, and shewed vnto  
him the way of vnderstanding?

**B**ehold, the nations are as a drop of a buck-  
et, and are counted as the dust of the balance:  
behold, he taketh away the yles as a little dust.

**L**ebanon is not sufficient for fire, nor the  
beasts thereof sufficient for a burnt offering.

**A**ll nations before him are as nothing,  
and they are counted to him, lesse then nothing,  
and vanitie.

**T**o whom then will yee liken God? or  
what similitude will ye set vp vnto him?

**T**he workman melteth an image, or the  
goldsmith beateth it out in golde, or the golde-  
smith maketh silver plates.

**D**oth not the poore chuse out a tree that  
will not rot, for an oblation? he seeketh also vnto  
him a cunning workman, to prepare an image  
that shall not be mooued.

**K**now ye nothing? haue ye not heard? yet  
hath it not bene told you from the beginning?  
haue ye not vnderstood it by the foundation of  
the earth?

**H**e sitteth vpon the circle of the earth, and  
the inhabitants thereof are as grasshoppers, hee  
stretcheth out the heauens as a curtaine, and spread-  
eth them out as a tent to dwell in.

**H**e bringeth the princes to nothing, and  
maketh the iudges of the earth, as vanitie.

**A**s though they were not planted, as though  
they were not sown, as though their stocke  
tooke no roote in the earth: for hee did euen  
a blow vpon them, and they withered, and the  
whirlwinde will take them away as stubble.

**T**o whom now will yee liken mee, that I  
should be like him, faith the Holy one?

**L**ift vp your eyes on high, and behold who  
hath created these things, and bringeth out their

armies by number, and calleth them all by names:  
by the greatnesse of his power & mighty strength  
nothing faileth.

**W**hy sayest thou, O Iakob, and speakest  
O Israel, My way is hid from the Lord, and my  
iudgement is palled ouer of my God?

**K**nowest thou not? or hast thou not heard,  
that the euerlasting God, the Lord hath created  
the ends of the earth? he neither fainteth, nor is  
weary: there is no searching of his vnderstand-  
ing.

**B**ut he giueth strength vnto him that faint-  
eth, and vnto him that hath no strength, he en-  
creaseth power.

**E**uen the young men shall faint, and be  
weary, and the young men shall humble and fall.

**B**ut they that waite vpon the Lord, shall re-  
new their strength: they shall lift vp the wings, as  
the eagles: they shall runne, and not be weary, and  
they shall walke and not faint.

## CHAP. XLII.

**G**ods minde in chusing his people. **T**his idolatrie  
of detracence promised to Zion.

**K**epe a silence before me, O ylands, and let the  
people renew their strength: let them come  
neere, and let them speake: let vs come together  
into iudgement.

**W**ho raised vp iustice from the East, and  
called him to his foote? and gaue the nations be-  
fore him, and subdued the kings? he gaue them  
as dust to his sword, and as scattered stubble vnto  
his bow.

**H**e pursued them, and passed safely by the  
way that he had not gone with his feere.

**W**ho hath wrought and done it, he that cal-  
leth the generations from the beginning. I the  
Lord am the first, and with the last I am the same.

**T**he yles saw it, and did feare, and the ends  
of the earth were abashed, drew neere, and came.

**E**uery man helped his neighbour, and sayd to  
his brother, Be strong.

**T**he workman comforted the founder,  
and hee that smote with the hammer, him that  
smote by course, saying, It is ready for the fode-  
ling, and he fastened it with nailes that it should  
not be mooued.

**B**ut thou, Israel, art my servant, and  
thou Iakob, whom I haue chosen, the seede of  
Abraham my friend.

**F**or I haue taken thee from the ends of the  
earth, and called thee before the chiefs thereof,  
and sayd vnto thee, Thou art my seruant: I haue  
chosen thee, and not cast thee away.

**F**ear thou not, for I am with thee: be not  
afraid, for I am thy God: I will strengthen thee,  
and helpe thee, and will susteine thee with the  
right hand of my iustice.

**B**ehold, all they that prouoke thee, shall be  
ashamed, and confounded: they shall be as nothing,  
and they that trise with thee shall perill.

**T**hou shalt seeke them, and shalt not finde  
them: to wit, the men of thy strife, for they shall  
be as nothing, and the men that warre against  
thee, as a thing of nought.

**F**or the Lord thy God will hold thy right  
hand, saying vnto thee, Feare not, I will helpe thee.

**F**ear not thou worme, Iakob, and yee

**H**e rebuketh the  
leues, because  
they did not rest  
on the providence  
of God, but  
thought that he  
had forsaken them  
in their troubles.

**A**nd therefore  
all power is in  
his hand to dis-  
cuer whoe in his time  
cometh.

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

**I**f they that trust  
in their owne ver-  
tue, and do not ac-  
knowledge of all  
cometh of God,

**S**howing that  
men must patient-  
ly abide, and not  
curiously seeke  
out the cause of  
Gods delay in  
our afflictions.

mance whereof I will shew my selfe faithfull and iust. I Because they shall be  
destroyed. M Thus he calleth them because they were conuincd of all the  
world, and that they considering their owne poore estate, should seeke vnto him  
for helpe.



men of Israel: I will helpe thee, faith the Lord, and thy redeemer the holy One of Israel.

15 Behold, I will make thee a roler, and a new threshing instrument having teeth: thou shalt thresh the mountains, and bring them to powder, and shalt make the hills as chaffe.

16 Thou shalt fenne them, and the wind shall carry them away, and the whielvew shall scatter them: and thou shalt reioyce in the Lord, and shalt glorie in the holy One of Israel.

17 When the poore and the needy seeke water, & there is none: their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them:}

18 I will open founntains in the tops of the hills, and founntains in the mids of the valleyes: I will make the wilderness as a poole of water, and the waste land as springs of water.

19 I will fet in the wilderness the cedar, the Shittah tree, and the myrre tree, and the pine tree, and I will fet in the wilderness the firre tree, the elme and the boxe tree tog-ther.

20 Therefore let them see and know, and let them consider and vnderstand together that the hand of the Lord hath donethis, and the holy One of Israel hath created it.

21 Stand to your canse, faith the Lord: bring forth your strong reasons faith y King of Iakub.

22 Let them bring them forth, and let them tell vs what shall come, let them sheweth the former things what they be, that we may consider them, and know the later end of them: either declare vs things for to come.

23 Shew the things that they are to come hereafter, that we may know that ye are gods: yea, doe good or doe euill, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: man hath chosen an abomination by them.

25 I have raised vp: from the North, and he shall come: from the East sunne shall he call vpon my name, and shall come vp<sup>o</sup> princes as vpon clay, & as the potter treadeth mire vnder the foot.

26 Who hath declared from the beginning, that we may know? or before time, that we may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth? y your words.

27 I am the first, that faith to Zion, Beho!de, behold<sup>o</sup> them: and I will giue to Ierusalem<sup>o</sup> one that shall bring good tidings.

28 But when I beheld, there was none: and when I enquired of them, there was no counsellor, and when I demanded of them, they answered not a word.

29 Behold, they are all vanity: their worke is of nothing, their images are wind and confusion.

A To wit, a continuall succession of Prophets and ministers. b When I looked whether the idoles could doe these things I found that they had neither wisdom nor power to doe any thing: therefore he concluded that all are wicked, that trust in such vanities.

### CHAP. III.

1 The sheepride and humilitie of Christ. 6 Why hee was sent into the world. 11 The vocation of the Gentiles.

Beho!de, a my seruant: b I will lay vpon him: Mine elect, in whom my soule<sup>o</sup> delighteth: I have

put my Spirit vpon him: hee shall bring forth iudgement to the Gentiles.

2 He shall not cry, nor lift vp, nor cause his voyce to be heard in the streete.

3 A bruised reede shall hee not breake, and the smoking flaxe shall hee not quench: he shall bring forth iudgement in truth.

4 He shall not faile nor be discouraged till he haue set iudgement in the earth: and the yles shall wait for his Law.

5 Thus faith God the Lord (hee that created the heauens and spread them abroad: hee that stretched forth the earth, and the buds thereof; hee that giveth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in I right confidence, and will hold<sup>o</sup> mine hand, and I will keepe thee, and giue thee for a<sup>o</sup> covenant of the people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blind, and bring out the prisoners from the prison; and them that sit in darkenesse, out of the prison house.

8 I am the Lord; this is my Name, and my glory will I not giue to another, neither my praise to grauen images.

9 Beho!de, the former things are past come to passe, and new things doe I declare; before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his praise from the end of the earth; ye that goe downe to the sea, and all that is therein; the yles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift vp their voyce, the townes that a Kedar doeth inhabit; let the inhabitants of the rockes sing; let them shout from the top of the mountains.

12 Let them giue glory vnto the Lord, and declare his praise in the ylands.

13 The Lord shall goe forth as a gyant; hee shall stirre vp his courage like a man of warre: hee shall shout and cry, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still and restrained my selfe; now will I cry like a travelling woman: I will deliroy and denoure at once.

15 I will make waste mountaines, and hills, and drie vp all their hearts, and I will make the floods ylands, and I will drie vp the pooles.

16 And I will bring the blind by a way, that they knew not, and lead them by pathes that they haue not known: I will make darkenesse light before them, and crooked things straight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods:

18 Heare, yee deafe: and yee blind, regarde, that yemay see.

19 Who is blind but my seruant? or deafe as my messenger, that I sent? who is blinde as the y persue, and blind as the Lot's seruant?

20 Seeing many things, but they keepe them not? opening the eares, but he heareth not?

1 He shall declare himselfe gouernour of the Gentiles, and call them by his word, and rule them by his Spirit.

2 His coming shall not be with pomp and noyse, as earthly princes doe will to shew the weak and feeble, but to suppre and comfort them.

3 Meaning, the weakes of a lampe, or candle which is smother out, but he will rekindle it, and stur it, that it may shine brighter.

4 Although hee fauour the weakes, yet will hee not spare the wicked, but will iudge them according to truth and equitie.

5 Till hee haue felt all things in good order.

6 The Gentiles shall discryme his doctrine.

7 Meaning, vnto a lawfull and iust vocation.

8 To assist and guide thee.

9 Him, by whom the promise made to Abraham shall be fulfilled.

10 I will not suffer my glory to be diminished: which I should doe if I were not fauourable in performing the same, and the idoles thereby would exalt their idoles aboue me.

11 As in time past I haue bene in my promise, so will I be in time to come.

12 Meaning, the Arabians, vnder whom bee comprehended all the people of the East.

13 He sheweth the zeale of the Lord, and his power in the conuersion of his Church.

14 He will haue to execute his vengeance, which I haue long deferred as a woman that desireth to be deliueed, when shee is in travail.

15 To wit, my people which are in perplexitie and care.

16 To wit, Israel, which should haue most light because of my Law.

17 The Priest to whom my word is committed, which should not only heare it himselfe, but cause others to heare it.

18 Y as the Priests and Prophets that should be light to others.

a I will make thee able to defioy all thine enemies, be they near or minie: and this chiefly is referred to the kingdom of Christ.

a That is, they that shall be afflicted in the captiue of Babylon.

p God will rather change the order of nature then they should waite any thing, that cry to him byrue faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

q That is, hath appointed and determined that I shall come to you people.

r He biddeth the idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things; which if they cannot doe, hee concludeth that they are no gods, but vile idoles.

s So that a man cannot make an idole, but he must do that which God detesteth and abhorreth: for hee sheweth his owne deuities and forsaketh the Lords.

t Meaning, the Gentiles.

u That is, Cyrus, who shall doe all things in my name & by my direction: whereby hee meaneth, that both their captiue is, and deuotion shall be ordered by Gods providence and appointment.

x Both of the Caldeans and others.

y Meaning, that none of the Gentile gods can write any of these things.

z That is, the idolaters which returne from the captiue.

a To wit, a continuall succession of Prophets and ministers.

b When I looked whether the idoles could doe these things I found that they had neither wisdom nor power to doe any thing: therefore he concluded that all are wicked, that trust in such vanities.

a That is, Christ, who in respect of his manhood is called benefactor.

The Prophets vs to make mention of Christ after that they haue declared any great promise, because hee is the foundation vpon which all promises are made and ratified.

b For I haue committed all my power to him, as to a most faithful steward. Some reade, I will establish him to wit, in his office by giuing him the fullnesse of my Spirit.

c It is only acceptable vnto me, and they that come vnto me by him: for there is no other instance of reconciliation, Mat. 23. 18. eph. 1. 9.

2 Because they will not acknowledge this benefit of the Lord, who is ready to deliver them, he suffereth them to be spoiled of their enemies through their own fault and incredulities. a There shall be none to succour them, or to will the enemy to reform that which he hath spoiled. b Meaning, Gods wrath.

CHAP. XLIII.

1 The Lord comforteth his people. Hee promitteth deliverance to the Jewes. 11 There is no God but one alone. B Ut now thus faith the Lord, that created thee, O Iakob: and he that formed thee, O Israel, b Feare not; for I have redeemed thee: I have called thee by thy name, thou art mine.

2 When thou passest through the c waters, I will be with thee, and through the floods, that they doe not overflow thee. When thou walkest thorow the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israel; thy Saviour: I gaue d Egypt for thy ransom, Ethiopia, and Seba for thee.

4 Because thou wast precious in my sight, and thou wast honourable, and I loved thee, therefore will I giue e man for thee, and people for thy sake. 5 Feare not, for I am with thee: I will bring thy feed from the f East, and gather thee from the West.

6 I will say to the North, Giue: and to the South, Keepe not backe: bring my finnes from farre, & my daughters from the ends of the earth. 7 Every one shall be called by my g Name: for I created him for my glory, formed him and made him.

8 I will bring forth the blinde people, and they shall haue eyes, and the deafe, and they shall haue eares

9 Let all the nations be gathered h together, and let the people be assembled: who among them can declare this, and shew vs former things let them bring forth their i witness, that they may be iustificd: but let them c haire, and say, It is truth.

10 You I are my witnesses, faith the Lord, and my m seruant, whom I haue chosen: therefore yee shall know and beleue mee, and yee shall understand that I am: before mee there was no God formed, neither shall there be after me.

11 I, euen I am the Lord, and beside mee there is no Saviour.

12 I haue declared, and I haue saved, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, sayeth the Lord, that I am God.

13 Yea, before the day mas, I am, and there is none that can deliuer out of mine hand: I will do it, and who shall let it?

14 Thus faith the Lord your Redeemer, the holy one of Israel, For your sake I haue sent to Babel, and a brought it downe: they are all fugitiues, and the Caldeans cry in o the ships.

15 I am the Lord your holy one, the creator of Israel, your King.

16 Thus sayth the Lord which maketh a way in p the Sea, and a path in the mighty q waters.

17 When he r bringeth out the c charret and horle, the armie and the power lle together, a shall not rife, they are extinct, and quenched as towne.

18 Remember ye not the former things, neither regard the things of olde.

19 Behold, I do a new thing: now shall it come forth: shall you not know it? I will euen make a way in the c desert, and floods in the wilderness.

20 The wilde u beasts shall honour mee, the dragons and the ostriches, because I gaue water in the desert, and floods in the wilderness to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew forth my prayle.

22 And thou hast not x called vpon mee, O Iakob, but thou hast y wearied mee, O Israel.

23 Thou z hast not brought mee the sheepe of thy burnt offerings, neither hast thou honored me with thy sacrifices. I haue not caused thee to serue with an offering nor wearied the with incense.

24 Thou boughtest me no sweet a favour with money, neither hast thou made mee drinke with the fat of thy sacrifices, but thou hast made me to bferue with thy finnes, and wearied me with trine iniquities.

25 I, euen I am hee that putteth away thine iniquities for mine owne sake, and will not remember thy finnes.

26 Put me in c remembrance: let vs be iudged together: count thou that thou mayst be iustificd.

27 Thy d first father hath sinned, and thy e teachers haue transgressed against me.

28 Therefore I haue f prophand the rulers of the Sanctuary, and haue made Iakob a curse, and Israel a reproach.

Whereby he sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deuiated the contrary. z Meaning, in true faith and obedience. a Either for the composition of the sweet oymment, Exod. 30.34. or for the sweet incense, Exod. 30.7. b Thou hast made mee to beare an heauie burthen by thy finnes. c If I forget any thing that may leade me to be iustificd, put me in remembrance and speake for thy selfe. d Thine fathers. e Thy Priests and thy Prophets. f This is, reuelled, abhorred, and destroyed them in the wilderness and at other times.

CHAP. XLIIII.

5 The Lord promitteth comfort, and that hee will affmble his church of diuers nations. 7 The wastitie of Iakob. 17 The beatifullnes of iudicators.

Y Et now heare, O Iakob my seruant, and Israel, w om I haue chosen.

2 Thus faith the Lord, that made thee, and formed a thee from the wombe: hee will helpe thee. Feare not, O Iakob, my seruant, and thou righteons b whom I haue chosen.

3 For I will powre water vpon the c thirstie, and floods vpon the dry ground: I will powre my spirit vpon thy feed, & my blessing vpon thy buds.

4 And they d shall grow as among the grass, and as the willowes by the riuers of waters.

5 Oae shall say, I am the Lordes e another

Law, and of this holy vocation. c Because man of himselfe is as the drie and barren land, hee promitteth to mouen him with the waters of his holy Spirit, Joel 2. 1. John 7. 38. d That is, thy childe and posteritie shall increase wonderfully after their deliuerance from Babylon.

n By Darius and Cyrus. o They shall cry when they would escape by water, seeing that the course of Euphrates is turned another way by the Euxine. q When he deliuered Israel from Pharaoh, Exod. 14. 12. r When the Israellites passed through Iordan, Iosh. 3. 17. s When he deliuered his people out of Egypt. t Pharaoh and his mighty armie. u Meaning, that their deliuerance out of Babylon should be more famous then that from Egypt was, Ier. 33. 7. hag. 2. 10. v Cur. 5. 7. teuel. 2. 15. 7. u They shall haue thine abundance of all things as they returne home, euen to the drie and barren places, that the very beasts shall feede my benefites, and shall acknowledge them: much more men ought to be thankfull for the same. x Thou hast not worshipped mee as thou oughtest to haue done. y Because thou hast not willingly received that which I did command thee, thou diddest grieve me.

z Thou hast not worshipped mee as thou oughtest to haue done. y Because thou hast not willingly received that which I did command thee, thou diddest grieve me.

z Thou hast not worshipped mee as thou oughtest to haue done. y Because thou hast not willingly received that which I did command thee, thou diddest grieve me.

z Thou hast not worshipped mee as thou oughtest to haue done. y Because thou hast not willingly received that which I did command thee, thou diddest grieve me.

z Thou hast not worshipped mee as thou oughtest to haue done. y Because thou hast not willingly received that which I did command thee, thou diddest grieve me.

z Thou hast not worshipped mee as thou oughtest to haue done. y Because thou hast not willingly received that which I did command thee, thou diddest grieve me.

z Thou hast not worshipped mee as thou oughtest to haue done. y Because thou hast not willingly received that which I did command thee, thou diddest grieve me.

z Thou hast not worshipped mee as thou oughtest to haue done. y Because thou hast not willingly received that which I did command thee, thou diddest grieve me.

z Thou hast not worshipped mee as thou oughtest to haue done. y Because thou hast not willingly received that which I did command thee, thou diddest grieve me.

z Thou hast not worshipped mee as thou oughtest to haue done. y Because thou hast not willingly received that which I did command thee, thou diddest grieve me.

z Thou hast not worshipped mee as thou oughtest to haue done. y Because thou hast not willingly received that which I did command thee, thou diddest grieve me.



e By this diversity of speech hee meaneth one thing, that is, that the people shall be holy & adrecite the true religion of God, as Psal 57. 7. f I am alwayes like my selfe, that is, merittfull toward my Church, and moile able to maintaine it, as Chap. 4. 14. and 45. 24. reuel. 17. 7. and as. 13. g And appoynt them that shall deliuer the Church. h That is, declare vnto how I ought to proceed herein. i God calleth the Israelites ancient, because he preferred them to all other in his eternall election. k Meaning, their idoles. l Reade Chap. 43. 10. m Whatsoeuer they bestow vpon their idoles, to make them to seeme glorious. n That is, the idolaters seeing their idoles blinde, must needs be witnesses of their owne blindness, and feeling that they are not able to helpe them, must confesse that they haue no power. o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as God, is most detestable. p Whereby appeareth their blasphemie, which call images the bodies of the laite, seeing that they are not onely here called vnprofitable, but Chap. 41. 24. abominable, and Ieremie calleth them the works of errours. Ier. 10. 15. Habakkuk, a lying teacher. 2. 18. q That is, which by any way conserue either to the honour or worship. r Signifying, that the multitude shall not then faue the idolaters, when God will take vengeance, although they excuse themselves thereby among men. s He describeth the raging affliction of the idolaters, which he forgets their owne necessities to set forth their deuotion towards their idoles. t To place it in some Temple. u He setteth forth the obliuion and misale of the idolaters, which though the matter whereof they are made, yet they refuse the one part, and make a god of the other, as the Papists make their cake god, and the red of their idoles. x That is, be either m. k. b. a table or teachers. y The Prophet giueth here an answer to all them y wonder how it is possible that any should be so blinde to commit his abomination, saying, that God hath blinded their eyes, and hardeneth their hearts. y Ebr. 191216.

e shall be called by the name of Iakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus faith the Lord the King of Israel and his redeemer, the Lord of hosties, I am the first, and I am the last, and without me is there no God.

7 And who is like mee, that shall call and shall declare it, and yet it is in order before me, since I appointed the ancient people: and what is at hand, and what things are to come let them theu vnto them.

8 Feare yeu not, neither be afraid: haue not I told thee of olde, and haue declared it? I you are euen my winifelles, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanitie, and their delectable things shall nothing profit: and they are their owne winifelles, that they seee not know: therefore they shall be confounded.

10 Who hath made a god, or molten an image, that is profitable for nothing?

11 Beholde, all that are of the fellowship thereof, shall be confounded: for the workemen themselves are men: let them all be gathered together, and stand vp, yet they shall feare, and be confounded together.

12 The smith taketh an instrument, and worketh in the coles, and fashioneth it with hammers, and worketh it with the strength of his armes; yea, he is an hungred, and his strength faileth; he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he fashioneth it with a red thread, he plaineth it, and he putteth it with the compasse, and maketh it after the figure of a man, and according to the beautie of a man, that it may remaine in an house.

14 Hee will hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: yee plaineth a firre tree, and the raine doth nourish it.

15 And man burneth thereof, for hee will take thereof, and warme himselfe: he also kindleth it, and baketh bread, yet he maketh a god, and worshippeth it: hee maketh it an idole, and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, and vpon the halfe thereof hee eateth flesh; he roasteth the roste, and is finished; also he warmeth himselfe and saith, Aha, I am warme, I haue beene at the fire.

17 And the residue thereof hee maketh a god, euen his idole; he boweth vnto it, and worshippeth and prayeth vnto it, and saith, Deliuere mee; for thou art my god.

18 They haue not knownen, nor vnderstood: y for God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And none y considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and

haue baked bread also vpon the coales thereof: I haue roasted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bowe to the stocke of a tree?

20 Hee feedeth of ashes; a seduced heart hath deceived him, that hee cannot deliuer his soule, nor say, Is there not a lie in my right hand?

21 Remember these (O Iakob and Israel) for thou art my seruant: I haue formed thee; thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy iniquities as a mist, turne vnto mee, for I haue redeemed thee.

23 Reioyce yee heauens; for the Lord hath done it; shewt, yee lower parts of the earth; bras forth into prayes, yee mountains, O forest and euery tree therein: for the Lord hath redeemed Iakob, and will be glorified in Israel.

24 Thus faith the Lord thy redeemer, and hee that formed thee from the wombe, I am the Lord that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the tokens of the soothsayers, and make them that coniecture, fooles, and turne the wife men backward, and make their knowledge foolishnesse.

26 I confirmeth the word of his seruants, and performeth the counsell of his messengers, saying to Ierusalem, Thou shalt be inhabited; and to the cities of Iudah, Yee shall be built vp, and I will repaire the decayed places thereof.

27 Hee saith to the deepe, Be drie, and I will drie vp the floods.

28 Hee saith to Cyrus, Thou art my shepheard, and hee shall performe all my desire: saying also to Ierusalem, Thou shalt be built, and to the Temple, Thy foundation shall be surely layd.

and deliuerance. e He sheweth that Gods worke should be no lesse notable in this deliuerance, then when hee brought them out of Egypt, therofore the sea. f To assure them of their deliuerance, hee nameth the person by whom it should be, more then an hundred yere before he was borne.

## CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

Thus saith the Lord vnto Cyrus his anoynted, whose right hand I haue holden to subdue nations before him; therefore will I weaken the loynes of kings, and open the doores before him, and the gates shall not be shut.

2 I will go before thee, and make the crooked straight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darkness, and the things hid in secret places, that thou mayest know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iakob my seruants sake, and Israel mine elect, I will euen call thee by thy name, and name thee, though thou hast not knowne me.

5 I am the Lord, and there is none other; there is no God besides mee: I girded thee though thou hast not knowne me,

6 That they may know from the rising of the sunne, and from the West, that there is none besides me. I am the Lord, and there is none other.

7 I forme the light, and create darkness: I

lar knowledge as prophane men may haue of his power, and for as compiled to deliuer Gods people. f Not for any thing that is in thee, or for thy worthiness. g I haue giuen thee strength, power and sublimitie. h I send peace and warfare, prosperitie, and aduancement. as Amos 2. 26.

i He comforteth  
the Jewes, as if hee  
would say, Though  
when ye looke to  
the beaues and  
catt for succour,  
ye see fee nothing  
yet but signes of  
Gods wrath, as yet  
will I cause them  
to bring forth  
unto certaine to-  
kens of your deli-  
uerance, and of  
the performance  
of my promise:  
which is meant  
by righteousnes-  
se.

k I haue appoint-  
ed Cyrus to this  
use and purpose,  
I hereby brey-  
the their impietie,  
which in aduerse  
and trouble mainte-  
neth against God,  
and will contrary  
his pleasure: wil-  
ling that man should  
marke such be-  
like, and not con-  
tend against  
God.

m Thus, it is  
not perfectly  
made.  
n Head of mur-  
muring, humble  
your selues, and  
aske what ye  
will for the consola-  
tion of my chil-  
dren, and you shall  
be sure of it, as yet  
I doe of these things  
which are at your  
commandment.  
Some reads it  
with an interpreta-  
tion, and make it  
the application of  
the multitude.

o That is, the  
flatterers.  
p To wit, Cyrus,  
that I may shew  
him the faithful-  
nesse of my pro-  
mise in delivering  
my people.

q Meaning, freely  
and without re-  
sistance, or any ge-  
nuine condi-  
tion.

r These people  
were tributaries  
to the Persians,  
and so king Ar-  
tabastane gave  
thei money to-  
ward the building  
of the Temple,  
Ezra. 7. 27.

s Whereas to fore  
they were thine  
enemies, they shall  
now honour thee,  
and thou shalt rule  
them: which was  
accomplished in the  
time of Cyrus.

t Hereby hee rebueth the Jewes to patience,  
though their deliuerance be defer-  
red for a time: knowing that they should not  
repent their long patience, but the  
wicked and idolaters shall be destroyed.  
u To wit, of man, but chiefly of this  
Church. x As doe the false gods, which  
give vncertaine answer, y All yee  
idolaters which though you seeme to haue  
successe so much worldly aggrandise, yet  
in Gods sight you are vile and abject.

make peace, and create euill: I the Lord doe all  
these things.

8 Ye heauens send the dewe from above, and  
let the clouds drop downe: righteousnes: let  
the earth open, and let saluation and iustice growe  
forth: let it bring them forth together: I the  
Lord haue created him.

9 Woe be vnto him that striueth with his  
maker, the portereth with the porters of the  
earth: shall the clay say to him that fashioneth it,  
What makest thou? or thy worke, I haue none  
hands?

10 Woe vnto him that sayeth to his father,  
What hast thou begotten? or to his mother, What  
hast thou brought forth?

11 Thus saith the Lord, the onely one of Is-  
rael, and his maker, Aske me of things to come  
concerning my finnes, and concerning the workes  
of mine hands: command me.

12 I haue made the earth, and created man  
vpon it: I, whose hands haue spread out the hea-  
uens, I haue euen commanded all their ar-  
mies.

13 I haue raised p him vp in righteousness, and  
I will direct all his wayes: hee shall build my ci-  
tie, and he shall let go my captiues, not for a price  
nor reward, saith the Lord of hostes.

14 Thus sayeth the Lord, The labour of E-  
gypt, and the merchandise of Ethiopia, and of the  
Sabeans, men of stature shall come vnto thee, and  
they shall be thine: they shall follow thee, and  
shall goe in chains: they shall fall downe before  
thee, and make supplication vnto thee, saying,  
Surely God is in thee, and there is none other  
God besides.

15 Verely, thou O God: hidest thy selfe, O  
God, the Saviour of Israel.

16 All they shall be ashamed and also confoun-  
ded: they shall goe to confusion together, that  
are the makers of images.

17 But Israel shall be saved in the Lord, with  
an euerslasting saluation: ye shall not be ashamed  
nor confounded world without end.

18 For thus sayth the Lord (that created hea-  
uen, God himselfe that formed the earth, and made  
it: he that prepared it, he created it not in vaine:  
he formed it to be inhabited) I am the Lord,  
and there is none other.

19 I haue not spoken in secret, neither in a  
place of darkenes in the earth: I said not in vaine  
vnto the seede of Iakob, Secke ye mee: I the  
Lord doe speake righteousness, and declare righte-  
ousnes things.

20 Attende your selues, and come: drawe  
neere together, yee abiect of the Gentiles: they  
haue no knowledge, that set vp the wood of  
their idole, and pray vnto a god, that cannot  
saue them.

21 Tell ye and bring them, and let them take  
counsel together, who hath declared this from  
the beginning, or hath told it of old? Haue not  
I the Lord? and there is none other God beside  
mee, a Iust God, and a Saviour: there is none be-  
side me.

22 Looko vnto me, and yee shall be saved: all

the endes of the earth shall be saved: for I am  
God, and there is none other.

23 I haue sworn by my selfe: the word is gone  
out of my mouth in a righteousness, and shall not  
returne, That euer y knee shall bowe vnto mee,  
and euer y tongue shall sweare by me.

24 Surely hee shall say, In the Lord haue I  
righteousnesse and strength: hee shall come vnto  
him, and all that d prouke him shall be ashamed.

25 The whole seede of Israel shall be iustified,  
and glorie in the Lord.

the world, Rom. 14. 11, Phil. 2. 10, whereby hee signifieth that we must not only  
serue God in heart, but declare the same also by outward profession. c Mean-  
ing, the faithful shall feele and confesse this. d All the countereies of God,

#### CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 Hee  
callethe the Tewes to the confutation of his workes.

B El is bowed downe: \* Nebo is fallen: their  
idoles were vpon the beastes, and vpon the  
cattell; they which did beate you, were laden with  
a wearie burden.

2 They are bowed downe, and fallen toge-  
ther, for they could not rid them of the burden,  
and their souls is gone into captiuitie.

3 Heare ye me, O house of Iakob, and all that  
remaine of the house of Israel, which are borne  
of mee from the wombe, and brought vp of mee  
from the birth.

4 Therefore vnto olde age, I the same, euen  
I will beare you vntill the hoare haire: I haue  
made you: I will also beate you, and I will carie  
you, and I will deliuer you.

5 To whom will ye make me like, or make  
me equal, or compare me that I should be like  
him?

6 They draw gold out of the bag, and weigh  
silver in the balance, and ure a goldsmith to make  
a god of it, and they bowe downe and worship it.

7 They beate it vpon the shouldres: they carie  
him and fet him in his place: so doth he stand, and  
cannot remoue from his place. Though one cry  
vnto him, yet can he not answer, nor deliuer him  
out of his tribulation.

8 Remember this, and be ashamed: bring it  
againe to mine eyes, O you transgressors.

9 Remember the former things of olde: for  
I am God; and there is none other God, and there  
is nothing like me.

10 Which declare the last thing from the be-  
ginning; and from of olde, the things that were  
not done, saying, My counsel shall stand, and I  
will doe whatsoeuer I will.

11 I call a bird from the East, and the man  
of my counsel from farre: as I haue spoken, so  
will I bring it to passe: I haue purposed it, and I  
will doe it.

12 Heare mee yee stubburne hearted, that are  
farre from I iustice.

13 I bring in mine iustice: it shall not be farre  
off, and my saluation shall not tarie: for I will giue  
saluation in Zion, and my glorie vnto Israel.

as swift as a bird, and fight against B. by on. e Hincby whom I haue appointed  
to execute that, which I haue determined. I which by your incredulitie  
would let the performance of my promise. M He sheweth that such incredulitie  
cannot abolish the promise of God, Rom. 3. 3.

#### CHAP. XLVII.

The destruction of Babylon, and the causes wherefore.

Come downe and sit in the dust: O virgin,  
daughter Babel, sit on the ground: there is no

not yet: because overcome by any enemy,

2 He callethe the  
idolaters to repen-  
tance, willing them  
to be like vnto him  
with the eye of  
faith.

3 That is, that the  
thing which I haue  
promised shall be  
faithfully perform-  
ed.

4 The knowledge  
of Gods will, and the  
worship, which shall  
be shewen all the

world, Rom. 14. 11, Phil. 2. 10, whereby hee signifieth that we must not only  
serue God in heart, but declare the same also by outward profession. c Mean-  
ing, the faithful shall feele and confesse this. d All the countereies of God,

1 These were the  
chiefest idoles of  
Babylon.

2 Because they  
were of gold and  
silver, the Medes  
and Persians car-  
ied them away.

3 The beasts that  
carried the idoles,  
and the yoke vnder  
their burden.

4 He denoteth  
the idoles, which  
had neither soule  
nor feeling.

5 He sheweth the  
difference be-  
tweene the idoles  
and the true God:

for they must be  
carried of others,  
but God himselfe  
carrieth his, as  
Deut. 32. 11.

6 Seeing I haue  
begotten you, I  
will nourish and  
preferre you for  
euer.

7 The people of  
God, seeing their  
owne calamitie,  
and the flourishing  
estate of the Baby-  
lonians, should be  
tempted to thinke  
that their God

was not so mighty  
as the idoles of  
their enemies:

8 before hee de-  
scribed the begin-  
ning of all the idoles  
to make them to  
be abhorred of all  
men: shewing that  
the moit that can  
be spoken in their  
condemnation, is  
but to proue them  
vile, B. 2. 6. 25.

9 Become my  
meniall; that all  
idolaters are with-  
out vii or sense,  
like man.

10 To wit, Cyrus,  
which shall come  
and shall

11 Which haue liued  
in wealth and was  
tomeit, and haile



b Thy government shall be taken from thee.  
c Thou shalt be brought to milt, shall be crucified: for to cutte the mill was the office of slaves.  
d The things wherein the fether hath greatlye pride, shall be made vile, even from the head to the foot.  
e I will live no tummy nor pity toward thee.  
f The fiers ites shall confesse that the Lord doth this for his Churches sake.

g For very shame, and hide my selfe. h They abused Gods iudgements, thinking that he punished the ffrassities, because he would vntely take them off, and therefore in stead of pitying their misery, thou diddest increase it. i So that thy punishment shall be so great as is profitable to imagine.

k Thou diddest reioice that this euyll was done, and polly would haue feared. l He derideh their vaine confidence, that put their trust in any thing but to God, condemning a so much vaine confidence, which was true to no vfe, but to delude the people, and to bring them from depending only on God.

m They shall verily perish & no part of them remaine. n They shall eury one to that place, which hee thought by his speculations to be most false, but that shall deceiue them,

o He detesteth their hypocrite which vaunted themselves to be Israelites, and were not so to redeede. p Meaning the fountain and rocke.

q They make a shew as though they would haue none other God, d He sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoeuer he had promised.

b Throre. O daughter of the Caldeans; for thou shalt no more be called, Tender and delicate.

2 Take the mill stones, and c grinde meale; loose thy lockes: d make bare the feete: vncouer the leg, and passe thorow the floods.

3 Thy filchines shall be discovered, and thy shame shall becene: I will take vengeance, and I will not meete thee as a man.

4 Our redeemer, the Lord of hostes is his Name, the holy One of Israel.

5 A sit fill, and get thee into darknesse, O daughter of the Caldeans; for thou shalt no more be called, The la'y of kingdomes.

6 I was wroth with thy people: I haue polluted mine inheritance, and giuen them into thine hand, thou didst shew them no mercy, but thou didst lay thy very heavy yoke vpon the ancient.

7 And thou fildest, I haue a lady for euer, so that thou didst not let thy minde to these things, neither didst thou remember y later end thereof.

8 Therefore now heare, about that art giuen to pleasures, and dwellest carelesse, she faith in her heart, I am and none els: I shall not sit as a widow, neither shall know the losse of children.

9 But these two things shall come to thee suddenly on one day, the losse of children and widowhood; they shall come vpon thee in their i perfection, for the multitude of thy diuinations, and for the great abundance of thine enchanters.

10 For thou hast trusted in thy wickednesse; thou hast said, None seeth me. Thy wisdom and thy knowledge, they haue caused thee to rebel, and thou hast said in thine heart, I am, and none els.

11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof; destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, or thou beware.

12 Stand now among thine enchanters, and in the multitude of thy soothsayers (with whom thou hast weared thy selfe from thy youth) if so be thou mayest haue profit, or if so be thou mayest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the starr gazers, and prognosticators stand vp, and saue thee from these things: that shall come vpon thee.

14 Behold, they shall be as stubble: the fire shall burne them: they shall not deliuer their owne liues from the power of the flame: there shall be no coales to warme at, nor light to buy by.

15 Thus shall they seue thee, with whom thou hast wearied thee, euen thy merchants from thy youth: eue y one shall wander to his owne quarter: none shall saue thee.

#### CHAP. XLVIII.

1 The hypocrite of the Iewes is reproued. 2 The Lord alone will be worshipped. 3 Of their deliuerance out of Babylon.

Hear ye this, O house of Isakob, which are called by the name of Israel, and are come out of the waters of Iadab: which sweare by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness.

2 For they are called of the holy chite, and stay themselves vpon the God of Israel, whose Name is the Lord of hostes.

3 I haue declared the former things of old, and they went out of my mouth, and I shewed it them: I did them suddenly, and they came to passe.

4 Because I knew that thou art obstinate, and thy necke is an iron sinew, and thy brow braue.

5 Therefore I haue declared it to thee of old: before it came to passe, I shewed it thee, lest thou shouldst say, Mine idole hath done them, and my carned image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and wilt not yet declare it: I haue shewed thee new things, euen now, and hid things, which thou knewest not.

7 They are created now, and not of olde, and euen before this thou heardest them not, least thou shouldst say, Behold, I knew them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde; for I knew that thou wouldest grievously transgresse: therefore haue I called thee a transgressor from the i wombe.

9 For my Names sake will I defer my wrath, and for my praise, will I reframe it from thee, that I cut thee not off.

10 Behold, I haue fined thee, but I not as sluier: I haue chosen thee in the furnace of affliction.

11 For mine owne sake, for mine owne sake will I do it; for how should my Name be polluted? surely I will not giue my glorie vnto another.

12 Heare me, O Isakob and Israel, my called, I am I, am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heauens: when I cal them, they stand vp together.

14 All you, assemble you selues, and heare: which among them hath declared these things? The Lord hath loned him; he will do his will in Babel, and his arme shall be against the Chaldeans.

15 I, euen I haue spoken it, and I haue called him, I haue brought him, and his way shall prosper.

16 Come nere vnto me: heare ye this: I haue not spoken it in feer from the i beginning from the time that the thing was, I was there, and now the Lord God and his spirit hath sent me.

17 Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lord thy God, which teach thee to profite, and leade thee by the way that thou shouldst goe.

18 Oh, that thou hadst beakened to my commandements! thou had thy prosperitie bin as the flood, and thy righteousness as the waves of the sea.

19 Thy seed also ha beene as the sand, and the fruit of thy body like the grauell thereof: his name should not faue bene cut off our destruction before me.

20 y Goe ye out of Babel: see ye from the Chaldeans with a voyce of ioy: tell and declare this: shew it forth to the end of the earth: say ye, The Lord hath redeemed his seruant Isakob.

21 And they were not thirthe: he led them thorow the wilderness; hee caused the waters to flow out of the rocke for them; for he claue the rocke and the water gushed out.

22 There is no peace, faith the Lord, vnto the wicked,

h I haue done for the more then I promised, that thy subburnesse and impudencie migat haue bene ouercome.

i How thou shouldst be deliuered out of Babylon. k Will ye not acknowledge this my benefit, and declare it vnto others?

l Shewing that mens arrogancie is the cause why God doth not declare all things to mee, least they should attribute his knowledge to their owne wisdom.

m From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.

n As it was my free mercy that I did boile thee: so is it my free mercy that I must saue thee.

o They had respect to thy vaine glory, and infirmity: for in flouer there is some puerlesse, but in vther is nothing but of dross.

p Iooke thee out of the furnace where thou shouldst haue bene consumed.

q God ioyne the saluation of his with his owne.

r Accuse: so that they cannot profite, but his glorie should be diminished, as Deut.

32. 27. o Reade Chap.

42. 5.

q To obey me, and to doe whatsoeuer I command them.

r Meaning, Cyrus, whom he had chosen to destroy Babylon.

s Since the time that I declared my selfe to your fathers.

t Thus the Prophet becometh his benefactor, to assure them of these things.

u What things shall doe thee good;

x That is, the prosperous estate of Israel. y After that he had forsworne them of their impietie and of the curse thereof. hee sheweth them the great ioy that shall come of their deliuerance. z Hee sheweth that it shall be as the deliuerance them, as hee did their fathers out of Egypt. a Thus hee speaketh that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance. c. as Chap. 57. 21.

#### CHAP. XLIX.

a The Lord God stretcheth his armes out to deliue his promises. b Christ

6 Christ is the saluation of all that beleue, and will deliuer them from the tyranny of their enemies.

**H**ear ye mee, O yles, and hearken, yee people from farre. The Lord hath called me from the wombe, and made mention of my name from my mothers belly.

2 And he hath made my mouth like a sharpe sword: vnder the shadow of his hand hath he hid me, and made me a chosen shaft, and hid me in his quiver.

3 And sayd vnto me, Thou art my seruant: Israel, for I will be glorious in thee.

4 And I sayd, I haue laboured in vaine: I haue spent my strength in vaine and for nothing; but my iudgment is with the Lord, and my worke with my God.

5 And now sayeth the Lord that formed me from y wombe to be his seruant, that I may bring Iakob againe to him (though Israel be not gathered, yet yet shall I be glorious in the eyes of the Lord, and my God shall be my strength)

6 And hee sayd, It is a small thing that thou shouldst be my seruant to raise vp the tribes of Iakob, and to restore the desolations of Israel: I will also giue thee for a light of the Gentiles, that thou mayest be my saluation vnto the end of the world.

7 Thus saith the Lord the redeemer of Israel, and his holy One, to him that is despised in foule, to a nation that is abhorred, to a seruant of rulers, Kings shall see, and be asfild, and princes shall worship, because of the Lord, that is faithfull: and the holy One of Israel, which hath chosen thee.

8 Thus sayth the Lord, In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preferre thee, and will giue thee for a covenant of y people, that thou maist raise vp the earth, and obtaine the inheritance of the desolate heritages:

9 That thou mayest say to the prisoners, Goe forth; and to them that are in darkenesse, Shew your felues; they shall feede in the wayes, and their pastures shall be in all the tops of the hilles.

10 They shall not be hungry, neither shall they be thirstie, neither shall the beate smite them, nor the sunne; for he that hath compassion on them, shall leade them; euen to the springs of water shall he drue them.

11 And I will make all my mountaines, as a way, and my paths shall be exalted.

12 Behold, these shall come from farre: and loe, these from the North and from the West, and these from the land of Sinim.

13 Reioyce, O heauens; and be ioyfull, O earth; braut forth into praye, O mountaines; for God hath comforted his people, and will haue mercy vpon his afflicted.

14 But Zion sayd, The Lord hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

16 Behold, I haue grauen thee vpon the palme

of mine a handes: thy walls are euer in my sight.

17 Thy builders make y haite: thy destroyers and they that make thee waite, are departed from thee.

18 Lift vp thine eyes round about and behold; all these ga he themselves together and come to thee: as I liue, sayth the Lord, thou shalt surely put them all vpon thee as a garment, and gird thy selfe with them like a bride.

19 For thy desolations, and thy waite places, and thy land destroyed, shall surely be new narrow for them that shall dwell in it, and they that did deuoure thee, shall be farre away.

20 The children of thy barrenesse shall say againe in thine eares, The place is fraite for mee: giue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten mee these, seeing I am barren and desolate, a captiue and a wanderer to and fro? and who hath nourished them? behold, I was alone: whence are these?

22 Thus sayth the Lord God, Behold, I will lift vp mine hand to the Gentiles, and set vp my standart to the people, and they shall bring thy sonnes in their armes, and thy daughters shall be caried vpon their shoulders.

23 And Kings shall be thy nursing fathers, and Queenes shall be thy nurses: they shall worship thee with their faces toward the earth, and lick vp the dust of thy feet: and thou shalt know that I am the Lord: for they shall not be ashamed that waite for me.

24 Shall the pray be taken from the mighty or the iust captiue deliuered?

25 But thus saith the Lord, Euen the captiue of the mighty shall be taken away: and the pray of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, and I will save thy children,

26 And will feede them that spoyle thee, with their owne flesh, and they shall be drunken with their owne blood, as with sweete wine; and all Beth shall know that I the Lord am thy Sauour and thy Redeemer, the mighty one of Iakob,

## CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 3 Christs edice once anuictery.

**T**hus sayth the Lord, Where is that bill of your mothers diuorcement, by whom I haue cast off? or who is the creditiour to whom I sold you, Behold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

2 Wherefore came I, and there was no man? I called, and none answered: is mine hand so shortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I dry vp the sea: I make the floods desert; their fish rotte with water of water, and die with thirst.

3 I cloathe the heauens with darkenesse, and make a facke their coming.

4 The Lord God hath giuen mee a tongue of the learned, that I should know to minister a word in time to him that is weary; he will raise

u Because I would not forget thee. b Meaning, the good order of policie, and discipline. c I haue a continual care to build thee vp againe, and to destroy thine enemies. d Hee sheweth what are the ornaments of the Church: to haue many children, which are assembled by the word of Gods anuictery, and by his Spirit. e Hee sheweth that Caris will not only gather this great number of the leues, but also of the Gentiles.

f Meaning, that Kings shall be converted to the Gospel, and bestow their power and auoition for the preservation of the Church.

g Being ioyued with the Church, they shall humble themselves to Christ their head, and giue him all honour.

h Hee maketh this as an obedienc, as though the Gentiles were iustly iudged, and had them in iust possession.

i This is the answer to their obedienc, that none stronger then I the Lord, neither hath more iust iudgement then I.

j I will cause them to destroy one another, as I did Iudaea, Chap. 19.

k Meaning, that he did not forsake me, but through my owne occasion, as Hose. 2.

l Which should declare that I haue not cast off: meaning, that they should none.

m Signifying, that he should not be any debtor society, but that they should themselves to finnes to buy their owne iustices and pleasures.

n He came by his Prophets and ministers, but they would not beleue in him. o Am I not as able to helpe you, as I haue holpen your fathers of old, when I dried vp the Red Sea, and killed the waters, as I did afterward in Iordan? f As I did in Egypt in token of my displeasure, Exod. 10. 11. p The Prophet doth represent here the person and charge of them that are iustly called to the ministry of Gods word. b To him that is oppressed by affliction and misery.

a This is spoken in the person of Christ, to assure the faithfull that these promises should come to passe: for they were all made in him, and in him should be performed. b This is meant of the time that Christ should be manifested to the world, 1 Pet. 1. 7. c By the sword and thirst, hee signifieth the vertue and efficacie of Caritis doctrine. d God hath taken me in his protection, and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word. e By Israels meane Christ, and all the body of the faithfull, as the members, and their head. f Thus Christ in his members complaineth, that his labour and preaching take some effect, yet hee is contented that his doings are approved of God. g Though the Iewes refuse my doctrine, yet God will approve my ministry. h To declare my Gospel to the Gentiles, Chap. 4. 15. iets 13. 47. Luk. 2. 32. j Meaning, the Iewes, whom tyrants kept in bondage. k The benefit of their deliuerance shall be so great, that great and small shall lack knowledge of it, and reuerence God for it. l Thus hee speaketh of his Church when he would shew his mercie toward it, 1 Cor. 6. 18. m Meaning, Christ alone. n Signifying, that before Christ reuiew the earth by his word, there is nothing but confusion and disorder. o To them that are in the prison of sinne and death. p Being in Christs protection, they shall be safe against all dangers, and free from the feare of the enemies. q Meaning, that these Iudges be nothing in their way from Babylon that should hinder or hurt them: but this is as comforted spiritually. r Meaning, the South country, in that Christ shall deliuer his from all the parts of the world. s Reade Chap. 4. 23. t Hee obiecteth what the faithfull might say in their long affliction, and answereth thereto to comfort them, with a most proper similitude, and full of consolation.



i As they that are taught, and made meet by him.  
k I did not shrink from God for any persecution or calamity wherby he sheweth that the true ministers of God can looke for none other recompense of the wicked, but after this sort, and allow what is their comfort.  
l The strength that is a rare thing that any should obey a right Gods true ministers, though they labour to bring them from hell to heaven.  
m You have fought consolation by your owne desires, and have refused the light, and consolation which God hath offered: therefore ye shall remain in sorrow, and not be comforted.

a He comforteth the Church, that they should not be discouraged for their small number  
b Ther is, to Abraham, of whom ye were begotten, and to Sarah, of whom we were borne.  
c As plentiful as Paradise, Gen. 13.

d I will rule and governe my Church by my word and doctrine.  
e The time that I will accomplish my promise.  
f My power and strenght.  
g He forewarneth them of the horrible changes and mutations of all things, and how he will preferre his Church in the midst of all these dangers.

h He putteth them in remembrance of his great benefit for their deliverance out of Egypt, that thereby they might learn to trust in him continually.  
i In Egypt, Psal. 137.  
k To win, Parabol. Ezech. 29. 31.

me vp in the morning in the morning he will waken mine ears to heare, i as the learned.  
5 The Lord God hath opened mine ears, and I was not rebellious, neither turned I backe.  
6 I gave my backe vnto the k foites, and my cheekes to the nippers: I hidde not my face from shame and spurning.  
7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.  
8 He is neere that iustifieth me: who will contend with me? Let vs stand together: who is mine aduersary? let him come neere to me.  
9 Behold, the Lord God will helpe me: who is he that can condemne me? lo, they shall waxe old as a garment: the moth shall eate them vp.  
10 i Who is among you that feareth the Lord? Let him heare the voyce of his seruant: let him walke in darkenesse and hath no light: let him trust in the name of the Lord, and stay vpon his God.  
11 Behold, all you kindle m a fire, and are compassed about with sparkes: wake in the light of your fire, and in the sparkes that ye haue kindled. This shall ye haue of mine hand: ye shall lie downe in sorrow.

CHAP. LI.

i To trust in God alone by Abrahams example. 7 Not to feare men. 12 The great affliction of Ierusalem, as a her deliuerance.

**H**EARE me yee that follow after righteousnes, and yee that feare the Lord: looke vnto the b rocke, whence you are hewen, and to the hole of the pit whence ye are digged.  
2 Consider Abraham your father, and Sarah that bare you: for I called him alone; and blessed him and increased him.  
3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert c like Eden, and her wilderness like the garden of the Lord: ioy and gladnesse shall be found therein: praise, and the voyce of singing.  
4 Hearken yee vnto me my people, and giue eare vnto me, O my people: for a d Law shall proceed from me, & I will bring forth my iudgement for the light of the people.  
5 My righteousnes is neere: my saluation goeth forth, and mine f armes shall iudge the people: the yke shall wait for me, and shall trust vnto mine arme.  
6 Lift vp your eyes to the heauens, and looke vpon the earth beneath; for the g heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like manner; but my saluation shall be for euer, and my righteousnes shall not be abolished.  
7 Hearken vnto me ye that know righteousnes, the people in whose heart is my Law. Feare ye not the reproach of men; neither be ye afraid of their rebukes.  
8 For the moth shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousnes shall be for euer, and my saluation from generation to generation.  
9 Rise vp, Rise vp, and put on strength, O arme of the Lord: rise vp as b in the olde time in the generations of the world. Art not thou the same, that hath cut i Rahab, and wounded the k dragon?

10 Art not thou the same, which hath dried the Sea, euen the waters of the great deepe, making the depth of the sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall i returne, and come with ioy vnto Zion, and euerslasting ioy shall be vpon their head: they shall obtayne ioy and gladnes; and sorrow and mourning shall flee away.

12 I, euen I am he that comfort you. Who are thou, that thou shouldst feare a mortall man, and the sonne of man, which shall be made as grasse?

13 And forgettest the Lord thy maker, that hath spread out the heauens, and laid the foundations of the earth: and hath feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue m balleth to be loosed, and that hee should not die in the pit, nor that his bread should faile.

15 And I am the Lord thy God that diuided the sea, when his waves roared; the Lord of hosts is his Name.

16 And I haue put my words in thy mouth, and haue defended thee in the shadow of mine hand, that I may plant the o heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunke at the hand of the Lord the p cup of his wrath: thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all her sonnes, whom she hath brought forth: there is none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two q things are come vnto thee, who wilt lament thee? desolation and destruction, and famine, and the sword: by whom shall I comfort thee?

20 Thy sonnes haue fainted, and lie at the head of all the streetes as a wilde bull in a net, and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, euen the dregges of the cup of my wrath; thou shalt drinke it no more.

23 But I will put it into their hand that spoyle thee; which haue sayd to thy sonne, Bow downe that we may goe ouer, and thou hast laid thy body as the ground, and as the streetes to them that went ouer,

CHAP. LII.

a A consolation to the people of God. 7 Of the messengers thereof.

**A**Rise, arise; put on thy strength, O Zion: put on the garments of thy beauty, O Ierusalem, the holy Cite: for henceforth there shall no more come into thee the vncircumcised and the vncleane.

2 Shako, thy selfe from the b dust; arise, and sit downe, O Ierusalem: loose the bands of thy neck, O thou captiue daughter, Zion.

3 For thus sayeth the Lord, Yee were sold

l From Babylon.

m He comforteth them by the shorie time of their abasement: for in fewe yeres they were restored, and the greatnesse of the empire of the world destroyed.

n Meaning, of Iudas, and of all true ministers, who are defended by his protection.

o That all things may be restored in heauen and earth, Ephes. 1. 10.

p Thou hast bene iustly punished and sufficiently, as Chap. 40. 4. & this punishment in the elect is by measure, and according as Gods giuen grace to beare it: but in the reprobate it is the iust vengeance of God to infuse them to an insensibleness and madnesse, as Iere. 47. 1. & 6.

q Whereof the one is outward, as of the things that come to the body, as war, & famine, and the other is inward, and appertaineth to the minde: that is, to be without comfort: therefore he saith, How shall thou be comforted? But with trouble and feare.

a No wicked tyrants, which shall subuert Gods true religion and oppress the conscience.

b Put off the garments of sorrow and heauines, and put on the apparell of ioy and gladnesse.

c The Babylonians paid nothing to me for you: therefore I will take you again without ransom.

d When Isakob went thither in time of famine.

e The Egyptians might procure some cause to oppress my people because they went thither, and remained among them, but the Assyrians have no title to excommunicate their enemy by: and the more will I punish them more than I did the Egyptian.

f To wit, by the wicked, which think that I have no power to delude them.

g Signifying, that the ioy and good signs of their deliverance should make their affliction in the meantime more easie: but this is chiefly meant of the spiritual ioy, as Nahum. 1. 15.

h The Prophets which are thy vntowmen, shall publish this thy deliverance: this was begun vnder Zeubbabel, Ertas, and Nehemiah, but was accomplished vnder Christ.

i As ready to smite his enemies, and to deliver his people.

k He warneth the faithful not to pollute themselves with the superstitions of the Babylonians, as Chap. 43. 10. a. Cor. 6. 17. l For the time is at hand that the Priests and Levites chiefly (and so by them all the people, which shall be the Levites in this office) shall cast down the vessels of the Temple which Nebuchad-nezzar had taken away. m As your fathers did out of Egypt. n Meaning Gentile, by whom our spiritual deliverance should be wrought, whereof this was a figure. o In the corrupt judgement of man. Christ in his person was not esteemed. p He shall spread his word through many nations. q In figure of reuerence, and as being astonished at his excellency. r By the preaching of the Gospel.

for I cannot; therefore shall ye be redeemed without money.

4 For thus saith the Lord God, My people went downe aforetime into Egypt to sojourn there: and Ashtur<sup>e</sup> oppressed them without cause.

5 Now therefore what haue I heere, saith the Lord, that my people is taken away for nought, & they that rule ouer them, make them to howle, sayth the Lord? and my Name all the day continually is blasphemed?

6 Therefore my people shall know my Name: therefore they shall know in that day, that I am hee that doe speake: behold, it is I.

7 How g beautiful vpon the mountaines are the scene of him, that declareth and publisheth peace! that declareth good tidings, and golden saluation, laying vnto Zion, Thy God reigneth!

8 h The voice of thy watchmen shall be heard; they shall lift vp their voice, and shout together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 o yee deolate places of Ierusalem, be glad and reioyce together, for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lord hath made i bare his holy arme in the fight of all the Gentiles, and all the ends of the earth shall see the saluation of our God.

11 k Depart, depart ye: goe ye out from thence, and touch no vncleane thing, go out of the mids of her, be ye cleane, that I beare the vessels of the Lord.

12 For ye shall not go out m with haste, nor depart by fleeing away: but the Lord will go before you, and y<sup>e</sup> God of Israel will gather you together.

13 Behold, my<sup>e</sup> servant shall prosper: he shall be exalted and extolled, and be very hie.

14 As many were astonished at thee (his visage was so deformed of men, and his forme of the sonnes of men) so shall he sprinkle many nations: the Kings shall shut their<sup>e</sup> mouthes at him: for that which had not bin told them, shall they see, and that which they had not heard, shall they vnderstand.

For the superstitions of the Babylonians, as Chap. 43. 10. a. Cor. 6. 17. l For the time is at hand that the Priests and Levites chiefly (and so by them all the people, which shall be the Levites in this office) shall cast down the vessels of the Temple which Nebuchad-nezzar had taken away. m As your fathers did out of Egypt. n Meaning Gentile, by whom our spiritual deliverance should be wrought, whereof this was a figure. o In the corrupt judgement of man. Christ in his person was not esteemed. p He shall spread his word through many nations. q In figure of reuerence, and as being astonished at his excellency. r By the preaching of the Gospel.

### CHAP. LIII.

1 Of Christ and his kingdom, whose word few will beleeue. 6 All men are sinners. 11 Christ is our righteousnesse, 12 and is dead for our finnes.

W H o<sup>e</sup> will beleeue our report? and to whom is the b arme of the Lord revealed?

2 But hee shall growe vp before him as a branch, and as a roote out of a dry d ground; he hath neither forme nor beauty: when we shall see him, there shall be no forme that we should desire him.

3 He is despised and reiecte of men: he is a man full of sorowes, and hath experience of infirmities: we hid as it were our faces from him; he was despised, and we esteemed him not.

The beginning of Christs kingdom shall be small and conformed, but it shall growe wonderfully, and flourish before God. d Rorate Chap. 12. 1. e Which was by Gods singular providence for the comfort of sinners, Hebr. 4. 15.

4 Surely, hee hath borne our infirmities, and caried<sup>e</sup> our sorowes; yet wee did iudge him as g plagued and smitten of God, and humbled.

5 But he was wounded for our transgressions: he was broken for our iniquities: the chastisement of our peace was vpon him; and with his stripes are we healed.

6 All welike sheepe haue gone astray: we haue turned euery one to his owne way, and the Lord hath laid vpon him the i iniquity of vs all.

7 Hee was oppressed, and hee was afflicted, yet did he not k open his mouth: hee is brought as a sheepe to the slaughter, and as a sheepe before her shearers is dumbe, so hee opened not his mouth.

8 Hee was taken out from I prison, and from iudgement: and who shall declare his age for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 o And he made his graue with the wicked, and with the rich in his death, though hee had done no wickednes, neither was any deceit in his mouth.

10 Yet the Lord would breake him and make him subiect to infirmities: when o hee shall make his soule an offering for sinne, hee shall see his seed and shall prolong his dayes, and the will of the Lord shall prosper in his hand.

11 Hee shall see of the p rauell of his soule, and shall be satisfied, by his knowledge shall my<sup>e</sup> righteous seruants iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and hee shall diuide the spoyle with the strong, because<sup>e</sup> he hath powred out his soule vnto death; and he was counted with the transgressors, and he beare the sinne of many, and prayed for the trespassers.

Hee shall see of the p rauell of his soule, and shall be satisfied, by his knowledge shall my<sup>e</sup> righteous seruants iustifie many: for he shall beare their iniquities.

13 Therefore will I giue him a portion with the great, and hee shall diuide the spoyle with the strong, because<sup>e</sup> he hath powred out his soule vnto death; and he was counted with the transgressors, and he beare the sinne of many, and prayed for the trespassers.

### CHAP. LIV.

1 Mot of the Gentiles shall beleeue the Gospel then of the Iewes. 7 God leaueth his for a time, to whom afterward hee will reuerne.

R Eioyce, O<sup>e</sup> barren that diddest not beare: breake forth into ioy and reioyce, thou that diddest not traualle with child; for the b deolate hath more children then the married wife, sayth the Lord.

2 c Enlarge the place of thy tents, and let them spread out the curtains of thine habitations: spare not: stretch out thy cords, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seed shall possesse the Gentiles, and dwell in the deolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For hee that f made thee, is thine husband, (whose name is the Lord of hostes) and thy redeemer the holy One of Israel, shall be called the

deliuerance vnder Cyrus was as her childhood, and therefore this was accomplished, when he came to her age, which was under the Gospel. c Signifying, that for the great number of children that God should giue her, she should seeme to lack room to lodge them. d The afflictions which thou sufferedst at the beginning. e When at thou wast refused for thy sinnes, Chap. 50. 1. f That did renererate thee by his holy Spirit.

For this, the punishment due to sinners, for which hee had both suffered and made satisfaction, Mat. 27. 1. pet. 2. 24.

g We iudged euill, thinking that hee was punished for his owne sinnes, and not for ours. h He was chastised for our reconciliation, 1. Cor. 15. 3. i Meaning, the punishment of our iniquity, and not the fault in self.

k But willingly and patiently obeyed his fathers appointment, Mat. 26. 69. l Acts 8. 32. m From the crucifixion and graue, after that he was condemned.

n Though he died for sinne, yet after his resurrection hee shall liue for euert: and this his death is to refoile to his members, Rom. 6. 9.

o God the Father deliuered him into the hands of the wicked, and to the power of the world to do with him what they would.

p Christ by offering vp himselfe shall giue life to his Church, and to cause them to liue with him for euert. p That is, the fruit and effect of his labour, which is the saluation of his Church. q Christ shall iustifie by faith through his word, whereas Moses could not iustifie by his law. r Because he humbled himselfe, therefore hee shall be exalted to glory, Phi. 2. 7. 8. &c. to vent. 11. f That is, of all that beleeue in him.

a After that hee hath declared the death of Christ, hee saith so to the Church, because it shall be able to see the fruit of the same, and calleth her barren, because shee is in the captivity shee was a widow without hope to haue any children.

b The Church in this her affliction l and captiuitie shall bring forth more children, then when shee was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her



g His glory shall  
shine through the  
whole world,  
which seemed  
before to be shut  
up in Iudea.  
h As a wife which  
waits for her  
husband in  
thy youth.

i As sure as the  
promise that I  
made to Noah,  
that the waters  
should no more  
gushflow the earth.

k Hereby he de-  
clareth the excel-  
lent estate of the  
Church vader  
Christ.

l Or, *inseparable*  
or *pearle*.

m By the hearing  
of his word and  
inward mouing  
of his spirit.

n In habitable and  
sure estate, so that  
it shall stand for ever.

o And therefore  
shall not preside.

p Meaning, the  
domesticall enemies  
of the Church,

as are the hypo-  
crites.

q Signifying here-  
by, that men can  
do nothing, but  
be as farre as God gi-  
ueth power: for  
seeing that all are  
by his creatures, he  
must needs gouerne  
and guide them.

r As Christ by pro-  
pounding his graces  
and gifts to his  
Church, exempteth  
the hypocrites  
which are full with  
their imagined  
works, and the  
Episcopes, which  
are full with their  
worldly lyes, and  
farther not after  
these waters.

s Signifying, that  
Gods benefit can  
not be bought for  
money.

t By waters,  
wine, milke and  
bread, he meaneth  
all things necessary  
to the spirituall life,  
as these are necessary  
to this corporall life.

u He reprovethe their ingratitude,  
which refuse those things  
that God offereth willingly,  
and in the meane time  
spare neither cost nor labour  
to obtaine those which  
are nothing profitable.

v You shall be fed abundantly.

w The same covenant  
which through my mercie  
I satisfied and confirmed  
to David, that it should be  
eternall, 2 Sam. 7. 13. 23. 26.

x Meaning Christ, of  
whom David was a figure.

God of the whole world.

6 For the Lord hath called thee, being as a  
woman forsaken, and afflicted in spirit, and as a  
young wife when thou wast refused, faith thy  
God.

7 For a little while have I forsaken thee, but  
with great compassion will I gather thee.

8 For a moment in mine anger, I hid my face  
from thee for a little season, but with everlasting  
mercie have I had compassion on thee, faith the  
Lord thy redeemer.

9 For this is vnto me as the waters of Noah,  
for as I have sworn that the waters of Noah  
should no more goe ouer the earth, so have I  
sworne that I would not be angry with thee, nor  
rebuke thee.

10 For the mountaines shall remooue, and the  
hilles shall fall downe; but my mercie shall not  
depart from thee, neither shall the covenant of  
my peace fall away, faith the Lord, that hath  
compassion on thee.

11 O thou afflicted and tossed with tempest,  
that hast no comfort, behold, I will lay thy bones  
with the carbuncles, and lay thy foundation with  
saphires,

12 And I will make thy windowes of eme-  
rands, and thy gates shining stones, and all thy  
borders of pleasant stones.

13 And all thy children shall be taught of the  
Lord, and much peace shall be to thy children.

14 In righteousness shall thou be establish-  
ed, and be farre from oppression; for thou shalt  
not feare it: and from feare, for it shall not come  
neere thee.

15 Beholde, the enemy shall gather himselfe,  
but without mee: whosoever shall gather him-  
selfe in thee, against thee, shall fall.

16 Beholde, I have created the serpent that  
bloweth the coales in the fire, and him that bring-  
geth forth an instrument for his worke, and I  
have created the destroyer to destroy.

17 But all the weapons that are made against  
thee, shall not prosper: and every tongue that  
shall rise against thee in iudgement, thou shalt  
condemne. This is the heritage of the Lords ser-  
uants, and their righteousness is of me, faith the  
Lord.

# CHAP. LV.

1 An exhortation to come to Christ. 2 Gods counsels are  
not as mans. 3 The way of the faithfull.

H O, every one that is thirstie, come ye to the  
waters, and ye that have no silver, come,  
buy and eate: come, I say, buy wine and milke  
without silver and without money.

2 Wherefore doe ye lay out silver, and not for  
bread? and ye labour without being satisfied,  
hearken diligently unto me, and eate that which  
is good, and let your soule delight in fatenesse.

3 Encline your eares, and come vnto mee:  
heare, and your soule shall liue, and I will make  
an everlasting covenant with you, euen the sure  
mercies of David.

4 Behold, I gaue him for a witness to the  
people, for a prince and a master vnto the people.

5 Behold, he meaneth all things necessary to the spirituall life,  
as these are necessary to this corporall life. d He reprovethe their ingratitude,  
which refuse those things  
that God offereth willingly,  
and in the meane time  
spare neither cost nor labour  
to obtaine those which  
are nothing profitable. e You shall be fed abundantly.  
f The same covenant  
which through my mercie  
I satisfied and confirmed  
to David, that it should be  
eternall, 2 Sam. 7. 13. 23. 26. g Meaning Christ, of  
whom David was a figure.

5 Behold, thou shalt call a nation that thou  
knowest not, and a nation that knew not thee,  
shall turne vnto thee because of the Lord thy  
God, and the Holy one of Israel: for he hath glo-  
rified thee.

6 Seek ye the Lord while he may: hee will be found:  
call ye vpon him while he is neere.

7 Let the wicked forsake his wayes, and the  
vntighteous his owne imaginations, and re-  
turne vnto the Lord, and hee will haue mercy vpon  
him; and to our God, for hee is very ready to  
forgiue.

8 For my thoughts are not your thoughts,  
neither are your wayes my wayes, sayth the  
Lord.

9 For as the heauens are higher then the earth,  
so are my wayes higher then your wayes, and my  
thoughts about your thoughts.

10 Surely as the raine commeth downe, and  
the flood from heauen, and returneth not thither,  
but watereth the earth, and maketh it to bring  
forth and bud, that it may giue feed to the sower,  
and bread vnto him that eateth,

11 So shall my word be, that goeth out of  
my mouth: it shall not returne vnto me voyd, but  
it shall accomplish that which I will, and it shall  
prosper in the thing whereto I sent it.

12 Therefore ye shall goe out with ioy, and be  
led forth with peace; the mountaines and the  
hills shall breake forth before you into ioy, and  
all the trees of the field shall clap their hands.

13 For thornes there shall grow birch trees; for  
nettles shall grow the myrtle tree, and it shall be  
to the Lord for a name, and for an everlasting  
pigne that shall not be taken away.

# CHAP. LVI.

1 An exhortation to iudgement and iustice. 2 Against  
shepherds that denounce their flocke.

T HUS faith the Lord, I keepe iudgement  
and doe iustice, for my saluation is at hand to  
come, and my righteousness to be reucaled.

2 Blessed is the man that doeth this, and the  
sonne of man which layeth hold on it; hee that  
keepeth the Sabbath, and pollureth it not, and  
keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which  
is ioyned to the Lord, speake and say, The Lord  
hath surely separated me from his people; neither  
let the Eunuch say, Behold, I am a dry tree.

4 For thus faith the Lord vnto the Eunuchs  
that keepe my Sabbaths, and chuse the thing that  
pleaseth me, and take hold of my covenant,

5 Euen vnto them will I giue ioi to mine Hou-  
se, and within my walls, a place, and a name better  
then of the sonnes and of the daughters; I will  
giue them an everlasting name, that shall not be  
put out.

6 Also the strangers that cleaue vnto the  
Lord, to serue him, and to loue the Name of the  
Lord, and to be his seruants; every one that keep-  
eth the Sabbath, and pollureth it not, and em-  
braceth my covenant,

7 Them will I bring also to mine holy moun-  
taine, and make them ioyfull in mine House of  
prayer; their burnt offerings, and their sacrific-  
es shall be accepted vpon mine altar: for mine

h To wit, the Gen-  
tiles, which before  
thou didst not re-  
ceive: to be thy  
people.

i When he offereth  
himselfe by the pre-  
aching of his word,  
k Hereby he shew-  
eth that repentance  
must be ioyued  
with faith and good  
works, cannot call vpon  
God aright, nor pre-  
tend fruites of one  
faith appeare.

l Although yee are  
not iustice reconciled  
one to another,  
and Iudge  
me by your  
felices, yet I am  
most easie to be  
reconciled, yea, I  
offer my mercies  
to you.

m These small  
things base their  
effe, as day by ex-  
perience sheweth,  
much more shall my  
promise which  
I haue made and  
confirmed, bring  
to passe the things  
which I haue spoken  
for your deli-  
uerance.

n Read Chapter 44.  
o To let forth  
his glory.

p Of Gods deliue-  
rance, and that he  
will neuer forsake  
his Church.

q A God sweeth  
when he reuolue  
often after that he  
hath deliuered  
them: to wit, the  
works of charitie  
wherby true faith  
is declared.

r Which I will  
desire to reward  
you, and powere into  
your hearts by my  
Spirit.

s Vnder the Sab-  
bath he compre-  
hendeth the whole  
feruor of God  
and true religion.

t Let none thinke  
himselfe vnto  
to recuie the graces  
of the Lord:  
for the Lord will  
take away all im-  
pediments, and  
will forsake  
himselfe which  
his true religion,  
and beleue in  
him.

u Meaning, in his  
Church.

v They shall be  
called after my  
people, and be of  
the same, under Christ  
yea, vnder Christ

the digorite of the faithfull shall be greater then the fewes were at that time.  
g Hereby he meaneth the spirituall feruor of God, to whom the faithfull offer  
continually thanksgiving, yea themselves and all that they haue, as a lively and  
acceptable sacrifice,

<sup>b</sup> Not only for the Levites, but for all others, Math. 23. 13.

<sup>c</sup> Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to fcare the hypocrites, and to assure the faithful that when this cometh, they may know it was told them before. <sup>d</sup> He threateth that this affliction shall comethrough the fault of the governors, prophets, and pastors, whose ignorance, negligence, avarice, and obduracy provoked Gods wrath against them. <sup>e</sup> We are well yet, and to morrow shall be better: therefore let vs not cease the pleasures before they come: thus the wicked contemned the admonitions and exhortations which were aimed in the Name of God.

house shall be called an house of prayer for all people.

<sup>8</sup> The Lord God faith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

<sup>9</sup> All ye beasts of the field, come to denounce, even all ye beasts of the forest.

<sup>10</sup> Their watchmen are all blind: they have no knowledge: they are all dumbe dogs: they can not baite: they lie and sleepe, and delight in sleepeing.

<sup>11</sup> And these greedy dogs can neuer haue enough: and these shepherds cannot understand: for they all looke to their owne way, every one for his advantage, and for his owne purpose.

<sup>12</sup> Come, I will bring wine, and wee will fill our felues with strong drinke, and to morrow shall be as this day, and much more abundant.

## CHAP. LVIII.

<sup>1</sup> God taketh away the good, that he should not see the horrible plagues to come. <sup>2</sup> Of the wicked idolaters, and their vaine confidence.

<sup>T</sup> He righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come.

<sup>2</sup> Peace shall come: they shall rest in their beds, every one that walketh before him.

<sup>3</sup> But you c wiches children, come hither, the seed of the adulterer and of the whore.

<sup>4</sup> On whom haue ye iested, vpon whom haue ye gaped and thrust out your tongue: ye are not ye rebellious children, and a false seed?

<sup>5</sup> Inflamed with idoles vnder eury greene tree: and sacrificiing the children in the valleys vnder the tops of the rocks?

<sup>6</sup> Thy portion is in the smoothe stones of the riuers; they are thy lot: eten to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delight in these?

<sup>7</sup> Thou hast made thy ged vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

<sup>8</sup> Behind the doors also and posts hast thou set vp thy remembrance: for thou hast discovered thy selfe to another then mee, and wentest vp, and diddest enlarge thy bed, and make a covenant betwene thee and them, and loosedst their bed in eury place where thou wast sit.

<sup>9</sup> Thou wentest to the kings with oyle, and diddest increase thine oymnts, and sendst thy messengers farre off, and diddest humble thy selfe vnto hell.

<sup>10</sup> Thou weariedst thy selfe in thy manifold iourneys, yet saydest thou not, I thinde is no hope: thou hast found life by thine hand, therefore

thou wast not grieved.

<sup>11</sup> And whom diddest thou reuerence or feare, seeing thou hast lied vnto mee, and hast not remembered me, neither set thy mind thereon? it is not because I holde my peace, and that of long time: therefore thou fearest not me.

<sup>12</sup> I will declare thy righteousness: and thy workes, and they shall not profit thee.

<sup>13</sup> When thou cryest, let them that thou hast gathered together, deliuer thee: but the wind shall take them all away: vanitie shall pull them away: but he that trusteth in me shall inherite the land, and shall possesse mine holy Mountaine.

<sup>14</sup> And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

<sup>15</sup> For thus faith he that is hie and excellent, hee that inhabiteth the eternitie, whose Name is the Holy one, I dwell in the high and holy places: with him also that is of a contrite and humble spirit to reuine the spirit of the humble, and to giue life to them that are of a contrite heart.

<sup>16</sup> For I will not contend for euer: neither will I be alwaies wroth, for the spirit should faile before me: and I haue made the breath.

<sup>17</sup> For his wicked countenance I am angry with him, and haue smitten him: I hid me, and was angry, yet he went away, and turned after the way of his owne heart.

<sup>18</sup> I haue seene his waies, and will heale him: I will leaue him also, and restore comfort vnto him, and to those that lament him.

<sup>19</sup> I create the fruit of the lips, to be peace: peace vnto them that are farre off, and to them that are neere, sayth the Lord: for I will heale him.

<sup>20</sup> But the wicked are like the raging sea, that can not rest, whose waters cast vp myre and dirt.

<sup>21</sup> There is no peace, faith my God, to the wicked.

<sup>home.</sup> <sup>2</sup> Their euill confidence doeth euer torment them, and therefore they can neuer beare rest, Reade Chap. 23. 12.

## CHAP. LVIII.

<sup>1</sup> The effect of Gods ministers. <sup>2</sup> The workes of the hypocrites. <sup>3</sup> The fall of the faithfull. <sup>13</sup> Of the true Sabbath.

<sup>C</sup>rie a loude, spate not: lift vp thy voyce like a trumpet, and shew my people their transgression, and to the house of Iakob their finnes.

<sup>2</sup> Yet they seeke me daily, and will know my waies, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they will draw neere vnto God, saying,

<sup>3</sup> Wherefore haue we fasted, and thou seest it not? we haue punished our felues, and thou forgettest it not. Beholde, in the day of your fast you will seeke your will, and require all your debts.

<sup>4</sup> Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as ye doe to day, to make your voyce to be heard aboute.

<sup>5</sup> Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bow

religion. <sup>e</sup> So long as you vse contrition and oppression, ye shall not be heard,

<sup>a</sup> Broken promise with me. <sup>b</sup> Meaning, that the wicked oblige Gods limtie, and grow to further wickednesse. <sup>c</sup> That is, they though iustice, idleness, and impietie, which the wicked call Gods seruice: thus he decideth their blime.

<sup>d</sup> Meaning, the Assyrians and others, whose helpe they longed for. <sup>e</sup> God shall pay to Darius and Cyrus,

<sup>f</sup> I will not see my power against fraile man, whose life is but a blatt. <sup>g</sup> That is, for the vices and faults of the people, which is meant here by countenance. <sup>h</sup> Though they were oblitiate yet I did not withdraw my mercie from them.

<sup>i</sup> That is, I frame the speech and words of my messengers which shall bring peace.

<sup>j</sup> As well to him that is in captiuitie as to him that remaineth at

and therefore they can

<sup>k</sup> The Lord thus speaketh to the Prophet, willing him to vse all diligence and seruitie to rebuke the hypocrites.

<sup>l</sup> They will ferme to worship me and haue outward holinesse.

<sup>m</sup> He seeth their malice and disdain of the hypocrites, which grudge against God, if their worke be not accepted.

<sup>n</sup> Thus he conuinceth the hypocrites by the second table, and by their duty toward their neighbours, that they haue neither faith nor right sitting and pray



downe his head, as a bul-rush, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting that I haue chosen? to loose the bands of wickednesse, to take off the heauy burdenes, and to let the oppressed goe free, and that ye breake every f yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from g thine owne flesh?

8 Then shall thy b light breake forth as the morning, and thine health shall grow speedily: thy righteounesse shall goe before thee, and the glory of the Lord shall embrace thee.

9 Then shall thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting forth of the finger, and wicked speaking:

10 If thou poure out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the m darkenesse, and thy darknesse shall be as the noone day.

11 And the Lord shall guide thee continually, and satistie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build the olde wiste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repaire of the breach, and the restorer of the paths to dwell in.

13 If thou turne away thy foote from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delight to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

2 The wicked perseth through thine vine iniquities. 21 The confession of finnes. 16 God alone will preserue his Church though all men faile.

Behold, \* the Lords hand is not shortened, that it cannot faue: neither is his care beaue, that it cannot heare.

2 But \* your iniquities haue separated betweene you, and your God, and your finnes haue hid his face from you, that he will not heare,

3 For your handes are defiled with bl od, and your fingers with iniquitie: your lips haue spoken lies, and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man b contendeth for truth: they trust in vanity, and speake vaine things: they conceiue mischiefes, and bring forth iniquitie.

5 They hatch cockatrice d egges, and weaue the spiders web: hee that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

6 Their webs shalbe no garment, neither shall they couer themselves with their labors: for their workes are workes of iniquities, and the worke of cruelty is in their handes,

7 Their fesse runne to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked paths: whosoener goeth therein, shall not know peace.

9 Therefore is iudgement farre from vs, neither doeth g iustice come neere vnto vs: we wait for light, but lo, it is darkenesse: for brightness, but we walke in darkenesse.

10 We grope for the wall like the b blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitary places, as dead men.

11 We roare all like beares, and mourne like doves: we looke for equitie, but there is none: for health, but it is farre from vs.

12 For our trespasses are many before thee, and our finnes testifie against vs: for our trespasses are with vs, and we know our iniquities.

13 In trespassing and lying against the Lord, and we haue departed away from our God, and haue spoken of cruelty and rebellion, conceiuing and vtering out of the heart false matters.

14 Therefore iudgement is turned backward, and iustice standeth farre off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth, and he that refraineth from euill, maketh himselfe a pray: and when the Lord saw it, it displeased him, that there was no iudgement.

16 And when hee saw that there was no man, hee wondered that none would offer himselfe. Therefore his arme did s faue it, and his righteousness it selfe did sustaine it.

17 For he put on righteousness, as an habergeon, and an helmet of saluation vpon his head, and hee put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As a meke recompence, as to requite the furie of the aduersaries with a recompence to his enemies: he will fully repayre their ylands.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the Sunne; for the enemy shall come like a flood, but the Spirit of the Lord shall chase him away.

20 And the Redeemer shall come vnto Zion, and vnto them that turne from iniquitie in Iacob, saith the Lord.

21 And I will make this my Couenant with them, saith the Lord, My Spirit that is vpon thee, and my words, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth euen for euer.

u Because the doctine is made profitable by the vertue of the Spirit, he is ioyful in the one with the other, and promitteth to giue them both to his Church for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance though they suffer for a time.

A Rise, O Ierusalem; be bright, for thy light is come, and the glory of the Lord is risen vpon thee.

2 For beholde, darkenesse shall couer the earth, and grosse darkenesse the people; but the

b Signifying, that all men are in darkenesse till God giue them light in his Church, and that this light shalbe to none, but to those that are in his Church.

f That you leaue off all your extortions.

g For in him thou seest thy selfe as in a glasse.

h That is, the prosperous late wherewith God will blesse thee.

i The testimony of thy goodwille shall appeare before God and man, h Whereby is meant all manner of iustitie.

l That is, haue compassion on their miseries. m Thine aduersitie shall be turned into prosperitie.

n Signifying, that of the leues should come such as should build againe the ruins of Ierusalem and Iudea: but chiefly this is meant of the spiritual Ierusalem, whose builders were the Apostles. o If thou refrainest thy selfe from thy wicked words, &c.

\* Num. 11. 23. chap 10. 1.

\* Ierem. 5. 25.

■ Reade Chap. 15.

b All men winke at the iniuries and oppressions, and none go about to remedie them. c According to their wicked desires, they turn their neighbours. d Whatsoever cometh from them is payson, and bringeth death. e They are profitable to no purpose,

f That is, Gods vengeance to punish our enemies. g Gods protection to defend vs. h We are altogether destitute of counsell, and can finde no end of our miseries.

i We expresse our sorrows by outward figures, some more, some lesse. k This confession is general to the Church, to obtaine remission of finnes, and the Prophets did not exempt themselves from the same. l To wit, against our neighbours. m There is no truth, nor iustice, nor vprightnesse among vs.

n The wicked will destroy him. o Meaning, to doe iustice, and to remedie the things that were to be faue out of order.

p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other. q Signifying, that God hath a hand to helpe his Church, and to punish their enemies.

r To wit, your enemies, which dwell in diuers places, and beyond the sea. s He sheweth that there shall be great assistance to the Church, but God will euer relieue his.

t Whereby hee is declared that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom hee iustificeth.

u Because the doctine is made profitable by the vertue of the Spirit, he is ioyful in the one with the other, and promitteth to giue them both to his Church for euer.

a The time of thy prosperitie and rest shall come as in speaking of Babylon, he commended her to goe downe, Chap. 47. 1.

Lord shall arise upon thee, and his glory shall be scene upon thee.

3 And the Gentiles shall walke in e thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and behold: all e these are gathered, and come to thee: thy sonnes shall come from farre, and thy daughters shall be nourished at thy side.

5 Then thou shalt feare and shine: thine heart shall be astonied e and enlarged, because the multitude of the sea shall be conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The multitude of camels shall cover thee: and the dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring golde and incense, and shew forth the praises of the Lord.

7 All the sheepe of e Kedar shall be gathered vnto thee: the rams of Nebatim shall serue thee: they shall come vnto thee to be accepted vpon mine e altar: and i will beautie the house of my glory.

8 Who are these? that sit like a cloude, and as the dounes to their windowes?

9 Surely the yles shall wait for mee, and the ships e of Tarshish, as at the beginning, that they may bring thy sonnes from farre, and their siluer and their gold with them vnto the Name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall build vpon thy walles, and their e Kings shall minister vnto thee: for in my wrath i smote thee, but in my mercy i had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shall they be shut, that men may bring vnto thee the riches of the Gentiles, and that their kings may be brought.

12 For the nation and the e kingdom, that will not serue thee, shall perish: and those nations shall be vnto thee destroyed.

13 The e glory of Lebanon shall come vnto thee, the firre tree, the elme, and the boxe tree together, to beautie the place of my Sanctuary: for i will glorifie the place of my e feet.

14 The founnes all of them that afflicted thee, shall come and bow vnto thee: and all they that despised thee, shall fall e downe at the soles of thy feet: and they shall call thee, The citie of the Lord Zion of the Holy one of Israel.

15 Whereas thou hast bene forsaken and hated, so that no man went by thee, i will make thee an eternall glory, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the e breads of Kings: and thou shalt knowe, that i the Lord am thy Saviour, and thy Redeemer, the mightie one of Iakob.

17 For brasie will i bring gold, and for yron will i bring siluer, and for wood brasie, and for stones yron. i will also make thy e gouernment peace, and thine exchequers righteousnesse.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt call saluation, thy walles, and praise, thy gates.

19 Thou shalt haue no more Sunne to shine by day, neither shall the brightnesse of the e Moone shine vnto thee: for the Lord shall be thine euermolting light, and thy God thy glory.

20 Thy Sunne shall euer goe downe, neither shall thy Moone be hid: for the Lord shall be thine euermolting light, and the dayes of thy sorrow shall be ended.

21 Thy people also shall be all righteous: they shall possesse the land for euer, the e graffe of my planting shall be the worke of mine hands, that i may be glorified.

22 A little one shall become as a e thousand, and a small one as a strong nation: the Lord will haften it in due time.

## CHAP. LXI.

1 e He prophesieth that Christ shall be anoynted, and sent to preach. 20 The ioy of the faithfull.

THE Spirit of the Lord God is e vpon mee, therefore hath the Lord anoynted mee: he hath sent mee to preach good tidings vnto the poore, to bind vpon the e broken hearted, to preach libertie to the e captiues, and to them that are bound, the opening of the prison,

2 To preach the e acceptable yeere of the Lord, and the day of e vengeance of our God, to comfort all that mourne,

3 To appoint vnto them that mourne in Zion, and to giue vnto them beautes for e fashes, the oyle of ioy for mourning, the garment of gladnesse for the spirit of heauinesse, that they might be called e trees of righteousses, the planting of the Lord, that he might be glorified.

4 And they shall build the old waste places, and raise vpon the former desolations, and they shall repaire the cities that were desolate and waste through many e generations.

5 And the strangers shall stand and feede your sheepe, and the founnes of the strangers shall be your plowmen, and dressers of your vines.

6 But ye shall be named the e Priests of the Lord, and men shall say vnto you: The ministers of our God: Ye shall eate the e riches of the Gentiles, and shall be exalted with their glory.

7 For your shame, you shall receive e double, and for confusion, e they shall reioyce in e their portion: for in their land they shall possesse the e double: euermolting ioy shall be vnto them.

8 For i the Lord loue indgement, and hate e robbery: for burnt offering, & i will direct their worke in truth, and i will make an euermolting covenant with them.

9 And their seed shall be known among the Gentiles, and their buddies among the people. All that see them, shall know them, that they are the feed which the Lord hath blessed.

10 I will greatly reioyce in the Lord, and my soule shall be ioyfull in my God: for he hath clothed mee with the garments of saluation, and covered mee with the robe of righteoussesse: he hath decked me like a bridegrome, & as a bride tyeth her selfe with her iewels.

11 For as the earth bringeth forth her bud, and as the garden causeth to grow that which is sown in it: so the Lord God will cause righteousses to grow, and praise before all the heathen.

1 Signifying, that all worldly means shall cease, and that Christ shall be all in all as Kuel 21. 22. and 22. f.

u The children of the Church.

x Meaning, that the Church should be miraculously multiplied.

\* Luke 4. 18.

a This appellation to all the Prophets and ministers of God, but chiefly to Christ, of whose abundant graces euery one receiue according as it pleaseth him to distribute.

b To them that are liney touched with the feeling of their finnes.

c Which are in the bondage of sinne.

d The time when it pleased God to shew his good fauour to an, which S. Paul calleth the fulnesse of time, Gal 4. 4.

e It was when God deliuered his deliuered his enemies: f Which was the figure of mourning.

g Trees that bring forth good fruits, as Mat. 3. 8. h That is, for a long time.

i They shall be ready to serue you in all your necessities.

k This is accomplished in the time of Christ, by whom all the faithfull are made Priests and Kings, 1. Pet. 2. 9. uel. 1. 6. and 5. 10.

l Rede Chapp. 11. 16. m Abundant recompense as this word is vied, Chap 40. 2.

n That is, the Jewes.

o To wit, of the Gentiles.

p Whereas the Gentiles had dominion over the Jewes in times past, now they shall haue double authoritie ouer them, and possesse vnto the power. q I will not receiue their offerings which are excommunicated, hypocrites, or that deprece me of my glory. i That is of the Church. f He sheweth what shall be the affection, when they see this their deliuerance.



## CHAP. LXII.

*a* The great desire that the Prophet haue had for Christs coming. *b* The diligence of the Pastours to preach.

**F**Or Zions sake I will not<sup>a</sup> holde my tongue, and for Ierusalem<sup>b</sup> sake I will not rest, untill the righteousness thereof breake forth as the light, and saluation thereof as a burning lampe.

*2* And the Gentils shall see thy righteousness, and all Kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

*3* Thou shalt also be a crowne of glory in the hand of the Lord, and a royall diadem in the hand of thy God.

*4* It shall no more be said vnto thee, *e* Forlaken, neither shall it be said any more to thy Land, Desolate, but thou shalt be called *h* Hephzi-bah, and thy land *i* Beulah: for the Lord delighteth in thee, and thy land shall haue an husband.

*5* For as a young man marieth a virgin, so shall thy sonnes marry thee: and as a bridegrome is glad of the bride, so shall thy God reioyce over thee.

*6* I haue set *b* watchmen vpon thy walles, O Ierusalem, which all the day and all the night continually shall not cease: *y*ee that are mindful of the Lord, keepe not silence,

*7* And giue him no rest, till he repaire, and vntill he set vp Ierusalem the praise of the world.

*8* The Lord hath sworne by his right hand and by his strong arme, Surely I will no more giue thee come to be meat for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

*9* But they that haue gathered it, shall eat it, and praise the Lord, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

*10* Goe through, goe through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, and set vp a standard for the people.

*11* Beholde, the Lord hath proclaimed vnto the ends of the world, *m* tell the daughter Zion, Behold, thy Saviour cometh: Behold, his wages *n* is with him, and *h*is worke *n* is before him.

*12* And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, *A* *c*itie fought out and not forlaken.

## CHAP. LXIII.

*1* God shall destroy his enemies for his Churches sake. *2* Gods benefits toward his Church.

**W**Ho is it that competeth<sup>a</sup> from Edom, with red garments from Bozrah? hee is glorious in his apparel, and walketh in his great strength.<sup>b</sup> I speake in righteousness, and am mighty to saue.

*2* Wherefore is thine apparel red, & thy garments like him that treadeth in the wine presse?

*3* I haue troden the wine-press alone, and of all people there was none with mee: for I will tread them in mine anger, and tread them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my raiment.

*4* For the day of vengeance *i* is in mine heart, and the daye of my redeemed is come.

*5* And I looked, and there was none to helpe; and I wondered that there was none to vpholde: therefore mine owne arme helped mee, and my wrath it selfe sustained mee.

*6* Therefore I will reade downe the people in my wrath, and make them drunken in mine indignation, and will bring downe their strength to the earth.

*7* I will remember the mercie of the Lord, and the prayes of the Lord, according vnto all that the Lord hath giuen vs, and for the great gooddeesse toward the house of Israel, which hee hath giuen them according to his tender loue, and according to his great mercies.

*8* For hee said, Surely they are my people, children that will not lie: so hee was their Saviour.

*9* In all their troubles hee was troubled, and the Angel<sup>k</sup> of his presence saued them: in his loue and in his mercie he redeemed them, and hee bare them and caried them alwayes continually.

*10* But they rebelled and vexed his holy Spirit: therefore was he turned to be their enemy, and he fought agai<sup>n</sup>st them.

*11* Then he<sup>l</sup> remembered the old time of Moses and his people, saying, Where is hee that brought them vp out of the sea with the<sup>m</sup> shepherd, of his sheepe? Where is hee that put his holy Spirit within<sup>n</sup> him?

*12* He led them by the right hand of Moses with his owne glorious arme, diuiding the water before them, to make himselfe an everlasting Name.

*13* Hee ledde them through the deepe, as an horse in the wilderness, that they should not stumble.

*14* As the beast goeth downe into the valley, the Spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

*15* *P* Looke downe from heauen, and behold from the dwelling place of thine holiness, and of thy glory. Where is thy zeale & thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from<sup>r</sup> me.

*16* Doublesse thou art our Father: though Abraham be ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our redeemer: thy Name is for euer.

*17* O Lord, why hast thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy seruants sake, and for the tribes of thine inheritance.

*18* The people of thine holinesse haue pos-

is led to his pasture. *p* Having declared Gods benefits shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them. *q* Thy great affection, which thou barest towards vs. *r* Meaning, from the whole body of the Church. *s* Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our Father. *t* By taking away thy holy Spirit from vs, by whom we were comforted, and as for our ingratitude diddest deliuer vs vp to our owne conscience, and didst punish vs by thine according to thy iust iudgement. *u* Meaning, for the Countenace sake made to Abraham, Isaac, and Iacob his seruants.

*a* The Prophet saith that he will neuer cease to declare vnto the people the good tidings of their deliuerance.

*b* Till they haue full deliuerance: and till the People speak to encourage all other ministers to be the feeding forth of Gods mercies toward his Church.

*c* Thou shalt haue a more excellent fauor than thou hast had heretofore. *d* He shall cleaue thee as deare and precious as a king doeth his crowne.

*e* Thou shalt no more be concerned at a womans forsaken of her husband.

*f* Or, my delights in her.

*g* Or, married.

*h* That is, my brethren.

*i* That is, my brethren.

*k* Forasmuch as they confesse one faith and religion with thee, they are in the same bond of marriage with thee, and they are called the children of the Church, in as much as Christ maketh her plentifully so bring forth children vnto him.

*l* Prophets, Pastours, and Ministers.

*m* Hezekiah.

*n* Hezekiah.

*o* Hezekiah.

*p* Hezekiah.

*q* Hezekiah.

*r* Hezekiah.

*s* Hezekiah.

*t* Hezekiah.

*u* Hezekiah.

*v* Hezekiah.

*w* Hezekiah.

*x* Hezekiah.

*y* Hezekiah.

*z* Hezekiah.

*a* Hezekiah.

*b* Hezekiah.

*c* Hezekiah.

*a* This Prophecy is against the Idumeans and enemies which persecuted the Church, on whom God will take vengeance, and is here set forth all bloody as that he hath destroyed them in Bozrah, the chief cite of the Idumeans: for these were their greatest enemies. *b* Under the title of circumcision and the kindred of Abraham, claimed to themselves the chief religion, and hated the true worshippers.

*c* That is, hee that is called the Lord. *d* God answered them that asked this question, Who is this? See, and saith, Yee fee now performed in deed the vengeance which my Prophets threatened. *e* Another question, to the which the Lord answereth.

*f* Hezekiah.

a That is, in respect of the promise, which is perpetually abiding they had now polluted the land of Canaan, a thousand and four hundred years: and thus they lament, to moue God rather to remember his Covenant, then to punish their finnes.

selfed it, but a little x while: for our aduersaries haue troden downe thy Sanctuary.

19 We haue bene as they, ouer whom thou neuer barest rule, and vpon whom thy name was not called.

### CHAP. LXIII.

1 The Prophet prayeth for the finnes of the people. 6 Mans righteousnesse is like a filthy cloath.

O H, that thou wouldest breake the heauens, and come downe, and that she mountaine might melt at thy presence!

2 As the macking fire burned, as the fire caused b the waters to boile, (thou that mightest declare thy Name to thine aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which we looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the world, they haue not heard nor vnderstood with the eare, neither hath the eie seene another God beside thee, which doth so to him that waiteth for him.

5 Thou diddest melt him, that reioyced in thee, & did infly: they remembered thee in thy waies: behold, thou art angry, for wee haue sinned: yea in f them is continuance, and we g shall be feared.

6 But we haue all bene as an vncleane thing, and all our rightheousnesse is as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our Father: we are the clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, at oner measure, neither remember iniquitie for euer: Loe, we beseech thee, behold, we are all thy people.

10 I Tene holy cities lie waste: Zion is a wilderness, and Ierusalem a desert.

11 The house of our Sanctuary, and of our glory, m where our fathers praised thee, is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou holde thy selfe still n at these things, O Lord? wilt thou holde thy peace and afflict vs alone measure?

y thy iust iudgement thou myght vntirely destroy vs as the potter may his pot, yet we appeale to thy mercie, whereby it hath pleased thee to adopt vs to thee children. k For to the flesh iudged by God doeth not immediately send succour. l Which were dedicated to thy seruice, and to call vpon thy Name. m Wherein wee reioyced and worshipped thee. n That is, at the contempt of thine owne glorie? though our finnes haue deferred this, yet thou wilt not suffer thy glory thus to be diminished.

### CHAP. LXV.

1 The vocation of the Gentiles, & the reuersion of the Iewes. 12 The ioy of the elect, and the punishment of the wicked.

I Haue bene fought of them that asked not: I was found of them that sought mee not: I sayd, behold mee, behold mee, vnto a nation that called not vpon my Name.

2 I haue b spread out mine handes all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne

imaginations.

3 A people that provoked mee euer vnto my face: that sacrificeth in d gardens, and burneth incense vpon bricks.

4 Which remaine among the graues, and lodge in the deserts, which eate g twines flesh, and the broth of things polluted are in their vessels.

5 Which say, b Stand apart, come not neere to me: for I am holier then thou; these are a smoke in my wrath, and a fire that I burneth all the day.

6 Behold, it is k written before me; I will not keepe silence, but will render it and recompense it into their bosome.

7 Your iniquities, and the iniquities of your fathers, shalbe l together (saith the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hills; therefore will I measure their old worke into their bosome.

8 Thus saith the Lord, As the wine is found in the cluster, and one faith, Destroy it now, for a blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I will bring a seede out of Iacob, and out of Iudah that shall inherite my mountaine; and mine elect shall inherite it, and my seruants shall dwell there.

10 And s Sharon shalbe a sheepfold, and the valley of Achor shall be a reeding place for the cattell of my people, that haue sought me.

11 But ye are they that haue forsaken the Lord, and forgotten mine holy Mountaine, and I haue prepared a table for the o multitude, and furnished the drinke offerings vnto the number.

12 Therefore will I p number you to the sword, and all you shall bow downe to the laughter, because I called, and ye did not answer; t y spake, and ye heard not, but did euill in my sight, and did chuse that thing which I would not.

13 Therefore thus saith the Lord God, Behold, my seruants shall reat, and ye shalbe hungry; behold, my seruants shall drinke, and ye shall be thiristie; behold, my seruants shall reioyce, and ye shalbe ashamed.

14 Beholde, my seruants shall sing for ioy of heart, and ye shall crie for sorow of heart, and shall howle for vexation of minde.

15 And ye shall leaue your name as a curse vnto my t chosen; for the Lord God shall say vnto, and call his seruants by another name.

16 He that shall blesse in the e earth, shall blesse himselfe in the true God; and he that sweareth in the earth, shall sweare by the true God; for the former x troubles are forgotten, and shall surely hide themselves from mine eyes.

17 For loe, I will create a new heauen and a new earth, and the former shall not be remembered nor come into minde.

18 But be ye glad and reioyce for euer in the things that I shall create, for behold, I will create Ierusalem, as a reioycing, and her people as a ioy.

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be

c He sheweth that to delight in our owne sinfulness is the defecting from God, and the beginning of all superstition and idolatry. d Which were dedicate to idols. e Meaning, these heathens, which be thus named by contempt. f To console with spirits, and to exorcise deuits, which were forbidden. g Deut. 10. 17. h Which was contrary to Gods Commandment, Leuit. 11. 7. Deut. 14. 8. i He sheweth that hypocrite is euer corrupted with pride and contempt of others. j Their punishment shall neuer haue end.

k Saue the remembrance thereof, cannot be forgotten. l Shalbe both punished together: and this declareth how the children are punished for the fathers sin. m That is, in them is profitable: meaning, that God will destroy the faithfull branches of his vineyard, when he destroyeth the rotten stocke, thus, the hypocrites.

n Which was a full place in Iuda to feede like as Achor was for carrell. o By the multitude and number be meant their innumerable numbers of whom they thought they could neuer haue ynnough.

p Seeing you cannot number your gods, I will number you with the sword. q By my Prophets, whom ye would not obey. r By these words, Eate and drinke, he meaneth the blessed life to be.

s Faithfull which haue alwayes consolation and full contentment of all things in their God, though sometimes they lacke these corporall things. t Meaning, that he would call the Gentiles, who should shew euen the very name of the Iewes for their infidelity sake. x The same of old Iewes. y By blessing and by swearing is meant the praise of God for his benefits, and the true worshipping of him, which shall not be only in Iuda, but thorow all the world. z I will no more suffer my Church to be defolate at in times past. y I will go alter and change the state of my church, that it shall seeme to dwell in a new world.

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as he did in mount Sinai.

b Meaning, the raine, the bread, fire, thunder and lightnings.

c S. Paul vouch the same kinde of admiration, 1. Cor. 12. 9. maruelling at Gods great benefice shewed to his Church, by the preaching of the Gospel.

d Thou shewdest fauour toward our fathers, when they trusted in thee, and walked after thy Commandment.

e They considered thy great mercies. f That is, thy mercies, which be such as eliect the wayes of the Lord.

g Thou wilt haue pittie vpon vs.

h We are iustly punished and brought into captivity, because we haue provoked thee to anger, and though we would excuse our felices, yet our righteoussnesse, and bel verities are before thee as vile cloutes, or as some reade.

i Like the manitous robes of a woman.

k Albeit, O Lord, y thy iust iudgement thou myght vntirely destroy vs as the potter may his pot, yet we appeale to thy mercie, whereby it hath pleased thee to adopt vs to thee children. l For to the flesh iudged by God doeth not immediately send succour. m Which were dedicated to thy seruice, and to call vpon thy Name. n That is, at the contempt of thine owne glorie? though our finnes haue deferred this, yet thou wilt not suffer thy glory thus to be diminished.

o That is, at the contempt of thine owne glorie? though our finnes haue deferred this, yet thou wilt not suffer thy glory thus to be diminished.

p Seeing you cannot number your gods, I will number you with the sword.

q By my Prophets, whom ye would not obey. r By these words, Eate and drinke, he meaneth the blessed life to be.

s Faithfull which haue alwayes consolation and full contentment of all things in their God, though sometimes they lacke these corporall things. t Meaning, that he would call the Gentiles, who should shew euen the very name of the Iewes for their infidelity sake. x The same of old Iewes. y By blessing and by swearing is meant the praise of God for his benefits, and the true worshipping of him, which shall not be only in Iuda, but thorow all the world. z I will no more suffer my Church to be defolate at in times past. y I will go alter and change the state of my church, that it shall seeme to dwell in a new world.

a Meaning, the Gentiles which knew not God, should seek after him, when he had moued their hearts with his holy Spirit, Rom. 10. 20.

b He sheweth the cause of the reuersion of the Iewes, because they would not obey him for any aduocation of his Prophets, by whom hee called them continually and stretched out his hand to draw them.



2 Meaning, in this  
wonderfull reſtau-  
ration of the Church  
there ſhall be no  
weaknes of youth,  
nor infirmities of  
age, but all ſhall  
be freſh and flou-  
riſhing: and this is  
accompliſhed in  
the heavenly Jeru-  
ſalem, when all  
finners ſhall ceſſe,  
and the vices ſhall  
be wiſely away.  
a Whereby he  
ſheweth, that the  
infidels and venge-  
ant ſinners  
haue no part of this  
benefitiſhion.  
b He propoſeth  
to the faithfull the  
blessings which  
are contained in  
the Law, and ſo  
vnto temporall  
things compre-  
hending the ſpiri-  
tuall promiſes.  
c Reade Chap. 1. 15.

no more heard in her, nor the voyce of crying.  
20 There ſhall be no more there a childe of  
yeeres, nor an olde man that hath not filled his  
dayes: for that ſhall be an hundred yeeres olde,  
ſhall die as a yong man: but the inner beinge is an  
hundred yeeres olde ſhall be accuſed.

21 And they ſhall build houſes, and inhabit  
them, and they ſhall plant vineyards, and eate the  
fruit of them.

22 They ſhall not build, and another inhabite:  
they ſhall not plant, and another eate: for as the  
dayes of the tree are the dayes of my people, and  
mine eldſt ſhall enjoy in olde age the worke of  
their hands.

23 They ſhall not labour in vaine, nor bring  
forth in feare: for they are the feede of the bleſſed  
of the Lord, and their bulks with them.

24 Yea, before they call, I will anſwere, and  
whiles they ſpeake, I will heare.

25 The Wolfe and the lambe ſhall feede to-  
gether, and the lion ſhall eate ſtraw like the bul-  
locke: and to the ſerpent duſt ſhall be his meate.  
They ſhall no more hurt or deſtroy in all mine  
holy Mountaine, ſayth the Lord.

## CHAP. LXVI.

1 God dwelleth not in Temples made with hands. 3 He de-  
ſpiſeth ſacrifices done without mercy and faith. 5 God  
comforteth them that are troubled for his ſake. 13 The  
vocation of the Gentiles. 23 The perpetuall Sabbath. 24  
The puniſhment of the wicked is everlaſting.

**T**Hus ſayeth the Lord, \* The heauen is my  
throne, and the earth is my footſtoole: where  
is that houſe that ye will build vnto mee, and where  
is that place of my reſt?

2 For all theſe things hath mine hand made,  
and all theſe things haue bene, ſayth the Lord:  
and to him will I looke, euen to him that is  
poore, and of a contrite ſpirit, and trembleth as  
my words.

3 He that killeth a bullocke, as if he ſlew  
a man: he that ſacrificeth a ſheepe, as if he cut off  
a dogges necke: he that offereth an oblation, as if  
he offered ſwines blood: he that remembereth in-  
cense, as if he bleſſed an idole: yea, they haue cho-  
ſen their owne wayes, and their ſoule delighteth  
in their abominations.

4 Therefore will I chuſe out their deluſions,  
and I will bring their feare vpon them, becauſe I  
called and none would anſwere: I ſpake, and they  
would not heare: but they did euill in my ſight,  
choſe the things which I would not.

5 Heare the word of the Lord, all ye that  
tremble at his word, Your brethren that hated  
you, and caſt you out for my Names ſake, ſaid, Let  
the Lord be glorified: but hee ſhall appeare to  
your ioy, and they ſhall be aſhamed.

6 A voyce ſoundeth from the citie, euen  
a voyce from the Temple, the voyce of the Lord,  
that recompenſeth his enemies fully.

7 Before ſhe trauailed, the brought forth:

he doth no leſſe deſtroy theſe enemies, then hee doeth  
the ſacrifices of the beaſtes, who offered men, dogs, and ſwine to their idoles, which  
things were expreſly forbidden in the Law. 2 I will diſcouer their wickedneſſe  
and hypocriſie, where they thinke to blind mine eyes, to all the world.  
3 He encourageth the faithfull by promiſing to deſtroy their enemies, which pre-  
tended to be as brethren, but were hypocrites, and hated them that feared God.  
4 The enemies ſhall ſhortly heare a more terrible voyce, to wit, of the Lord, ſaying,  
ſeeing they would not heare the gentle voyce of the Prophets, which called them  
to repentance. 5 Meaning, that the reſtauration of the Church ſhall be ſo  
ſudden and contrary to all mens opinions, as when a womans deliuered before  
the looked for it, and that without paine in trauaile,

and before her paine came, ſhe was deliuered of a  
man child.

8 Who hath heard ſuch a thing? who hath  
ſene ſuch things? ſhall the earth be brought  
forth in one day? or ſhall a nation be borne  
at once? for a ſonne as Zion trauailed, the brought  
forth her children.

9 Shall I cauſe to tranell, and not bring  
forth? ſhall I cauſe to bring forth, and ſhall be  
barren, ſayth the God?

10 Reioyce ye with Jeruſalem, and be glad with  
her, all ye that loue her: reioyce for ioy with her,  
all ye that mourne for her,

11 That ye may ſay ſicke, I am ſatiſfied with  
the breas of her conſolation: that ye may milke  
out, and be delighted with the brightneſſe of her  
glory.

12 For thus ſaith the Lord, Behold, I will ex-  
tend my peace ouer her like a flood, and the glory  
of the Gentiles like a flowing ſtreame: then  
ſhall ye ſicke, ye ſhall be as borne vpon her ſides,  
and be ioyfull vpon her knees.

13 As one whom his mother comforteth, ſo  
will I comfort you, and ye ſhall be comforted in  
Jeruſalem.

14 And when ye ſee this, your hearts ſhall re-  
ioyce, and your bones ſhall flouriſh like an  
herbe: and the hand of the Lord ſhall be known  
among his ſeruants, and his indignation againſt  
his enemies.

15 For behold, the Lord will come with fire,  
and his charres like a whirlewinde, that bee may  
recompence his anger with wrath, and his in-  
dignation with the flame of fire.

16 For the Lord will iudge with fire, and with  
his ſword all Beſh, and the ſlaue of the Lord ſhall  
be many.

17 They that ſanctifie themſelues, and puriſe  
themſelues in the gardens behinde one tree in  
the mid eate of ſwines Beſh, and ſuch abomination,  
euen the mouſe, ſhall be conſumed together, ſayth  
the Lord.

18 For I will viſit their workes, and their im-  
aginations, for it will come that I ſhall gather all  
nations, and tongues, and they ſhall come, and ſee  
my glory.

19 And I will ſet a ſigne among them, and  
will ſend thoſe that eſcape of them vnto the na-  
tions of Ty Tarſiſh, \* Pul, and a Lud, and to them  
that draw the bow, to Tubal, and to Iauan, yea  
a farre off, that haue not heard my fame, neither  
haue ſene my glory, and they ſhall declare my  
glory among the Gentiles.

20 And they ſhall bring all your brethren  
for an offering vnto the Lord out of all nations,  
vpon ſ horses, and in charres, and to horſeliter-  
ers, and vpon mules, and ſwift beaſts, to Jeruſa-  
lem mine holy Mountaine, ſayth the Lord, as the  
children of Iſrael offer in a cleane veſſell in the  
 Houſe of the Lord.

21 And I will take of them for Priests, and  
for Leuites, ſayth the Lord,

of the poſter of his people, whom he preferred, Exod. 1. 7.  
2 I will ſave the reſt of the Lewes, which eſcaped deſtruction, into diuers nations. 3 That is,  
Cilicia. 4 Meaning, Africa. 5 To Wit, Lybia, or Aſia minor. 6 Signifying  
the Parthians. 7 Iſrael. 8 Grecia. 9 Meaning, the Apollies, Diſciples, and  
others, which hee did firſt chuſe of the Lewes to preach vnto the Gentiles.  
10 That is, the Gentiles, which by faith ſhall be made the children of Abraham  
as you are. 11 Whereby hee ſheweth that no neceſſary meaſures ſhall want, when  
the Gentiles ſhall call the Gentiles to the knowledge of the Goſpel. 12 To Wit, of  
the Gentiles, as hee did Luke, Timothy, and Titus ſerke, and others after to preach  
his word.

i This ſhall paſſe  
the capaci of  
man to ſee ſuch  
a multitude that  
ſhall come vp at  
once, meaning  
vnder the pre-  
aching of the Goſ-  
pel, whereof they  
that came vp out  
of Babylon, were  
a figure.  
k Declaring here-  
by, that as by his  
power and promi-  
ſe woman tra-  
uelleth and is de-  
liuered: ſo hath  
he power to bring  
forth his Church  
at his time ap-  
pointed.  
l There may re-  
ioyce for all the  
benefit that God  
beſtoweth vpon  
his Church.  
m I will giue her  
felicitie and pro-  
ſperity in great  
abundance.  
n Reade Chap.  
60. 16.  
o Ye ſhall be che-  
riſhed as her  
dearly beloued  
children.  
p Ye ſhall haue  
new ſtrength and  
new beaui-  
ty.  
q This vengeance  
God began to ex-  
ecute at the de-  
ſtruction of Baby-  
lon, and haue  
continued it a-  
gainſt the enemies  
of his Church, and  
will doe till the  
laſt day, which  
ſhall be the ac-  
complishment  
thereof.  
r Meaning, the  
hypocrites.  
s Whereby he  
meaneth them that  
did maliciously  
tranſgreſſe the  
Law, by eating  
beaſts forbidden.  
t As to the mouſe,  
which nature ab-  
horreth.  
u The Gentiles  
ſhall be partakers  
of that glory,  
which before ſhe  
ſhewed to the  
Iewes.  
v I will make  
theſe that I chuſe,  
that they periſh  
not with the reſt  
of the iudeſſe:  
whereby hee ſhew-  
eth to the marking  
of the Iewes, that  
I will ſave the reſt  
of the Lewes, which  
eſcaped deſtruction,  
into diuers nations.  
y That is,  
Cilicia. 2 Meaning, Africa. 3 To Wit, Lybia, or Aſia minor. 4 Signifying  
the Parthians. 5 Iſrael. 6 Grecia. 7 Meaning, the Apollies, Diſciples, and  
others, which hee did firſt chuſe of the Lewes to preach vnto the Gentiles.  
8 That is, the Gentiles, which by faith ſhall be made the children of Abraham  
as you are. 9 Whereby hee ſheweth that no neceſſary meaſures ſhall want, when  
the Gentiles ſhall call the Gentiles to the knowledge of the Goſpel. 10 To Wit, of  
the Gentiles, as hee did Luke, Timothy, and Titus ſerke, and others after to preach  
his word.

1 Hereby he signifieth the kingdom of Christ wherein his Church shall be renewed, and whereas before there were appointed seasons to sacrifice, in this there shall be one continual Sabbath, for that all times and

22 For as the new; heavens, and the new earth, which I will make, shall remaine before me, sayth the Lord, so shall your seede and your name continue.  
23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before me, sayth the Lord.  
24 And they shall goe forth, and looke vpon

the carcasses of the men that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched, and they shall be an abhorring<sup>m</sup> vnto all flesh.

both he sheweth what horrible calamitie shall come to the wicked that are out of the Church. 1 Measuring, a covinall count of conscience, which shall euer gnaw them, and neuer let them to be at rest, Marke 9. 44. recompense for the wicked, which concerning God and his word, shall be by Gods iust iudgement abhorred of all his creatures.

As he that declared the felicity that shall be within the Church for the comfort of the godly, fo

# I E R E M I A H.

## THE ARGVMENT.

**T**He Prophet Jeremias borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Law, and gave it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophesie, so that by the commandement of the Lord he beganne very young to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eighteenth yeere vnder the sayd King, and thre moneths vnder Iehoaiaz, and vnder Iehoiakim eleuen yeere, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres, vnto the time that they were caried away into Babylon. So that this time amounteth to about fourety yeere, besides the time that he prophesied after the captiuitie. In this booke hee declareth with teares, and lamentation, the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnesse, subtiltie, crueltie, excess, rebellion, and contempt of Gods word, and for the consolation of the Church reucaleth the iust time of their deliuerance. And here chiefly are to be considered three things. Firſt the rebellion of the wicked, which waxe more stubborn and obstinate, when the Prophets doe admonish them most plainly of their destruction. Next how the Prophets and Ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will hee euer shew himselfe a preseruer of his Church, and when all meanes seeme to mans iudgement to be abolished, then will hee declare himselfe victorious in preserving his.

## CHAP. I.

1 In what time Jeremias prophesied. 6 Hee acknowledgeth his imperfection, and is strengthened of the Lord.  
11 The Lord breueth him the destruction of Ierusalem.  
17 He commandeth him to preach his word without feare.

**T**He words of Jeremias the sonne of Hilkiah one of the Priests that were at Anathoth in the land of Benjamin.

2 To whom the word of the Lord came in the dayes of Iosiah the sonne of Amion King of Iudah in the thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim the sonne of Iosiah king of Iudah vnto the end of the eleuenth yeere of Zedekiah, the sonne of Iosiah king of Iudah, euen vnto the carying away of Ierusalem captiue in the fift<sup>h</sup> moneth.

4 Then the word of the Lord came vnto mee, saying,

5 Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, and ordained thee to be a Prophet vnto the nations.

6 Then sayd I, Oh, Lord God, behold, I can not speake, for I am a child.

7 But the Lord sayd vnto mee. Say not, I am a child: for thou shalt see to all that I shall send thee, and whatsoever I command thee, shalt thou speake.

8 Be not afraid of their faces; for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand, and touched my mouth, and the Lord sayd vnto me, Behold, I haue put my words in thy mouth.

10 Beholde, this day haue I set thee ouer the nations, and ouer the kingdomes, to plucke vp, and to roote out, and to destroy, and throw downe, to build, and to plant.

11 After this the word of the Lord came vnto me, saying, Jeremias, what seekest thou? And I sayd, I see a rod of an almond tree.

12 Then sayd the Lord vnto mee, Thou hast seene aright: for I will hasten my word to performe it.

13 Again the word of the Lord came vnto me the second time, saying, What seekest thou? And I sayd, I see a seething<sup>n</sup> pot looking out of the North.

14 Then sayd the Lord vnto me, Out of the North shall a plague be spread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, saith the Lord, and they shall come, and euery one shall set his throne in the entreng of the gates of Ierusalem, and on all the walles thereof round about, and in all the citie of Iudah.

16 And I will declare vnto them my iudgements touching all the wickednesse of them that haue forsaken mee, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 Thou therefore trusse vpon thy loynes, and attire and speake vnto them all that I command

Which declareth that God maketh them meete, and assureth them, whom he calleth to set forth his glory: giuing them all meanes necessary for the same, Exod. 4. 12. Isa. 6. 7.

Hee sheweth what is the authoritie of Gods true ministers, which by his word haue power to bestow downe whatsoever lieth in selfe vp against God: and to plant and assure the humble, and such as giue themselves to the obedience of Gods word, 2. Cor. 10. 4. Hebr. 4. 12. and these are the keys which Christ hath left to loose, and bind, Mat. 18. 18. Hee ioyneth the signe with the word, for a more ample confirmation: signifying by the rod of the Almond tree, which first buddeth, the hastie cōsumming of the Babylonians against the Iewes.

o Signifying, that the Chaldeans, and Assyrians should be as a pot to seethe the Iewes which boyled in their pleasures and lust. o Syria and Assyria were Northward in respect of Ierusalem, which were the Chaldeans that had power to persecute their vengeance against the Idolaters which haue forsaken me for their idols, thees.

a That is, the sermons and prophesies.

b Which is thought to be he that found the booke of the Law vnder king Iosiah, 2. Kin. 22. 8.

c This is a citie about three miles distant from Ierusalem, and belonged to the Priests, the sonnes of Aaron, Ios. 18. 18.

d This is spoken to confirme his vocation and office, forasmuch as he did not presume of himselfe to preach and prophesie, but was called thereto by God.

e Meaning, the nephew of Iosiah: for Iehoaiaz was his father, who reigned but three moneths.

f And therefore is not mentioned, no more is Iosachin this reigned no longer. f Of the eleuenth yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caried away into Babylon by Nebuchadnezzar. g The Scripture useth this manner of speech, to declare that God hath appointed his ministers to their offices before they were borne, as Isa. 49. 1. Gal. 1. 15. b For Ieremias did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites and other nations. i Goddiering the great iudgements of God, which according to his threatening should come vpon the world, he was mooued with a certain contrition on the one side to giue them that should thus perish, and on the other side by the infinitie of mans nature, knowing how hard a thing it was to enterpise such a charge, as Isa. 6. 1. Exod. 3. 21. and 4. 1.



q Which declareth that Gods vengeance is prepared against them, who dare not execute their duty faithfully, either for feare of man, or for any other cause, 1. Cor. 9.16.

r Signifying, that the more that Satan and the world helpe them Iosh. 1.5. heb. 13. 5. and on the other part, that they are vntuly vniuersel Church, which are afraid, and do not resist wickednesse, read theore, 11a. 50.7. Ezech. 35.

a According to that grace and favour which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to myselfe, Ezech. 16.5.

b When I had deliuered thee out of Egypt. c Chosen aboue all other to serue the Lord only, and she first offered to the Lord of all other nation.

d Wh. fouer did challenge this people or else did inuoy them, was punished.

e That is, fallen to moe vile idolatry. f Altogether begin to vanitie, and are become blind and senseless as the idols that they serue.

g Where for lacke of all things necessary for life, ye come to ke for nothing early house but present death.

h By your idolatry and wicked manners, Psal. 78.37. and 106.37.

i They taught not the people to seeke after God. k As the Scribes, which should haue expounded the Law in the people.

l Meaning, the Princes and Ministers: signifying, that all euill was were corrupt.

m That is, spake vaine things, and brought the people from the true worship of God to serue idols: for by Baal, which was the chiefe idol of the Moabites, are meant all idols.

n Signifying that hee would not as be might, straightway smite them, but sheweth them by euident examples their great ingratitude, and that they might be ashamed and reuente. o Meaning, the Grecians and Latins.

p Vnto Arabia. q That is, God which is their glory, and who maketh him glorious aboue all other people, reuenging the Iewes that they were killeddid not to serue the true God, then were the idols vsed to honour their vanities. r Meaning, the idols which were their destruction, Psal. 106.35. f He sheweth that the inferiour creatures abhorre his vnto ingratitude, and as they were tremble for feare of Gods great iudgements against the same.

thee: be not afraid of their faces, least I q destroy thee b for them.

18 For I, behold, I this day haue made thee a defended citie, and an yroo pillar and walles of brass against the whole land, against the Kings of Iudah, and against the Princes thereof, against the Priests thereof, and against the people of the land.

19 For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, say in the Lord.

r Against Gods Ministers, the more profert will be to heb. 13. 5. and on the other part, that they are vntuly vniuersel Church, which are afraid, and do not resist wickednesse, read theore, 11a. 50.7. Ezech. 35.

# CHAP. II.

a God reuetheth his benefits Aune vnto the Iewes. b Against the priests and false prophets. c The Iewes are destroyed because they forsake God.

MOREouer the worde of the Lord came vnto me, saying,

2 Goe and cry in the eares of Ierusalem, saying, Thus sayth the Lord, I remember thee, with the kindness of thy youth and the love of thy marriage, when thou wentest after me in the wilderness b in a land that was not lowen.

3 Israel was as a thi: g hallowed vnto the Lord, and his first fruits: all they d that eate it, shall offend: euill hail come vpon them, I saith the Lord.

4 Heare ye the word of the Lord, O house of Iakob, and all the families of the house of Israel.

5 Thus sayth the Lord. What iniquitie haue your fathers found in mee, that they are gone e farre from me, and haue walked after vanities, and are become f vainer

6 For they sayd not, Where is the Lord that brought vs vp out of the land of Egypt, that led vs through the wilderness, through a desert, and waste land, through a drie land, and by the shadow of death, by a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentifull country, to eat the fruit thereof, and the commodities of the time: but when ye entred, ye defiled b my land, and made mine heritage an abomination.

8 The Priests did not, I where is the Lord? and they that should minister the Law, knewe me not: the paitours also offended against me, and the prophets prophesied in Baal, and went after things that did not profite.

9 Wherefore I will yet e plead with you, saith the Lord, and I will plead with your childrens children.

10 For go ye to the yles of Chitium, and beholde, and send vnto Kedar, and take diligent heed, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their q glory, for that which deeth not r profite.

12 O ye heavens, be astonied at this: be afraid and wterly confounded, sayth the Lord.

to That is, spake vaine things, and brought the people from the true worship of God to serue idols: for by Baal, which was the chiefe idol of the Moabites, are meant all idols. n Signifying that hee would not as be might, straightway smite them, but sheweth them by euident examples their great ingratitude, and that they might be ashamed and reuente. o Meaning, the Grecians and Latins. p Vnto Arabia. q That is, God which is their glory, and who maketh him glorious aboue all other people, reuenging the Iewes that they were killeddid not to serue the true God, then were the idols vsed to honour their vanities. r Meaning, the idols which were their destruction, Psal. 106.35. f He sheweth that the inferiour creatures abhorre his vnto ingratitude, and as they were tremble for feare of Gods great iudgements against the same.

13 For my people haue committed two euils: they haue forsaken mee the fountaine of liuing waters, to digge them pits, euen broken pits that can holde no water.

14 Is Israel a servant, or is hee borne in the house? why then is he spoiled?

15 The Lions roared vpon him and yelled, and they haue made his land waste: his cities are burnt without r an inhabitant.

16 Also the children of Noph and Tahapanes haue broken this head.

17 Haft not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when he led thee by the way?

18 And what hast thou now to doe in the way of Egypt? to drinke the water of Nilus? or what maketh thou in the way of Asshur? to drinke the water of the Riuier?

19 Thine owne wickednesse shall correct thee, and thy turnings backe shall reprooue thee: know therefore and behold, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hostes.

20 For of old time I haue broken thy yoke, and burst thy bonds, and thou saiddest, I will no more transgresse, but like an harlot thou runnest about vpon all pils, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whose plants were all naturall: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou walk thee with a nitre, and take thee much sope, yet thine iniquitie is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I followed Baalim? behold thy wayes in the valley, and know what thou hast done: thou art like a swift dromedarie, that runneth by his wayes.

24 And as a wilde beeste fledde to the wildernesses that smother vp the winde by occasion at her pleasure: who can turne her backe? a all they that seeke her, will not wearie themselves, but they will finde her in her month.

25 Keepe thou thy feete from barrenesse, and thy throat from thirst: but thou wast desperately, No, for I haue lowd strangers, and them will I follow.

26 As the thiefe is ashamed when he is found, so is the house of Israel ashamed, when they kings, their princes and their priests, and their prophets.

27 Saying to a tree, Thou art my father, and to a stone, Thou hast begotten me: for they haue turned their backe vnto me, and not their faces: but in the time of their trouble they will say, Arise and helpe vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they can helpe thee

to me by faith and repentance. h Meaning, that hypocrites deny that they wor ship the idols, but that they honour God in them, and therefore they call their dung, Gods seruice. i Hee compareth the idolaters to sheffbeasts, because they serue cast running to and fro: for both walleyes and hils are all of their idolatry. k Hee compareth the idolaters to a wilde asse: for sine can neuer be stamed nor yet weared: for as the sunneth lie can take her wind at euery occasion. l That is, when she is with fule, and therefore the butners wait their time: for though they cannt not be turned backe now from thine idolatry, yet when thine iniquitie shall be to the full, God will meete with thee. m Haterly he warneth them that they should go into thine countries, and seeke helpe: for they shall find that their labour shall turne them selfes, which is here meant by the bare foot and thirf. 10. 57. 10. n As a thiefe will not acknowledge his fault, till he be taken with the deerd, and ready to be punished, so they will not confesse thine idolatry, till the plagues due to the same light vpon them. o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idols.

r Signifying, that when men forsake Gods word, which is the fountaine of life, they trick God himselfe, and so fall to their owne inuention, and vaine confidence, and procure themselves destruction, Iona. 2. 1. zecba. 10.2.

x I haue ordered them like seruants and not like deauly beloued children Ezech. 4. 12.

y Therefore it is their fault: only, if the enemy spoile them.

x The Babyloians, Caldeans, and Assyrians.

y But now shall be left to dwell there.

z That is, the Egyptians: for these were two great cities in Egypt.

a Haue grainfully vexed thee at vniuersal times.

b Shewing that God would haue killed them, if they would haue followed him.

c To seeke helpe.

d Though God were not able enough to defend thee, which is to drinke of the puddles, and to leaue the fountaine, read 11a. 5. 13.

e That is, Egypt, the out of Egypt, Ezech. 19. 8. deut. 5. 27. iosh. 24. 16. 22. 30. 22. nebe. 8. 6.

f Meaning, that the wicked are insensible, till the punishment for their sinne waite them, as verse 26. 11a. 3. 9.

g I haue deliuered thee out of Egypt, Ezech. 19. 8. deut. 5. 27. iosh. 24. 16. 22. 30. 22. nebe. 8. 6.

h Ezech. feed was all true.

i Though thou vse all the purification and ceremonies of the law, thou canst not escape punishment, except thou turne

to me by faith and repentance. h Meaning, that hypocrites deny that they wor ship the idols, but that they honour God in them, and therefore they call their dung, Gods seruice. i Hee compareth the idolaters to sheffbeasts, because they serue cast running to and fro: for both walleyes and hils are all of their idolatry. k Hee compareth the idolaters to a wilde asse: for sine can neuer be stamed nor yet weared: for as the sunneth lie can take her wind at euery occasion. l That is, when she is with fule, and therefore the butners wait their time: for though they cannt not be turned backe now from thine idolatry, yet when thine iniquitie shall be to the full, God will meete with thee. m Haterly he warneth them that they should go into thine countries, and seeke helpe: for they shall find that their labour shall turne them selfes, which is here meant by the bare foot and thirf. 10. 57. 10. n As a thiefe will not acknowledge his fault, till he be taken with the deerd, and ready to be punished, so they will not confesse thine idolatry, till the plagues due to the same light vpon them. o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idols.

to me by faith and repentance. h Meaning, that hypocrites deny that they wor ship the idols, but that they honour God in them, and therefore they call their dung, Gods seruice. i Hee compareth the idolaters to sheffbeasts, because they serue cast running to and fro: for both walleyes and hils are all of their idolatry. k Hee compareth the idolaters to a wilde asse: for sine can neuer be stamed nor yet weared: for as the sunneth lie can take her wind at euery occasion. l That is, when she is with fule, and therefore the butners wait their time: for though they cannt not be turned backe now from thine idolatry, yet when thine iniquitie shall be to the full, God will meete with thee. m Haterly he warneth them that they should go into thine countries, and seeke helpe: for they shall find that their labour shall turne them selfes, which is here meant by the bare foot and thirf. 10. 57. 10. n As a thiefe will not acknowledge his fault, till he be taken with the deerd, and ready to be punished, so they will not confesse thine idolatry, till the plagues due to the same light vpon them. o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idols.

to me by faith and repentance. h Meaning, that hypocrites deny that they wor ship the idols, but that they honour God in them, and therefore they call their dung, Gods seruice. i Hee compareth the idolaters to sheffbeasts, because they serue cast running to and fro: for both walleyes and hils are all of their idolatry. k Hee compareth the idolaters to a wilde asse: for sine can neuer be stamed nor yet weared: for as the sunneth lie can take her wind at euery occasion. l That is, when she is with fule, and therefore the butners wait their time: for though they cannt not be turned backe now from thine idolatry, yet when thine iniquitie shall be to the full, God will meete with thee. m Haterly he warneth them that they should go into thine countries, and seeke helpe: for they shall find that their labour shall turne them selfes, which is here meant by the bare foot and thirf. 10. 57. 10. n As a thiefe will not acknowledge his fault, till he be taken with the deerd, and ready to be punished, so they will not confesse thine idolatry, till the plagues due to the same light vpon them. o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idols.

to me by faith and repentance. h Meaning, that hypocrites deny that they wor ship the idols, but that they honour God in them, and therefore they call their dung, Gods seruice. i Hee compareth the idolaters to sheffbeasts, because they serue cast running to and fro: for both walleyes and hils are all of their idolatry. k Hee compareth the idolaters to a wilde asse: for sine can neuer be stamed nor yet weared: for as the sunneth lie can take her wind at euery occasion. l That is, when she is with fule, and therefore the butners wait their time: for though they cannt not be turned backe now from thine idolatry, yet when thine iniquitie shall be to the full, God will meete with thee. m Haterly he warneth them that they should go into thine countries, and seeke helpe: for they shall find that their labour shall turne them selfes, which is here meant by the bare foot and thirf. 10. 57. 10. n As a thiefe will not acknowledge his fault, till he be taken with the deerd, and ready to be punished, so they will not confesse thine idolatry, till the plagues due to the same light vpon them. o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idols.

to me by faith and repentance. h Meaning, that hypocrites deny that they wor ship the idols, but that they honour God in them, and therefore they call their dung, Gods seruice. i Hee compareth the idolaters to sheffbeasts, because they serue cast running to and fro: for both walleyes and hils are all of their idolatry. k Hee compareth the idolaters to a wilde asse: for sine can neuer be stamed nor yet weared: for as the sunneth lie can take her wind at euery occasion. l That is, when she is with fule, and therefore the butners wait their time: for though they cannt not be turned backe now from thine idolatry, yet when thine iniquitie shall be to the full, God will meete with thee. m Haterly he warneth them that they should go into thine countries, and seeke helpe: for they shall find that their labour shall turne them selfes, which is here meant by the bare foot and thirf. 10. 57. 10. n As a thiefe will not acknowledge his fault, till he be taken with the deerd, and ready to be punished, so they will not confesse thine idolatry, till the plagues due to the same light vpon them. o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idols.

p Thou thoughtest that thy gods of blocks and stones could haue holpen thee, because they were many in number and present in every place: but how wilt thou be able to see whether either their multitude, or their presence can deliver thee from my plague, Chap. 13. q As though I did you initiate in punishing you, seeing that your faults are to be evident, r That is, you have killed your Prophets, that exhorteth you to repentance, as Zechariah, Hiah, &c. s I have not given them such abundance of all things? t Let wasturn in our owne power and policie. u With strangers. x The Prophets and the faithfull are slain in every corner of your country. y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Iudah even vnto Ierusalem: and the Egyptians slew Iosiah, and vexed the Iewes in sundry sorts. z In figue of lamentation.

in the time of thy trouble: for according to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will ye pleade with mee? yee all haue rebelled against me, saith the Lord.

30 I haue smitten your children in vine, they receiued no correction: your owne sword hath deuoured your Prophets like a destroying lyon.

31 O generation, take heed to the word of the Lord: haue I bene as a wilderness vnto Israel? oraland of darknesse? Wherefore faith my people then, We are lords, we will come no more vnto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people haue forgotten mee, dayes without number.

33 Why doest thou prepare thy way, to seeke amitie? euen therefore will I teach thee, that thy wayes are wickednesse.

34 Also in thy wings is found the blood of the foules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, because I am guiltlesse, surely his wrath shall turne from me: behold, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt be confounded of Egypt, as thou art confounded of Asshur.

37 For thou shalt go forth from thence, and thine hands vpon thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

38 I haue created new Iosiah, and vexed the Iewes in sundry sorts. z In figue of lamentation.

### CHAP. III.

God calleth his people vnto repentance. 14 He primsith the refection of his Church. 20 He reprimeth Iudah and Israel, comparing them to a woman disobedient to her husband.

They say, If a man put away his wife, &c. Hee goes from him, and become another mans, shall hee returne againe vnto her? shall not this land be polluted? but thou hast played the harlot with many cōlours: yet turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the high places, and behold, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the Arabian in the wilderness: and thou hast polluted the land with thy whoredoms, and with thy malice.

3 Therefore the shewes haue bene restrained, and the flatter raine came not, and thou haddest a gawd whose forehead: thou wouldest not be ashamed.

4 Diddst thou not fill cry vnto me, Thou art my father, and the guide of my youth?

5 Will hee beepe his anger for euer? will hee refuse it to the end? thus hast thou spoken, but thou dost euilluenen me and more.

6 The Lord said also vnto me, in the dayes of Iosiah the King, Hast thou scene what this rebell I Israel hath done? for shee hath gone vp vpon euery hie mountaine, and vnder euery greene tree, and there played the harlot.

7 And I sayd, when shee had done all this, Turne thou vnto me: but shee returned not, as her rebellious sister Iudah saw.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I cast her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraid, but shee went also and played the harlot.

9 So that for the lightnes of her whoredome she hath euen defiled the land: for she hath committed fornication with stones and flocks.

10 Neuerthelesse for all this, her rebellious sister Iudah hath not returned vnto mee with her whole heart, but faintly, saith the Lord.

11 And the Lord said vnto mee, The rebellious Israel hath justified her selfe more then the rebellious Iudah.

12 Goe and cry these wordes toward the North, and say, Thou disobedient Israel, returne, sayth the Lord, and I will not let my wrath fall vpon you: for I am mercifull, sayth the Lord, and I will not alway keepe mine anger.

13 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God, and hast scattered thy wayes to the strange gods vnder euery greene tree, but yee would not obey my voyce, sayth the Lord.

14 O ye disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a cite, and two of a tribe, and will bring you to Zion.

15 And I will giue you pastours according to mine heart, which shall feed you with knowledge and vnderstanding.

16 Moreover, when yee be increased and multiplied in the land, in thofe dayes, saith the Lord, they shall say no more, The 4 Arke of the covenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visite it, for that shall be no more done.

17 At that time they shall call Ierusalem, The throne of the Lord, and all the nations shall be gathered vnto it, euen to the Name of the Lord in Ierusalem: and thenceforth they shall followe no more the hardnesse of their wicked heart.

18 In thofe dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the land of the North, into the land that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children, and giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and say, Thou shalt call me, saying, My father, and shalt not turne from me?

20 But as a woman rebellet against her husband, so haue ye rebelled against me, O house of Israel, sayth the Lord.

21 A voice was heard vpon the high places, weeping, and supplications of the children of Israel: for they haue peruered their way, and forgotten the Lord their God.

22 O ye disobedient children, returne, and I will heale your rebellions. x Behold, we come vnto thee, for thou art the Lord our God.

23 Truly the hope of the hills is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our fathers labours, from our youth, their sheepe and their bullockes, their fannes and their daughters.

25 We lie downe in our confusion, and our shame

And gaue her into the hands of the Assyrians.

The Ebrewe word may either signifie lightnesse, or wantonnesse, or noise and bruit, m Iudah faied for a time that shee did returne, as vnder Iosiah and other good kings, but shee was neuer truly turned, or wholly reformed, as appeared when occasion was offered by any wicked prince.

n Israel hath not declared herselfe to be so wicked as Iudah, which yet hath had more ad-munitions and examples to callthee to repentance.

o Whereas the Iudaeanes now kept to captiuitie by the Assyrians, to whom hee promifeth mercy, if they will repent, p There was no way, which thou didst not haue to seeke after the idols, and to trot a pilgrimage.

q This is to be vnderstood of the coming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.

r Meaning, the Church, where the Lord will be present to the worlds end, Math. 28. 20.

s Where they are now in captiuitie.

The Ebrewe word fig. ineth a friend or companion, and here may be taken for a husband, as it is vied also, Hof. 3. 1. Signifying, that God, whom they had forsaken, would bring their enemies vpon them, who shuld leade them captiue, and make them to cry and lament.

x This is spoken in the prison of Israel to the shame of Iudah, which turned to long to turne vnto God.

y For the children of Gods vengeance hath light vpon them and thus.

a According as it is written, Deut. 32. 4.

b He take such one to vnto againe.

c That is, with idoles, and with them whom thou hast put thy confidence in.

d And I will not cast thee off, but receive thee, according to my mercy.

e Which dwelleth in tents and waiteth for them that shall be by to spoyle them.

f As God threatened by his Law, Deut. 32. 4.

g Thou wouldest neuer be ashamed of thine actes and repent: and this impudencie is common to idolaters, which will not give off, though they be neuer so manifestly convicted.

h Hee heareth as hee wicked in their miseries will cry vnto God and vie outwards prayers

the godly doe, but because they turne not from their euill, they are not heard, Isa 58. 3. 4.

i Meaning, the ten tribes,



1

which keepe  
the fruits so strait

ly, that nothing  
can come in nor  
out: so should the  
Babylonians com-  
passe Iudsh.

q He sheweth that  
the true ministers  
are lively touched  
with the calami-  
ties of the Church:  
so that all the rest

of their body feele  
the griefe of their  
heart, albeit with  
zeale to Gods glori-

ry they pronounce  
his iudgements

Meaning, the ci-  
ties, which were as  
easily cast downe  
as a tent.

and policie tend  
to their owne de-  
struction, and pulled

By these manner  
of speeches hee:

showeth the hor-  
rible destruction

that should come  
upon the land, and  
life condemn it.

the obstinacie of  
the people, who  
repent not at the

fear of these terrible  
ridings, seeing that the insen-  
sible creatures are

as if the order of nature should be changed, Isa. 13. 10, and. 24. 23. Eze. 31. 7.

But for his mer-  
cies sake, he will  
renew himself a  
new due to be his

Neither rby ceremonies nor rich gifts shall deliuer

As the prophets  
were moved to  
sing the 100th

to the people  
to move them to  
repentance, Isa. 28.  
Chap. 9. 2.

1 In Judah no righteous man is found, neither among the people nor the rulers. 15 Wherefore Judah is destroyed of the Chaldeans.

b Though they  
pretend religion  
and holiness, yet  
all is but hypocri-  
sie: for under shew

kind of swearing  
is contained the  
true religion.

True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Judah is prophecied for the malice of their hearts. 19 The Prophet lamenteth it.

2 And thou shalt sweare, The Lordineth  
in truth, in iudgement, and in righteousness, and  
the nations shall be blessed in him, and shall glo-  
rie in him.

4 Breake vp ⁊ yout fallow ground, and sow not  
among the thornes: be circumcised to the Lord.

5 And Declare in Iudah, and shew forth in Ieru-  
salem, and say, Blow the trumpet in the land : cry,  
and gather together, and say, Assemble your selues,  
and let vs goe into strong cities.

7 The filion is come vp from his den, and the destroyer of the Gentiles is departed, and gone soorth of his place to lay thy land waste, and thy cities shall be destroyed without an inhabitant.

9 And in that day, saith the Lord, the heart of the king shall perish, and the heart of the princes and the Priests shall be astonished, and the Prophets shall wonder.

10 Then said I, Ah, Lord God, surely thou  
hast deceived this people, and Ierusalem, saying,  
Ye shall haue peace, and the sword pearceth vnto  
the heart.

11 At that time shall it be said to this people  
and to Ierusalem, A dry i winde in the hie places  
of the wildernesse *commeth* toward the daughter  
of my people, but neither <sup>h</sup> to fanne nor to cleanse.

12 A mightie wind shall come vnto me from  
those places, and now will I also giue sentence  
vpon them.

13 Behold, hee shall come vp as the clouds,  
and his charers shall be as a tempest: his horses are  
lighter then eagles. <sup>m</sup> Woe vnto vs, for wee are  
destroyed.

14 O Ierusalem, wash thine heart from wickednesse, that thou mayest be saued: how long shall thy wicked thoughts remaine within thee?

15 For a voyce declareth from ° Dan, and publisheth affliction from mount ° Ephraim.

King. az. 23. Eze. 14. 9. a. The ff. 1. 1. i The Northwinde  
Nebuchad-eezzar. h. But to carie away both corne, and  
that Nebuchad-eezzar should come at suddenly, as a cloud  
wind. m This is spoken in the person of all the people,  
on shuld erie this. n Which was a city in the ymost  
ward toward Babylon; o Which was in the mid way  
to Jerusalem.

b Thou shalt de-  
test the name of  
idols, Psal. 16. 4.  
and shalt with re-  
uerence sweare by  
the living God,  
when thine oath  
may aduance Gods  
glory, and profite  
others; and here

by swearing hee  
meaneth the true  
religion of God.  
c He willetth them  
to plucke vp the  
impieitie and wic-  
ked affection and  
worldly respects  
out of their hearts,

that the true seed  
of Gods word may  
be sown therein,  
Hose. 10. 12. and this  
is the true circum-  
cision of the heart,  
Deut. 10. 16 Rom-  
2. 29. col. 2. 11.  
d He warneth  
them of the great

dangers that shall  
come vpon them  
by the Caldeans,  
except they repent  
and turne to the  
Lord.  
c He speaketh this  
to admonish them  
of the great danger  
when euery man

shall prepare to  
save himselfe, but  
it shall be too late,  
a King 35.4.  
f Meaning, Nebu-  
chad-nessar King  
of Babylon,  
2 King. 24.1.  
g That is, the false  
prophets, which

fill prophetic  
peace and securitie.  
By the false pro-  
phets, which pro-  
mised peace and  
tranquillitie: and  
thus thou hast pu-  
nished their rebel-  
lions stubbornnes  
by causing them to

which would not  
believe thy truth.  
whereby he meaneth  
chaff. I Meaning  
that is said with the  
who in their affliction  
border of Israel Nor  
between Dan and Jeru

c Doest not thou  
loue vprightnesse  
and faithfull deal-  
ing?  
d Thou hast oft-  
times punished  
them, but all is in  
vaie, 11a. 9.13.

e He speaketh  
this to the reproch  
of them which blood  
guenre and reach  
others, and yet are  
farther out of the  
way then the sim-  
ple people.  
f Meaning, Nebu-  
chad nezar and  
his armie.

g He sheweth  
that to sweare by  
any thing then by  
God, is to forsake  
him.

\* Ezech. 22. 11.

h He comman-  
deth the Babylo-  
nians and enemies  
to destroy them.  
i Reade Chap. 4. 27.

k Because they  
gaue no credite to  
the words of his  
Prophets, as 11a.  
23. 17.

l Their words  
shall be of none  
effect, but vaie.  
m They are not  
first of the Lord,  
and therefore that  
which they threaten  
to vs, shall  
come vpon them.  
n Meaning, Iere-  
miah.

o To wit, the Ba-  
bylonians and  
Caldeans.

p Who shall kill  
many with their  
arrows.

q Here the Lord  
declareth his va-  
poures full fauour  
toward his Church  
at Chap. 4. 17.  
r Chap. 16. 10.  
s Meaning, Ie-  
re prophet Ieremiah.

3 O Lord, are not thine eyes vpon the truth? thou hadst broken them, but they haue not followed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I say, Surely they are poore, they are foolish, for they know not the way of the Lord, nor the iudgement of their God.

5 I will get me vnto thee great men, and will speake vnto them: for they haue known the way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bonds.

6 Wherefore a lyon out of the forest shall slay them, and a wolfe of the wilderness shall destroy them: a leopard shall watch ouer their cities: euery one that goeth out thence, shall be torne in pieces, because their trespasses are many, and their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken me, and s<sup>w</sup>orne by them that are no gods: though I fed them to the full, yet they committed adulterie, and assembled themselves by companies in the barlots houses.

8 They rose vp in the morning like fed horses: for euery man<sup>e</sup> neyed after his neighbours wife.

9 Shall I not visite for these things, saith the Lord? shall not my soule be auenged on such a nation as this?

10 b Clime vp vpon their walles, and destroy them, but make not a full end: i take away their blemishes, for they are not the Lords.

11 For the house of Israel, and the house of Iudah haue grievously trespassed against me, saith the Lord.

12 They haue<sup>d</sup> denied the Lord, and sayd, It is not hee, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the Prophets shall be as<sup>e</sup> wind, and the word is<sup>e</sup> not in them: thus shall it come vnto them.

14 Wherefore thus sayth the Lord God of hosties, Because ye speake such words, beholde, I will pur my words into<sup>e</sup> thy mouth, like a fire, and this people shall be as<sup>e</sup> wood, and it shall deuoure them.

15 Lo, I will bring a nation vpon you<sup>e</sup> from farre, O house of Israel, saith the Lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Who quier is as a<sup>e</sup> open sepulchre: they are all very strong.

17 And they shall eat thine harvest and thy bread: they shall deuoure thy sonnes and thy daughters: they shall eat vp thy sheepe and thy bullockes: they shall eat thy vines and thy figge trees: they shall destroy with the sword thy fenced cities, wherein thou diddest trust.

18 Neuertheless, at those dayes, saith the Lord, I will not make a full end of you.

19 And when<sup>e</sup> yee shall say, Wherefore doth the Lord our God doe these things vnto vs? then shalt thou answer them, Like as ye haue forsaken mee and serued strange gods in your land, so shall yee serue strangers in a land that is not yours.

20 Declare this in the house of Iacob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, & i<sup>u</sup> with- out vnderstanding, which haue<sup>e</sup> eyes and see not, which haue eares and heare not.

22 Feare yee not mee, saith the Lord: or will ye not be afraid at my presence, which haue placed the sand for the<sup>e</sup> bounds of the sea by the per- petuall decree that it cannot passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?

23 But this people hath an vasa<sup>b</sup>full and re- bellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lord our God: that giueh raise both early and late in due season: he reserueth vnto vs the appointed weekes of the harvest.

25 Yet your<sup>e</sup> iniquities haue turned away these things, and your finnes haue bindred good things from you.

26 For among my people are found wicked persons, that lay waite as bee that setteth snares: they haue made a pit, to catch men.

27 As a cage is full of birds, so are their houses full of deceit: thereby they are become great and waxen rich.

28 They are waxen fat and shining: they doe outpasse the deeds of the wicked: they ex- cuse no iudgement, no nor the iudgement of the fa- therlesle: yet they prosper, though they execute no iudgement for the poore.

29 Shall I not visit for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The<sup>e</sup> prophets prophetic lyes, and the priests<sup>e</sup> receiue gifts in their hands, and my people delite therein. What will yee then doe in the end thereof?

CHAP. VI.

a The coming of the Assyrians and Caldeans. 16 Hee exhorteth the Lewes to repentance.

O Vee children of<sup>e</sup> Benjamin, prepare to flee out of the middles of Ierusalem, and blow the trumpet in<sup>e</sup> Tekoa: let vp a banderit vpon<sup>e</sup> Beth-haccerem: for a plague appeareth out of the North and great destruction.

2 I haue compared the daughter of Zion to<sup>e</sup> a beautiful and daintie woman.

3 The Pastors with their flockes<sup>e</sup> shall come vnto her: they shall pitch their tents round about by her, and euery one shall feed in his place.

4 Prepare warre against her: arise, and let vs goe vp toward the South: woe vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs goe vp by night, and destroy her palaces.

6 For thus hath the Lord of hosties said, Hew downe wood, and cast a mount against Ierusalem: this cite must be visited; all oppression is in the mids of it.

7 As the fountaine casteth out her waters, so shee casteth out her malice; s<sup>e</sup> cruelitie and spoyle is continually heard in her before me, with sorow and strokes.

8 Bethou instructed, O<sup>e</sup> Ierusalem, least my soule depart from thee, least I make thee desolate of thyselfe. h He warneth them to amend by his correction, and to turne to him by repentance.

i Eir. without heart.  
\* 11a. 6. 9. mat. 13. 14. m. 23. 27. Rom. 11. 8.

\* 11b 46. 10.

f If there be any  
flay, that we re-  
ceiue not Gods  
blessings in abun-  
dant, we must  
consider that it is  
for our owne in-  
iquities, 11a. 59. 13.

\* 11a. 1. 23.  
Ezech. 7. 9.  
i They feele not  
the plague of God  
for it.

u Meaning, that  
there could be  
nothing but dis-  
order, where the  
ministers were  
wicked persons  
and corrupt.  
j O, heart vale.

a He speaketh to  
them chiefly be-  
cause they should  
take heed by the  
example of their  
brethren, the other  
halfe of their tribe,  
which were now  
carried away pri-  
soners.

b Which was a  
cite in Iudah, five  
miles from Beth-  
lehem, 2 Chr. 11. 6.

c Reade Neh. 3. 14  
d I haue increased  
her gentry, and giuen  
her abundance  
of all things.

e She shall be so  
destroyed, that the  
sheepe may be fed  
in her.

f He speaketh this  
in the person of  
the Babylonians,  
which he complaine  
that the time shall  
then before they  
haue brought their  
enterprises to passe.  
g He sheweth the  
cause why it should  
be destroyed, and  
how it cometh of  
themselves.



as a land that none inhabiteth.

9 Thus sayth the Lord of hostes, They shall gather as a vine, the residue of Israel; turne backe thine hand as the grape gatherer into the baskets.

10 Vnto whom shall I speake, and admonish that they may heare? behold, their eares are <sup>k</sup> vncircumcised, and they cannot hearken; behold, the word of the Lord is vnto them as a reproach; they haue no delite in it.

11 Therefore I am full of the wrath of the Lord; I am weary with holding it: I will powre it out vpon the <sup>m</sup> children in the street, and likewise vpon the assembly of the yong men; for the husband shall euen be taken with the wife, and the aged with him that is full of dayes.

12 And their houses <sup>with</sup> their lands, and wines also shall be turned vnto strangers, for I will stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, every one is given vnto couetousnes, and from the Prophet euen vnto the Priest, they all deale falsly.

14 They haue healed also the hurt of the daughter of my people with sweet wordes, saying, Peace, peace, when there is no peace.

15 Weere, they ashamed when they had committed abomination? nay, they were not ashamed, no, neither could they haue any shame; therefore they shall fall among the <sup>fl</sup> stone; when I shall visite them, they shall be cast downe, saith the Lord.

16 Thus saith the Lord, Stand in the wayes and behold, and aske for the <sup>o</sup> old way, which is the good way, and walke therein, and ye shall find rest for your soules; but they sayd, Wee will not walke therein.

17 Alas I set p watchmen ouer you, <sup>which</sup> said, Take heed to the sound of the trumpet; but they said, Wee will not take heed.

18 Heare therefore, ye <sup>g</sup> Gentiles, and thou Congregation know what is among them.

19 Heare, O earth, behold, I will cause a plague to come vpon this people, <sup>euen</sup> the fruit of their owne imaginations; because they haue not taken heed vnto my wordes, nor to my Law, but cast it off.

20 To what purpose bringest thou mee? incesse from Sheba, and sweet calamus from a farre country? Your burnt offerings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus saith the Lord, Beholde, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Behold, a people cometh from the North country, and a great nation shall arise from the sides of the earth.

23 With bow and shield shall they be weaponed: they are cruell and will haue no compassion: their voyce roareth like the sea, & they ride vpon horses well appointed, like men of warre against thee, O daughter Zion.

24 We haue heard their fame, and our hands waxe feeble: forsoe is come vpon vs, as the sorrow of a woman in travail.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemy and feare is on every side.

26 O daughter of my people, gird thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning as for thine only sonne; for the destroyer hath suddenly come vpon vs.

27 I haue set thee for a defence and fortresse among my people, that thou mayest know and try their wayes.

28 They are all rebellious traitours, walking craftily; they are braue and yron, they are destroyers.

29 The bellows are burnt; the lead is consumed in the fire; the founder melteth in vaine; for the wicked are not taken away.

30 They shall call them reprobate siluer, because the Lord hath reiected them.

## CHAP. VII.

<sup>a</sup> Jeremiah is commanded to steepe vnto the people the word of God, which trusteth in the outward rescue of the Temple. 13 The euils that shall come to the Iewes, for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Iewes, but that they should obey his word.

**T**he wordes that came to Jeremiah from the Lord, saying,

2 Stand in the gate of the Lords house, and cry this word there, and say, Heare the word of the Lord, all yee of Iudah that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hostes, the God of Israel, Amend your wayes and your workes, and I will let you dwell in this place.

4 Trust not in lying wordes, saying, The Temple of the Lord, the Temple of the Lord; this is the Temple of the Lord.

5 For if you amende and redresse your wayes and your workes; if you execute iudgement betweene a man and his neighbour,

6 And oppress not the stranger, the fatherlesse, and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then b will I let you dwell in this place in the land that I gaue vnto your fathers for euer and euer.

8 Behold, you trust in lying wordes, that cannot profit.

9 Will you steale, murder, and commit adulterie, and sweare falsly, and burne incense vnto Baal, and walke after other gods whom ye know not?

10 And come and stand before mee in this House, wherevpon my Name is called, and say, We are deliuered, though wee haue done all these abominations?

11 Is this house become a denne of theesues, wherevpon my Name is called before your eyes? Behold, euen I see it, saith the Lord.

12 But goe ye now vnto my place which was in Shilo, d where I set my Name at the beginning, and beholde, what I did to it for the wickednesse of my people Israel.

13 Therefore now because yee haue done all these workes, saith the Lord, (and I rose vp early and spake vnto you: but when I spake, yee would not heare me, neither when I called, would ye answere.)

and after was taken, the Priestes slaine, and the people miserably discomfited, 1 Sam. 4. 11. chap. 26. 6. That is, I neuer ceased to warne you, as I haue 2. Pre. 1. 23. If the sheweth what is the only remedie to redresse our faults; so I haue 2. Pre. 1. 23. so lead vs into the way, and to obey his calling. 1. Mat. 26. 4.

14 Therefore.

<sup>u</sup> Meaning, Tereniah, whom God had appointed to try out the godly from the wicked, as a founder doth the pure metall from the dross. <sup>x</sup> All the paine and labour that hath bene taken With them, is lost.

\* Chap. 26. 12

<sup>a</sup> Belieue not the false prophes, which say that for the Temples sake, and the sacrifices there, the Lord will preferre you, and fo nourish you in your time, and vaine confidence, b God sheweth on what condition he made his promise to this Temple: that they should be as holy people vnto him, as he would be a faithful God to them.

<sup>c</sup> As theesues hid in holgs and denies, thinke themselves safe, to when you are in my Temple, you thinke to be secured with the bolines thereof, and that I cannot see your wickednes, Math. 23. 29. d Because they depended so much on the Temple, which was for his promise that he would be present and defend them where the Aike was, he feaderth them to Gods iudgements against Shilams, where the Aike had remained about 300. yeeres.

<sup>i</sup> He exhorteth the Babylonians to be diligent to search out all and to leaue none. <sup>k</sup> They delight to heare vaine things, and to flux vpon their eares as to true doctrine.

<sup>l</sup> As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Chap. 5. 14. so he kindleth it now when he seeth that al remedies are past, m None shall be spared.

<sup>n</sup> When the people began to feare Gods iudgements, the false prophets comforted them by flattering, shewing that God would find peace and not warrre. <sup>o</sup> Ebr. them that fall.

<sup>p</sup> Wherein the Patriarch and Prophets walked, directed by the word of God: signifying that there is no true way, but that which God precribeth. <sup>q</sup> Prophets which should warne you of the dangers that were at hand. <sup>r</sup> God taketh all the world to witnesse, and the insensible creatures, of the ingratitude of the Iewes.

<sup>s</sup> Reade Isa. 1. 11. and Amos 5. 21.

<sup>t</sup> From Babylon by Dan, which was North from Ierusalem.

<sup>u</sup> For feare of the enemy, I bee speake this in the person of the Iewes.

14 Therefore will I doe vnto this house, whereupon my Name is called, wherein also yee trust: euen vnto the place that I gaue to you, and to your fathers, as I haue done vnto Shilo.

15 And I will cast y<sup>e</sup> out of my sight, as I haue cast out all your brethren, euen the whole seed of Ephraim.

16 Therefore thou shalt not pray for this people, neither lift vp cry or prayer for them, neither intreat me, for I will not heare thee.

17 Seest thou not what they do in the cities of Iudah, and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kinde the fire, and the women knead the dough to make cakes to the Queene of heauen, and to poure out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, sayth the Lord, and not themselves to the confusion of their owne faces?

20 Therefore thus sayth the Lord God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruit of the ground, and it shall burne and not be quenched.

21 Thus saith the Lord of hostes, the God of Israel, But your burnt offerings vnto your sacrifices, and eat the flesh.

22 Forke I spake not vnto your fathers, nor commaunded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commaunded I them, saying, Obey my voyce, and I will be your God, and yee shall be my people: and walke ye in all the wayes which I haue commaunded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels and the stubbornnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto this day, I haue euen sent vnto you all my seruants the Prophets, <sup>o</sup> riling vp early euer day, and sending them.

26 Yet would they not heare me, nor incline their eare, but hardened their necke, and did worse then their fathers.

27 Therefore shalt thou speake all these words vnto them, but they will not heare thee: thou shalt also cry vnto them, but they will not answer thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiuech discipline: truth is perished, and is cleane gone out of their mouth.

29 Cut off thine haire, O Ierusalem, and cast it away, and take vp a complaint on the hie places: for the Lord hath reicked and forsaken the generation of his people.

30 For the children of Iudah haue done euill in my sight, sayth the Lord: they haue set their abominations in the house, whereupon my Name is called to pollute it.

31 And they haue built the hie place of Topheth, which is in the valley of Ben-Hinnom to burne their sonnes and their daughters in the fire, which I commaunded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, sayth

the Lord, that it shall no more be called Topheth, nor the valley of Ben-Hinnom, but the valley of slaughter: for they shall bury in Topheth till there be no place.

33 And the carkeises of this people shall be meate for the foules of the heauen, and for the beasts of the earth, and none shall fray them away.

34 \* Then I will cause to cease from the cities of Iudah, and from the streetes of Ierusalem the voyce of mirth, and the voyces of gladnesse, the voyce of the bridegrome, and the voyce of the bride: for the land shall be desolate,

## CHAP. VIII.

\* The destruction of the Iewes. 4. The Lord maketh the people to amment. 10. He reprehendeth the lying doctrine and the counsell of the Prophets & Priests.

At that time, sayth the Lord, they shall bring out the bones of the kings of Iudah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their graues.

2 And they shall spread them before the sunne, and the moone, and all the host of heauen, whom they haue loved, and whom they haue serued, and whom they haue followed, and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, but shall be as dung vpon the earth.

3 And death shall be desired rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, sayeth the Lord of hostes.

4 Thou shalt say vnto them also, Thus sayth the Lord, Shall they fall, and not arise? shall they turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetual rebellion? they gaue themselves to deceit, and would not reurne.

6 I haekened and heard, but none spake aright: no man repented him of his wickednesse, saying, What haue I done? euerie one turned to their race, as the horse rusheth into the battell.

7 When the fowke in the ayre knoweth her appointed times, and the turtle, and the crane and the swallow obserue the time of their coming, but my people knoweth not the iudgement of the Lord.

8 How doe ye say, We are wise, and the Law of the Lord is with vs: Lo, certainly in vaine made he it, the pen of the scribes is in vaine.

9 The wise men are ashamed: they are afraid and taken: loe, they haue relected the word of the Lord, and what wisdomed is in them?

10 Therefore will I giue their wives vnto others, and their fields to them that shall possesse them: \* for euerie one from the least euen vnto the greatest is giuen to couetousnesse, and from the Prophet euen vnto the Priest, euerie one dealeth falsly.

11 Forthey haue healed the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there was no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine: when I shall visit them, they shall be cast downe, sayeth the Lord.

\* Jer. 26. 13.

\* The enemy for great cities of gaine shall strike our graues, and say you before those idoles, which in your life you worshipped, to see if they can helpe you. 6. Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are full of hyocritie, and euerie one followeth his owne fantasye without any consideration. e He scuteth them in that that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons to disceerne the cold and heat as Iai. 2. 3. f The Law doeth not please you, neither needed it to haue bene written for ought that you haue learned by it.

g They that seeme wise, may be ashamed of their ignorance: for all wisdom consisteth in Gods word.

\* IJa. 56. 1. chap. 56. 31. and 6. 13. h Reade chap. 4. 14.

g I will send you into captivity as I haue done Ephraim, that is, the ten tribes.

h To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can no obstanding vnto them, whilst they remaine in their obduracy against God, and will not vnderstand the meaning that he wish to call them to repentance. Chap. 11. 14. and 14. 11. i That is, they sacrifice to the Sunne Moone and Stars, which they called the queene of heauen, Chap. 4. 17. a. king. 23. 5.

k Shewing that it was not his chiefe purpose and intent, that they should offer sacrifices: but that they should regard, wherefore they were ordained: to wit, to be ioyned to the word as feales and commitments of remission of finnes in Christ: for without the word they were vaine and vnprouitable. l Which was about fourteene hundred yeeres. m Reade vers. 13.

n Whereby he sheweth that the passions ought not to leade their flockes in their obliuiscence: for the Lord will vnderstand the manner of his seruants to make the wicked more faultie, and to proue his. o In signe of mourning, as Iob 2. 10. Micah. 1. 6. p Against whom he had iust occasion to poure out his wrath. q Of Topheth, see 2. King. 23. 7. 10.

r But commaunded the contrary, as Ier. 18. 21. and 26. 2. deut. 12. 10.





14 Therefore will I doe vnto this house, whereupon my Name is called, wherein also yee trust: euen vnto the place that I gae to you, and to your fathers, as I haue done vnto Shilo.

15 And I will cast you out of my sight, as I haue cast out all your brethren, *even* the whole seed of Ephraim.

16 Therefore thou shalt not pray for this people, neither shalt thou cry or pray for them, neither shalt thou intercede for me, for I will not heare thee.

17 Seest thou not what they doe in the cities of Iudah, and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to the Queene of heauen, and to poure out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, sayth the Lord, and not themselves to the confusion of their owne faces?

20 Therefore thus sayth the Lord God, Behold, mine anger and my wrath shall be kindled vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruit of the ground, and it shall burne and not be quenched.

21 Thus saith the Lord of hosts, the God of Israel, Put your burnt offerings vnto your sacrifices, and eat the flesh.

22 Forke I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and yee shall be my people: and walke ye in all the wayes which I haue commanded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels, and the stubbornnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto this day, I haue enu sent vnto you all my seruants the Prophets, <sup>o</sup> rising vp early euery day, and sending them.

26 Yet would they not heare mee, nor incline their eare, but hardened their necke, and did worse then their fathers.

27 Therefore shalt thou speake all these words vnto them, but they will not heare thee: thou shalt also cry vnto them, but they will not answer thee:

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth discipline: truth is perished, and is cleane gone out of their mouth.

29 Cut off thine haire, O Ierusalem, and cast it away, and take vp a complaint on the hie places: for the Lord hath reiected and forsaken the generation of his people.

30 For the children of Iudah haue done euill in my sight, sayth the Lord: they haue set their abominations in the house, whereupon my Name is called to pollute it.

31 And they haue built the hie place of Topheth, which is in the valley of Ben-Hinnom to burne their sonnes and their daughters in the fire, which I commanded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, sayth

the Lord, that it shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall bury in Topheth till there be no place.

33 And the carkeises of this people shall be meate for the foules of the heauen, and for the beasts of the earth, and none shall fray them away.

34 \* Then I will cause to cease from the cities of Iudah, and from the streetes of Ierusalem the voyce of mirth, and the voyces of gladnesse, the voyce of the bridegrome, and the voyce of the bride: for the land shall be desolate,

# CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord mootheth the people to amendment. 10 He reprehendeth the lying doctrine and the counterfeits of the Prophets & Priests.

At that time, sayth the Lord, they shall bring out the bones of the kings of Iudah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their graues.

2 And they shall spread them before the sunne, and the moone, and all the host of heauen, whom they haue loved, and whom they haue serued, and whom they haue followed, and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, but shall be as dung vpon the earth.

3 And death shall be desired rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, sayeth the Lord of hosts.

4 Thou shalt say vnto them also, Thus sayth the Lord, Shall they fall, and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetual rebellion? they gaue themselves to deceit, and would not returne.

6 I heightened and heard, but none spake aright: no man repented him of his wickednesse, saying, What haue I done? every one turned to their race, as the horse rusheth into the battell.

7 When the fowle in the ayre knoweth her appointed times, and the turtle, and the crane and the swallow obserue the time of their coming, but my people knoweth not the iudgement of the Lord.

8 How doe ye say, We are wise, and the Law of the Lord is with vs? Lo, certainly in vaine made he it, the pen of the scribes is in vaine.

9 The wise men are ashamed: they are afraid and taken: loe, they haue reiected the word of the Lord, and what wisdom is in them?

10 Therefore will I giue their wiues vnto others, and their fields to them that shall possesse them: \* for every one from the least euen vnto the greatest is giuen to couetousnesse, and from the Prophet euen vnto the Priest, euery one dealeth falsly.

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the staine: when I shall visit them, they shall be cast downe, sayeth the Lord.

a The enemies for good will of gaine shall fight your graces, and say you before those idoles, which in your life you worshipped, so see if they can helpe you.

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will turne?

d They are full of hypocrisy, and every one followeth his owne fantasie without any consideration.

e He accuseth them in that that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons to differre the cold and heate as Iai. 3.3

f The Law doeth not please you, neither needed it to haue bene written for ought that you haue learned by it.

g They that seeme wise, may be ashamed of their ignorance: for all wisdom consisteth in Gods word.

\* Isa. 56. 1. chap. 54. 31. and 56. 1.

b Reade chap. 6. 14.

g I will send you into captivity as I haue done Ephraim, that is, the ten tribes.

h To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly could no more uile them, vntill they remaine in their obduracy against God, and will not vie the means that he wish to call them to repentance. Chap. 11. 14. and 14. 11.

i That is, they sacrifice to the Sunne, Moone and Stars, which they called the queene of heauen, Chap. 44. 17. a. king. 23. 5.

k Shewing that it was not his chiefe purpose and intent, that they should offer sacrifices, but that they should regard, wherefore they were ordained: to wit, to be ioynted to the word as seals and confirmations of remission of finnes in Christ, for without the word they were vaine and vprofitable. l Which was about fourteene hundred yeres. m Reade vers. 13.

n Whereby he sheweth that the passport onght not to leaue their flocks in their obduracy: for the Lord will vie the means of his seruants to make the wicked more faultie, and to proue his o in signe of mourning, as Iob 1. 10. Micah. 1. 6. p Against whom he had iust occasion to poure out his wrath.

q Of Topheth, reade 2. King. 23. 10.

r But commanded the contrary, as Ier. 18. 21. and 20. 2. deui. 13. 10.



13 I will surely consume them, faith the Lord: there shall no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade, and the things that I have given them shall depart from them.

14 Way do we stay? I affirm you, ye felues, and let vs enter into the strong ci-ies, and let vs be quiet there: for the Lord our God hath put vs to silence, and given vs water with gall to drinke, because we have sinned against the Lord.

15 \* We looked for peace, but no good came, and for a time of health, and behold troubles.

16 The weying of his hufes was heard from I Dan, the whole land trembled at the noife of the weying of his strong hufes: for they are come, and have deuoured the land with all that is in it, the city, and the field that dwell therein.

17 For behold, I will wound serpents and ockatrices a congregation, which will not be charmed, and they shall bring you, I say, to Ierusalem.

18 I would have a comforted my self against sorrow, but mine heart is heavy in me.

19 Behold, the voyce of the cry of the daughter of my people for feare of them of a farre country, is not the Lord in Zion? is not he king in her? Why haue they prouoked mee to anger with their greiuous images, and with the vanities of a strange god?

20 The pearle is past, the Summer is ended, and we are not holpen.

21 I am a fore vexed for the hurt of the daughter of my people, I am heavy, and althoughment hath taken me.

22 Is there no balme? at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered?

*a* Meaning, that no must helpe or meane could saue them: for in Gilead was precious balme, Chap. 45. 11. of old detiding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their foules, and dwell at Gilead, H. 6. 8.

## CHAP. IX.

*a* The complaint of the Prophet for the malice of the people. *b* In the knowledge of God ought we only to reioyce. *c* The onenation of the heart.

*Q* That mine head were full of water, and mine eyes a fountaine of teares, that I might weep day and night for the slaine of the daughter of my people.

2 On, that I had in the wilderness a cottage of wayfaring men, that I might leaue my people, and go from them: for they be all adulterers, and an assembly of rebels.

3 And they bend their tongues like their bowes for lies: but they haue no courage for the truth vpon the earth, for they proceed from euill to worle, and they haue not known mee, faith the Lord.

4 Let every one take heed of his neighbour and trust you not in any brother: for every brother will vse deceit, and every friend will deale deceitfully.

5 And euery one will deceiue his friend, and will not speake the truth: for they haue taught their tongue to speake lies, and take great paines to do wickedly.

6 Thine habitation is in the mids of deceiours: because of their deceit they refuse to know me, faith the Lord.

*a* Me mis, that all were corrupte, and none could find in honest man. *b* They haue so practised deceit, that they cannot forsake it. *c* They had rather forsake God, then leaue their wicked trade.

7 Therefore thus sayeth the Lord of hostes, Behold, I will melt them, and trye them: for what should I else doe for the daughter of my people?

8 Their tongue \* is as an arrow shot out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shall I not visit them for these things, faith the Lord? or shall not my foule be auenged on such a nation as this?

10 Vpon the mountaines will I take vp a weeping, and a lamentation, and vpon the faire places: for the wilderness a mourning, because they are burnt vpon, that none can passe thorow them, neither can men heare the voyce of the flocke: both the fowle of the aire, and the beast are fled away and gone.

11 And I will make Ierusalem an heape, and a den of dragons, & I will make the cities of Iudah waste without an inhabitant.

12 Who is it wise to vnderstand this? and to whom the mouth of the Lord hath spoken, euen he shall declare it. Why doth the land perish, and is burnt vp like a wilderness, that none pasceth thorow?

13 And the Lord saith, because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the flubburnesse of their owne heart, and after Baalims, which their fathers taught them,

15 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will feed this people with wormewood, and giue them waters of gall to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers haue known, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take heed, and call for the mourning women, that they may come, and fend for skilfull women, that they may come.

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye-lidies guth out of water.

19 For a lamentable noife is heard out of Zion, How are wee destroyed, and viterly confounded, for we haue forsaken the land, and our dwellings haue cast vs out.

20 Therefore heate the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, and teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vpon you, O windows, and is entered into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus saith the Lord, The carkeises of men shall lie, euen as the downe vpon the field, and as the banesfall after the mow, and none shall gather them.

23 Thus saith the Lord, Let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glorie in this, that he vnderstandeth and knoweth me: for I am the Lord, which shew mercy, iudgement, and

*b* With the fire of affliction.

*\* Psal. 58. 32. and 110. 4.*

*a* Signifying, that all the places about Ierusalem should be destroyed. *b* Meaning, that they are all without sense and vnderstanding, and that God hath taken his spirit from them.

*c* He sheweth that the children cannot excuse themselves by their fathers: for both father and child if they be wicked, shall perishe.

*d* Reading Chap. 8. 4. Seeing you can also lament your owne sinnes, call for those foolish women, victims of a woman's perdition you have to lament for the dead, that they by theirained teares may prouoke you to weep for us.

*e* As though they were weary of vs, because of our iniquities. *f* Leu. 18. 28. and 20. 21. *g* He desireth the suplication of the women, which made an arie of mourning, and taught to weep.

*h* I haue feared, *i* Signifying, that there is no meane to deliuer the wicked from Gods iudgements: but when they be like to be most sure, and most ferre off, then are they sought tak'n.

*k* Forasmuch as none can saue himself by his owne labour, but by worldly means, he sheweth that it is in vaine to put our trust therein, but that we must trust in the Lord, and serue in him, who only can deliuer vs.

*l* Cor. 10. 17. *m* These three points are necessary to know, might his mercy therein consider our situation.

*n* his iudgement, which exerceueth continually against the wicked: and his iudice, whereby he defendeth the righteous with the faithful.

*o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*

*a* *b* *c* *d* *e* *f* *g* *h* *i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*

*a* *b* *c* *d* *e* *f* *g* *h* *i* *j* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*

righteousnesse in the earth : for in these things I  
delight, saith the Lord.

25 Behold, the dayes come, saith the Lord, that  
I will visit all them which are <sup>c</sup>circumcised with  
the uncircumcised:

26 Egypt and Judah, and Edom, and the children of Ammon, and Moab, and all the utmost corners of them that dwell in the wilderness: for all *these nations* are uncircumcised, and all the house of [Israel] *are* uncircumcised in the heart.

## СНАР. X.

5 The weaknesse of idols. 6 Of the power of God,  
as Their Pastors are become brutt beastes.

**H**Eare yee the word of the Lord that he speaketh unto you. O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and be not afraid for the signes of heauen, though the heathen be afraid of such.

3 For the customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe.

4 And another decketh it<sup>c</sup> with siluer, and  
with golde: they fasten it with nailes and ham-  
mers, that it fall not.

5 The *idoles* stand vp as the palme tree, but sprake  
not: they are borne because they cannot go: feare  
them not, for they cannot doe euill, neither can  
they doe good.

6 There is none like vnto thee, O Lord: <sup>d</sup> thou art great, and thy Name is great in power.

7 Who would not feare thee, O king of nations : for to thee appertaineth the dominion : for among all the wise men of the Gentiles, and in all their king domes there is none like thee.

8 But altogether they dote, and are foolish:  
for the stocke is a doctrine of vanitie.

9 Silver plates are brought from Tarshish, and gold from Uphaz, for the worke of the workman, and the hands of the founder: the blew filke and the purple is their cloathing: all these things are made by cunning men.

10 But the Lord is the God of truth: he is the living God, and an everlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods  
8 that haue not made the beauen and the earth,  
shall perish from the earth, and from vnder these  
beauen.)

12 He hath made the earth by his power, and  
established the world by his wisdom, and hath  
stretched out the heaven by his discretion.

13 Hee giueth by *his* voyce: hee multiplieth of waters in the heauen, and hee causeth the cloudes to ascend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the wind out of his treasures

more to serve God, and to bring them to the knowledge of  
nothing more displeased God, nor brought man into greater  
of God: and therefore he calet them the Addresse  
of enuirs, verse 15. a d Habak. 2. c. calle he them the  
ary to that wicked opinion, that they are the bookes of the  
they found the best gold: shewing, that they change no  
aridolous forme, and Obis. 2. King 9. 8. g This decla  
bene in this chapter, spoken of 104. w. to some the letters  
to Cildes, among heidolaters, and now with some sentence  
to be w. to prouer, their own religion, against the multi-  
of these men to their shame, who haue alled about them  
he wretches this, and in the Caldeans tongue for a  
all the rest of his writing is Hebrew.

14 Every man is a <sup>b</sup> beast by *his own* knowledge; every founder is confounded by the graven image; for his melting is but falshood, and there is no breath therein.

15 They are vanitie, and the worke of errors:  
in the time of their vifitation they ſhall periſh.

16 The portion of Iakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

17 ¶ Gather vpon thy wares out of the land, O thou that dwellest in the strong place.

18 For thus sayth the Lord, Beholde, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall find it so.

19 Wo is me for my destruction, *and* my grievous plague: but I thought, Yet it <sup>is</sup> my sorrow, and I will beate it.

20 <sup>in</sup> My Tabernacle is destroyed, and all my cords are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtaynes.

21 Forthe Pastours<sup>e</sup> are become beastes, and haue not sought the Lord, therefore haue they none vnderstanding: and all the *flockes* of their pastures are scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the ° North country, to make the cities of Iudah desolate, and a denne of dragons.

23 O Lord, I know that p the way of man is  
not in himselfe, neither is it in man to walke and  
to direct his steps.

24 O Lord, correct mee, but with 4 iudgement,  
not in thine anger: least thou bring me to nothing.

25 Powre out thy wrath vpon the heathen  
that know thee not, and vpon the families that  
call not on thy Name: for they haue eaten vp Iaa-  
kob, and deuoured him, and consumed him, and  
haue made his habitation desolate.

Ammonites, but hearing of Zedekiah's rebellion, he turned his face to Jerusalem, Ezek. 21. 21; therefore the Prophet saith, that this is a signification. ¶ Considering that God had revealed unto him the creature, Chap. 7. 16 he saith plainly, that he would punish them which Israel calleth his measure, Chap. 27. 8 measuring his rod. ¶ Cor. 10. 13 for here by judgement it meant not only the merciful moderation of the same, as Chap. 30. 11, it cannot only be known and glorified by his mercy, that he is our Church, but also by his justice in punishing his enemies, his glory may fully appear both in the one and the other, Psal.

## CHAPTER. XI.

3 A curse of them that obey not the word of Gods command. 10 The people of Iudah, following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremieah to pray for them.

**T**He word that came to Jeremiah from the Lord, saying,

2 Heare yee the words of this covenant, and  
speake vnto the men of Iudah, and to the inhabi-  
tants of Ierusalem,

3 And say thou vnto them, Thus sayeth the Lord God of Israel, \* Cursed be the man that obeyeth not the words of this covenant,

4 Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the Iron furnace, saying, Obey my voice, and doe according to all these things which I commanded you: so shall ye be my people, and I

The more that  
can thinketh to  
to any thing well  
by his owne wife-  
dome, and not as  
God instructeth  
him, the more doth  
he prouide himself  
to be a vaine bea-  
st. By these words  
of Ieremias and Roda-  
phai, they signifye their  
inheritance, meaning  
that God should be  
their sufficient  
portion, and therefore  
they ought to re-  
nounce all other  
helpes and succours  
of idols, &c. Deu-  
t. 10. 16. 17. 18.  
19. 20. 21. 22. 23.  
The Prophet  
Ieremias the leuee  
prepare them-  
selves to this capti-  
vity, shewing that  
was now at hand  
as they should  
leave the things  
whereof they had  
gloried them.  
It is my self  
I will take it  
contently: whereby  
teacheth the  
people how to be-  
come of them-  
selves toward God.  
He weareth  
all lament.  
The generous  
and mild  
He speaketh  
because that  
Ezechiel was  
prophesied to haue  
done warre against  
the Moabites and  
to goe against  
the Lords directi-  
ons of their cap-  
tivity by their in-  
firmities, but also  
forasmuch as God  
willeth toward his  
people that this  
be done.

He calleth the  
Lords con-  
solation of Gods  
mercies, who freely  
of them, made  
the cause of eter-  
nall felicity with  
them, and have  
performed it  
in his b-halfe, and  
in him, and brake  
up, 27. 26.



will be your God,

5 That I may confirme the oathe, that I haue  
sworne vnto your fathers, to giue them a land,  
which floweth with milke and hony, as appeareth  
this day. Then answered <sup>b</sup> I, and said, So be it, O  
Lord.

6 Then the Lord said vnto me, Crie all these words in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the words of this covenant, and doe them.

7 For I haue protested vnto your fathers, when  
I brought them vp out of the land of Egypt vnto  
this day, crying earely and protesting, saying,  
Obey my voice.

8 Neuertheless they would not obey, nor incline their eare: but euery one walked in the stubbornesse of his wicked heart: therefore I will bring vpon them all the words of this couenant which I commanded them to doe, but they did it not.

9 And the Lord said vnto me, A <sup>f</sup>conspiracie  
is found among the men of Iudah, and among the  
inhabitants of Ierusalem.

10 They are turned back to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: *thus* the house of Israel and the house of Iudah haue broken my couenant, which I made with their fathers.

II Therefore thus saith the Lord, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they cry vnto me, I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem go, and crie vnto the gods vnto whom they offer incense, but they shall not be able to helpe them in time of their trouble.

13 <sup>b</sup> For according to the number of thy cities were thy gods, O Indah, and according to the number of the streetes of Ierusalem haue ye set vp altars of confusion, *euen* altars to burne incense vnto Baal.

14 Therefore thou shalt not i pray for this people, neither lift vp a cry or prayet for them: for when they cry vnto me in their trouble, I will not heare them.

15 What should my <sup>k</sup>beloued *tarie* in mine  
house, seeing they haue committed abomination  
with many ? and the holy flesh <sup>l</sup>goeth away from  
thee : yet when thou doest euill, thou re-  
joicest.

16 The Lord called thy name, A greene olive tree, faire, and of goodly fruit: but with <sup>m</sup>noyse and great tumult he hath set fire vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee, for the wickednes of the house of Israel, and of the house of Iudah, which they haue done against themselves to prouoke me to anger in offering incense vnto Baal.

18 And the Lord hath taught mee, and I know it, *even* then thou shewedit me<sup>n</sup> their practises.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knew not that they had devised thus against mee, saying, Let vs <sup>o</sup> destroy the tree with the fruit thereof, and cut him out of the land of the living, that his name may be no more in memorie.

20 But O Lord of hostes, that iudge st righte-  
ously, and rist the reines and the heart, let me see  
thy p veng aince on them: for vnto thes haue I  
opened my cause.

21 The Lord therefore speaketh thus of the  
men of Ahaboth, (that seeke thy life, and say,  
Prophecie not in the name of the Lord, that thou  
die not by our hands)

22 Thus therefore saith the Lord of hosts,  
Behold, I will visit them: the young men shall die  
by the sword: their sonnes and their daughters  
shall die by famine.

23 And none of them shall remain: for I will bring a plague vpon the men of Anathoth, *even* the yeere of their visitation.

Chap. 1. 7. 1 Not that they could not abide to hear God (they would shew themselves most holy) but because they sharply reprov'd, and therefore desir'd to be flattered, I maintained in their pleasures, Micah 1. 11. and not to be Amos 7. 12.

## CHAP. XII.

1 The Prophet marvelleth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lord. 10 He speaketh against pastors & preachers, that seduce the people. 14 The Lord threateneth destruction vnto the nations that trauailed to de-

**O** Lord, if I dispute with thee, thou art *righteous*: yet let me talke with thee of *thy* iudgements: wherefore doeth the way of the wicked prosper? *why* are all they in wealth that rebelliously transgressed.

2 Thou hast planted them, and they haue taken roote: they grow, and bring forth fruit, thou art neere in their mouth, and farre from their reines

3 But thou, Lord, knowest me: thou hast seene me, and tried mine heart toward thee: pull them out like sheepe for the slaughter, and<sup>d</sup> prepare them for the day of slaughter.

4 How long shall the land mourne, and the  
herbes of euery field wither, for the wickednesse  
of them that dwell therein? the beasts are con-  
sumed, and the birds, because they sayd, He will not  
see our last end.

5 If thou hast runne with the footmen, and they have wearied thee, then how canst thou march thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iordan?

6 For euen thy brethren and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cried out altogether vpon thee: *but beleeue them not, though they speake faire to thee.*

7 I haue forsaken & mine house: I haue left  
mine heritage: I haue giuen the dearely beloued  
of my soule into the hands of her enemies.

8 Mine heritage is vnto me, as a <sup>b</sup> lion in the  
forest: it crieth out against me, therefore haue I  
bated it.

9 Shall mine heritage be vnto mee . as a bird

they flattered themselves as though God would ever be mercifully destroy them; therefore they hardened themselves in the beast and inflexible creatures felt the punishment of sin against God. I some think that God reprooveth Ierem would reason with him, saying, that if he were not able to be farre vnable to dispute with God. Others, by the of Amos both; and by the hostemen, them of Ierusalem, whom Prophet worse then his owne countrymen did. g God would denounce his iudgements against Ierusalem, nor withstanding by threatnings and flatteries, labour to put him to silence. raging against me and my Prophecie,

**b** Thus he speaketh  
in the person of the  
people, which a-  
greed to the cou-  
rent.

c Reade Chap. 7-13

d According to his  
owne fantasie, and  
not at my word ap-  
pointed him  
e Meaning, the  
menaces and curses  
contained in the  
Law, Leuit. 26.  
24. deut. 28. 26.  
f That is, a general  
Consent to rebell  
against me.

g Because they will not pray with true faith and repentance, but for the smart and griefe which they feele, **Pro. 28. 9.**

<sup>b</sup> Resde Chap. 2, 18

Read Chap. 7.16  
and 14.11.

h My people of Israel, whom I have hitherto so greatly loved.  
I Meaning, that they offer not in the Temple to God, but upon the altars of Baal and the idoles, and so rejoyced in their wickednes.  
m Of the Babylo- nians and Caldeans

in which went about  
privily to conspire  
my death.

o Let vs destroy the  
Prophet and his  
doctrine. Some  
read, Let vs corrupt  
his meat with  
wood, meaning,

i In stead of bearing my linnen, and wearing onely my colours, they haue change and diuersitie of colours of their idols and superstitions: therefore their enemies, as thicke as the flakes of the aie shall come about them to destroy them.

k He prophesieth of the destruction of Ierusalem by the captiues of Nebuchadrezzar, whom he calleth pastors.

l Because no man regardeth my word, or the pledges that I haue giuen vpon the land.

m To waighte Prophets.

n They lamented the finnes of the people.

o For in stead of amendment, you grew worse and worse.

p Meaning, the wicked enemies of this Church, which blasphemed his Name, and whom he would punish after that he hath deliuered his people.

q After that I haue punished the Gentiles I will brue mercie vpon them.

r The true doctrine

s And manner to serue God.

t They shall be of the number

of the faithful, and haue a place in my Church.

of diuers colours? are not the birds about her, saying, Come, assembe all the beasts of the field, come to eate her?

10 Many pastours haue destroyed my vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wilderness.

11 They haue layd it waste, and it, belong waste, mourneth vnto mee, and the whole land lyeth waste, because no man setteth his minde on it.

12 The destroyers are come vpon all the high places in the wilderness: for the sword of the Lord shall deuoure from the one end of the land, euen to the other end of the land: no flesh shall haue peace.

13 They haue sown wheate, and reaped thornes: they were sicke, and had no profit: and they were ashamed of your fruits, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine enimie neighbours, that touch the inheritance, which I haue caused my people Israel to inherit, Be hold, I will plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I will retorne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the wayes of my people, to sweare by my Name, (The Lord lieth, as they taught my people to sweare by Baal) then shall they be built in the middes of my people.

17 But if they will not obey, then will I utterly plucke vp, and destroy that nation, sayeth the Lord.

18 But if they will not obey, then will I utterly plucke vp, and destroy that nation, sayeth the Lord.

## CHAP. XIII.

The destruction of the Iewes is prefigured. 11 Why Israel was reuiced to be the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

Thus saith the Lord vnto mee, Goe, and buy thee a linnen girdle, & put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the word of the Lord came vnto mee the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, goe toward Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes the Lord sayd vnto mee, Arise, goe toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and tocke the girdle from the place where I had hid it, and behold, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came vnto mee, saying,

9 Thus saith the Lord, After this manner will I

destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my word, and walke after the stubburnesse of their owne heart: and walke after other gods to serue them, and to worship them: therefore they shall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, so haue I tied to mee the whole house of Israel, and the whole house of Iudah, faith the Lord, that they might be my people: that they might haue a name, and praise, and glory, but they would not heare.

12 Therefore thou shalt say vnto them this word, Thus saith the Lord God of Israel, Euery bottell shall be filled with wine, and they shall say vnto thee, Doe we not know that euery bottell shall be filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, euen the kings that sit vpon the throne of Dauid, and the Priests and the Prophets, and all the inhabitants of Ierusalem with drunkennesse.

14 And I will cast them one against another, euen the fathers and the sonnes together, faith the Lord: I will not spare, I will not pittie, nor haue compassion, but destroy them.

15 Heare & giue care, be not proud: for the Lord hath spoken it.

16 Giue glory to the Lord your God before he be digged darkened, and ouer your feet stumbling in the darke mountains, and whilles you looke for light, hee turne it into the shadow of death and make it as darkened.

17 But if ye will not heare this, my soule shall weepe in secret for your pride, and mine eye shall weepe, and drop downe teares, because the Lord flacke is carried away captiue.

18 Sa, vnto the King and to the Queene: Humble your selues, sit downe, for the crowne of your glory shall come downe from your heads.

19 The cities of the South shall be shut vp, and no man shall open them: all Iudah shall be carried away captiue: it shall be wholly carried away captiue.

20 Lift vp your eyes, and behold them that come from the North: where is the flacke that was given thee, even thy beautiful flacke?

21 What wilt thou say when he shall visit thee? (for thou shalt be taught them to be captiues and as chiefe ouer thee) shall not sorow take thee as a woman in trauell?

22 And if thou say in thine heart, Wherefore come these things vpon mee? For the multitude of thine iniquities are thy skits I discovered and thy heeles made bare.

23 Can the blacke Moore charge his skin? or the leopard his spots, then may ye also see good that are accustomed to doe euill?

24 Therefore will I scatter them, as the stubble that is taken away with the Southwind.

25 This is thy portion, and the part of thy treasures from mee, faith the Lord, because thou hast forgotten me, and trusted in lies.

26 Therefore I haue also discovered thy skits vpon thy face, so that thy shame may appeare.

27 I haue seene thine adulteries, and thy whoredoms, the subtilties of thy whoredome on the hill

b Euery one of the shall be filled with spirituall drunkennesse, and be without all true wileage to seeke how to help your selves.

c It shall be as easie for me to destroy the greatest and the strongest, as it is for a man to breake earthen botells.

d That is, affliction and miserie by the Babylonians, Isa. 8. 22.

e Meaning, for helpe and support of the Egyptians.

f You shall surely be led away captiue, and I, according to mine affection towards you,

shall weep and lament for your subb. 10. 11.

g For Iehochin and his mother rendered themselves by Ieremiahs counsel to the king of Babylon,

King 24. 12

h That is, of Iudah which lieth Southward from Babylon

i Hearken the king, where his people is become,

k By seeking to draggers f. 1. help from him that is full of skill to fight against thee.

l Thy clothes hypocriticall shall be pulled off and thy shame reuealed.

m As these iniquities haue become manifest to all the world, so shall thy shame and punishment.

n His compassions I haue not huried to be mercies.

w Because this viceroy Perath or Euphrates was farre from Ierusalem, it is euident that this was a vision, whereby was signified that the Iewes should passe ouer Euphrates to be captiues in Babylon, and there for long hol time should seeme to be rotten, although they were ioined to the Lord before as a girdle about a mans



o There is no place to be our flow, whereas the market and floges of thine idollatry appeare not,

in the fields, and thine abominations. Wo vnto thee, O Ierusalem: wilt thou not be made cleane? when shall it once be?

## CHAP. XIV.

1 Of the dearth that should come. 7 The prayer of the people of Aske merce of the Lord. 10 The unfaithfull people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

The word of the Lord that came vnto Ieremiah, concerning the <sup>a</sup> death,

2 Iudah hath mourned, and the gates thereof are desolate, they have beene brought to heauinesse vnto the ground, and the crye of Ierusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the walles, and found no water: they returned with their vessels empty: they were ashamed and confounded, and covered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and covered their heads.

5 Yea, the hinde also calued in the field, and forsooke <sup>d</sup> it, because there was no grasse.

6 And the wilde asses did stand in the high places, & drew in their wind like dragons: their eyes did fade, because there was no grasse.

7 O Lord, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.

8 O thou hope of Israel, the saviour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by, to tary for a night?

9 Why art thou as a man astonished, and as a strong man that cannot helpe? yet thou, O Lord, art in the midst of vs, and thy name is called vpon vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not restrained their feet, therefore the Lord hath no delight in them: but hee will now remember their iniquity, and visit their sinnes.

11 Then said the Lord vnto mee, Thou shalt not pray to doe this people good.

12 When they shall, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, behold, the prophets say vnto them, Yee shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophesie lies in my name: I haue not sent them, neither did I command them, neither spake I vnto them, but they prophesie vnto you a false vision, and diuination, and vanity, and deceitfulness of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed.

16 And the people to whom these prophets do prophesie shall cast out in the streetes of Ierusalem, because of the famine, & the sword, and there shall be none to bury them: both they and their wives, and their sonnes, and their daughters: for I will powre their wickednesse vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop downe<sup>l</sup> teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great defauctiō, and with a fore grievous plague.

18 For I will giue into the field, behold the slaine with the sword: & if I enter into the citie, behold them that are sicke for hunger also: moreover, the Prophet also and the Priest go a wandring<sup>m</sup> into a land that they know not.

19 Hast thou utterly reiected<sup>n</sup> Iudah, or hath thy soule abhorred Zion? why hast thou written vs, that wee cannot be healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We acknowledge, O Lord, our wickednesse, and the iniquity of our fathers: for we haue sinned against thee.

21 Doe not abhorre vs: for thy Names sake cast not downe the throne of thy glory: remember and breake not thy covenant with vs.

22 Are there any among the P vanities of the Gentiles, that can giue raine? or can the heauens giue showres? Is it not thou, O Lord our God? therefore we will waite vpon thee: for thou hast made all these things.

penance, which is the onely meane to auoyde this famine, which was the beginning of Gods plagues. p Meaning, their idolls, reade Chap. 20, 15.

## CHAP. XV.

1 The Lord would heare vs prayer for the Iewes, 3 bus threatneth to deliuer them with foure plagues.

Then said the Lord vnto me, A Though Moses and Samuel stood before me, yet mine affliction could not be toward this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, As yet they are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, saith the Lord, the sword to slay, and the dogs to teare in pieces, and the foules of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I will scatter them also in all kingdomes of the earth, because of Manasseh the sonne of Hezekiah King of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pittie vpon thee, O Ierusalem? or who shall be thy foe for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, sayeth the Lord, and gone backward: therefore will I brech out mine hand against thee, and destroy thee: for I am wearie with repenting.

7 And I will scatter them with the sanne f in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

8 Their widowes s are increased by me about the sand of the sea: I haue brought vpon them, and against the assembly of the yong men, a destroyer at noone day: I haue caused him to fall vpon them, and the clie suddenly, and speedily.

9 Shee that hath borne s leuea, hath bene made weake: her heart hath failed: the funne hath failed: he, whyles it was day, she hath bene confounded, and ashamed, and the residue of them

l The false prophets promised peace and assurance, but Ieremiah calleth to teares, and penitence for their sinnes, which is at hand, as Chap. 9, 1. Lam. 1. 16, and 2. 18.

m Both high and low shall be captiues into Babylon.

n Though the Prophet knew that God had cast off the multitude, which were hypocrites, and ballad children, yet he was assured that for his promise sake he would haue still a Church, for the which he prayeth.

o He teacheth the Church a forme of prayer to humble themselves to God by true repentance, which was the beginning of Gods plagues.

a Meaning, that if there were any man living moued with so great zeale toward the people as were these vs, such as he would not grant his request, forasmuch as he had determined the contrary, Eccl. 14. 14. \* Zach. 11. 9.

b The dogs, birds, and beasts should deuoure them that were slaine

c The word signifies to ronne to and fro for feare and vngodliness of conscience, as did Cain.

d Not that the people was punished for the kings

e Namely, but for their owne sinnes also, because they consorted to his wickednesse, a King 2. 9.

f That is, I will not call backe my plagues or spare them any more.

g Meaning, the cities.

h Because I had slaine their husbands.

i Or, miser.

k Or, fearfully. b Shee that had many, lost all her children.

l Shee was destroyed in the midst of her prosperity.

d Meaning, that the brute beastes for drought were compelled to forsake their young,

e Which are so here of pasture, and to goe seek water, which they could not finde.

f Which are so here of pasture, that they cannot be cold with drinking of water, but still gaze for the aire to refresh them. f He sheweth the onely way to remedie Gods plagues,

g That is, by vniuersal confession of our sinnes, and restoring to him by repentance.

h That taketh no care for vs.

i As one that hath strength to helpe, and yet is afraid to put to his hand.

j Reade Chap. 7. 16, and 21, 14.

k He pristieth the people, and accuseth the false prophets, which deceived them: but the Lord answered, that both the prophets, which deceived, and the people, which suffered themselves to be seduced, shall perishe, Chap. 23. 17, and 27. 8, 9, and 29. 5.

l Chap. 23. 21 and 27. 10, 15, and 29. 9.

k These are the  
Prophets words,  
complaining of the  
oblivion of the  
people, and that he  
was refused to be  
wicked a time:  
wherein also he  
sheweth what is  
the condition of  
Gods ministers: to  
wit, to haile them  
to woe, to haile all  
though they giue  
none occasion.  
l Which is an oc-  
casion of contention  
and hatred.

m In this perple-  
xity the Lord com-  
forted me, and said  
that my last dayes  
should be quiet:  
and by the enemy  
he meant here,  
Nebuzardan the  
captaine of Nebu-  
hadnezzar, who  
gave Ieremiab the  
choise either to re-  
maine in his coun-  
trei, or to go whi-  
ther he would: or  
by the enemy he  
meant the Iewes,  
which should af-  
flict him towards  
knowing Ieremiab  
his fidelity, and  
therefore fa-  
uour him.

n As for the peo-  
ple, though they  
seemed strong as  
yron, yet should  
they not be able  
to resist the hard  
yron of Babylon,  
but should be led  
captive.

o Or, ran time.  
o He speaketh out  
this for desire of  
reuerence, but  
wishing that God  
would deliuer his  
Church of them  
whom he knew to  
be hardened, and  
incorrigible.

p I receiued them with  
a great ioy, as he that  
is afflicted, & hath  
lamented bitterly  
for his plagues: shew-  
ing what the faithfull  
should do when they  
see tokens of Gods  
anger. r And hath  
afflicted mee according  
to the promise: where-  
in appeareth therein  
the Saints of God  
in perfection of faith,  
which through im-  
purity is of times af-  
flicted. Chap. 20. 7.  
If thou forget these  
as well considered  
reasons, and faithfully  
execute thy charge. s  
Tea it is faine to win  
the good from the  
bad. t To wit, as my  
mouth hath pronounced  
Chap. 18. and as heere  
followeth, verse 20. x  
Conforme not thy selfe  
to their wickednes, but  
let them follow thy  
godly example. y I  
will arme thee with an  
inuisible strength and  
courage, so that all the  
powers of the world  
shall not overcome thee.

## CHAP. XVI.

a The Lord forbidding Ieremiab to marrie, sheweth him  
what should be the affliction upon Iudah. 13 The cap-  
tivity of Babylon. 15 Their deliuerance. 19 The cal-  
ling of the Gentiles.

T He word of the Lord came also vnto mee,  
saying,

2 Thou shalt not take a thee a wife, nor have  
sonnes nor daughters in this place.

3 For thus sayth the Lord concerning the  
sonnes, and concerning the daughters, that are  
borne in this place, and concerning their mothers  
that beare them, and concerning their fathers  
that beget them in this land,

4 They shall die of deaths and diseases: they  
shall not be lamented, neither shall they be buried,

but they shall be as dung vpon the earth, and they  
shall be consumed by the sword, and by famine,  
and their carcases shall be meat for the soules of  
the heauen, and for the beausts of the earth.

5 For thus saith the Lord, Enter not into the  
house of mourning, neither goe to lament, nor be  
moued for them: for I haue taken my peace  
from this people, saith the Lord, when mercy and  
compassion.

6 Both the great and the small shall die in this  
land: they shall not be buried, neither shall men  
lament for them, nor cut themselves, nor make  
themselves bald for them.

7 They shall not stretch out the hands for them  
in the mourning to comfort them for the dead,  
neither shall they giue them the cup of consola-  
tion to drinke for their father or for their mother.

8 Thou shalt not also goe into the house of  
feasting, to sit with them to eat and to drinke.

9 For thus saith the Lord of hostes, the God  
of Israel, Behold, I will cause to cease out of this  
place in your eyes, even in your dayes, the voyce  
of mirth, and the voyce of gladnesse, the voyce of  
the bridegrome, and the voyce of the bride.

10 And when thou shalt shew this people all  
these words, and they shall say vnto thee, Where-  
fore hath the Lord pronounced all this great  
plague against vs? or what is our iniquitie? and  
what is our sinne that wee haue committed against  
the Lord our God?

11 Then shalt thou say vnto them, Because  
your fathers haue forsaken me, saith the Lord, and  
hauē walked after other gods, and haue serued  
them, and worshipped them, and haue forsaken  
me, and haue not kept my Law,

12 (\* And ye haue done worse than your fathers:  
for behold, yon walke euery one after the stub-  
bornnes of his wicked heart, & will not heare me.)

13 Therefore will I dilue you out of this land  
into a land that ye know not, neither you nor  
your fathers, and there ye shall serue other gods  
day and night: for I will shew you no grace.

14 \* Behold therefore, saith the Lord, the dayes  
come that it shall no more be said, The Lord li-  
ueth, which brought vp the children of Israel out  
of the land of Egypt,

15 But, The Lord liueth, that brought vp the  
children of Israel from the land of the North,  
and from all the landes where hee had scattered  
them, and I will bring them againe into their land  
that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out ma-  
ny s<sup>er</sup>uants, and they shall slay them, and after will  
I send out many hunters, and they shall hunt them  
from euery mountaine, and from euery hill, and  
out of the caues of the rocks.

17 For mine eyes are vpon all their wayes:  
they are not hid from my face, neither is their in-  
iquitie hid from mine eyes.

18 And first I will recompense their iniquitie  
and their sinne double, because they haue defiled  
my land, and haue filled mine inheritance with  
their filthie carions and their abominations.

19 O Lord, thou art my i<sup>er</sup> force, and my  
strength, and thy refuge in the day of affliction:  
the Gentiles shall come vnto thee from the endes  
of the world, and shall say, Surely our fathers haue  
inherited lies, and vanitie, wherein there was no  
profit.

20 Shall a man make gods vnto himselfe, and  
they are no gods?

b Signifying, that  
the affliction should  
be so great, that  
one should not  
haue leisure to  
comfort another.

c That is, should  
not rent their  
clothes in signe  
of mourning.

d For in these  
great extremities  
all consolation  
and comfort shall be  
in vaine.

\* Chap. 5, 19.

e Because the wic-  
ked are a wayes  
rebellious, and dis-  
semble their owne  
sinnes, and murmure  
against Gods iudgements,  
as though he  
had no iust cause to  
punish them, be-  
cause they will  
not to aduise.

\* Chap. 7, 26.

\* Chap. 23, 7.  
f Signifying the  
beauty of their de-  
liverance out of  
Babylon should  
be so great, that it  
should abolish the  
remembrance of  
their deliuerance  
from Egypt: but he  
hath here chiefly  
respect to the spiri-  
tuelle deliuerance  
vnder Christ.

g By the sisters and  
brothers are meant  
the Babylonians  
and Caldeans, who  
should deliuer them  
in such fort, that if  
they escaped the  
one, the other  
should take them.

h That is, their  
sonnes and daugh-  
ters, which they  
offered to Molech.  
i He wondred at  
the great mercy of  
God in this deli-  
uerance, which shall  
not onely extend to  
the Iewes, but also  
to the Gentiles.

k Our fathers  
were most vile  
idolaters, therefore  
they commeth only of  
Gods mercy, that he  
performed his prom-  
ise, and hath not  
utterly calld vs off.



I They shall once againe feele my power, and mercie for their delinquance, that they may leaue to worship me.

21 Beholde, therefore I will this once teach them: I will shewe them mine hand and my power, and they shall know that my Name is the Lord.

## CHAP. XVII.

1 The forwardnesse of the Jewes. 2 Cursed be those that put their confidence in man. 3 Man's heart is wicked. 4 God is the Searcher of the heart. 5 The living waters are forsaken. 6 The right keeping of the Sabbath is commanded.

The stone of \* Iudah is written with a pen of yron, and with the point of a diamond, and grauen vpon the table of their heart, and vpon the hornes of your altars.

2 They remember their altars as their children, with their groves by the greene trees vpon the high hills.

3 O my mountaine in the field, I will giue thy substance, and all thy treasures to be spoyled, for the sinne of thy high places throughout all thy borders.

4 And thou shalt rest, and in thee shall be a rest from thine heritage that I gaue thee, and I will cause thee to see thine enemies in the land, which thou knowest not: for ye haue kindled a fire in mine anger, which shall burne for euer.

5 Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shall be like the heath in the wilderness, and shall not see when any good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

8 For he shall be as a tree that is planted by the water, which spreadeth out her rootes by the rier, and shall not feeble when the heat cometh, but her leafe shall be Greene, and shall not care for the yeere of drought, neither shall cease from yielding fruit.

9 The heart is deceifull and wicked about all things, who can know it?

10 I the Lord search the heart, and trie the reins, euen to giue euery man according to his wayes, and according to the fruite of his works.

11 As the Parrich gathereth the young, which seeke hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his end shall be a foole.

12 As a glorious throne exalted from the beginning, so is the place of our Sanctuary.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shalbe written w<sup>in</sup> the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale mee, O Lord, and I shall be whole: a saue mee, and I shall be saved: for thou art my praye.

15 Behold, they say vnto me, Where is the word of the Lord: let it come now.

16 But I haue not thrust in my selfe for a pastor after thee, neither haue I desired the day of miserie, thou knowest that which came out of my lips was right before thee.

17 Be not terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Goe and stand in the gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the word of the Lord, yee Kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heede to your fowles, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem,

22 Neither carie forth burdens out of your houses in the Sabbath day: neither doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe, and would not heare, nor receiue correction.

24 Neuerthelesse, if ye will heare me, saith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shall the Kings and the Princes enter in at the gates of this citie, and shall sit vpon the throne of Dauid, and shall ride vpon chaires and vpon horses, both they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Benjamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offerings, and sacrifices, and meat offerings, and incense, and shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not beare me to sanctifie the Sabbath day, and not to beare a burden, nor to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

## CHAP. XVIII.

1 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word. 2 The confidence of the Jewes against Ieremias. 3 His prayer against his aduersaries.

The word which came to Ieremias from the Lord, saying,

2 Arise and go downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, and behold, he wrought a worke on the wheelles.

4 And the vessel that he made of clay, was broken in the hand of the potter, so he returned, and made it another vessel, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

o The wicked say that my prophesie shall not come to passe, because thou defiest the time of thy vengeance.

p I am assured of thy vengeance, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affliction.

q Howsoever the wicked deale rigorously with me, yet let me finde comfort in thee. r Reade Chap. ix. 10.

s Whereas they doe thinke may be better understood both of high and lowe.

t By naming the Sabbath day, he comprehended the thing that is hereby signified: for if they transgressed in the ceremony, they must needs be culpable of the rest, reade Exod. 20. 8. and by the breaking of the Sabbath one commeth, he maketh them transgressors of the whole lawe, forasmuch as the first and second table are contained therein.

\* Chap. 33. 4.

a The remembrance of God cannot passe, albeit for a time he deferre the punishment, for it shall be manifest to men and Angels.

b In head of the Law of God, they haue written idolatrie and all abominations in their heart.

c Your finnes appeare in all the altars that you haue erected to idoles. d Some reade, So that their children remember their altars, that is, follow their fathers wickednesse.

e Zion that was my mansioun, shall now be left as a waste field. f Because thou wouldest not giue the land rest, at such times, dayes, and yeeres as I appointed, thou shalt hereafter be carried away, and it shall rest for lacke of labourers.

g The Jewes were giuen to worldly policies and thought to make themselves strong by the friendship of the Egyptians, Isa. 31. 3. and frangets, and in the meane season did not depend on God, and therefore Gods plague against them, shewing that they preferre corruptible man to God, which is immortal, Isa. 32. 1. Chap. 45. 7.

h Reade Psal. 136. i Because the wicked haue euer so to excuse to defend their doings, he sheweth that their owne lewde imaginations deuiſe them, and bring them to these inconveniences; but God will examine their deuidy by the malice of their hearts, 1. Sam. 16. 7. 1 Chron. 28. 9. Psal. 7. 10. Chap. 11. 10. 20. 12. Revel. 2. 13.

k As the Parrich by calling gathereth others which for sake her, when they see that shee is not their damme: so the covetous man is forsaken of his riches, because he cometh to them falsely. l Shewing that the godly ought to glory in nothing, but in God, who doth exalt him, and hath left a signe of his fauour in this Temple. m Their names shall not be required in the booke of life. n He desired God to preferre him that hee fall not into temptation, considering the great contempt of Gods word, and the multitude that fall from God.

a As the potter hath power over the clay to make what he will, or to breake them when he hath made them: so haue I power ouer you to doe with you as seemeth good to me, 1. Ths. 4. 9. uid. 15. 9. Rom. 9. 20.

6 O house of Israel, cannot I doe with you as this potter, saith the Lord; behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation, or against a kingdome to plucke it vp, and to roote it out, and to destroy it.

8 But if this nation against whom I haue pronounced, turne from their wickednes, I will repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it doe euill in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said desperately, Surely we will walke after our owne imaginations, and doe euery man after the stubbornnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgin of Israel hath done very filthily.

14 Will a man forsake the frowe of Lebanon, which cometh from the rocke of the field? or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and haue burnt incense to vanitie, and their prophets haue caused them to stumble in their wayes from the ancient wayes, to walke in the paths and way that is not troden.

16 To make their land desolate, and a perpetual desolation, so that euery one that passeth thereby shall be astonished and wagge his head.

17 I will scatter them with an East winde before the enemy: I will fiew them the backe, and not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise against Ieremiah: for the Lawe shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite him with the tongue, and let vs not bee glee to any of his words.

19 Hearken vnto me, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stood before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore, deliuer vp their children to famine, and let them drop away by the force of the sword, & let their wiues be robbed of their children, and be widowes: and let their husbands be put to death, and let their yong men be slaine by the sword in the battell.

22 Let the cry be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feet.

23 Yet Lord thou knowest all their counsell against me tenderly to death: forgive not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

### CHAP. XIX.

Her propheticke the destruction of Ierusalem for the contempt and despising of the word of God.

Thus said the Lord, Goe, and buy an earthen bottell of a potter, and take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entry of the Eastgate: and thou shalt preach there the words, that I shall tell thee.

3 And shalt say, Heare yee the word of the Lord, O Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Israel, Behold, I will bring a plague vpon this place, the which whosoener heareth, his eares shall bingle.

4 Because they haue forsaken me, and prophaned this place, and haue burnt incense in it vnto other gods, whom neither they, nor their fathers haue knownen, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the high places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I commanded not, nor spake it, neither came it into my mind)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called D Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meat for the foules of the heauen, and to the bestes of the field.

8 \* And I will make this citie desolate, and an hissing, so that euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.

9 \* And I will feed them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnesse, wherewith their enemies that seeke their liues, shall hold them frait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, Euen so will I breake this people and this citie, as one breaketh a potters vessel, that cannot be made whole againe, and they shall burie them in Topheth till there be no place to burie.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shall be defiled as the place of Topheth, because of all the houses vpon whose roofes they haue burnt incense vnto all the hostes of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had sent him to prophete, and he stood in the court of the Lords house, and said to all the people,

Or, gate of the sunne.

By Kings here and in other places are meant counsellors and courtiers of the people: which he called the ancients, ver. 1. b. Reade of this phrase, 1. Sam. 3. 12.

Whereby is declared, that whatsoever is not commanded by Gods word touching his seruice, it is against his word. d. Reade Chap. 7. 31. and a King. 10. 11a. 30. 33.

\* Chap. 13. 16. and 19. 13. and 50. 13.

\* Dent. 28. 53. Lament. 4. 10.

e The visible signe was to confirme them touching the assurance of his plague, which the Lord threatened by his Prophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, inasmuch as they polluted their owne houses therewith, as we see yee among the Papists.

g Reade Dou. 22. 9.

b When the Scripture attributeth repentance vnto God, it is not that he doeth contrary to that which he hath ordained in his secret counsell: but when he threateth, it is a calling to repentance, and when he gieth man grace to repent, the threatening (which ever continueth a condition in) taketh no place: and this the Scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion and to their owne selfe will.

d At no man that hath thirst refusethe fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers and leave God which was present with them. e That is, the way of truth which God had taught by his law. reade Chap. 6. 16. f I will fiew mine anger and flow my saour toward them.

g This argument the wicked haue euery day against the seruants of God. The Church cannot erre: we are the Church, and therefore whosoever speaketh against vs, they ought to die. 1 King. 21. 24. Chap. 7. 4. and 10. 1. Malac. 2. 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is knowne by the graces of the holy Ghost. h Let vs slander him, and accuse him: for we shall be blessed. i Seeing the oblique malice of the avaricious, which growe dayly more and more, the Prophet being moued with Gods Spirit, without any casual affection prayeth for their destruction, because he knewe that it should tend to Gods glory, and profit of his Church.



15 Thus faith the Lord of hostes, the God of Israel, Behold, I will bring vpon this city, and vpon all her towne, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my wordes.

CHAP. XX.

a *Jeremiah is smitten and cast into prison for preaching of the word of God. 3 He prophesieth the captiuitie of Babylon. 7 He complaineth that hee is a mocking stocke for the word of God. 9 He is compelled by the spirit to preach the word.*

W Hen Pashur, the sonne of Immer, the priest, which was appointed gouernour in the house of the Lord, heard that Jeremiah prophesied these things,

2 Then Pashur smote Jeremiah the Prophet, and put him in the stocks that were in the his gate of Benjamin, which was by the house of the Lord.

3 And on the morning, Pashur brought Jeremiah out of the stocks. Then said Jeremiah vnto him, The Lord hath not called thy name Pashur, but *Magor-misabib.*

4 For thus faith the Lord, Behold, I will make thee to be a terror to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the king of Babel, and hee shall carry them captiue into Babel, and shall slay them with the sword.

5 Moreover, I will deliuer all the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and carry them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy friends, to whom thou hast prophesied lies.

7 O Lord, thou hast deceived mee, and I am decieved: thou art stronger then I, and hast decruiled: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed desolation: therefore the word of the Lord was made a reproach vnto me, and in derision dayly.

9 Then I sayd, I will not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare on euery side. I declare, sayd they, and wee will declare it: all my familiars winched for mine halting, saying, It may be that he is deceiued: so we shall perauile against him, and we shall execute our vengeance vpon him.

11 But the Lord is with mee like a mighty gyant: therefore my persecutors shall be overthrowen, and shall not preuaile, and I shalbe greatly confounded: for they haue done vnwisely, and their euerslaking shame shall neuer be forgotten.

12 But, O Lord of hostes, that thyself the righteous, and seest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the poore from the

band of the wicked.

14 Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed be the man that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man be as the cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the shouting at noontide,

17 Because he hath not flaine mee, when from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall conception.

18 How is it, that I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

CHAP. XXI.

The prophesieth that Zedekiah shall take, and the city burned.

THE word which came vnto Jeremiah from the Lord, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maseiah the Priest, saying,

2 Inquire, I pray thee, of the Lord for vs, (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that he may returne vs from vs.

3 Then said Jeremiah, Thus shall you say to Zedekiah,

4 Thus faith the Lord God of Israel, Behold, I will turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this city.

5 And I my selfe will fight against you with an outstretched hand, and with a mighty arme, euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, faith the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sword, and from the famine, into the hand of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shall smite them with the edge of the sword: he shall not spare them, neither haue piete nor compassion.

8 And vnto this people thou shalt say, Thus faith the Lord, Behold, I set before you the way of life, and the way of a death.

9 He that abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a pray.

10 For I haue set my face against this city, for euill and not for good, faith the Lord: it shall be giuen into the hand of the king of Babel, and he shall burne it with fire.

11 And say vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 Oboule of Dauid, Thus faith the Lord, Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressor.

b How the children of God are overcome in this battell of the flesh and the Spirit, and into what inconueniences they fall till God raise them vp againe: reade Iob 3.1. and chap. 17. 10.

c Alluding to the destruction of Sodom, Gen. 19. 25.

k Meaning that the fruit thereof might neuer come to profit.

a Not that the King was too hed with repenace of his finnes, and so fought to God, as did Hezekiah, when hee fought to Halah, 2. Chron. 32. 1. He 37. a. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh fought vnto Moses, Exod. 9. 28. b To witte, from your enemies to destroy your felicitie.

c By yielding your selves to Nebuchad-nezzar. d By resisting him. \* Chap. 38. 2.

e As anything rescued from extreme danger, Chap. 37. 2. and 39. 18. and 45. 5.

\* Chap. 22. 9. f Be diligent to doe iustice.

a Thus we see that the thing which neither the King, nor the princes, nor the people durst enterprise against the Prophie of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 13. 13. || Or, feare vnto about.

b Which him suffered themselves to be abused by thy false propheticie.

c Herein appeareth the impotentie, which often times ouercometh the seruants of God, when they see not their labours to profit, and also feele their owne weakenesse.

d Thou diddest shunt me forth to this worte against my will.

e He sheweth that he did his office in that hee reproued the people of their vices, and the sinners with Gods iudgements: but because hee was derided and persecuted for this, he was discouraged, and thought to haue ceased to preach, soe that Gods spirit did force him thereto.

f Thus the enemies conferred together to know what they had heard him say, that they might abuse him thereof, reade IIs. 29. 21.

g Here he sheweth how his faith did strive against temptation, and fought to the Lord for strength.

\* 1. Sam. 26. 7. 1. Chron. 23. 9. Psalme 7. 9. Chap. 11. 30. and 17. 30.

<sup>g</sup> Meaning, Ierusalem which was builded part on the hill, and part in the valley, and was compassed about with mountains.

<sup>h</sup> That is, in the houses thereof, which stood as thick as trees in the forest.

least my wrath goe out like fire, and burne that none can quench it, because of the wickednesse of your workes.

13 Behold, I come against thee, O inhabitant of the valley, and rocke of the plaine, faith the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visite you according to the fruit of your workes, faith the Lord, and I will kindle a fire in the forest thereof, and it shall deuoure round about it.

## CHAP. XXII.

<sup>a</sup> He exhortheth the King to iudgement and righteousness.  
<sup>g</sup> Why Ierusalem is brought into captivity, & i<sup>o</sup> The death of Shallum the sonne of Iosiah is prophesied.

Thus sayd the Lord, Goe downe to the house of the King of Iudah, and speake there this thing.

2 And say, Heare the word of the Lord, O King of Iudah, that sitteth vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lord, \* Execute yee iudgement and \* righteousness, and deliuer the oppressed from the hand of the oppressor, and vex not the stranger, the fatherlesse, nor the widow: doe no violence, nor shedde innocent blood in this place.

4 For if ye doe this thing, then shall the kings sitting vpon the throne of Dauid enter in by the gates of this House. \* and ride vpon charets and vpon horses, both he and his seruants and his people.

5 But if yee will not heare these wordes, I bswaie by my selfe, sayth the Lord, that this House shall be waste.

6 For thus hath the Lord spoken vpon the kings house of Iudah, Thou art \* Gilead vnto me, and the head of Lebanon, yet surely I will make thee a wilderness, and as cities not inhabited.

7 And I will d<sup>e</sup> prepare destroyers against thee euery one with his weapons, and they shall cut downe thy chiefe cedars, and cast them in the fire.

8 And many nations shall passe by this city, and they shall say euery man to his neighbour, Wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answer, Because they haue forsaken the covenant of the Lord their God, and worshipped other gods, and serued them.

10 ¶ Weepe not for the dead, and be not moored for them: but weepe for him that goeth out: for hee shall returne no more, nor see his native countrey.

11 For thus saith the Lord, As touching b Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither.

12 But he shall die in the place, whither they haue ledde him captiue, and shall see this land no more.

13 ¶ Who vnto him that buildeth his house by v<sup>r</sup>ighteousnesse, and his chambers without equitie: nee visit his neighbour without wages, and giueth him not for his worke.

14 He sayth, I will build me a wide house and large chambers: so he will make himselfe large windows, and feeling with cedar, and paint

them with vermillion.

15 Shalt thou reigne, because thou closest thy selfe in Cedarid not thy b<sup>r</sup> father eate and drinke and prosper, when he excused iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, hee prospered: was not this because he knew me, faith the Lord?

17 But thine eyes and thine heart are but one: for thy countenance, and for to shed innocent blood, and for oppression, and for destruction: euen to doe this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shall not lament i<sup>o</sup> him, saying, Ah, my brother, or ah sister: neither shall they mourne for him, saying, Ah, lord, or ah, his glory.

19 He shall be buried, as an asse<sup>m</sup> is buried, euen drawn and cast forth without the gates of Ierusalem.

20 ¶ Goe vp to<sup>n</sup> Lebanon, and cry: shew in<sup>o</sup> Bathan, and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saydest, I will not heare, this hath bene thy maner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feede all thy pastors, P and thy louers shall goe into captivity: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautifull shalt thou be when sorowes come vpon thee, as the sorow of a woman in trauell?

24 As I liue, faith the Lord, though \* Coniah the sonne of Iehoiakim king of Iudah, were the signer of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee into another countrey, where yee were not borne, and there shall ye die.

27 But to the land whereto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a despised and broken idole? or as a vessell, wherein is no pleasure? wherefore are they caried away, hee and his feede, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, Write this: man destitute of children, a man that shall not prosper in his dayes: for these shall be no man of his feede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

And therefore was Iully depriued of the kingdom. f He sheweth that all posterities shall be without of his lust plaine, as though it were noted for perpetuall memorie. i. Not that hee had no children (for after that he begate Salathiel in the captivity, Math. 1, 11) but that none should reigne after him as King.

## CHAP. XXIII.

<sup>a</sup> Against false pastors, & A prophesie of the great Pastours Iudas Christ.

<sup>g</sup> Meaning, Iosiah, who was not giuen to ambition and superbia, but was content with mediocritie, and did only delight in setting forth Gods glory, and to doe iustice to all.

<sup>h</sup> For euery one shall haue enough to lament for himselfe.

<sup>i</sup> Not honorably among his fathers, but as carions are cast in a hole, because their bodies shall not be interred, read 2.

<sup>k</sup> King. 24, 9. Iosephus Antic. 10, 8. Wherewith the enemy flew him is the cite, and commanded him to be cast before the wailes vmburied, lookes Chap. 36, 30.

<sup>l</sup> To call to the Assyrians for helpe.

<sup>m</sup> For this was the voyce of Iuda to Assyria, whereby it meant that all helpe should faile: for the Caldeans haue subdued both them and the Egyptians.

<sup>n</sup> Both thy gouernours and they that should helpe thee, shall vanish away as winde.

<sup>o</sup> Then that built the faire Cedar trees of Lebanon.

<sup>p</sup> Who was called Iehoiachin, or Iecoiach, whom hee calleth here Coniah in contempt, who thought his kingdom could neuer depart from him, because he came of the stocke of Dauid.

<sup>q</sup> And therefore for the promise sake could not be taken from his house: but hee abused Gods promise, and

<sup>r</sup> Therefore was Iully depriued of the kingdom. f He sheweth that all posterities shall be without of his lust plaine, as though it were noted for perpetuall memorie. i. Not that hee had no children (for after that he begate Salathiel in the captivity, Math. 1, 11) but that none should reigne after him as King.

<sup>s</sup> For euery one shall haue enough to lament for himselfe.

<sup>t</sup> Not honorably among his fathers, but as carions are cast in a hole, because their bodies shall not be interred, read 2.

<sup>u</sup> King. 24, 9. Iosephus Antic. 10, 8. Wherewith the enemy flew him is the cite, and commanded him to be cast before the wailes vmburied, lookes Chap. 36, 30.

<sup>v</sup> To call to the Assyrians for helpe.

<sup>w</sup> For this was the voyce of Iuda to Assyria, whereby it meant that all helpe should faile: for the Caldeans haue subdued both them and the Egyptians.

<sup>x</sup> Both thy gouernours and they that should helpe thee, shall vanish away as winde.

<sup>y</sup> Then that built the faire Cedar trees of Lebanon.

<sup>z</sup> Who was called Iehoiachin, or Iecoiach, whom hee calleth here Coniah in contempt, who thought his kingdom could neuer depart from him, because he came of the stocke of Dauid.

<sup>aa</sup> And therefore for the promise sake could not be taken from his house: but hee abused Gods promise, and



<sup>a</sup> Meaning, the  
priests, gouernours  
and false prophets,  
as Ezek. 34. 2.

<sup>b</sup> For the which  
I haue especial  
care, and haue pre-  
pared good pas-  
tures for them.

<sup>c</sup> Whole change  
in to feed the  
flocke, but they

eat the fruit the o-  
f Ezek. 34. 3.

<sup>d</sup> Thus the Pro-  
phets eue vie to  
mixe the promises

with the threat-  
nings, least the go-  
dy will be too

much heauen  
downe, and there-  
fore he sheweth

how God will ge-  
ther his Church  
after this diffen-  
sion.

<sup>e</sup> Of the Church  
in the time of Ie-  
shu, who is the

true branch, and  
Isa. 11. 1, and 4. 3.

<sup>f</sup> Chap. 33. 15 dan. 9. 2

<sup>g</sup> Deut. 33. 18

<sup>h</sup> Chap. 33. 16

<sup>i</sup> Read Chap. 16. 14.

**W**oe be vnto <sup>a</sup> the pastors that destroy and  
scatter the <sup>b</sup> sheepe of my pasture, sayth the  
Lord.

2 Therefore thus sayth the Lord God of Is-  
rael vnto the pastors that <sup>c</sup> feede my people, Yee  
haue scattered my flocke, <sup>d</sup> and thrust them out,  
and haue not visited them: behold, I will visite  
you for the wickednesse of your workes, sayth the  
Lord.

3 And I will gather the <sup>e</sup> remnant of my  
sheepe out of all countreys, whither I had driven  
them, and will bring them againe to their foldes,  
and they shall grow and increase:

4 And I will set vp shepherds ouer them,  
which shall feed them: and they shall dread no  
more nor be afraid, neither shall any of them be  
lacking, sayth the Lord.

5 Behold, the dayes come, sayth the Lord, that  
I will raise vnto Dauid a righteous branch, and  
a King shall reigne and prosper, and shall execute  
iudgement and iustice in the earth.

6 In his dayes Iudah shall be saved, and <sup>\*</sup> Is-  
rael shall dwell safely, and this is the Name where-  
by they shall call him, <sup>\*</sup> The Lord our righte-  
ousnesse.

7 Therefore behold, the dayes come, sayth the  
Lord, that they shall no more say, The <sup>\*</sup> Lord li-  
ueth, which brought vp the children of Israel out  
of the land of Egypt.

8 But the Lord liueth, which brought vp and  
led the seede of the house of Israel out of the  
North countrey, and from all countreys where I  
had scattered them, and they shall dwell in their  
owne land.

9 Mine heart breaketh within me, because of  
the <sup>\*</sup> prophets, all my bones shake: I am like a  
drunken man (and like a man whom wine hath  
ouercome) for the presence of the Lord and for  
his holy workes.

10 For the land is full of adulterers, and be-  
cause of oathes the land mourneth, the pleasant  
places of the wilderness are dried vp, and their  
herbes are cuill, and their force is not right.

11 For both the Prophet and the Priest <sup>¶</sup> doe  
wickedly: and their wickednesse haue I found in  
mine <sup>\*</sup> house, sayth the Lord.

12 Wherefore their way shall be vnto them as  
slippery wayes in the darkness: they shall be  
driven forth and fall therein: for I will bring a  
plague vpon them, <sup>¶</sup> euen the yeere of their visitati-  
on, sayth the Lord.

13 And I haue seene foolishnesse in the pro-  
phets of Samaria, that prophesied in Baal, and cau-  
sed my people Israel to erre.

14 I haue seene also in the prophets of Ieru-  
salem <sup>\*</sup> filthines: they commit adulterie and walke  
in lies: they strengthen also the hands of the wicked,  
that none can returne from his wickednesse:  
they are all vnto mee as Sodom, and the inhabi-  
tants thereof as Gomorah.

15 Therefore thus sayth the Lord of hostes  
concerning the prophets, Behold, I will feede  
them with <sup>\*</sup> wormewood, and make them drinke  
the water of gall: for from the prophets of Ieru-  
salem is <sup>\*</sup> wickednesse gone forth into all the  
land.

16 Thus sayth the Lord of hostes, Heare not  
the words of the prophets that prophesie vnto  
you, and teach you vanitie: they speake the vi-  
sion of their owne <sup>\*</sup> heart, and not out of the  
mouth of the Lord.

17 They say still vnto them that despise mee,  
The Lord hath said, Yee <sup>\*</sup> shall haue peace: and  
they say vnto euery one that walketh after the  
stubborneesse of his owne heart, No euill shall  
come vpon you.

18 For <sup>¶</sup> who hath stood in the counsell of  
the Lord that he hath percelued, and heard his  
word? Who hath marked his word and heard  
it?

19 Behold, the tempest of the Lord goeth  
forth in his wrath, and a violent whirlwind shall  
fall downe vpon the head of the wicked.

20 The anger of the Lord shall not returne  
vntill he haue executed, and till he haue performed  
the thoughts of his heart: in the latter dayes yee  
shall vnderstand it plainly.

21 <sup>\*</sup> I haue not sent these prophets, sayth the  
Lord, yet they ranne: I haue not spoken to them,  
and yet they prophesied.

22 But if they had stood in my counsell, and  
I had declared my words to my people, then they  
should haue turned them from their euill way, and  
from the wickednesse of their inuentions.

23 Am I a God at hand, sayth the Lord, and  
not a God <sup>\*</sup> farre off?

24 Can any hide himselfe in secret places, that  
I shall not see him, sayth the Lord? Doe not I fill  
heauen and earth, sayth the Lord?

25 I haue heard what the prophets say, I, that  
prophesied lies in my Name, saying, I haue dream-  
ed, I haue dreamed.

26 How long? <sup>¶</sup> Doe the prophets delight to  
prophecie lies, euen prophesying the deceit of  
their owne heart?

27 Thinke they to cause <sup>\*</sup> my people to forget  
my Name by their dreames, which they tell euery  
man to his neighbour, as their forefathers haue  
forgotten my Name for Baal?

28 The prophet that hath a dreame, let him  
tell a dreame, and he that hath my word, let him  
speake my word faithfully: <sup>\*</sup> what is the chaffe  
to the wheat, sayth the Lord?

29 Is not my word euen like a fire, sayth the  
Lord? and like an hammer, that breaketh the  
stone?

30 Therefore behold, I will come against the  
prophets, sayth the Lord, that I will make my word  
euery one from his neighbour.

31 Behold, I will come against the prophets,  
sayth the Lord, which haue sweet tongues, and  
say, <sup>\*</sup> He sayth.

32 Behold, I will come against them that pro-  
phesie false dreames, sayth the Lord, and  
doe tell them, and cause my people to erre by  
their lies, and by their flatteries, and I sent them  
not, nor commanded them: therefore they  
bring no profit vnto this people, sayth the  
Lord.

33 And when this people, or the prophet, or a  
Priest shall aske thee, saying, What is the <sup>\*</sup> bur-  
den of the Lord; thou shalt then say vnto them,  
What burden? I will euen forsake you, sayth the  
Lord.

34 And the prophet, or the priest, or the  
people that shall say, The <sup>\*</sup> burden of the Lord, I  
were not able to falsifie, therefore the wicked in deiding the word, would  
aske of the Prophets, what was the burden, although they would say, I sawe  
nothing else, but to lay burdens on our shoulders: and thus they recited the  
word of God, as a grievous burden, <sup>c</sup> Because this word was brought to con-  
tempt and derision, he will teach them another manner of speech, and will cause  
this word burden to cease, and teach them to aske which sentence, what sayth  
the Lord?

<sup>a</sup> Read Chap.  
6. 14, and 33. 11.

<sup>b</sup> Thus they did  
despise Ieremi-  
ah, as though the  
word of God were  
not revealed vnto  
him, Io also spake  
Ieremi-ah to the  
chil-ah, I. Kin. 22. 14.

<sup>c</sup> Both that God  
hath sent me, and  
that my wordes  
shall be true.

<sup>d</sup> Chap. 14. 13, 14  
and 17. 15, and  
19. 5.

<sup>e</sup> I haue heard the  
difference be-  
tweene the true  
Prophets and the  
false, betweene  
the bieling and  
the true minister.

<sup>f</sup> Doe not I see  
your falsehood,  
howeuer you  
cloke it, and where-  
foer you commit  
it?

<sup>g</sup> I haue a proph-  
cie revealed vnto  
me, as Num. 24. 6.

<sup>h</sup> 2. Tim. 1. 11 in the  
heart of the Pro-  
phets?

<sup>i</sup> He sheweth  
that Sarai raised  
vp false prophe-  
cies to bring the  
people from God.

<sup>k</sup> Let the false  
prophet declare  
that it is his owne  
falsitie, and not  
vnder my word  
as though it were  
a cloake to couer  
his lies.

<sup>l</sup> Meaning, that  
it is not sufficient  
for Gods ministers  
to shew from  
lies, and to speake  
the word of God,  
but that there be  
iudgement in al-  
leging it, and that  
it may appeare to  
be applied to the  
same purpose that  
it was spoken.

<sup>m</sup> Ezek. 33. 7. 1. cor.  
2. 15, and 4. 11.

<sup>n</sup> 2. tim. 2. 15.

<sup>o</sup> pet. 4. 10, 11.

<sup>p</sup> Which text for-  
get in my Name that  
which I haue not  
commanded.

<sup>q</sup> To wit, the Lord.

<sup>r</sup> The Prophets  
called their threat-  
nings Gods burden,  
which the sinners

<sup>a</sup> Meaning, the  
false prophets  
which deuile the  
people: wherein  
appeareth his  
great love toward  
his nation, read  
Chap. 14. 13.

<sup>b</sup> 2. Tim. 2. 15  
or troubled.

<sup>c</sup> They runne  
headlong to wick-  
ednes, and seeke  
wide hepe.

<sup>d</sup> Or, as hypocrites.

<sup>e</sup> My temple is  
full of their idolatrie  
and superstitions.

<sup>f</sup> They which  
should haue pro-  
fited by my rols  
against Samaria,  
are become worse  
than they.

<sup>g</sup> I thought to  
the world they seeme  
holly fathers, yet I  
dettell them as I  
did these abomi-  
nable cities.

<sup>h</sup> Read Chap. 9. 14.

<sup>i</sup> Or, hypocrite.

<sup>j</sup> Which they haue  
invented of their  
owne braine.

will euen visit every such one, and his house.

35 Thus shall yee say every one to his neighbour, and every one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for every mans word shall be his burden: for yee have peruered the words of the living God, the Lord of hosts our God.

37 Thus shall thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus sayeth the Lord, Because yee say this word, The burden of be Lord, and I have sent vnto you, saying, Ye shall not say, The burden of the Lord,

39 Therefore behold, I, euen I will utterly forget you, and I will forsake you, and the cities that I gaue you and your fathers, and cast you out of my presence,

40 And will bring a euertlasting reproach vpon you, and a perpetuall shame which shall neuer be forgotten.

#### CHAP. XXIV.

*a The vision of the baskets of figges, s Signifieth that part of the people should be brought againe out of captiuitie, b And that Zedekiah and the rest of the people should be caried away.*

**T**he Lord shewed mee, and beholde, two baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar king of Babel had caried away captiue Iehoiakim the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and the cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figges that are first ripe, and the other basket had very naughty figges, which could not be eaten, they were so euill.

3 Then said the Lord vnto mee, What seest thou, Jeremiah? And I said, Figges: the good figges very good, and the naughty very naughty, which cannot be eaten, they are so euill.

4 Again the word of the Lord came vnto me, saying,

5 Thus saith the Lord the God of Israel, Like these good figges, so will I know them that are caried away captiue of Iudah to be good, whom I have sent out of this place, into the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I will build them and not destroy them, and I will plant them, and not roote them out.

7 And I will giue them a heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall returne vnto me with their whole heart.

8 \* And as the naughty figges which cannot be eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the King of Iudah, and his princes, and the rest of Ierusalem, that remaine in this land, and them that dwell in the land of Egypt:

9 I will euen giue them for a terrible plague to all the kingdoms of the earth, and for a reproch and for a prouerbe, for a common talke, and for a curse, in all places where I shall cast them,

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gaue vnto them, and to their fathers.

#### CHAP. XXV.

*a Hee prophesieth that they should be in captiuitie twenty yeeres, b And that after the twenty yeeres the Babylonians should be destroyed, c The destruction of all nations is prophesied.*

**T**he word that came to Jeremiah concerning all the people of Iudah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, that was in the first yeere of Nebuchad-nezzar king of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yeere of Iosiah the sonne of Amon king of Iudah, euen vnto this day (that is the three & twentieth yeere) I word of the Lord hath come vnto mee, and I haue spoken vnto you as rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early, and sending them, but ye would not heare, nor encline your eares, to obey.

5 They d sayd, Tarme againe noweiey one from his euill way, and from the wickednesse of your inuentions, and yee shall dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke me not to anger with the works of your hands, and I will not punish you.

7 Neuertheless, yee would not heare mee, sayeth the Lord, but haue prouoked me to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hosts, Because ye haue not heard my words,

9 Behold, I will send and take to me all the families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my seruant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will destroy them, and make them an abomination and an hissing, and a continuall desolation.

10 \* Moreover, I will take from them the voyce of mirth and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride, the noise of the millstones, and the light of the candle.

11 And this whole land shall be desolate, and an abomination, and these nations shall serue the king of Babel twenty yeeres.

12 And when the twenty yeeres are accomplished, I will visit the king of Babel and that nation, sayth the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation.

13 And I will bring vpon that land all my wordes which I haue pronounced against it, euen all that is written in this booke, which Ieremiah hath prophesied against all nations.

14 For many nations, and great kings shall

*captiuitie, 2 Chron. 36. 22. extra 1. 1. chap. 29. 10. dan. 9. 2. men: began at his owne house, the enemies must needs be usually, hee. 9. 6. 2. pet. 4. 17.*

*d The thing which they mocke and contemne, shall come vpon them,*

*¶ Or, take you away.*

*¶ Chap. 20. 12.*

*a The good figges signified them that were gone into captiuitie, and so found their life, as Chap. 21. 8 and the naughty figges them that remained, which were yet subiect to the sword, famine and pestilence,*

*b Whereby he approoneth the yielding of Ieremiah and his company, because they obeyed the Prophet, who exhorted them thereto.*

*c Which declareth that man of himselfe can know nothing, till God giue the heart and understanding.*

*\* Chap. 31. 33.*

*hebr. 8. 10.*

*\* Chap. 29. 17.*

*d Which desireth for succour.*

*a That is, in the third yeere accomplished, and in the beginning of the fourth for theough Neuchadnezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dao. 1. 1.*

*b Which was the fifth yeere and the ninth mouth of Ietokims reigne, c That is, I haue spared no diligence or labour, Coap. 7. 13.*

*d Hee sheweth that the Prophets, wholly with one consent did labour to pull the people from those vices, which then reigned, to wit, from idolatry, and the vaine confidence of men: for vnder these two all other were contained, a King. 17. 13. chap. 15. 1.*

*e And 35. 1. 2. The Caldeans and all their power.*

*f So he wicked and Sathan himselfe are Gods seruants, because he maketh them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory.*

*g As the Philistines, Ammonites, Egyptians and others.*

*\* Chap. 16. 9.*

*¶ Or, destroy. b Meant is that great and all things that should serue vnto their feastes, should be taken away. This reuelation was for the confirmation of his prophesie, because he told them of the time that they should enter and remaine in. For seeing the iudees be punished mozt grieu-*



1 That is, of the  
Babylonians, as  
Chap. 17. 7.

m Signifying, the  
extreme afflictions  
that God had ap-  
pointed for every  
one, as Psal. 77. 8.  
Ila. 51. 17. and this  
cup, which the  
wicked drinke, is  
more bitter then  
that which be gi-  
ueth to his chil-  
dren, for he mea-  
sureth the one by  
mercy, and the  
other by iustice.

n For now it be-  
ginnes, and shall  
goe on till it be  
accomplished.

o Reade Iob. 1. 1.

p Which were  
cities of the Philis-  
tines.

q Edom is here  
taken for the  
whole country, as  
Vz for a part  
thereof.

r As Greece Italy  
and the rest of  
these countreyes.

s These were peo-  
ple of Arabia  
which came of  
Desay the sonne  
of Abraham and  
Reuiah.

t For there were  
two countreyes so  
named, the one  
called plentiful,  
and the other bar-  
ren, or desert.

u Or, Persia,  
u That is, of Ba-  
bylon, as Chap.  
54. 1.

x That is, Ierusa-  
lem, reade vsel. 22.

y Iuel. 3. 16,  
Iulius 2. 2.

z Chap. 30. 33.

y Which they are  
slaine at the Lords  
appointments.

uen I serue themselves of them: thus will I recom-  
pense them according to their deeds, and accord-  
ing to the workes of their owne hands.

15 For thus hath the Lord God of Israel spoken  
vnto me, Take the cup of wine of this mine  
indignation at mine hand, and cause all the na-  
tions, to whom I send thee, to drinke it.

16 And they shall drinke, and be moored, and  
be mad, because of the sword that I will send a-  
mong them.

17 Then took I the cup at the Lords hand,  
and made all people to drinke, vnto whom the  
Lord hath sent me:

18 Euen Ierusalem and the cities of Iudah, and  
the kings thereof, and the princes thereof, to make  
them desolate, an astonishment, an hissing, and a  
curse, as appeareth this day:

19 Pharaoh also, King of Egypt, and his ser-  
uants, and his princes, and all his people:

20 And all the kings of the land of the Philis-  
tines, and all the kings of the land of the  
Ekron, and the remnant of Ashdod:

21 q Edom, and Moab, and the Ammonites.

22 And all the kings of Tyros, & all the kings  
of Zidon, and the kings of the yles, that are be-  
yond the sea,

23 And Dedan, and Tema, and Buz, and all  
that dwell in the utter most corners,

24 And all the Kings of Arabia, and all the  
Kings of Arabia that dwell in the desert,

25 And all the kings of Zimri, and all the kings  
of Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and  
neere one to another, and all the kingdomes of  
the world, which are vpon the earth, and the king  
of Shebath shall drinke after them.

27 Therefore say thou vnto them, Thus sayth  
the Lord of hostes, the God of Israel, Drinke  
and be drunken, and spewe and fall, and rise no  
more, because of the sword, which I will send a-  
mong you,

28 s But if they refuse to take the cup at thine  
hand to drinke, then tell them, Thus saith the  
Lord of hostes, Ye shall certainly drinke.

29 For Ioe, x begin to plague the city, where  
my Name is called vpon, and should you go free?  
Ye shall not goe quite: for I will call for a sword  
vpon all the inhabitants of the earth, sayeth the  
Lord of hostes.

30 Therefore prophesie thou against them all  
these words, and say vnto them, The Lord shall  
roare from above, and thrust out his voyce  
from his holy habitation: hee shall roare vpon  
his habitation, and cry aloud, as they that presse  
the grapes, against all the inhabitants of the  
earth,

31 The sound shall come to the ends of the  
earth: for the Lord hath a controuersie with the  
nations, and will enter into iugement with all  
flesh, and hee will giue them that are wicked, to  
the sword, saith the Lord.

32 ¶ Thus saith the Lord of hostes, Behold,  
a plague shall goe forth from nation to nation,  
and a great ear whilewind shall be raised vp  
from the coastes of the earth.

33 And the flaine of the Lord shall be at that  
day from one end of the earth, euen vnto the other  
end of the earth: they shall not be mourned, nei-  
ther gathered nor buried, but shall be as the  
dung vpon the ground.

34 Howle, ye shepheards, and cry, and wal-  
low your selues in the alies, yee principall of the  
flocke: for your dayes of slaughter are accom-  
plished, and of your disperision, and yee shall fall like  
precious vessels.

35 And the sight shall faile from the shep-  
heards, and the escaping from the principall of the  
flocke.

36 A voyce of the cry of the shepheards, and  
an howling of the principall of the flocke, shall be  
heard: for the Lord hath destroyed their pasture.

37 And the best pastures are destroyed be-  
cause of the wrath and indignation of the Lord.

38 He hath forsaken his court, as the lyon a-  
for his land is waste, because of the wrath of  
the oppressour, and because of the wrath of his  
indignation.

## CHAP. XXVI.

2 Jeremiah smother the people to reuerence. 7 Hee is ta-  
ken of the false prophetes & priests, and brought to indig-  
ment. 23 Vniab the Prophet is killede of Iehuakim  
contrary to the word of God.

I N the beginning of the reigne of Iehoiakim the  
sonne of Iosiah King of Iudah, came this word  
from the Lord, saying,

2 Thus saith the Lord, Stand in the court  
of the Lords House, and speake vnto all the cities  
of Iudah, which come to worship in the Lords  
House, all the words that I commaund thee to  
speake vnto them: keepe not a word backe,

3 If so be they will hearken, and turne eue-  
ry man from his euill way, that I may repent me of  
the plague, which I haue determined to bring  
vpon them, because of the wickednesse of their  
workes.

4 And thou shalt say vnto them, Thus saith  
the Lord, If ye will not heare me to walke in my  
Lawes, which I haue set before you,

5 And to heare the words of my seruants the  
Prophets, when I sent vnto you, both rising vp  
early, and sending them, and will not obey them,

6 Then will I make this House like a Shiloh,  
and will make this citie a curse to all the nations  
of the earth.

7 So the Priests, and the Prophets, and all the  
people heard Jeremiah speaking these words in  
the House of the Lord.

8 Now when Jeremiah had made an end of  
speaking all that the Lord had commanded him  
to speake vnto all the people, then the Priests,  
and the Prophets, and all the people tooke him,  
and said, Thou shalt die the death.

9 Why hast thou prophesied in the Name of  
the Lord, saying, This House shall be like Shiloh,  
and this citie shall be desolate without an in-  
habitant? and all the people were gathered ag-  
ainst Jeremiah in the house of the Lord.

10 And when the Princes of Iudah heard of  
these things, they came vp from the kings house  
into the House of the Lord, and fate downe in  
the entre of the new gate of the Lords House.

11 Then spake the Priests, and the Prophets  
vnto the Princes, and to all the people, saying,  
This man is worthy to die: for he hath pro-  
phesied against this citie, as ye haue heard with your  
eares.

12 Then spake Jeremiah vnto all the Princes,  
and to all the people, saying, The Lord hath sent  
me to prophesie against this House and against  
this citie all the things that ye haue heard.

13 Therefore now amend your wayes, and  
your

2 Ye that are  
chiefe rulers, and  
gouernours.

a Which are most  
easily broken.  
b It shall not  
elpo them to  
seeke to flee.

† Ebr. peaceablen.

a That is, in that  
place of the Tem-  
ple whereunto  
the people resort  
out of all Iudah  
to sacrifice.  
b To the intent  
that they should  
behold no igno-  
rance, as Act. 10. 37.  
c Reade Chap. 18. 2.

d Reade Chap. 7. 12.  
e So that when  
they would curse  
any, they shall say,  
God do to thee as  
to Ierusalem.

f Because of Gods  
promise to the  
Temple, Psa. 132.  
14. that hee would  
for euer remaine  
there, the hypo-  
crites thought this  
Temple could not  
perish, and that  
the before thought  
it blasphemous to  
speake against it.  
Math. 23. 61.  
Acts 6. 23. not  
considering that  
this was meant  
of the Church,  
where God will  
remaine for euer.

g So called, be-  
cause it was re-  
paired by Iotham,  
a King. 15. 35.  
† Ebr. iudgement of  
death beforesh thee  
thou man.

h He both sheweth  
the cause of his  
doings plainly, and  
also threateneth them  
that they should  
not be gauled,  
though they should  
thinke him to death,  
but because greater  
vengeance vpon  
their heads.

your works, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right:

15 But know ye for certain, if that ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you, to speake all these words in your eares.

16 Then said the Princes and all the people unto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken unto vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michai the Morashite \* prophesied in the dayes of Hezekiah, king of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lord of hosts, Zion shall be plowed like a field, and Ierusalem shall be an heape, and the mountaine of the house shall be as the high places of the forest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague, that he had pronounced against them? Thus might we procure great evil against our selves.

20 And there was also a man that prophesied in the Name of the Lord, Iona Vrijah the sonne of She-maiah, of Kirjath-iaresh, who prophesied against this city, and against this land, according to all the words of Ieremiah.

21 Now when Iehoiakim the king with all his men of power, and all the princes heard his words, the king sought to slay him. But when Vrijah heard it, he was afraid and fled, and went into Egypt.

22 Then Iehoiakim the king! sent men into Egypt, even Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they set Vrijah out of Egypt, and brought him unto Iehoiakim the king, who slew him with the sword, and cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam the sonne of Shaphan was with Ieremiah: so that he should not give him into the hand of the people to put him to death.

# CHAP. XXVII.

1 Ieremiah at the commandment of the Lord sendeth bonds to the King of Iudah and to the other Kings that were neere, whereby they are monished to be subiect unto Nebuchadrezzar. 2 He warneth the people, and the kings & rulers that they beleue not false prophesies.

IN the beginning of the reigne of a Iehoiakim the sonne of Iosiah king of Iudah came this word vnto Ieremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee bonds and yokes, and put them upon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyres, and to the king of Zidon, by the hand of the messengers which

come to Ierusalem vnto Zedekiah the king of Iudah,

4 And command them to say vnto their masters, Thus saith the Lord of hosts, the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my great power, and by my outstretched arme, and haue giuen it vnto whom it pleased me.

6 But now I haue giuen all these landes into the hand of Nebuchad-nezzar the king of Babel my seruent, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, in this day of yeres, and his sonnes shall vntill the very time of his land come also: then many nations and great kings shall serue themselves of him.

8 And the nation and kingdom which will not serue the same Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophes nor yose soothsayers, nor your dreamers, nor your incanters, nor your forcerers which say vnto you thus, Ye shall not serue the king of Babel.

10 ¶ For they prophesy a lie vnto you to cause you to go farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their necks vnder the yoke of the king of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Iudah according to all these words, saying, Put your necks vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the words of the prophets that speake vnto you, saying, Ye shall not serue the king of Babel: for they prophesy a lie vnto you.

15 For I haue not \* sent them, saith the Lord, yet they prophesy a lie in my Name, that I might cast you out, & that ye might perish, both you, and the Prophets that prophesy vnto you.

16 ¶ All I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophesy vnto you, saying, Behold, \* the vessels of the house of the Lord shall now shortly be brought againe from Babel: for they prophesy a lie vnto you.

17 Heare them not, but serue the king of Babel, that ye may liue: wherefore should this city be desolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them \* intreate the Lord of hosts, that the vessels, which are left in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem, go not to Babel.

19 For thus saith the Lord of hosts, concerning the \* pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this city,

20 Which Nebuchad-nezzar King of Babel tooke not, when he caried \* away captiue Ieco-

Reade Chap. 31, 9.

d Meaning, Eulmerodach, and his sonne Belshazzar. \* They shall bring him vnto his kingdome in subjection, as Chap. 31, 14.

\* Chap. 14, 14, and 23, 11. and 29, 9.

\* Chap. 28, 3. which were taken when Ierusalem was captiue into Babel.

g For it was not only the Prophets office to shew the word of God, but also to pray for the finnes of the people, Gen. 10, 7. which there could not doe because they had no expresse word: for God had pronounced the contrary. \* a King 25, 19. \* a King 24, 1, 15.

\* Mich. 1, 1. and 3, 12.

1 That is, of the House of the Lord, to wit, Zion, and these examples the godly alledged to de Ieremias out of the Priests hands whose rage else would not haue bene satisfied, but by his death. K So that the city was not destroyed, but by miracle was deliuered out of the hands of Saneherib. 4 He is declared the fury of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they preuaile nothing but prouoke Gods iudgement for such the more. m As in the first Hezekiahs example it to be followed, to in this other Iehoiakims act it to be abhorred: for Gods plague did light on him, and his household. n Which declareth that nothing could haue appeased their fury, if God had not moued this noble man to stand valiantly in his defence.

a As touching the disposition of these prophesies, they that gathered them into a booke, did not altogether observe the order of times, but did set some before, which should be after, and contrariwise, which if the reader marke well, it shall spoile many doubts, and make the reading much more easie. b By such signes the Prophets vied sometimes to confirme their prophesies, which notwithstanding they could not doe of themselves, but as much as they had a reuelation for the same. Isa. 20, 2. and therefore the false prophets to get the more credit, did vfe also such visible signes, but they had no reuelation. \* King 22, 12.



nath the sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah, and Ierusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the house of the Lord, and in the house of the king of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shall abide untill the day that I visit them, saith the Lord: then will I bring them vp, and restore them vnto this place.

# CHAP. XXVIII.

1 The false prophesie of Hananiah, 2 Ieremiah re-  
proueth Hananiah, and prophesieth.

ANd that same yeere in the beginning of the  
a reigne of Zedekiah King of Iudah, in the  
b fourth yeere, and in the fifth moneth, Hananiah  
the sonne of Azur the prophet, which was of Gi-  
beon, spake to me in the house of the Lord in the  
presence of the Priests, and of all the people, and  
said,

2 Thus speaketh the Lord of hostes, the God  
of Israel, saying, I haue broken the yoke of the  
King of Babel.

3 † Within two yeeres space I will bring into  
this place all the vessels of the Lords House, that  
Nebuchad-nezzar king of Babel brought away from  
this place, and carried them into Babel.

4 And I will bring againe to this place Ieconiah  
the sonne of Iehoiakim King of Iudah, with  
all them that were carried away captiue of Iudah,  
and went into Babel, sayeth the Lord: for I will  
breaue the yoke of the king of Babel.

5 Then the Prophet Ieremiah said vnto the  
4 prophet Hananiah in the presence of the priests,  
and in the presence of all the people that stood in  
the House of the Lord,

6 Euen the Prophet Ieremiah said, So be it: the  
\* Lord so do, the Lord confirme thy words which  
thou hast prophesied, to restore the vessels of the  
Lords house, and all that is carried captiue from  
Babel, into this place.

7 But heare thou now this word that I will  
speake in thine eares, and in the eares of all the  
people,

8 The Prophets that haue bene before mee,  
and before thee in time past, † prophesied againt  
many countreys, and againt great kingdomes, of  
warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of  
peace, when the word of the Prophet shall come  
to passe, then shall the Prophet be known that  
the Lord hath truly said him.

10 Then Hananiah the Prophet tooke the  
yoke from the Prophet Ieremiahs necke, and  
broke it.

11 And Hananiah spake in the presence of all  
the people, saying, Thus saith the Lord, Euen so  
will I breaue the yoke of Nebuchad-nezzar king  
of Babel, from the necke of all nations within the  
space of two yeeres: and the Prophet Ieremiah  
went his way.

12 ¶ Then the word of the Lord came vnto  
Ieremiah the Prophet, (after that Hananiah the  
Prophet had broken the yoke from the necke of  
the Prophet Ieremiah) saying,

13 Goe and tell Hananiah, saying, Thus saith  
the Lord, Thou hast broken the yokes of wood,  
but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes the God  
of Israel, I haue put a yoke of yron vpon the  
necke of all these nations, that they may serue  
Nebuchad-nezzar King of Babel: for they shall  
serue him, and I haue giuen him the beatts of the  
field also.

15 Then sayd the Prophet Ieremiah vnto the  
Prophet Hananiah, Heare now Hananiah, the  
Lord hath not sent thee, but thou makest this  
people to trust in a lye.

16 Therefore thus sayth the Lord, Behold, I  
will cast thee from off the earth: this yeere thou  
shalt die, because thou hast spoken rebelliously  
againt the Lord.

17 So Hananiah the Prophet † died the same  
yeere in the fourth moneth.

# CHAP. XXIX.

x Ieremiah writeth vnto them that were in captiuitie in  
Babylon. 10 He prophesieth their returne after seuentie  
yeeres. 16 Hee prophesieth the destruction of the King  
and of the people that remaine in Ierusalem. 21 He  
threateneth the prophets that seduce the people. 25 The  
death of Sennacherib is prophesied.

NOW these are the words of the booke that  
Ieremiah the Prophet sent from Ierusalem  
vnto a the residue of the Elders, which were ca-  
ried away captiues, and to the Priests, and to the  
Prophets, and to all the people, whom Nebuchad-  
nezzar had carried away captiue from Ierusalem  
to Babel:

2 (After that Ieconiah the King, and the  
b Queene, and the eunuchs, the \* pynces of Iuda-  
h, and of Ierusalem, and the workemen, and  
cunning men were departed from Ierusalem.)

3 By the hand of Elaiah the sonne of Shaphan  
and Gemariah the sonne of Hilkiah, (whom Ze-  
dekiah king of Iudah sent vnto Babel to Nebuchad-  
nezzar king of Babel) saying,

4 Thus hath the Lord of hostes the God of  
Israel spoken vnto all that are carried away cap-  
tiues, whom I haue † caused to be carried away  
captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you  
gardens, and eate the fruits of them

6 Take you wines, and beget sonnes and  
daughters, and take wiues for your sonnes, and  
give your daughters to husbands, that they may  
beare sonnes and daughters, that yee may be in-  
creased there, and not diminished.

7 And seeke the prosperitie of the city, whi-  
ther I haue caused you to be carried away cap-  
tiues, and \* pray vnto the Lord for it: for in the  
peace thereof shall you haue peace.

8 ¶ For thus sayeth the Lord of hostes the  
God of Israel, Let not your prophets and your  
soothsayers that be among you, deceive you,  
neither giue care to your dreames, which you  
dreme.

9 For they prophesie you a lye in my Name:  
I haue not sent them, saith the Lord.

10 But thus saith the Lord, that after seuentie  
yeeres ye accomplished at Babel, I will visit you,  
and performe my good promise toward you, and  
cause you to returne to this place.

11 For I know the thoughts, that I haue  
thought towards you, sayth the Lord, euen the  
thoughts of peace, and not of trouble, to giue  
you an end, and your hope.

12 Then shall you say vnto mee, and yee shall  
grie and pray vnto me, and I will heare you,

13 And yee shall seeke mee, and finde mee, be-  
cause

b That is, a hard  
and cruell seruitude.

Signifying, that  
all should be his,  
a Dan. x. 1.  
b Seeing this  
thing was euident  
in the eyes of the  
people, and yet  
they returned not  
to the Lord, it is  
manifest, that mi-  
racles cannot  
mouue vs, neither  
the word it selfe,  
except God touch  
the heart.

¶ Or, letter.

a For some dyed  
in the way.

b Meaning, Ieconiah  
was mother.  
\* Chap. 24. 18.

c To entreate of  
some equall con-  
ditions.

d To witte, the  
Lord, whose worke  
this was.

e The Prophet  
speakes not this  
for the reason  
that he bare to the  
vnto, but that  
they should pray  
for the common  
rest and quietnes,  
that their troubles  
might not be in-  
creased, and thus  
the light with  
more patience and  
lesse grieue waite  
for the time of  
their deliuerance,  
which God had  
appointed most  
certaine: for els  
not only the Is-  
raelites, but all  
the world, yea, and  
the inferiour crea-  
ture, should re-  
ioyce when the  
tyrants should be  
destryed, as Isa.  
14. 4.

b That is, for the  
space of seuentie  
yeeres till I haue  
caused the Medes  
and Persians to  
ouercome the  
Chaldeans.

a When Ieremiah  
began to beare  
these bonds and  
yokes.  
b After that the  
land had rested,  
as Leuit. 25. 2.  
c This was a  
city in Benjamin  
belonging to the  
sonnes of Aaron,  
Iosh. 18. 17.  
† Eze. 2. 2. two yeeres of  
dayes.

d He was so effermed  
though he  
was a false prophet.  
e That is, I would  
with the same for  
Gods honour, and  
wealth of a people,  
but he hath  
appointed the  
contrary  
f Meaning, that  
the Prophets that  
did either de-  
moune warre or  
peace, were tried  
either true or false  
by the success of  
their prophesies.  
Albeit God ma-  
keeth to come to  
passe sometime  
that which the  
false prophet  
speakes, to tri-  
e the faith of his,  
Deut. 32. 3.

g This declareth  
the impudencie of  
the wicked hire-  
lings, which haue  
no zeale to the  
truth, but are  
led with ambition  
to get the fauour  
of men, and there-  
fore vnconscience-  
ly, and without  
any that might dis-  
cuss them, but  
burst forth into  
rage, and cry  
to their owne  
conscience, passe  
not what they  
report or bow  
wisely they doe,  
so that they may  
maintaine their  
reputation.

f When your oppression shall be great, and your afflictions cause you to cry, a your affliction, and also when the seventy years of your captivity shall be expired, i. Chro. 36. 22. Ezra 1. 1. Chap. 25. i. adan. 9. 11. g At Ahab, Zedekiah, and Sennacherib.

cause ye shall seeke me with all your heart.

14 And I will be found of you, faith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue callt you, sayeth the Lord, and will bring you againe vnto the place, whence I called you to be camed away captiue.

15 ¶ Because ye haue said, The Lord hath raised vs vp ¶ Prophets in Babel.

16 Therefore thus sayeth the Lord of the King, that sitteth vpon the throne of David, and of all the people that dwell in this citie, your brethren that are not gone forth with you into captiuitie :

17 Euen thus sayeth the Lord of hostes, Beholde, I will send vpon them the sword, the famine, and the pestilence, and will make them like vile figs that can not be eaten, they are so naughtie.

18 And I will persecute them with the sword, with the famine, and with the pestilence : and I will make them a terror to all kingdomes of the earth, and a curse, and astonishment, & an hissing and reproach among all the nations whither I haue callt them.

19 Because they haue not heard my wordes, sayeth the Lord, which I sent vnto them by my seroants the Prophets, I rising vp early, and sending them, but yee would not heare, sayeth the Lord.

20 ¶ Heare ye therefore the word of the Lord, all ye of the captiuitie, whom I haue sent from Ierusalem to Babel.

21 Thus faith the Lord of hostes, the God of Israel, of Ahab the sonne of Kolaiiah, and of Zedekiah the sonne of Maaseiah, which prophesie lyes vnto you in my Name, Beholde, I will deliuer them into the hand of Nebuchad-nazzar King of Babel, and he shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take up this curse against them, and say, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babel burnt in the fire,

23 Because they haue committed a willeny in Israel, and haue committed adultery with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commaunded them, euen I know it, and testifie it, sayeth the Lord.

24 ¶ Thou shalt also speake to Semaiah the Nehelamite, saying,

25 Thus speake the Lord of hostes the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for Ieohoida the Priest, that yee should be chiefes in the House of the Lord, for euery man that raucn and maketh himselfe a Prophet, to put him in prison and in the Rokes.

27 Now therefore, why hast thou not reprooued Ieremiah of Ananah, which prophesieth vnto you ?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Priest read this letter

In the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus sayeth the Lord of Sennacherib the Nebelamite, Because that Sennacherib hath prophesied vnto you, and I sent him not, and he caused you to truit in a lye,

32 Therefore thus sayeth the Lord, Behold, I will visite Sennacherib the Nebelamite, and his seed : he shall not haue a man to dwell among this people, neither shall he behold the good, that I will do for my people, saith the Lord, because he hath spoken rebelliously against the Lord,

## CHAP. XXX.

1 The returne of the people from Babylon. 16 Heremias rebueth the enemies, 18 and comforteth the Church.

THE word, that came to Ieremiah from the Lord, saying,

2 Thus speake the Lord God of Israel, saying, Write vnto all the words that I haue spoken vnto thee, in a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, saith the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Again, these are the words that the Lord spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, We haue heard a terrible voyce, of feare and not of peace.

6 Demaund now and behold, if man trauell with child : wherefore doe I be sold euery man with his hands on his loynes : a woman in trauell, and all fathers are turned into a paleface ?

7 Alas, for this day is great : none hath beene like it : it is euen the time of Iakobs trouble, yett shall he be deliuered from it.

8 For in that day, saith the Lord of hostes, I will breake his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue thee, lynes of rim.

9 But they shall serue the Lord their God, and I David their King, whom I will raise vp vnto them,

10 Therefore feare not, O my seruant Iakob, saith the Lord, neither be afraid. O Israel : for loe, I will deliuer thee from a farre country, and thy seede from the land of their captiuitie, and Iakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, soe thee : though I utterly destroy all the nations where I haue scattered thee, yet I will not utterly destroy thee, but I will correct thee by iudgement, and not be utterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and thy woundis dolorous.

13 There is none to iudge thy cause, or to lay a plaister : there are no medicines, nor helpe for thee.

14 All thy louers haue forgotten thee : they seeke thee not : for I haue stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction ? thy sorow is incurable, for the multitude of thine iniquities : because thy sinnes were increased, I haue done these things vnto thee.

16 Therefore

P He and his seede shall be destroyed, so that none of them shall see the benefite of this deliverance,

a Because they should be feared : for their posterity shall meditate the hope of his deliverance promised.

b He sheweth that before that this deliverance shall come, the Gentiles should be extremely afflicted by their enemies, and that they should be in such perplexitie as at before, as a woman in her travail, as Isa 13. 8. c Meaning, that the time of their captiuitie should be grievous.

d When I shall visit Babylon.

e Of the King of Babylon.

f T. w. of Iakob. g That is, Iussiah which should come of the stocke of David according to the flesh, and should be the true Parous as Ezek. 34. 23 who is set forth, and his king come that shall be the ruler of Israel.

h Meaning that no man is able to finde out a cure to deliuer them, but that it must be the will of God.

k The Assyrians and Egyptians whom thou diddest extort the wealth of.

l That is, who left thee in this affliction.

h Whereby he afflicth them, that there shall be no hope of returning before the time appointed.

i According to the comparison, Chap. 24. 14.

k Reads Chap. 26. 6.

l Reads Chap. 7. 13 and vs. 3, and 26.

m Because they gave the people hope of speedy returning.

n Which was adulterie, and falsifying the word of God.

o Or, a dreamer.

p Semaiah the false prophet bare witness Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Iehoida, to persuade whoeuer transgressed against the word of God, of the which he would haue beene Ieremias one, calling him a truer and a false prophet.



**h** Herein is commended Gods great mercy toward his, who doth not deliuey them for their finnes, but correcteth and chaſtiſe them, and pardoned them and ſo beneſiteth the roes by the which hee did puniſh them, *ſa. 33.4.* **m** Meaning, that the cite and the Temple ſhould be reſtored to their former ſtate. **n** Hee ſheweth how the people ſhall with praiſe and thankſgiving acknowledge this benefit.

**o** Meaning, Zeebubabel, who was the figure of Chriſt, in whom this was accompliſhed. **p** Signifying, that Chriſt doth willingly ſubiect himſelfe to the obedience of God his father. **q** Leſt the wicked hypocrites ſhould flatter themſelves with theſe promiſes, the Prophet ſheweth what ſhall be their portion. **r** When this Meſſiah and deliuerer is ſent.

**a** When this noble ſeruant ſhall come, meaning, Chriſt, not onely Iuda and Iſrael, but the reſt of the world ſhall be called.

**b** Which were deliuered from the cruelty of Pharaoh.

**c** To wit, God. **d** The people thus reaſons, though hee were not ſo beneficiall to them now, as hee had bene of old.

**e** Thus, he Lord, anſwereth that his loue is not changeable.

**f** Thou ſhalt haue ſilence ceſſation to reioyce, which is meant by ſinging and dancing, as be their cuſtome was after notable victories, *Exod. 15.20.* *Iudg. 5.1.* and *Chap. 11.34.* **g** Becauſe the Iſraelites, which

**16** Therefore all they that denoure thee, ſhall be deuoured, and all thine enemies every one ſhall goe into captiuitie: and they that ſpoile thee, ſhall be ſpoiled, and all they that robbe thee, will I giue to be robbed.

**17** For I will reſtore health vnto thee, and I will heale thee of thy wounds, ſayth the Lord, becauſe they called thee, The caſt away, ſaying, This is Zion whom no man ſeeketh after.

**18** Thus ſayth the Lord, Behold, I will bring againe the captiuitie of Iaakobs tents, and haue compaſſion on his dwelling places: and the cite ſhall be builded vpon her owne heape, and the palace ſhall remaine after the manner thereof.

**19** And out of them ſhall proceed a thankſgiving, and the voyce of them that are ioyous, and I will multiply them, and they ſhall not be few: I will alſo giorie them, and they ſhall not be diſmiſſed.

**20** Their children alſo ſhall be as afore time, and their congregation ſhall be eſtabliſhed before me: and I will viſit all that vexe them.

**21** And their noble ruler ſhall be of themſelues, and their gouernour ſhall proceed from the miſts of them, and I will cauſe him to draw neere and approach vnto mee: for who is this that directeth his heart to come vnto me, ſaith the Lord?

**22** And ye ſhall be my people, and I will be your God.

**23** Behold, the temple of the Lord goeth forth with wrath: the whirlewind hangeth ouer, light vpon the head of the wicked.

**24** The fierce wrath of the Lord ſhall not returne, vntill hee haue done, and vntill hee haue performed the intents of his heart: in the latter dayes ye ſhall vnderſtand it.

CHAP. XXXI.

**a** He reherſeth Gods benefits after their returne from Babylon. **b** And the ſpiritual ioy of the faithful in the Church.

**A**T the ſame time, ſaith the Lord, will I be the God of all the families of Iſrael, and they ſhall be my people.

**2** Thus ſaith the Lord, The people which beſet the ſword, found grace in the wildeſſe: c he walketh before Iſrael to cauſe him to reſt.

**3** The Lord hath appeared vnto me d of old, ſayth I: yea, I haue loued thee with an euerting loue, therefore With mercy I haue drawn thee.

**4** Again I will build thee, and thou ſhalt be builded, O virgin Iſrael: thou ſhalt ſtill be adorned with thy timbrels, and ſhalt goe forth in the dance of them that be ioyfull.

**5** Thou ſhalt yet plant vines vpon the mountaynes of Samaria, and the planters that plant them, ſhall make them common.

**6** For the dayes ſhall come, that the watchmen vpon the mount of Ephraim ſhall crie, A riſe, and let vs go vpon Zion to the Lord our God.

**7** For thus ſayth the Lord, Reioyce with gladneſſe for Iaakob, and ſhoute for ioy among the chiefe of the Gentiles: publiſh praiſe and ſay, O Lord, ſaue thy people, the remnant of Iſrael.

**8** Behold, I will bring them from the North

country, and gather them from the coaſts of the world, vntill the blind and the lame among them vntill the woman with child, and her that is deliuered alſo: a great company ſhall returne hither.

**9** They ſhall come m weeping, and with mercy will I bring them againe: I will lead them by the riuers of water in a ſtraight way, wherein they ſhall not ſlumber: for I am a father to Iſrael, and Ephraim is my firſt borne.

**10** Hear the word of the Lord, O ye Gentiles, and declare in the yles afarre off, and ſay, He that ſcattered Iſrael, will gather him, and will keepe him, as a ſhepherd doeth his flocke.

**11** For the Lord hath redeemed Iaakob, and ranſomed him from the hand of him, that was ſtronger then hee.

**12** Therefore they ſhall come, and reioyce in the height of Zion, and ſhall runne to the boultiſſhne of the Lord, euen for the wheate and for the wine, and for the oyle, and for the increaſe of ſheepe and bullocks: and their ſoule ſhall be as a watered garden, and they ſhall haue no more ſorrow.

**13** Then ſhall the virgin reioyce in the dance, and the young men and the old men together: for I will turne their mourning into ioy, & will comfort them, and giue them ioy for their ſorowes.

**14** And I will replenish the ſoule of the Priests with fatnes, and my people ſhall be ſatiſhed with my goodnes, ſaith the Lord.

**15** Thus ſaith the Lord, A voyce was heard on hie, a mourning, and bitter weeping: Rahel weeping for her children, reſuſed to be comforted for her children, becauſe they were not.

**16** Thus ſayth the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke ſhall be rewarded, ſaith the Lord, and they ſhall come againe from the land of the enemy:

**17** And there is hope in thine ende, ſaith the Lord, that thy children ſhall come againe to their owne borders.

**18** I haue heard Ephraim lamenting thus, Thou haſt corrected me, and I was chaſtised as an vntrained culfe: y conuert thou me, and I ſhall be conuerted: for thou art the Lord my God.

**19** Surely after that I conuerted, I repented, and after that I was inſtructed, I ſmote vpon my thigh: I was aſhamed, yea, enen confounded, becauſe I did beare the reproach of my youth.

**20** Is Ephraim my dear ſonne or pleaſant child? yefince I ſpake vnto him, I ſtill remember him: therefore my bowels are troubled for him. I will ſurely haue compaſſion vpon him, ſaith the Lord.

**21** Set thee vp ſignes: make thee heaps: let thine heart toward the path & way, that thou haſt walked: turne againe, O virgin of Iſrael: turne againe to theſe thy cities.

**22** How long wilt thou goe aſtray, O thou rebellious daughter? for the Lord hath created a new thing in the earth: A WOMAN ſhall compaſſe a man.

**23** Thus ſayth the Lord of hoſtes the God of Iſrael, Yet ſhall they ſay this thing in the land of

**m** That is, lamenting their finnes, which had not giuen place to the Prophets, and therefore it followeth that God receiued them to mercy, *Chap. 50.4.* Some ſaie: it that they ſhould weepe for ioy.

**n** Where they found no impediments, but abundance of all things. **o** That is, my dearly beloued, as the firſt child is called the father. **p** That is, from the Babylonians, and other enemies.

**q** By theſe temporal benefits hee meaneth the ſpiritual graces, which are in the Church, and whereof there ſhould be euer plenty, *ſa. 55. 10, 11.*

**r** In the company of the faithful, which euer praiſe God for his benefits.

**s** Meaning, the ſpirit of wiſdom, knowledge, and zeale.

**t** To declare the greatnes of Gods mercy in deliuering the Iewes, becauſe in them that they were like to the Beniamites, or Iſraelites, that is, utterly deſtroyed and caried away, ſo ſo much, that if Rahel, the mother of Beniamin could haue riſen againe to ſeeke for her children, the ſhould haue found none remaining.

**u** That is, the people that were led captiue, which was warren, and could not be ſubiect to the yoke.

**v** He ſheweth howe the faithfull vnto pray: that is, deſire to turne againe ſo farre as they cannot turne of themſelues.

**z** In ſigne of repentance and detraction of my finne, as a ſouther hee would ſay: No, for by his iniquity hee did what lay in him

to call me off. **B** To wit, in piying him for my promiſe faile. **c** Marke by what way thou diddeſt goe into captiuitie, & thou ſhalt turne againe by the ſame. **d** Becauſe their deliuerance from Babylon was a ſigne of their deliuerance from ſinne, he ſheweth how this ſhould be procured, to wit, by Ieſus Chriſt, whom a woman ſhould conſeue and breare in her wombe, which is a figure of the Church, becauſe ſhe ſhould be borne of a virgin without man, or be ſure of the Ieruſalem, which was like a barren woman in her captiuitie, ſhould be fruitful as ſhee, that is, ioyed in marriage, and whom God bleſſeth with children.

16 Iudah, and in the cities thereof, when I shall bring againe their captiuitie, The Lord blesse thee, O habitation of iustice and holy mountaine.

17 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and the cities that go forth with the flocke.

18 For I have fastide the weay soule, and I haue replenished euery forowfull soile.

19 Therefore I awaked and behelde, and my sleepe was sweet vnto me.

20 Behold, the dayes come, saith the Lord, that I will low the house of Israel, and the house of Iudah with the seede of man, and with the seede of beest.

21 And like as I haue watched vpon them, to plucke vp and to roote out, and to throw downe, and to destroy, and to plague them, so will I watch ouer them, to build and to plant them, saith the Lord.

22 In those dayes shall they say no more, The fathers haue eaten a sower grape, and the childrens teeth are set on edge.

23 But euery one shall die for his owne iniquity, euery man that eateth the sower grape, his teeth shalbe set on edge.

24 ¶ Hold, the dayes come, saith the Lord, that I will rooke a new covenant with the house of Israel, and with the house of Iudah,

25 Not according to the covenant that I made with their fathers, when I tooke them by the hand, to bring them out of the land of Egypt, the which my covenant they brake, although I was an husband vnto them, saith the Lord.

26 But this shall be the covenant that I will make with the house of Israel, after those dayes, saith the Lord, I will put my law in their inward parts, and writ it in their hearts, and will be their God, and they shalbe my people.

27 And they shall teach no more euery man his neighbour, and euery man his brother, saying, Know the Lord: for they shall all know me from the least of them vnto the greatest of them, sayth the Lord: for I will forgive their iniquity, and will remember their finnes no more.

28 Thus sayth the Lord, which giueth us the sunne for a light to the day, and the courses of the moone, and of the starres for a light to thenight, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hostis.

29 If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me for euer.

30 Thus saith the Lord, If the heauens can be measured, or the foundations of the earth be leasured, then will I cast off all the seed of Israel, for all that they haue done, saith the Lord.

31 Behold, the dayes come, saith the Lord, that the city shalbe built to the Lord from the tower of Hananeel, vnto the gate of the corner.

32 And the line of the measure shall go forth in his presence vpon the hill Gareb, and shall compass about to Goath.

33 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brook of Kidron, and vnto the corner of the hotgate toward

the East shalbe holy vnto the Lord, neither shall it be built vp, nor destroyed any more for euer.

# CHAP. XXXII.

Jeremiah is cast into prison because hee prophesied that the cite should be taken of the king of Babilon. 7 Hee sheweth that the people should come againe to their owne possission. 38 The people of God are his seruants, and he is their Lord.

THE word that came vnto Jeremiah from the Lord, in the tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the king of Babels hostes besieged Ierusalem: and Jeremiah the Prophet was shut vp in the court of the prison, which was in the King of Iudahs house.

3 For Zedekiah king of Iudah had shut him vp, saying, Wherefore doest thou prophesie, and say, Thus saith the Lord, Behold, I will giue this city into the hands of the King of Babel, and hee shall take it?

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall behold his face.

5 And he shall leade Zedekiah to Babel, and there shall be he, until I visit him, saith the Lord: though ye fight with the Caldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the Lord came vnto me, saying,

7 Behold, Hananeel, the sonne of Shallum thine vncle, shall come vnto thee & say, Buy vnto thee my fields, that is in Anathoth for the title by kindred appertaineth vnto thee to buy it.

8 So Hananeel, mine vncles sonne, came vnto mee in the court of the prison, according to the word of the Lord, & said vnto me, Buy my field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase belongeth vnto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hananeel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, even seuen shekels, and ten pieces of siluer.

10 And I writ it in the booke and signed it, and tooke witnesses, and weighed him the siluer in the balances.

11 So I tooke the booke of the possession, being sealed according to the Law, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neiah, the sonne of Maafiah, in the sight of Hananeel mine vncle, sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that were in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hostis the God of Israel, Take the writings, even this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen vessel, that they may continue a long time.

15 For the Lord of hostis, the God of Israel saith thus, Houses and fields, and vineyards shall be possessed againe in this land.

16 ¶ Now when I had deliuered the booke of the possession vnto Baruch the sonne of Neiah, I prayed vnto the Lord, saying,

a So that Jeremiah had oow prophesied from the thirteenth yeere of Iohab vnto the last yeere of Zedekiahs reigne, which was almost fouentie yeeres.

\* Chap. 29. 16. 17. and 34. 14.

b Till I take Zedekiah a way by death: for he shall not die by the sword.

c Whereby was meant that the people should reuolue againe out of captiuitie and enioy their possessions and vineyards.

d As vnto 15. and 44. 17. Or, right to redeme it.

e Because he was next of the kindred.

f Of the possession of the Leuites, reade Leuit. 25. 33.

g Which amounted too of one money about thre shillings like peace, if this sheld were the common sheld, reade Gen. 23. 15.

h For the sheld of the Temple was of double value, and ten pieces of siluer were halfe a sheld.

i For twenty made the sheld, according to the custome of the countrey.

k The common evidence was sealed vp with the common seale, and a copy thereof remained, which contained the same in effect, but was not so accustomed as the other, but was left open to be seene if any thing should be called into doubt.

l And so to hide them in the grounds that they might be preserved as a token of their deliuerance.



Or, hid.

\* Exod. 24. 7.

17 Ah Lord God, behold, thou hast made the heaven and the earth by thy great power, and by thy stretched out arms, and there is nothing hard unto thee.

18 \* Thou shewest mercy vnto thousands, and recompenseth the iniquitie of the fathers into the bosome of their children after them: O God the great & mighty whose name is the Lord of hosts,

19 Great in counsell, and mighty in worke, (for thine eyes are open vpon all the wayes of the sons of men, to giuen to euery one according to his wayes, and according to the fruit of his works)

20 Which hast feigned signes and wonders in the land of Egypt vnto this day, and in Israel and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, and a stretched out arme, and with great terror,

22 And hast giuen them this land, which thou diddest sweare to their fathers to giue them, *euil* a land that floweth with milke and hony,

23 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedst them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde, the mountains, they are come into the cite to take it, and the cite is giuen into the hand of the Caldeans, that fight against it by the meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and behold, thou seest it.

25 And thou hast said vnto mee, O Lord God, buy vnto thee the field for silver, and take witnesses: for the cite shall be giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, saying,

27 Behold, I am the LORD GOD of all flesh: is there any thing too hard for me?

28 Therefore thus saith the Lord, Behold, I will giue this cite into the hand of the Caldeans, and into the hand of Nebuchad-nezzar king of Babel, and he shall take it.

29 And the Caldeans shall come and fight against this cite, and let fire on this cite, and burne it with the houses, vpon whose roofes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke mee vnto anger.

30 For the children of Israel, and the children of Iudah haue fully done euill before mee, from their youth: for the children of Israel haue surely prouoked mee to anger, with the workes of their hands, saith the Lord.

31 Therefore this cite hath bene vnto mee as a provocation of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I should remoue it out of my sight,

32 Because of all the euill of the children of Israel, and of the children of Iudah, which they haue done to prouoke mee to anger, *euil* they, their Kings, their Princes, their Priests, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto mee the backe and not the face: though I taught them, rising vp early, and instructing them, yet they were not obedient to receive doctrine,

¶ The word signified any thing that is evil vpon a mount, or sanctuary, and is also used for engines of warre, which were layd on a place to shew it into a city before that gunes were in use.

¶ That is, of euery creature: who as they are his worke, so doth he gouerne and guid them as pleaseth him, where by he sheweth that as he is the author of this their captivity for their finnes, so will hee for his mercie be their redeemer to release them againe to libertie.

¶ From the time that I brought them out of Egypt, and made them my people, and they bore them my first borne.

¶ Reade 1. Ro. 1. 24. 25. 26. 27. 28. 29. 30. and 31. 2. Cor. 3. 15. chap. 3. 14. and 44. and 2. chro. 36. 13.

34 But they set their abominations in the house (wherevpon my Name was called) to defile it.

35 And they built the high places of Baal, which are in the way of a Ben-hinnom, to cause their sonnes and their daughters to passe through the fire vnto Molech, which I commanded them not, neither came it into my minde, that they should doe such abomination, to cause Iudah to sinne.

36 And now therefore, thus hath the Lord God of Israel spoken concerning this cite, whereof ye say, It shall be deliuered into the land of the king of Babel by the sword, and by the famine, and by the pestilence.

37 \* Behold, I will gather them out of all countries, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

38 And they shall be my people, and I will be their God.

39 And I will giue them one heart and one way, that they may feare mee for euer for the wealth of them, and of their children after them.

40 And I will make an euertlasting covenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to doe them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon you all the good that I haue promised them.

43 And the fields shall be possessed in this land, whereof ye say it is desolate without man or beast, and shall be giuen into the hand of the Chaldeans.

44 Men shall buy fields for silver, and make writings and seale them, and take witnesses in the land of Benjamin, and round about Ierusalem, and in the cities of Iudah, & in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captivity to returne, saith the Lord.

## CHAP. XXXIII.

¶ The Prophet is misshaped of the Lord to pray for the deliuerance of the people which the Lord promised. 2. God forgaueth sinnes for his own sake. 3. Of the birth of Christ. 2. The kingdom of Christ in the Church shall neuer be ended.

¶ Overcome the word of the Lord came vnto Ieremiah the second time (while hee was yet shut up in the court of the prison) saying,

2 Thus saith the Lord, the maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto mee, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this cite, and concerning the houses of the Kings of Iudah, which are destroyed by the mountains, and by the sword.

5 They come to fight with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my face from this cite, because of all their wickedness.

6 ¶ Behold, I will giue it health and amendment: for I will cure them, and will reueale vnto them the abundance of peace, and truth.

¶ That is, the altars which were made to offer sacrifice vpon to their idola. ¶ Reade Chap. 7. 31. & King. 21. 4. 6. & Read 2. King. 23. 3. Reade Chap. 30. 16.

\* Deut. 30. 3.

\* Chap. 30. 12.

¶ One consent and one religion, as Ezek. 11. 19. and 36. 27. & Read Chap. 3. 32. 33.

¶ This is the declaration of that which was spoken, reade 8.

¶ which was in the high house as Ierusalem as Chap. 30.

1. 2. ¶ To wit, of Ierusalem, who as he made it, so will he preserve it, reade 11. 37. 16.

3. Reade 2. Cor. 12. 14.

4. The leuies shalke to overcome the Caldeans, but they seeketh their ouer destruction.

5. He sheweth that God sinuore is cause of all prosperity, as his anger is of all aduersitie.

6. In the midst of his threatenings God remembereth his, and comforteth them, reade.

7 And I will cause the captiuitie of Iudah and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will cleanse them from all their iniquitie, whereby they have sinned against mee: yea, I will pardon all their iniquities, whereby they have sinned against mee, and whereby they have rebelled against mee.

9 And it shall be to mee a name, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare and tremble for all the goodnesse, and for all the wealth, that I shew vnto this citie.

10 Thus saith the Lord, Againe there shall be heard in this place (which ye say shall be desolate, without man, and without beast, even in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, and without inhabitants, and without beast)

11 The voyce of ioy and the voyce of gladnes, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shall say, Praise the Lord of hostes, because the Lord is good: for his mercie endureth for ever, and of them that offer the sacrifice of praise in the house of the Lord, for I will cause to returne the captiuitie of the land, as at the first thus the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepherds to rest their flocks.

13 In the cities of the mountains, in the cities in the plaine, and in the cities of the South, &c in the land of Benjamin and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes, and at that time will I cause the Branch of righteousness to growe vpon Dauid, and he shall execute iudgement and righteousness in the land.

16 In those dayes shall Iudah be saved, and Ierusalem shall dwell safely, and these that shall call me, is the Lord our righteousness.

17 For thus saith the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Levites want a man before me to offer burnt offerings, and to offer mealt offerings, and to do sacrifice continually.

19 ¶ And the word of the Lord came vnto Ieremih, saying,

20 Thus saith the Lord, If you can breake my covenant of the day, and my covenant of the night, that there should not be day and night in their season.

21 Then may my covenant be broken with Dauid my seruant, that he should not haue a sonne to reigne vpon his throne, and with the Levites, and Priests my ministers.

22 As the army of heauen cannot be numbred, neither the sand of the sea measured: so will I multiply the seede of Dauid my seruant, and the Levites, that minister vnto me.

23 ¶ Moreover, the word of the Lord came to Ieremih, saying,

24 Considerest thou not what I this people haue spoken, saying, The two families, which the Lord hath chosen, hee hath euen cast them off: thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iakob and Dauid my seruant, and not take of his seed to be rulers over the seede of Abraham, Izhak, and Iakob: for I will cause their captiuitie to returne, and haue compassion on them.

# CHAP. XXXIIII.

2 He threatneth that the cite, and the King Zedekiah shall be given into the hands of the king of Babylon, 11 Herubekiah their crueltie toward their seruants.

THE word which came vnto Ieremih from the Lord (when Nebuchad-nezzar king of Babel, and all his hostes, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Go, and speake to Zedekiah king of Iudah, and tell him: Thus saith the Lord, Be bold, \* I will giue this citie into the hand of the king of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shall beholde the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt go to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Iudah, thus saith the Lord of thee, Thou shalt not die by the sword,

5 But thou shalt die in peace: and according to the burning for thy fathers the former kings which were before thee, so shall they burne adown for thee, and they shall lament thee, saying, Oh Lord: for I haue pronounced the word, saith the Lord.

6 Then Ieremih the Prophet spake all these wordes vnto Zedekiah king of Iudah in Ierusalem,

7 (When the king of Babels hostes fought against Ierusalem, and against all the cities of Iudah, that were left, even against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the word that came vnto Ieremih from the Lord, after that the King Zedekiah had made a covenant with all the people, which were at Ierusalem, to proclaim libertie vnto them,

9 That every man should let his seruant go free, and every man his handmaid, which was an Ebrew or an Ebrewesse, and that none should serue himselfe of them, so much of a few his brother.

10 Now when all the princes, and all the people which had agreed to the covenant, heard that every one should let his seruant go free, and every one his handmaid, and that none should serue themselves of them any more, they obeyed and let them goe.

11 But afterward they repented and caused the seruants and the handmaides, whom they had let go free, to returne, and held them in subiection as seruants and handmaides.

12 Therefore the word of the Lord came vnto Ieremih from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a

Meaning, the Chaldeans and other kindes which thought God had utterly cast off Iudah and Israel Benjamin, because hee did correct them for a time for their amendment.

\* Who commonly of Ieremih was called Nebuchad-nezzar, and of others Nebuchad-nezzar.

\* 2 Chron. 36. 19, Chap. 29. 16, 17, and 31. 3.

\* Not of any violent death.

\* The Iewes shall lament for thee their lord and king.

d When the enemy was at hand, and they saw themselves in danger, they would secure holy and so began some kinde of reformation: but loone after they returned their hypocrites.

According to the Law, Exod. 21. 2, Deut. 15. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.



¶ Or, bondage.

¶ Dent. 25, 12.

f Meaning, in the Temple, to declare that it was a most solemn and irreparable covenant, made in the Name of the Lord.

g That is, I give the sword liberty to destroy you.

h As touching this manner of solemn covenant which the ancient used by passing between the two parts of a beast to signify that the transgression of the same covenant should be so divided in pieces, see Gen. 25, 10.

i To fight against the Egyptians, as Chap. 37, 25.

n For the disposition and order of these prophecies, see Chap. 37, 1.

o They came of Hobaui Mofes father in law, who was no Israelite, but after loved with them in the service of God.

e That is, a Prophet.

¶ Or, doct.

covenant with your fathers, when I brought them out of the land of Egypt, out of the house of ¶ servants, saying.

14 ¶ At the terme of seven yeeres, let ye go euery man his brother an Ebrew which hath bene sold unto thee: and when he hath serued thee fixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed mee not, neither inclined their eares.

15 And ye were now inroed, and had done right in any fight in proclaiming liberty, euery man to his neighbour, and ye had made a covenant before me in the house, whereupon my Name is called.

16 But ye repented, and polluted my Name: for ye haue caused euery man his seruants, and euery man his handmaid, whom ye had set at liberty at their pleasure, to returne, and hold them in subiection to be vnto you as seruants and as handmaids.

17 Therefore thus saith the Lord, Ye haue not obeyed me, io proclaiming freedome euery man to his brother, and euery man to his neighbour: behold, I proclaime a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terror to all the kingdomes of the earth.

18 And I will giue those men that haue broken my Covenant, and haue not kept the words of the Covenant, which they had made before me, when they cut the calf in twaine, and passed betwene the parts thereof.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priests, and all the people of the land, which passed betwene the parts of the calf.

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shall be for meat vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the king of Babels hoast, which are gone vnto you.

22 Behold, I will command, saith the Lord, and cause them to returne to this city, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

#### CHAP. XXXV.

He prophecieth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

**T**he word which came vnto Ieremiah from the Lord, in the daies of Iehoiakim the sonne of Iosiah king of Iudah, saying.

2 Go vnto the house of the Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites.

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Ithan the sonne of Igealiah a man of God, which was by the chambers of the princes, which was about the chamber of Maasiah the sonne of Salluim, the keeper of the treasure.

5 And I set before the sonnes of the house of the Rechabites pots full of wine, and cuppes, and I said vnto them, Drinke wine.

6 But they said, We will drinke no wine: for ¶ Ionadab the sonne of Rechab our father commanded vs, saying, ¶ Ye shall drinke no wine, neither you nor your sonnes for euer.

7 Neither shall you build houses, nor sowe feed, nor plant vineyard, nor haue any, but all your daies ye shall dwell in tents, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and we drinke no wineall our daies, neither we our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyard, nor field, nor feed.

10 But we haue remained in tents, and haue obeyed, and done according to all that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar king of Babel came vp into the land, we said, Come, and let vs goe to Ierusalem, from the hoast of the Caldeans, and from the hoast of Aram: so we dwell at Ierusalem.

12 Then came the word of the Lord vnto Ieremiah, saying.

13 Thus saith the Lord of hoasts, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will ye not receive doctrine, to obey my words, saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that he commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke no wine, but obey their fathers commandement: notwithstanding I haue spoken vnto you, ¶ rising early, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, and sending them, saying, ¶ Returne now euery man from his euill-way, and amend your workes, and goe not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not incline your eare, nor obey me.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hoasts, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answer.

18 And Ieremiah said vnto the house of the Rechabites, Thus saith the Lord of hoasts, the God of Israel, Because ye haue obeyed the commandements of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you.

19 Therefore thus saith the Lord of hoasts, the God of Israel, Ionadab the sonne of Rechab shall not want a man, to stand before me for euer.

#### CHAP. XXXVI.

1 Barnab writeth as Ieremiah doth, the booke of the euill against Iudah and Irael. ¶ He first vnto the brake vnto the people, and reuerb. h. i. before them all. K 3

¶ The Prophet saith thus, for then they sought to haue obeyed, but he toedeth to another end: that is, to declare their obedience to man, seeing he leues would not obey God himselfe. ¶ Whom Iehoi the king of Israel sounded for his zeale, ¶ King 25, 15.

¶ Teaching them hereby to see all occasions of intemperance, ambition and auarice, and that they might know that they were strangers in the earth, and be ready to depart all occasions.

¶ Which was now for the space of three hundred yeeres from Iehoi to Iehoiakim.

¶ Which declareth that they were not bound to their vow, that it could not be broken for any necessity: for where they were commanded to dwell in tents, they dwell now at Ierusalem for the sake of the warres.

¶ Whom I haue chosen to be my child, seeing these which were the children of an heathen man, obeyed the commandement of their father.

¶ I haue most diligently exhorted and warned you both by my selfe and my Prophets.

¶ Chap. 15, 12, and 25, 5.

¶ I haue most diligently exhorted and warned you both by my selfe and my Prophets.

¶ Chap. 15, 12, and 25, 5.

¶ I haue most diligently exhorted and warned you both by my selfe and my Prophets.

¶ Chap. 15, 12, and 25, 5.

¶ I haue most diligently exhorted and warned you both by my selfe and my Prophets.

¶ Chap. 15, 12, and 25, 5.

¶ I haue most diligently exhorted and warned you both by my selfe and my Prophets.

¶ Chap. 15, 12, and 25, 5.

¶ I haue most diligently exhorted and warned you both by my selfe and my Prophets.

¶ Chap. 15, 12, and 25, 5.

¶ I haue most diligently exhorted and warned you both by my selfe and my Prophets.

¶ Chap. 15, 12, and 25, 5.

¶ I haue most diligently exhorted and warned you both by my selfe and my Prophets.

¶ Chap. 15, 12, and 25, 5.

¶ I haue most diligently exhorted and warned you both by my selfe and my Prophets.

¶ Chap. 15, 12, and 25, 5.

¶ I haue most diligently exhorted and warned you both by my selfe and my Prophets.

¶ Chap. 15, 12, and 25, 5.

¶ I haue most diligently exhorted and warned you both by my selfe and my Prophets.

14 He is called before the rulers, and readeth it before them alſo. 15 The King caſteth it in the fire, as there is another written at the commendment of the Lord.

Read Chap 25. 1.

AN In the fourth a yeere of Iehoiakim the ſonne of Ioſiah king of Iudah came this word vnto Ieremiah from the Lord, ſaying,

b Which were twenty an ſhree yeere, as Chap. 25. 3. counting from the thirtieth yeere of Iohaſ reigne. c As he did indite.

2 Take thee a roule or booke, and write therein all the words that I haue ſpoken to thee againſt Iſrael, and againſt Iudah, and againſt all the nations, from the day that I ſpake vnto thee, *even* vnto the daies of Iohaſ vnto this day.

3 It may be that the houſe of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgive their iniquity and their finnes.

4 Then Ieremiah called Baruch the ſonne of Neriah, and Baruch wrote at the mouth of Ieremiah all the words of the Lord, which he had ſpoken vnto him, vpon a roule or booke.

d Meaning, in priſon, through the mince of the Priests.

5 And Ieremiah commanded Baruch, ſaying, I am d that vp, and cannot goe into the Houſe of the Lord.

6 Therefore goe thou, and reade the roule wherein thou haſt written at my mouth the words of the Lord, in the audience of the people in the Lords Houſe vpon the e faſting day: alſo thou ſhalt reade them in the hearing of all Iudah, that come out of their cities.

e Which was proclaimed for feare of the Babyloians, as their colume was when they feared warre, or any great plague of God. f He the web that ſaith without prayer and repentance, aſaith nothing, but is merke hypocrite.

7 It may be that they will pray before the Lord, and euery one returne from his euill way, for great is the anger and the wrath that the Lord hath declared againſt his people.

8 So Baruch the ſonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the words of the Lord in the Lords houſe.

g The ſalt was then proclaimed, and Baruch read this roule, which was a little before that Ieruſalem was ſitt taken, and then Iehoiakim and Daniel, and his companions were led away captiues.

9 And in the ſixt yeere of Iehoiakim the ſonne of Ioſiah king of Iudah in the ninth moneth, they proclaimed a faſt before the Lord to all the people in Ieruſalem, and to all the people that came from the cities of Iudah vnto Ieruſalem.

h Which is the Eaſt gate of the Temple,

10 Then read Baruch in the booke the words of Ieremiah in the Houſe of the Lord, in the chamber of Gemariah the ſonne of Shephan the Secretary in the higher court at the entry of the new gate of the Lords houſe, in the hearing of all the people.

11 When Michaiah the ſonne of Gemariah, the ſonne of Saphan had heard out of the booke all the words of the Lord,

12 Then he went downe to the kings houſe into the Chancellours chamber, and loe, all the princes ſate there, *even* Eliſhama the Chancellor, and Delaiah the ſonne of Shemaiah, and Elnathan the ſonne of Achob, and Gemariah the ſonne of Shephan, and Zeſekiah the ſonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the words that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes ſent Iehudi the ſonne of Netaniah, the ſonne of Seſemeiah, the ſonne of Cuthi, vnto Baruch, ſaying, Take in thine hand the roule, wherein thou haſt read in the audience of the people, and come. So Baruch the ſonne of Neriah tooke the roule in his hand, and came vnto them.

15 And they ſaid vnto him, Sit downe now, and reade it, that we may heare. So Baruch read in their audience.

16 Now when they had heard all the words, they were afraid, both one and other, and ſaid vnto Baruch, We will cerſe the king of all theſe words.

17 And they examined Baruch, ſaying, Tell vs now, How didſt thou write all theſe words at his mouth?

18 Then Baruch answered them, He pronounced all theſe words vnto me with his mouth, and I wrote them with ynke in the booke.

19 Then ſaid the princes to Baruch, Go, hide thee, thou and Ieremiah, and let no man know where ye be.

20 And they went in to the king to the court, but they laid vp the roule in the chamber of Eliſhama the Chancellor, and told the king all the words, that he might heare.

21 So the king ſent Iehudi to ſet the roule, and hee tooke it out of Eliſhama the Chancellours chamber, and Iehudi reade it in the audience of the king, and in the audience of all the princes, which ſtood beſide the King.

22 Now the king ſate in the winter houſe, in the ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three or foure ſides, he cut it with the pen-knife, and caſt it into the fire that was on the hearth, vntill all the roule was conſumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his ſeruants, that heard all theſe words.

25 Neuertheleſſe, Elnathan, and Delaiah, and Gemariah had beſought the king, that he would not burne the roule: but he would not heare them.

26 But the King commanded Ierameel the ſonne of Hammelch, and Seraiah the ſonne of Azriel, and Shlemiah the ſonne of Abiſel, to take Baruch the Scribe, and Ieremiah the Propher, but the Lord hid them.

27 ¶ Then the word of the Lord came to Ieremiah (after that the king had burnt the roule and the words that Baruch wrote at the mouth of Ieremiah) ſaying,

28 Take thee againe o another roule and write in it all the former words that were in the firſt roule which Iehoiakim the king of Iudah hath burnt,

29 And thou ſhalt ſay to Iehoiakim king of Iudah, Thus ſaith the Lord, thou haſt burnt this roule, ſaying, Why haſt thou written therein, ſaying, That the king of Babel ſhall certainly come and deſtroy this land, and ſhall take thence both man and beaſt?

30 Therefore thus ſaith the Lord of Iehoiakim king of Iudah, He ſhall haue a ſonne to ſit vpon the throne of David, and his dead body ſhall be caſt out in the day to the heate, and in the night to the froſt.

31 And I will viſite him and his ſeede, and his ſeruants for their iniquity, and I will bring vpon them, and vpon the inhabitants of Ieruſalem, and vpon the men of Iudah all the euill that I haue pronounced againſt them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it to Baruch the Scribe the ſonne of Neriah, which wrote therein at the mouth of Ieremiah all the words of the booke which Iehoiakim king of Iudah had burnt in the fire, and there were added beſides them many like words.

The godly were afraid, being ſo ſo offended, and the wicked were alond for the honor of the puniſhment.

k They that were godly among the princes gave this counſell, by whoſe meanes it is like that Ieremiah was delivered: for they knew the rage of the king and of the wicked to be ſuch, that they could not eſcape without danger of their liues.

l Which contended part of Nouember, and part of December.

m Shewing that the wicked in ſtead of repenting when they heare Gods iudgements, grow into further malice againſt him and his word.

n Thus we ſee the conſolation, that God hath euer out of his preferre them from the rage of the wicked.

o Though the wicked think they haue ſolliſhed the word of God, when they haue burnt the booke thereof: yet this deluſeth that God will not only aſſe it vp againe, but alſo increaſe it in greater abundance to their condemnation, as verſ. 32.

p There are Iehoiachims words. Though Iehoiachin his ſonne ſucceeded him, yet becauſe he reigned but three moneths, it was deemed as no reigne.

Read Chap 41. 15.



## CHAP. XXXVII.

1 Zedekiah succeeded Iechoniah. 2 He sendeth unto Ieremias to pray for him. 3 Ieremias going into the land of Benjamin, is taken. 4 He is beaten and put in prison.

AN<sup>d</sup> king Zedekiah the sonne of Iosiah reigned for a Coniah the sonne of Iehoiakim, whom Nebuchad nezzar king of Babel made king in the land of Iudah.

2 But neither he, nor his servants, nor the people of the land would obey the words of the Lord, which he spake by the ministry of the Prophet Ieremiah.

3 And Zedekiah the king sent Iehuch the sonne of Shelemiah, and Zephaniah the sonne of Maachiah the Priest to the Prophet Ieremiah, saying, Pray now unto the Lord our God for vs.

4 (Now Ieremiah went in and out among the people: for they had not put him into the prison.)

5 Then Pharaohs host was come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they departed from Ierusalem.

6 Then came the word of the Lord unto the Prophet Ieremiah, saying,

7 Thus saith the Lord God of Israel, Thus shall ye say to the king of Iudah, that sent you unto me to enquire of me, Behold, Pharaohs host, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this city, and take it and burne it with fire.

9 Thus saith the Lord, Deceiue not your selves, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole host of the Caldeans that fight against you, and there remained but wounded men among them, yet should euery man raise vp in his tent, and burne this city with fire.

11 5 When the host of the Caldeans was broken vp from Ierusalem, because of Pharaohs army,

12 Then Ieremiah went out of Ierusalem to go into the land of Benjamin, separating himselfe thence from among the people.

13 And when he was in the gate of Benjamin, there was a chiefe officer, whose name was Irijah, the sonne of Shelemiah, the sonne of Hananiah, and he took Ieremiah the Prophet, saying, Thou fliest to the Caldeans.

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Irijah took Ieremiah, & brought him to 5 princes.

15 Wherefore the princes were angry with Ieremiah, and smote him, and laid him in prison in the house of Iehonathan the Scribe: for they had made that the prison.

16 When Ieremiah was entred into the dungeon, and into the prisons, and had remained there a long time.

17 Then Zedekiah the king sent, and took him out, and the king asked him secretly, in his house, and said, Is there any word from the Lord? And Ieremiah said, Yea, for I, saith he, thou shalt be delivered into the hand of the king of Babel.

18 Moreover, Ieremiah said unto king Zedekiah, What haue I offended against thee, or against thy servants, or against this people, that ye haue put me in prison?

19 \* Where are now your prophets, which prophesied unto you, saying, The king of Babel shall not come against you, nor against this land?

20 Therefore heare now, I pray thee, O my lord the king: let my prayer be accepted before thee, that thou cause me not to returne to the house of Iehonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded, that they should put Ieremiah in the court of the prison, and that they should giue him daily a peece of bread out of the bakers house, untill all the bread in the city were eaten vp. Thus Ieremiah remained in the court of the prison.

## CHAP. XXXVIII.

1 By the motion of the rulers, Ieremiah is put into a dungeon. 2 At the request of Ebed-melech the King commandeth Ieremiah to be brought forth of the dungeon. 3 Ieremiah sheweth the King how he might escape death.

THEN Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, & Iucal the sonne of Shelemiah, and Pashhur the sonne of a Malchiah, heard the words that Ieremiah had spoken unto all the people, saying,

2 Thus saith the Lord, He that remaineth in this city, shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Caldeans, shall liue: for he shall haue his life for a pray, and shall liue.

3 Thus saith the Lord, This city shall surely be giuen into the hand of the king of Babels army, which shall take it.

4 Therefore the princes said unto the king, We beseech you, let this man be put to death: for thus he weakeneth the hands of the men of warre that remaine in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hands, for the king can deny 4 you nothing.

6 Then took they Ieremiah and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with coards: and in the dungeon there was no water, but myre: so Ieremiah stucke fast in the myre.

7 Now when Ebed-melech the blacke Moore, one of the Eunuchs which was in the kings house, heard that they had put Ieremiah in the dungeon, (then the king late in the gate of Benjamin)

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 My lord the king, these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and hee dieth for hunger in the place where he is: for there is no more bread in the city.

10 Then the king commanded Ebed-melech the blacke Moore, saying, Take from hence thirty men, with thee, and take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech took the men with him, & went to the house of the king vnder the treasury, and took there old rotten ragges, and old worne clouts, and let them downe by coards into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moore said unto Ieremiah, Put now these old rotten ragges and worne, vnder thine arme-holes, betwene

Chap. 28. 4.

† Ebr. fall.

That is, as long as there was any bread in the city, thus God provided for him, that he will cause their enemies to perish them to that end whereunto, he hath appointed them.

a For Zedekiah had sent these to Ieremiah, to enquire at the Lord for the issue of the country now when Nebuchadnezzar came, as Chap. 21. 1. & Rade Chap. 21. 5. and 45. 3.

Or, discouraging.

c Thus we see howe the wicked when they cannot abide, can see the truth of Gods word, & seeke to put the ministers to death, as traunglers of policie.

d Where he is grievously offended in that that he only be would not heare the truth spoken by the Prophet, but all a gave him to the lust of the wicked to be cruelly injured.

† Ebr. Cushite, or Ethiopian.

e To loose matters, and giue sentence.

f Hereby is declared that the Prophet found more fauour at the Kings hand, then he did by all the men of his country, who were ready to put him to death.

† Ebr. under thine hand.

¶ A King 24. 17.

2 Ch. 36. 10.

Chap. 34. 1.

a Who was called Iehoiachin, or Ieremias.

b As called him Zedekias, when he was before his name was Mattaniah, a King.

24. 17.

† Ebr. hand.

c Because he was afraid of the Caldeans that came against him.

d That is, was out of prison, and at liberty.

e To helpe the King.

† Ebr. went up.

† Or, lift up your mind.

¶ As some thinke, to go to Anathoth his owne to wife.

g By which men went into the country of Benjamin.

† Ebr. false.

b Because he was a vile and straight prison.

the coards. And Ieremiah did so.

13 So they drew vp Ieremiah with coards, and tooke him vp out of the dungeon, and Ieremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Ieremiah the Prophet vnto him, into the third entry that is in the House of the Lord, and the king said vnto Ieremiah, I will aske thee a thing: hide nothing from me.

15 Then Ieremiah said to Zedekiah, If I declare it vnto thee, wilt thou not slay me? and if I giue thee counsell, thou wilt not heare me.

16 So the king sware secretly vnto Ieremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then said Ieremiah vnto Zedekiah, Thus saith the Lord God of hostes, the God of Israel, If thou wilt goe forth vnto the king of Babels princes, then thy soule shall liue, & this city shall not be burnt vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the king of Babels princes, then shall this city be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king said vnto Ieremiah, I am careful for the Iewes that are fled vnto the Caldeans, leaſt they deliuer me into their hands, and they i mocke me.

20 But Ieremiah said, They shall not deliuer thee: hearken vnto the voyce of the Lord, I beseech thee, which I speake vnto thee: so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe forth, this is the word that the Lord hath shewed me.

22 And behold, all the women that are left in the king of Iudahs house, I shalbe brought forth to the king of Babels princes, and those women shall say, Thy friends haue perſwaded thee, & haue preuailed against thee: thy feet are fastened in the myre, and they are turned backe.

23 So they shall bring out all the wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babel: and this city shalt thou cause to be burnt with fire.

24 Then said Zedekiah vnto Ieremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, & say vnto thee, Declare vnto vs now, what thou hast said vnto the king, hide it not from vs, and we will not slay thee: also what the king said vnto thee.

26 Then shalt thou say vnto them, I humbly besought the king that he would not cause me to returne to Iehonathans house, to die there.

27 Then came all the princes vnto Ieremiah and asked him, And he told them according to all these words that the king had commanded: so they left off speaking with him, for the matter was not perceived.

28 So Ieremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and he was there when Ierusalem was taken.

#### CHAP. XXXIX.

Nebuchadnezzar besieged Ierusalem, & Zedekiah fleeing, is taken of the Caldeans. His sonnes are slaine. His eyes are thrust out. Ieremiah is provided for, & Ediah, which is deliuered from captiuitie.

IN \* the ninth yeere of Zedekiah king of Iudab in the tenth moneth, came Nebuchadnezzar king of Babel and his hoste against Ierusalem, and they besieged it.

2 And in the eleuenthyeere of Zedekiah in the fourth moneth, the ninth day of the moneth, the city was broken vpon.

3 And all the princes of the king of Babel came in, and sate in the middle gate, *men Neragal, Shazer, Shamgarnebo, Sarſechim, Rab-faris, Neragal, Shazer, Rab-mag,* with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudab saw them, and all the men of warre, then they fled, and went out of the city by night, through the kings garden, and by the b gate betweene the two wals, and he went toward the wilderness.

5 But the Caldeans host pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchadnezzar king of Babel vnto Riblah in the land of Hamath, where he gaue iudgement vpon him.

6 Then the king of Babel slew the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Iudab.

7 Moreover he put out Zedekiahs eyes, and bound him in chaines to cary him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the wals of Ierusalem.

9 Then Nebuzar-adan the chiefe steward carried away captiue into Babel the remnant of the people that remained in the city, and those that were fled and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the poore that had nothing in the land of Iudab, and gaue them vineyards and fields at the same time.

11 Now Nebuchadnezzar king of Babel gaue charge concerning Ieremiah vnto Nebuzar-adan the chiefe steward, saying,

12 Take him, and looke well to him, and doe him no harme, but do vnto him as euen as he shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebuzar-adan, Rabfarris, and Neragal, Shazer, Rab-mag, and all the King of Babels princes.

14 Euen they sent and tooke Ieremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should cary him home, so he dwelt among the people.

15 Now the word of the Lord came vnto Ieremiah, while he was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke Moore, saying, Thus saith the Lord of hostes the God of Israel, Behold, I will bring my words vpon this city for euill, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliuer thee in that day saith the Lord, and thou shalt not be giuen into the hand of the men whom thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shalbe for a pray vnto thee, because thou hast put thy trust in me, saith the Lord.

\* 2 King. 25. 1. Chap. 52. 4.

a The gates and wals were broken downe.

b Which was posterior door, reade 2 King. 25. 7.

c Which is called Antiochia in Syria.

|| Or, captiue of the Chaldeans.

d For the rich and the mighty which put their trust in their riches and means, were by Gods iudgement most rigorously handled.

e Euen the hand of, & he shall shine eyes vpon them.

f Thus God preferred him by his meanes, when he made the scourge to punish the king, and him that was his prisoner.

g Whom the king of Babel had now appointed gouernour ouer the rest of the Iewes that he left behinde.

h Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his tribulation.



## C H A P. XL.

4 Jeremiah hath licence to goe whither he will. 6 Hee dwelleth with the people that remaine with Gedaliah,

**T**He worde which came to Ieremiah from the Lord after that Nebuzar-adan the chiefe steward had let him goe from Ramoth, when he had taken him being bound in chaines among all that were caried away captiue of Ierusalem and Iudah, which were caried away captiue vnto Babel.

2 \* And the chiefe steward tooke Ieremiah, and sayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath said: because ye haue sinned against the Lord, and haue not obeyed his voice; therefore this thing is come vpon you.

4 And now behold, I looke thee this day from the chaines which were on thine hands: if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with mee into Babel, tattle still: behold, all the land is before thee: whither it seemeth good, and conuenient for thee to goe, thither goe.

5 For yet he was not returned: therefore hee sayd, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wheresoeuer it please thee to goe. So the chiefe steward gaue him vittalles and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, to Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captaynes of the hoste, which were in the fieldes, when they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the land, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen Ithmael the sonne of Nathaniah, and Iohanan, and Ionathan the sonnes of Kareah, and Seraiah the sonne of Tanchemeth, and the sonnes of Ephai, the Netophathite, and Iehaziah the sonne of Maachathi, and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan \* sware vnto them, and to their man, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall be well with you:

10 As for me, behold, I will dwell at Mizpah to I serue the Chaldeans, which will come vnto vs: but you, garner you wine, and summer fruits, and oyle, and put them in your vessels, and dwell in your cities that ye haue taken.

11 Likewise when all the Iewes that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babel had left a remnant of Iudah, and that hee had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driven, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruits, very much.

13 Moreover Iohanan the sonne of Kareah, and all the captaynes of the hoste, that were in the fieldes, came to Gedaliah to Mizpah,

14 And sayd vnto him, Knowest thou not that Seraiah the King of the Ammonites hath sent Ithmael the sonne of Nathaniah to slay thee? But Gedaliah the sonne of Ahikam beleued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let mee goe, I pray thee, and I will slay Ithmael the sonne of Nathaniah, and no man shall know it. Wherefore should hee kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam sayd vnto Iohanan the sonne of Kareah, Thou shalt not do this thing: for thou speakest fully of Ithmael.

## C H A P. XLI.

a Ithmael killeth Gedaliah guilefully, and many others with him. 12 Iohanan followeth after Ithmael.

**I**N the seuenth month came Ithmael the sonne of Nathaniah, the sonne of Eliahb the sonne of the seede royall, and the princes of the king, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did eate bread together in Mizpah.

2 Then arose Ithmael the sonne of Nathaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made gouernour ouer the land.

3 Ithmael also slew all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, and from Samaria, euen fourescore men hauing their beards shauen, and their clothes rent and cut, with offerings and incense in their hands to offer in the house of the Lord.

6 And Ithmael the sonne of Nathaniah went forth from Mizpah to meete them, weeping as hee went: and when he met them, hee sayd vnto them, Come to Gedaliah, the sonne of Ahikam.

7 And when they came into the midst of the cite, Ithmael the sonne of Nathaniah slew them, and cast them into the midst of the pit, he and the men that were with him.

8 But ten men were found among them, that said vnto Ithmael, Slay vs not: for we haue treasures in the field, of wheate, and of barley, and of oyle, and of hony: so hee slayed, and slew them not among their brethren.

9 Now the pit wherein Ithmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is it, which Asa the king had made because of Baasha king of Israel, and Ithmael the sonne of Nathaniah filled it with them that wereaine.

10 Then Ithmael caried away captiue all the residue of the people that were in Mizpah, euen the Kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ithmael the sonne of Nathaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and

a From this second verse vnto Chap. xli. it seemeth to be as a parenthesis, and separated matter: and there this storie beginneth againe, and this vision is declared what it was, that is infelicitous to speake this, to declare the great inordinate and obtrusive of the Iewes, which could not feele the which this heauen man confound. † Ebr. cease. † Or, as thy commandments.

e Which was a cite of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of the kings blood and after slew him, Chap. xli. 2.

f a. King. 25. 24.

g Or, to receive them, or to intimate them for you.

h Or, chosen to dwell in.

i Which were fled also for feare of the Caldeans.

g For vnder the colour of entering into Ithmael, he sought only to make them to destroy one another.

h Thus the godly, which I thinke no harme to others, are toochen deceived, and neuer lacke such as conspire their destruction.

a The cite was destroyed in the fourth month, and in the seventh month, which conieined part of September, and part of October, was the gouernour Gedaliah slaine.

b Meaning, Zedekiah.

c They did eate together as familiar friends.

d For they thought that the Temple had not bene destroyed, and therefore came vnto the feast of Tabernacles: but hearing of the burning thereof to the way, they shewed these figures of sorrow.

For his death was kept secret, and hee feared that hee was lamented for the destruction of Ierusalem, and the Temple: but when they heard that hee was dead, they feared to see Ithmael.

f Asa fortified Mizpah for feare of the enemies, and call dibbes and trenches, 2. Kings 15. 22.

g Which had bin  
captives vnder  
Zedekiah,

all the c<sup>ap</sup>taines of the hoaste that were with him, heard of all the euill that Ithmael the sonne of Nethaniah had done,

12 Then they all tooke their men, and went to fight with Ithmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ithmael caried away captiue, saw Iohanan the sonne of Kareah, and all the c<sup>ap</sup>taines of the hoaste, that were with him, they were glad.

14 So all the people that Ithmael had caried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ithmael the sonne of Nethaniah, escaped from Iohanan with eight men, and went to the Ammoites.

16 Then tooke Iohanan the sonne of Kareah, and all the c<sup>ap</sup>taines of the hoaste that were with him, all the remnant of the people, whom Ithmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) euen the strong men of warre, and the women, and the children, and the eunuchs, whom he had brought againe from Gibeon.

17 And they departed and dwelt in Geruth Chimham, which is by Beth-lehem, to goe and to enter into Egypt.

18 Because of the Caldeans : for they feared them, because Ithmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made gouernour in the land.

#### CHAP. XLII.

a The c<sup>ap</sup>taines aske counsell of Ieremiah what they ought to doe. b He admonisheth the remnant of the people not to goe into Egypt.

Then all the c<sup>ap</sup>taines of the hoaste, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the most, came,

2 And sayd vnto Ieremiah the Prophet, Heare our prayer we beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left, but a few of many, as thine eyes doe behold.)

3 That the Lord thy God may shew vs the way wherein wee may walke, and the thing that we may a doe,

4 Ten Ieremiah the Prophet sayd vnto them, I haue heard you bechill I will pray vnto the Lord your God according to your words, and whatsoever thing the Lord shall answer you, I will declare it vnto you : I will keepe nothing back from you.

5 Then they sayd to Ieremiah, b The Lord be a witnesse of truth, and faith betwene vs, if we doe not enen according to all things for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voyce of the Lord God, to whom we send thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 ¶ And so after ten dayes came the word of the Lord vnto Ieremiah.

8 Then called he Iohanan the sonne of Kareah, and all the c<sup>ap</sup>taines of the hoast, which were with him, and all the people from the least to the most.

9 And sayd vnto them, Thus sayth the Lord God of Israel, vnto whom ye sent me to present your prayers before him,

10 If ye will dwell in this land, then I will build

you, and not destroy you, and I will plant you, and not roote you out : for I repent me of the euill that I haue done vnto you.

11 Feare not for the king of Babel, of whom ye are afraid: he not afraid of him, saith the Lord. For I am with you, to saue you, and to deliuer you from his hand,

12 And I will grant you mercy that hee may haue compassion vpon you, and he shall cause you to dwell in your owne land.

13 But if ye say, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying Nay, but we will goe into the land of Egypt, where we shall see no warre, nor heare the found of the trumpet, nor haue hunger of bread, and there will we dwell,

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus saith the Lord of hoastes, the God of Israel, If ye fee not your faces to enter into Egypt, and goe to dwell there,

16 Then the sword that ye feared, I shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, and there shall ye die.

17 And all the men that ser their faces to enter into Egypt to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine, nor escape from the plague, that I will bring vpon them.

18 For thus saith the Lord of hoastes, the God of Israel. As I haue anger and my wrath hath bene powred forth vpon the inhabitants of Ierusalem: so shall my wrath be powred forth vpon you, when ye shall enter into Egypt, and ye shall be a detestation, and an astonishment, and a scuse, and a reproach, and ye shall see this place no more.

19 O ye remnant of Iudah, the Lord hath sayd concerning you, Goe not into Egypt : know certainly that I haue admonished you this day

20 Surely ye shall dissemble in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence in the place whither ye desire to goe and dwell.

#### CHAP. XLIII.

Iohanan cartheth the remnant of the people into Egypt, contrary to the minde of Ieremiah. 8 Ieremiah prophesieth the destruction of Egypt.

Now when Ieremiah had made an ende of speaking vnto the whole people all the words of the Lord their God, for the which the Lord their God had sent him to them, euen all these words,

2 Then spake a Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the proud men, saying vnto Ieremiah, Thou speakest falsly: the Lord our God hath not sent thee to say, Goe not into Egypt to dwell there,

3 But Batuch the sonne of Neriah e prouoketh

Ifa 30. 10. d He sheweth what is the nature of the hypocrite that they would obey God and embrace his word, if they mislikeners spake the truth: though in drede they be moued fau- e Thus the wicked doe not onely contemne and hurt the messenger, and speake wickedly of all them that support or fau- three

d Reade Chap. 15.

e Because all kings hearts and wayes are in his hands, he can conuince them and dispoise them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Prou. 31. 1.

f Or, returninge

g Thus God iuratheth the policie of the wicked to their owne destruction: for they through themselves fall in Egypt, and there Neuchadnezzar destroyed them and the Egyptians, Chap. 46. 25.

h Reade Chap. 26. 5. and 44. 1. shewing that this should come vpon them for their infidelity and stubbornnesse.

i For ye were fully minded to goe into Egypt, whateuer God spake to the contrary.

k To wit, in Egypt.

h For Baalis the king of the Ammonites was the cause of this mur- der.

j Which place Dauid of old had giuen to Chimham the sonne of Barisai the Gileadite, 2 Sam 19. 38.

† Ebr. Let us pray, or fall before thee, as Chap. 36. 7.

n This declareth the nature of hypocrites, which would know of Gods word what they should doe, but will not follow it, but in asmuch as it agreeth with that thing, which they haue purposed to doe.

b There are none more ready to abuse the Name of God and take it in vaue, then the hypocrites, which to colour their falsehood vse without all reuerence, and make it a manner for them to deuise the simple and the godly.

c Here is declared the wisdom and the occasion thereof, whereof mention was made, Chap. 43. 16.



thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and cary vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaines of the hoste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the hosteooke all the remnant of Iudah that were returned from all nations, whither they had beene driuen, to dwell in the land of Iudah:

6 **E**uen men and women, and children, and the kings daughters, and every person, that Nebuzaradan the chief steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, & Ieremiah the Prophet, and Baruch the sonne of Nechia.

7 So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they to Tahpanhes.

8 **T**he word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the bricke kiln, which is at the entry of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto them, Thus saith the Lord of hostes the God of Israel, Behold, I will send and bring Nebuchad-nezzar the king of Babel my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pavilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: I such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kinde a fire in the houses of the gods of Egypt, and he shall burne them and cary them away captiues, & he shall aray himselfe with the land of Egypt, as a shepard putteth on his garment, and shall depart from thence in peace.

13 He shall breake also the images of I Bethel-melch, that is in the land of Egypt, & the houses of the gods of the Egyptians shall be burne with fire.

# C H A P. XLIIII.

*Hee reproacheth the people for their idolatry. 13 They that seeke by the threatening of the Lord, are chastised. 16 The destruction of Egypt, and of the Iewes therein, is prophesied.*

**T**he word that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdol and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus saith the Lord of hostes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

3 Because of their wickednesse which they haue committed, to prouoke me to anger in that they went to burne incense, and to serue other gods whom they knew not, neither they nor you nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets rising early, and sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

6 Wherefore my wrath, and mine anger was poured forth, and was kindled in the cries of Iu-

dah, and in the streetes of Ierusalem, and they are desolate, and wasted, as appeareth this day.

7 Therefore now thus saith the Lord of hostes the God of Israel, Wherefore commit ye this great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the works of your hands, burning incense vnto other gods in the land of Egypt, whither yee be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproach among all nations of the earth.

9 Haue ye forgotten the wickednesse of your fathers, and the wickednesse of the kings of Iudah, and the wickednesse of their wives, and your owne wickednesse, and the wickednesse of your wives, which they haue committed in the land of Iudah, and in the streetes of Ierusalem?

10 They are not humbled vnto this day, neither haue they feared nor walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will set my face against you to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah that haue set their faces to go into the land of Egypt there to dwell, and they shall all be consumed and fall in the land of Egypt: they shall sum be consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall be a detestation and an astonishment, and a curse and a reproach.

13 For I will visit them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they haue a desire to returne to dwell there: for none shall returne, but such as shall escape.

15 Then all the men which knew that their wines had burnt incense vnto other gods, and all the women that stood by, a great multitude, and all the people that dwell in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the Name of y Lord, we will not heare it of thee.

17 But wee will doe whatsoever thing goeth out of our owne mouth, as to burne incense vnto the Queene of heauen, and to powre out drinke offerings vnto her, as we haue done, both we and our fathers, our kings and our princes in the cities of Iudah, and in the streetes of Ierusalem: for then had wee plenty of vitayles and were well and y felt none euill.

18 But since we left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had y scarcenesse of all things, and haue beene consumed by the sword and by the famine.

19 And when we burnt incense vnto the Queene of heauen, and powred out drinke offerings vnto her, did wee make her cakes to make her glad,

*fatiate with bread. k This is fill the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods mercies, when they see plenty and death, health and kindness, they attribute it to their idols, and so dishonour God. Or, saw. Or, want. Or, to appease her.*

*He sheweth that we ought to keepe in memory Gods plagues from the beginning, that considering them, we might loue his feare, and know if he haue not spared our fathers, yea, kings, princes, and rulers, and also whole countreys, and nations for their finnes, that we vile women, cannot looke to escape punishment for ours.*

*Or, beaten downe.*

*Which hee saith fully for the minds, and are gone thither on purpose, whereby he excepteth the innocents, as Ieremiah and Baruch that were forced thence, for the Lord sheweth that he will set his face against them: that is, purposefully destroy them.*

*Read Chap. 26. 6. and 41. 18.*

*2 Ely, lift up their voices.*

*Meaning, but a few.*

*This declares how dangerous a thing it is to decline once from Gods, and to follow our owne fantasies: for Satan euer folloiweth such, and doeth not leaue them till he haue brought them to extreme impudencie and madnesse, euen to such as their wickedness against God and his Prophet.*

*Read Chap. 7. 12. it seemeth that the Popish guard of this place.*

*Salme Regina, and Regina cal's laire, calling the virgin Mary Queene of heauen, and so of the blessed virgin and mother of our Saviour Christ, vnto an idole: for hee the Proper commendeth their idollarie.*

*Ely, we were*

*and*

*As from the Moabites, Ammonites, and Edomites, Chap 40. 11.*

*g Whom these wicked lead away by force.*

*h A cite in Egypt neere to Nilus.*

*i Which signified that Nebuchadnezzar should come open to the gates of Pathros, where were his bricke killes for his burnings. k Read Chap. 39. 5.*

*l Every one shall be slaine by that means that God hath appointed, Chap. 15. 2.*

*m Meaning, most easily and suddenly shall be cary the Egyptians away. n Or, the house of the Sunne.*

*a These were all smitten and strong cities in Egypt, where the Iewes that were fled, dwelt for their safety: but the Prophet declareth that there is no hold for them, but can preuene them from Gods vengeance. b Read Chap. 7. 25. and 25. 3. and 36. 5. and 29. 19. and 43. 3. c He threatneth before their eyes Gods iudgements against Iudah and Ierusalem for their idolatry, that they might be wate by their example, and know which like wickednes he promoueth the Lord: for then they should be doubly punished.*





o Hee derideth  
which shall  
impute their out-  
throw to lacke of  
counsel and policie,  
or to fortune,  
and not offering  
of time: not con-  
sidering it is he  
G. o. fall in iuge-  
ment.  
p To wit, that the  
Egyptians shalbe  
destroyed.  
d They haue  
abundance of all  
things and therefore  
are disobedient  
and proud.  
t As verse 9.

f They shall be  
scare able to  
speake for feare  
of the Caldeans.  
t Meaning, Egypt.  
u That is, they  
shall slay the great  
and mightie men  
of power.  
x To wit, Nebu-  
chad-nezzar  
aimie.

y Some take the  
Ebrewe word  
Amor for the King  
name of No. the  
son of Alexandria.  
z Meaning, that  
after the space of  
fourty yeares  
Egypt shoulde be re-  
toiled. Isa. 19. 23.  
Ezek. 29. 13.

a God comforteth  
all that were in  
captiuitie, but specially  
the small  
Church of the  
Iewes, whereof  
were Ieremiah and  
Balauc, which re-  
mained among the  
Egyptians: for the  
Lord ouerthrew  
Iaakob his. Isa. 44. a.  
Chap. 30. 10.  
b Reade chap. 19. 14.

and of a great multitude, o hath passed the time appointed.

13 As I liue, saith the King, whose Name is the Lord of hostes, Surely as Tabor is in the mountains, & as Carmel is in the lea: so shall it come.

19 O thou daughter dwelling in Egypt, make thee haste to go into captiuitie: for Noph shall be waite and desolate, without an inhabitant.

20 Egypt is like a faire calfe, but destruction cometh: out of the North it cometh,

21 Also her hired men are in the middes of her like fat calues: they are also turned back and fled away together: they could not stand, because the day of their destruction was come vpon them, and the time of their visitation.

22 The voyce thereof shall goe forth like a serpent: for they shall march with an armie, and come against her with axes, as hewers of wood.

23 They shall cut downe her forest, faith the Lord: for they cannot be counted, because they are more then the grasshoppers, and are innumerable.

24 The daughter of Egypt shalbe confounded: she shalbe deliuered into the hands of the people of the North.

25 Thus saith the Lord of hostes, the God of Israel, Behold, I will visit thee with 7 common people of No. and Pharaoh, and Egypt, with their gods and their kings, euen Pharaoh, and all them that trust in him.

26 And I will deliuer them into the hands of those that seeke their liues, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his seruants, and afterward thee shall dwell as in the old time, faith the Lord.

27 A But feare not thou, O my seruant Iakob, and be not thou afraid, O Israel: for behold, I will deliuer thee from a farr country, and thy seed from the land of their captiuitie, and Iakob shall retorne and be in rest, and prosperitie, and none shall make him afraid.

28 Feare thou not, O Iakob my seruant, faith the Lord: for I am with thee, and I will vterly destroy all the nations, whither I haue driuen thee: but I will not vterly destroy thee, but correct thee by iudgement, and not vterly cut thee off.

# CHAP. XLVII.

The word of the Lord against the Philistims.

He words of the Lord that came to Ieremiah the Prophet, against the Philistims, before that Pharaoh smote Azzah.

2 Thus saith the Lord, Behold, waters rise vp out of the North, and shalbe as a swelling flood, and shall overflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle.

3 At the noise and stamping of the hooves of his strong horses, at the noise of his charres, & at y rumbling of his wheeles: y fathers shall nor looke backe to their children, for feeblesnes of hands.

4 Because of the day that cometh to destroy all the Philistims, and to destroy Tyros, and Zidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the yle of Caphtor.

5 Baldneffe is come vpon Azzah: Aihkelon is cut vp with the rest of their valleys. How long wilt thou cut thy selfe?

6 O thou sword of the Lord, how long wilt it be or thou cease tume againe into thy scabbard, rest and be fill, y

7 How can it be cease, seeing the Lord hath giuen it a charge against Aihkelon, and against the sea banke? euen there hath he appointed it.

# CHAP. XLVIII.

The word of the Lord against the Moabites. 26 Because of their pride and crueltie.

Concerning Moab, thus sayeth the Lord of hostes, the God of Israel, Woe vnto a Nebo: for it is waisted: Kiriathaim is confounded and taken: Misgab is confounded and afraid.

2 Moab shall boast no more of Heshbon: for they haue deuiled euill against it. b Come, and let vs destroy it, that it be no more a nation: althow shall be destroyed, o Madmen, and the sword shall pursue thee.

3 A voyce of crying shalbe from Horonaim with desolation and great destruction.

4 Moab is destroyed: her little ones haue caused their cry to be heard.

5 For at the going vp of d Luhith, the mounters shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction.

6 Flee and save your liues, and be like vnto the heath in the wilderness.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken, and Chemosh shall goe forth into captiuitie with his Priests and his Princes together.

8 And the destroyer shall come vpon all cities, and no city shall escape: the valley also shall perill and the plaine shall be destroyed as the Lord hath spoken.

9 Gine wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doeth the worke of the Lord negligently, and cursed be he that keepeth backe his sword from blood.

11 Moab hath bene at rest from his youth, and hee hath seiled on his lees, and hath not bene powdered from vessell to vessell, neither hath hee gone into captiuitie: therefore his rasse remained in him, and his sent is not changed.

12 Therefore behold, the dayes come, sayth the Lord, that I will send vnto him such as shall carie him away, and shall empie his vessels, and breake their botels.

13 And Moab shalbe ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.

14 How thinke you thus, We are mightie and strong men of warre?

15 Moab is destroyed, & his cities t burnt vp, & his chozen young men are gone downe to slaughter, faith the King, whose name is the Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hathen fast.

17 All ye that are about him, mourne for him, and all ye that know his name, say, I How is the strong flasse broken, and the basin full rodd!

18 Thou daughter that doest inhabit Dibon, come downe from thy glory, and sit in thirke: for the destroyer of Moab shall come vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that fleeth and that escapeth, and say, What is done?

20 Moab is confounded: for it is destroyed, howle and cry, tell yee it in Arnon, that Moab is made waste.

b Meaning, that it is not possible that the wicked should by any means escape or stay the Lord, who he will take vengeance,

a These were cities of the Moabites, which Nebuchadnezzar tooke before he went to fight against Necho king of Egypt. b Thus shall the Babylonians encourage one another. c Reade Isa. 25. 10.

d Horonaim and Luhith were two places wherby the Moabites should flee. Isa. 25. 10.

e Hide your selues in barren places, where the enemy will not pursue afe. y. your chap. 17. 6. f That is, the idols which are the workes of their hands. Some reade, in thy possession: for so the word may signifie. Isa. 1. Sam. 15. a.

g Both thy great dole, and his maine taires shalbe led away captiue, so that they shall then know that it is in vaine to looke for helpe at idoles. Isa. 15. a.

h Hee sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and alleh.

i His exceeding of his goodnesse against his enemies his worke: though the Caldeans fought another end, Isa. 10. 24. j O, desceissfully, I have not bene remoued, neither haue I beene, but haue liued at ease, and as a wine that feedeth it selfe on his lees.

k As the case of Beth-el was once able to deliuer the Israelites: no more shall Chinnai deliuer the Moabites, t Egrene op, or destroyed.

l How are they destroyed that put their trust in their strength and riches?

m Thus they that see, shall aske, y.

21 And iudgement is come vpon the plaine country, vpon Holon and vpon Iahazah, and vpon Megbath.

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblahaim,

23 And vpon Kiriatibalm, and vpon Beth-gatul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, &c. vpon all the cities of the land of Moab far or neere.

25 The horn of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him drunken: for hee magnified himselfe against the Lord: Moab shall wallow in his vomite, and hee also shall be in derision.

27 For diddest not thou deride Israell, as though hee had beene found among theepes? for when thou speakest of him, thou art mocked.

28 O yee that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the doe that maketh her nest in the sides of the holes mouth.

29 \* We haue heard the pride of Moab (hee is exceeding proudly) his stoutnesse, and his arrogancie, and his pride, and the haughtinesse of his heart.

30 I know his wrath, saith the Lord, but it shall not be so: and his dissimulations, for they doe not right.

31 \* Therefore will I howle for Moab, and I will cry out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 O vine of Sibman, I will weep for thee, as I wept for Iazer: thy plantis are gone ouer the sea, they are come to the sea for Iazer: the destroyer is fallen vpon thy summer fruits, & vpon thy vintage.

33 And Ioy, and gladnesse is taken from the plentifull field, and from the land of Moab: and I haue caused wine to faile from the winepresse: none shall tread with shouting: their shouting shall be no shouting.

34 From the cry of Hesbbon vnto Elalah and vnto Iahaz haue they made their noyses: from Zoar vnto Horonaim, the heifer of three yeere old shall goe lowing: for the waters also of Nimrim shall be wasted.

35 Moreover, I will cause to cease in Moab, saith the Lord, him that offereth in the hie places, and him that burneth incense to his gods:

36 Therefore mine heart shall sound for Moab like a shauime, and mine heart shall sound like a shauime for the men of Kir-heres, because the riches that he hath gotten is perished.

37 \* For euery head shall be bald, and euery beard plucked: vpon all the hands shall be cuttings, and vpon the loynes sackcloth.

38 And mourning shall be vpon all the house tops of Moab, and in all the streets thereof: for I haue broken Moab like a vessel whereinto is no pleasure, saith the Lord.

39 They shall howle, saying, How is hee destroyed? how hath Moab turned the backe with shame? for shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord. Behold, he shall see as an eagle, and shall spread his wings ouer Moab.

41 The cities are taken, and the strong holdes are wonne, & the mighty mens hearts in Moab at y day shall be as the heart of a woman in rauale.

42 And Moab shall be destroyed from being a people, because hee hath set vp himselfe against the Lord.

43 Ye feare, and pit, and snare shall be vpon thee, O inhabitant of Moab, saith the Lord,

44 He that escapeth from the feare, shall fall in the pit, and he that getteth vp out of the pit, shall be taken in the snare: for I will bring vpon it, saith vpon Moab yere of their visitation, saith the Lord.

45 They that stand, stood vnder the shadow of Hesbbon, because of the force: for the fire came out of Hesbbon, and a flame from Sion, and deuoured the corner of Moab, and the top of the sedicious children.

46 Wee be vnto thee, O Moab: the people of Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the latter dayes, saith the Lord. Thus saith the iudgement of Moab.

CHAP. XLIX.

The word of the Lord against the Ammonites. 7 Idumea. 33 Damagrus. 33 Kedars. 34 and Edom.

Vnto the children of a Ammon thus saith the Lord, Hath Israel no sonnes? or hath he none heire? Why then hath their king polluted Gad and his people dwelt in his cities?

2 Therefore behold, the dayes come, saith the Lord, that I will cause a noyse of warre to be heard in Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burned with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Hesbbon, for Ai is wasted: cry yee daughters of Rabbah: gird you with sackcloth: mourne and runne to and fro by the hedges: for their king shall go into captiuitie, and his Princes likewise.

4 Wherefore gloriest thou in the valleyes? thy valley floweth away, O rebellious daughter: shee trusted in her treasures, saying, Who shall come vnto me?

5 Behold, I will bring a feare vpon thee, saith the Lord God of hostes, of all those that be about thee, and yee shall be scattered euery man right forth, and none shall gather him that flesh.

6 And afterward I will bring againe the captiuitie of the children of Ammon.

7 \* To Edom thus saith the Lord of hostes, Is wisdom no more in Teman? is counsel perished from their children, is their wisdom vanished?

8 Flee, ye inhabitants of Delan (they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Elau vpon him, and the time of his visitation.

9 If the grape gatherers come to thee, would they not leaue some grapes? if theesues come by night, they will destroy till they haue enough.

10 For I haue discouered Elau: I haue vncovered his secrets, and he shall not be able to hide himselfe: his seed is wasted, and his brethren and his neighbours, and there shall be none to say, I leaue thy fatherles children, and I will preserve them aloue, and let thy widows trust in me.

12 For thus saith the Lord, Beholde, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and art thou he that shall escape free? thou shalt not go free, but thou shalt surely drinke of it.

13 For I haue sowne by my selfe, sayeth the Lord, that Bozrah shall be waste, and for a reproach, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lord, and among people, and how should I pittie thee? Idum,

They fled, thirder thinking to haue succour of the Amorites.

The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seek to them for helpe.

Which wanted themselves of their iustice, as though he would haue defended them.

That is they shall be reuiled by the Medians.

They were separated from the Ammonites by the river Arnon, and after that the tribes were carried away into captiuitie, they invaded the country of Gad.

To wit, of the Ammonites.

Meaning, of the Israelites.

Which was one of the chiefe cities of the Ammonites, and was Hesbbon.

And Ai: there was also a citie called Hesbbon among the Moabites.

To thy plentifull country.

Signifying, that power and riches cannot praise, when as God will execute his iudgements.

That is, without looking backe, and as euery one can find a way to escape.

In the time of Christ when the Gentiles shall be called.

Which was a citie of Edom called by the name of Teman.

Eliphaz (some who came off Esau, the enemies that shall disemble as though they fled away, shall turne backe, and invade your land, and possesse it).

Meaning, that God would utterly destroy them, and not spare one, though the grape gatherers leaue some grapes, and theeeue take buttill they haue enough. Obad. 1. 2.

The destruction shall be so great, that there shall be none left to take care of the widows and the fatherles.

I haue not spared mine owne was a chiefe citie of Idum.

That is, his power and strenght.

He willed the Children to lay afflictions vpon them, till they be like drunken men that fall downe to their shame and are derided of all.

Or, shall be fall, clap his hands.

Thou reuicest to haue of his miserie.

Ja. 16. 6.

He shall not ex- ceed his malice against his neighbours.

Reade Esa. 16. 7.

Which citie was in the vnsouth border of Moab: and hereby he signifieth that the whole land should be destroyed, and the people carried away.

Reade Isa. 5.

Their custome was to play on flutes or instruments, haue and dance tunes at burials and in the time of mourning, as Math. 9. 35. 27. k. 7. 15.

Or, shauime.

That is, Nebuchad-nezzar, as Chap. 49. 22.

He that escapeth the danger shall be taken of an other, 2. k. 24. 17.



p That is, Bozrah.

Or, idle.

q To wit, Nebuchadnezzar after he hath overcome Iuſah, which is meant by the ſwelling of Iorden, ſhall come againſt mount Seir and Edom.

r That is, the Iſraelites whom the

Philiftines kept as ſlaves, to haſte away from thence.

f The captaine and gouernour of the army, meaning, Nebuchadnezzar.

a They ſhall not be able to reſiſt his great captiuities.

u To wit, the enemy.

x As Chap. 48. 40. was ſaid of Moab, y Which was the chiefe city of Syria, whereby he meant the whole country.

z When ſhees heard the ſudden coming of the enemy.

a He ſpeaketh this in the perſon of the king, and of them of the country, who ſhall wonder to ſee Damaſcus the chiefe city deſtroyed.

b Who was king of Syria, i King. 10. 26. and had built theſe palaces, which were ſhall called the palaces of Ben-Zadai.

c Meaning, the Arabians, and their bedouens.

d Because they dwell in tents, be nameth the things that pertaineth therto.

e The enemies will dwell in your places.

f He ſheweth that they of Habor will flee to the Arabians for ſuccour, but that ſhall not auaile them,

ambafadour ſiſant vnto the heathen, ſaying, Gather you together, and come againſt her, and riſe vp to the battell.

15 For loe, I will make thee but ſmall among the heathen, and deſpised among men.

16 Thy feare, and the pride of thine heart hath deceiued thee, thou that dwelleſt in the cleiſts of the rocke, and keepest the height of the hill: though thou ſhouldeſt make thy ſelf as big as the eagle, I will bring thee downe from thence, ſayth the Lord.

17 ¶ Alſo Edom ſhall be deſolate: euen ſo one that goeth by it, ſhall be aſtoniſhed, and ſhall hiſſe at all the plagues thereof.

18 As in the overthrow of Sodom and of Gomorrah, and the places thereof neere about, ſayeth the Lord: no man ſhall dwell there, neither ſhall the ſonnes of men remaine in it.

19 Behold, I be ſhall come vp like a lion from the ſwelling of Iorden vnto the ſtrong dwelling place: for I will make Iſrael to reſt, euen I will make him to haſte away from ber, and who is a choſen man that I may appoint againſt her? for who iſlike mee? and who will appoint me the time? and who is the ſhepherd that will ſtand before mee?

20 Therefore heare the counſell of the Lord that he hath deuſed againſt Edom, & his purpoſe that he hath conceined againſt the inhabitants of Teman: ſurely the leaſt of the flocke ſhall draw them out: ſurely he ſhall make their habitations deſolate with them.

21 The earth is mouued at the noiſe of their fall: the cry of their voyce is heard in the red ſea.

22 Behold, he ſhall come vp, and fly as the eagle, & ſpread his wings ouer Bozrah, and at that day ſhall the heart of the ſtrong men of Edom be as the heart of a woman in trauaile.

23 ¶ Vnto y Damaſcus hee ſayeth, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted as one out of fearefull ſea that cannot reſt.

24 Damaſcus is diſcouraged, and turneth her ſelfe to flight, & ſearcheth ſeiſed her: anguiſh & ſorrowes haue taken her as a woman in trauaile.

25 How is the glorious citie not referred, the citie of my ioy?

26 Therefore her young men ſhall fall in her ſtreetes, and all her men of warre ſhall be cut off in that day, ſayth the Lord of hoſtes.

27 And I will kindle a fire in the wall of Damaſcus, which ſhall conſume the palaces of Ben-Zadai.

28 ¶ Vnto Kedar, and to the kingdomes of Habor, which Nebuchadnezzar king of Babel ſhall ſmite, thei ſhall the Lord, Ariſe, and goe vp vnto Kedar, and deſtroy the men of the Eaſt.

29 Their tents and their flockes ſhall they take away: yea, they ſhall take to themſelues their curtains and all their veſſels, and their camels, and they ſhall cry vnto them, Feare is on euery ſide.

30 Flee, get you faſt off: they haue conſulted to dwell) O ye inhabitants of Habor, ſayth the Lord: for Nebuchadnezzar king of Babel hath taken counſell againſt you, and hath deuſed a purpoſe againſt you.

31 ¶ Ariſe, and get you vp vnto the weaſhy nation that dwelleth without care, ſayeth the Lord, which haue neither gates nor barres, but dwell alone,

32 And their camels ſhall be a bootie, and the

multitude of their cattell a ſpoyle, and I will ſcatter them into all windes, and to the vtmoſt corners, and I will bring their deſtruction from all the ſides thereof, ſayth the Lord.

33 And Habor ſhall be a dwelling for dragons, and deſolation for euer: there ſhall no man dwell there, nor the ſonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Prophet, concerning Elam, in the beginning of the reigne of Zedekiah king of Iu-dah ſaying,

35 Thus ſayth the Lord of hoſtes, Behold, I will breake the bow of Elam, euen the chiefe of their ſtrength.

36 And vpon Elam I will bring the four windes from the four quarters of heauen, and will ſcatter them towards all theſe windes, and there ſhall be no nation, whither the fugitives of Elam ſhall not come.

37 For I will cauſe Elam to be afraid before their enemies, and before them that ſeek their liues, and will bring vpon them a plague, euen the indignation of my wrath, ſayeth the Lord, and I will lend the ſword after them, till I haue conſumed them.

38 And I will ſermy throne in Elam, and I will deſtroy both the king & the princes from thence, ſayth the Lord: but in ſ latter dayes I will bring againe the captiuitie of Elam, ſayth the Lord.

## CHAP. L.

Hee prophetieth the deſtruction of Babylon, and the deliuerance of Iſrael which was in captiuitie.

The word that the Lord ſpake concerning Babel, and concerning the land of the Caldeans by the miniſterie of Ieremiah the Prophet.

2 Declare among the nations, and publiſh it, and let vp a bandarr, proclaim it and conceale it not: ſay, Babel is taken, Bel is confounded, Merodach is broken downe: her idoles are confounded, and their images are burſt in pieces.

3 For out of the north there cometh vp a nation againſt her, which ſhall make her land waſte, and none ſhall dwell therein: they ſhall flee, and depart, both man and beaſt.

4 In thoſe dayes, and at that time, ſayth the Lord, the children of Iſrael ſhall come, and the children of Iuda together, going, and weeping ſhall they go, and ſeek the Lord their God.

5 They ſhall aſke the way to Zion, with their faces thitherward, ſaying, Come, and let vs cleaue to the Lord in a perpetual covenant that ſhall not be forgotten.

6 ¶ My people hath bene as loſt ſheep: their ſhepherds haue cauſed them to goe aſtray, and haue turned them away to the mountaines: they haue gone from ſ mountaine to hill, and forgotten their reſting place.

7 All that found them haue denounced them, and their enemies ſaid, Wee offend not, becauſe they haue ſinned againſt the Lord, & the habitation of iuſtice, euen the Lord the hope of their fathers.

8 ¶ Flee from the midles of Babel, and depart out of the land of the Caldeans, and be yee as the hee goates before the flocke.

9 For loe, I will riſe, and cauſe to come vp againſt Babel a multitude of mightie nations from the North country, and they ſhall ſet themſelues in aray againſt her, whereby ſhee ſhall be taken: their arrowes ſhall be as of a ſtrong man, which is expert, for none ſhall returne in vaine.

10 And Caldea ſhall be a ſpoyle: all that ſpoyle

That is, Perſia, ſo called of Elam the ſonne of Shem. ¶ Becauſe the Perſians were good archers, he ſheweth that thing wherein they put their truſt, ſhould not profit them.

i I will place Nebuchadnezzar there, and in theſe propheticall Terminiſh ſpeaketh of theſe countryes, which ſhould be ſubdued vnder the ſiſt of thoſe foure monarchies which were of Daniel which mention.

k Thiniſmy be referred to the Emperors of the Perſians and Medes after the Caldeans, or vnto the time of Chriſt, 88 Chap. 49. 47.

l That is, handi.

m After that God had viſed the Babylonians ſerue to puniſh other nations, he ſheweth that their ſinne ſhall come to be puniſhed.

n There were two of their chiefe idoles.

o To wit, the Medes and the Perſians.

p When Cyrus ſhall take Babel.

q Reade Chap. 31. 94.

r Their gouernours and miniſters by their examples haue provoked them to idolatry.

s They haue committed idolatry in euery place.

t For the Lord dwelt among them in his Temple, and idolatry haue maintained them by his iuſtice.

u When God ſhall deliuer you by Cyrus.

x That is, moſt forward and with out feare.

1 Shalbe made rich thereby.

m For toy of the witchry, that ye had against my people.

n In signe of contempt and disdain. o He speaketh to the enemies of the Medes and Persians.

b Though the Lord called the Babylonians his servants and their worke his worke in punishing his people, yet because they did it not to glorifie Gods, but for their owne malice and to profit themselves, it is here called sloue.

q Or, yeelded, or made peace.

r Destroy her so that none be left to labour the ground, or to take the fruit thereof. Meaning, Tiglath-pilezar, who carried away the ten tribes.

s He carried away the rest, to wit, Judah, and Benjamin.

t That is, Babylon: whose the Lord raised vp Cyrus.

u Ezek 23. 23. v Or, of them that should be visited.

w Nebuchadnezzar, who had finished downe all the prince and people of the world.

x Ebr. from the end

y Her princes and mightie men. y Of the fowes which should be deliuered by Cyrus.

her; shalbe satisfied, saith the Lord.

11 Because yee were glad and reioyced in destroying mine heritage, and because ye are grown fat, as the calves in the graile,<sup>m</sup> and neyed like strong horses,

12 Therefore your mother shalbe sore confounded, and she that bare you shalbe ashamed: behold, the vntermost of the nations *shalbe* a desert, a drie land, and a wilderness.

13 Because of the wrath of the Lord it shal not be inhabited, but shalbe wholly desolate: cursy one that goeth by Babel, shalbe astonished, and hidde at all her plagues.

14 \* Put your felues in aray against Babel round about: all ye that bend the bowe, shoot at her, spare no arrowes: for she hath sinned against the Lord.

15 Crie against her round about: she hath giuen her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as she hath done, doe vnto her.

16 Destroy the sower from Babel, and him that handleth the sheeth in the time of haruest: because of the sword of the oppressor they shal turne euery one to his people, and they shal see euery one to his owne land.

17 Israel is like scattered sheepe: the lions haue dispersed them: first the king of Asshur hath deuoured him, and last this Nebuchad-nezzar king of Babel hath broken his bones.

18 Therefore thus saith the Lord of hosts the God of Israel, Behold, I will visit the king of Babel, and his land, as I haue visited the King of Asshur.

19 And I will bring Israel againe to his habitation: hee shal feed on Carmel and Bithan, and his soule shalbe satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquity of Israel shalbe sought for, and there shall be none: and the sinnes of Iudah, and they shall not be found: for I will be mercifull vnto them, whom I reuerse.

21 Goe vp against the land of the rebels, *euē* against it, and against the inhabitants \* of I Pekod: destroy and lay it waste after them, saith the Lord, and doe according to all that I haue commanded thee.

22 A cry of battell is in the land, and of great destruction.

23 How is the hammer of the whole world destroyed, and broken! bow is Babel become desolate among the nations!

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast struen against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hosts in the land of the Caldeans.

26 Come against her from the vntermost border: open her store houses, tread on her as on sheares, and destroy her vnterly: let nothing of her be left.

27 Destroy all her \* bullockes: let them goe downe to the slaughter. Woe vnto them, for their day is come, and the time of their visitation.

28 The voyce of them that y flee, and escape out of the land of Babel to declare in Zion the

vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel: all ye that bend the bowe, besiege it round about: let none thereof escape: \* recompense her according to her worke, and according to all that shee hath done, doe vnto her: for shee hath bene proud against the Lord, *euē* against the holy One of Israel.

30 Therefore shall her yong men fall in the streetes, and all her men of warre shalbe destroyed in that day, saith the Lord.

31 Behold, I come vnto thee, O proude man, saith the Lord God of hosts: for thy day is come, *euē* the time that I will visit thee.

32 And the proud shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shal deuoure all round about him.

33 Thus saith the Lord of hosts, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their strong redeemer, whose Name is the Lord of hosts, hee shal maintaine their cause, that he may giue rest to the land, \* and disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, sayeth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wife men.

36 A sword is vpon their footstayers, and they shalldote: a sword is vpon her strong men, and they shalbe afraid.

37 A sword is vpon their horses, and vpon their charets, and vpon all the multitude that are in the mids of her, and they shalbe like women: a sword is vpon her treasures, and they shalbe spoyled.

38 A drought is vpon her waters, and they shalbe dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the Zimms with the Iims shal dwell there, and the ottriches shal dwell therein: for it shalbe no more inhabited, neither shal it be inhabited from generation vnto generation.

40 As God destroyed \* Sodom and Gomorah with the places thereof neere about, sayeth the Lord: so shal no man dwell there, neither shal the sonne of man remaine therein.

41 Behold, a people shal come from the North, and a great nation, and many kings shal be raised vp from the coasts of the earth.

42 They shal hold the bow and the buckler: they are cruell and vnmmercifull: their voyce shal roare like the sea, and they shal ride vpon horses, and be put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands waxed feeble: forsooke came vpon him, *euē* forsooke as of a woman in trauaile.

44 Behold, he \* shal come vp like a lion from the swelling of Iordan vnto the strong habitation: I for I will make Israel to rest, and I will make them to haue away from her: and who is a chesfen man that I may appoynt against her? for who is like me, and who will appoynt me the time? and who is the shepherd that will stand before me?

45 Therefore heare the counsell of the Lord, that hee hath deuised against Babel, and his purpose that hee hath conceived against the land of the Caldeans: surely the least of the flocks shal draw

\* Reel. 18. 6;

z He sheweth that when God executeth his iudgements against his enemies, that his Church shal then haue rest. Ebr. 1. 11.

a For Cyrus did cut the river Euphrates, and diuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing hee did by the counsell of two of Belshazzars captiues, who conspired against their king, because hee had galled the poore ephrem in despoile, and slaine the sonne of the ephrem.

b Reade Isa. 23. 27. c Ebr. names of the richies, or yong. Gen. 29. 24. Isa. 13. 19.

d Meaning, that the Persians should gather their army of many nations. e Which is vnto Belshazzar, Dan. 5. 6.

\* Chap. 49. 19 c

Read Chap. 49. 19 c



draw them on: surely he shall make their habitation desolate with them.

46 At the noise of the winning of Babel the earth is mouued, and the craie is heard among the nations.

### CHAP. LI.

6 Why Babel is destroyed. 41 The vaine confidence of the Babylonians. 42 The vanity of idolaters. 43 Remembrance of his booke to Senach.

Thus saith the Lord. Behold, I will raise vp against Babel, & against the inhabitants that lift vp their heart against me, a destroying wind, I will send vnto Babel fanners that shall fanne her, and shall empty her land, for in the day of trouble they shall be against her on euery side. Also to the bender it, at bendeth his bowe, and to him that lifeth himselfe vp in his brigandine, will I say, Spare not her yong men, but destroy all her hoste.

48 Thus the flaine shall fall in the land of the Caldeans, and they that are thrust thorow in her streets.

5 For Israel hath bene no bywlow, nor Iudah from his God, from the Lord of hostes, though their land was filled with sinne against the holy one of Israel.

6 ¶ Elee out of the middes of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: hee will render vnto her a recompense.

7 Babel hath bene as a golden cup in the Lords hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations rage.

8 \* Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but she could not be healed: forsaake her, & let vs go euery one into his owne country: for her iudgment is come vp vnto heauen, and is lifted vp to the clouds.

10 The Lord hath brought forth our righteousness: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrows: gather the shields: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standard vpon the wallis of Babel, make the watch strong: set vp the watchmen: prepare the skouts: for the Lord hath both deified, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine end is come, euen the end of thy counteines.

14 The Lord of hostes hath sworn by himselfe, saying, Surely I will fill thee with men, as with caterpillers, and they shall cry and shout against thee.

15 \* He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 Hee giueth by his voyce the multitude of waters in the heauen, and he causeth the clouds to ascend from the endes of the earth, he turneth lightnings to raine, and bringeth forth the wind out of his treasures.

17 Euery man is a beast by his owne know-

ledge: euery founder is confounded by the graner image: for his melting is but falsenood, and there is no breath therein.

18 They are vanity, and the worke of errors: in the time of their visitation they shall perish.

19 The portion of Iacob it not like them: for he is the maker of all things, & Israel is the rod of his inheritance: the Lord of hostes is his Name.

20 Thou art mine an hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes.

21 And by thee will I breake horse and horseman, and by thee will I breake the chariet and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake old & yong, and by thee will I breake the yong man and the waid.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, euen in your fight, sayth the Lord.

25 Beholde, I come vnto thee, O destroying mountaine, I saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and roll thee downe from the P rocks, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations: but thou shalt be destroyed for euer, saith the Lord.

27 Set vp a standard in the land: set the trumpets among the nations: prepare the nations against her: call vp the kingdomes of Ararat, Minni, and Achenaz against her: appoint the prince against her, cause horses to come vp as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for the deuise of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight, they haue remained in their holdes; their strength hath failed, and they were like women; they haue burnt her dwelling place, and her barres are broken.

31 A postle shall runne to meete the poste, and a messenger to meete the messenger, to shewe the King of Babel, that a citie is taken on a side thereof.

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus saith the Lord of hostes: the God of Israel, The daughter of Babel is like a threshing floure; the time of her threshing is come: yet a little while, and the time of her harvest shall come.

34 Nebuchad-nezzar the King of Babel hath denoured me, and destroyed mee; he hath made me an empie vessell; hee swallowed me vp like a dragon, and filled his belly with my delicates, and hath cast me out.

35 The spoyle of me, and that which was left of mee, is brought vnto Babel, shall the inhabitants of Zion say; and my blood vnto the inhabitants

1 When God shall execute his vengeance. m That is, the true God of Israel is not like to these idols: for he can helpe when all things are desperate. n He meaneth the Medes and Persians, as he did before call them, for hee calleth his hammer, Chap. 50. 23.

o Not that Babel stood on a mountaine, but because it was strong and seemed invincible. p From thy strong holds and fortresses.

q By these three nations he meaneth Armenia the higher, and Armenia the lower and Syria: for Cyrus had gathered an army of diuers nations.

r By turning the course of the river one side was made open, and the reedes that did grow in the water were destroyed, which Cyrus did by the counsell of Gubla and Gubata Belshazzars captains. s When the shall be cut up and threshed. t This is spoken in the person of the Jews, bewailing their late and cruel destruction of the Babylonians.

1 Or, of the land that is left vp. a The Medes and Persians that shall destroy thee as the wind doeth the chaffe.

b Though they were forsaken for a time, yet they were not utterly cut off as though their husband were dead. c He sheweth that there remained no king for them that abide in Babylon, but destruction, Chap. 17. 6 and 43. 6.

d By whom the Lord poured out the drinke of his vengeance, to whom it pleased him.

e For the great afflictions that they haue felt by the Babylonians.

f Isa. 21. 9. reuel. 14. 8.

g In approving our cause and punishing our enemies.

h Or, fill, or multiply.

i For he wrong doo to his people and to his Temple, Chap. 50. 28.

j For the land of Caldea was full of rivers, which ran into Euphrates.

k Or, measures.

l Ebr. his soule.

m Amos 6. 3.

n Chap. 10. 12.

o Read Chap. 10. 14.

o Thus the Lord  
awakened the  
iniquity done to his  
Church as done to  
himselfe, because  
their cause is his.

x When they are  
inflamed with for-  
getting and drinking  
I will feast with  
them, vnto the  
Bellifarians ban-  
quet, Dan. 5. 2.

y Meaning Babel,  
as Chap. 25. 16.

z The great army  
of the Medes and  
Persians.  
a That is, his gifts  
and presents which  
he had received as  
part of the spoile  
of a liberation, and  
which the idola-  
ters brought vnto  
him from all  
countreys.

b Meaning, that Ba-  
bylon should not be  
destroyed all at  
once, but by little  
and little should be  
brought to nothing:  
for the sixth yeere  
came the tidings,  
the next yeere the  
siege, & in the third  
yeere it was taken:

yet this is not that  
horrible destruction  
which the prophet  
threatened in many  
places: for that was  
after this when they  
rebelled and Darius  
overcame them by  
the policy of  
Zopyrus, and banished  
three thousand  
gentlemen besides  
the common people.

o All creatures in  
heaven and earth  
shall reioyce, and  
praise God for the  
destruction of Baby-  
lon the great enemy  
of his Church.  
d Babylon did not  
enely destroy Is-  
rael, but many  
other nations.

e Ye that are now  
captiues in Babylon,  
if he sheweth how  
they should re-  
member Ierusalem  
by lamenting the  
miserable affliction  
thereof.

f For the walles  
were two hundred  
foote high.

h I will lo to astonish  
them by afflictions,  
as that they shall not  
know which way  
to turne them.

of Caldea, shall Ierusalem say.

36 Therefore thus saith the Lord, Behold, I  
will maintaine thy cause, and take vengeance for  
thee, and I will drie vp the sea, and drie vp her  
springes.

37 And Babel shall be as heaps, a dwelling place  
for dragons, an astonishment, and an hissing, with-  
out an inhabitant.

38 They shall roare together like lions, and  
yell as the lions whelps.

39 In their heart I will make them feasts, and  
I will make them drunken that they may reioyce,  
and sleepe a perpetuall sleepe, and not wake, saith  
the Lord.

40 I will bring them downe like lambs to the  
slaughter, and like rams and goats.

41 How is Sheckach taken! and how is the  
glory of the whole earth taken! how is Babel be-  
come an astonishment among the nation!

42 The sea is come vpon Babel: she is co-  
uered with the multitude of the waters thereof.

43 Her cities are desolate: the land is drie and  
a wilderness, a land wherein no man dwelleth, nei-  
ther doeth the sonne of man passe thereby.

44 I will also visit Bel in Babel, and I will bring  
out of his mouth, that which he hath swallowed  
vp, and the nations shall runne no more vnto  
him, and the wall of Babel shall fall.

45 My people, go out of the mids of her, and  
deliuer yee euery man his soule from the fierce  
wrath of the Lord.

46 Least your heart euen faint, and ye feare the  
rumour that shall be heard in the land; the rumour  
shall come this yeere, and after that in the other  
by yeere shall come a rumour, & cruelty in the land,  
and ruler against ruler.

47 Therefore behold, the dayes come, that I  
will visit the images of Babel, and the whole land  
shall be confounded, and all her strong hold shall fall  
in the mids of her.

48 Then the heauen and the earth, and all  
that is therein, shall reioyce for Babel: for the de-  
stroyers shall come vnto her from the North, saith  
the Lord.

49 As Babel caused the fall of Israel to fall,  
so by Babel the fall of all the earth did fall.

50 Ye that haue escaped the sword, go away,  
stand not still: remember the Lord a faine off, and  
let Ierusalem come into your mind.

51 Wee are confounded because wee haue  
heard reproch: shame hath covered our faces, for  
strangers are come into the Sanctuaries of the  
Lords houses.

52 Wherefore behold, the dayes come, saith  
the Lord, that I will visit her graven images, and  
through all her land the wounded shall grone.

53 Though Babel should mount vp to hea-  
uen, and though she should defend her strength on  
hie, yet from mee shall her destroyers come, saith  
the Lord.

54 A found of a cry cometh from Babel: and  
great destruction from the land of the Caldeans.

55 Because the Lord hath laid Babel waste,  
and destroyed from her the great voyce, and her  
warres shall roare like great waters, and a found  
was made by their noyse:

56 Because the destroyer is come vpon her,  
vnto Babel, and her strong men are taken,  
their bowes are broken: for the Lord God that  
recompenceth, shall surely recompence.

57 And I will make drunke her princes, and

her wife men, her dukes, and her nobles, and her  
strong men: and they shall sleepe a perpetuall sleepe,  
and not wake, saith the King, whose Name is the  
Lord of hostes.

58 Thus faith the Lord of hostes, The i thicke  
wall of Babel shall be broken, and her high gates  
shall be burnt with fire, and the people shall labour  
in vaine, and the folke in the fire, for they shall be  
weary.

59 The word which Ieremiah the Prophet  
commanded Sheraiah the sonne of Neriah, the  
sonne of Mafaiah, when he went with Zedekiah  
the king of Iudah into Babel, in the fourth yeere  
of his reigne; and this Sheraiah was a peaceable  
Prince.

60 So Ieremiah wrote in a booke all the euill  
that should come vpon Babel, when all these things  
that are written against Babel.

61 And Ieremiah said to Sheraiah, When thou  
comest vnto Babel, and shalt see, and shalt reade  
all these words,

62 Then shalt thou say, O Lord, thou hast pro-  
ken against this place, to destroy it, that none  
should remaine in it, neither man nor beast, but  
that it should be desolate for euer.

63 And when thou shalt make an ende of re-  
ading this booke, thou shalt binde a stone to it,  
and cast it in the mids of Euphrates.

64 And shalt say, Thus shall Babel be drowned  
and shall not rise from the euill, that I will bring  
vpon her: and they shall be weary. Thus saith  
the words of Ieremiah.

#### CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs sonnes are killed  
before his face, and his eyes put out. 13 The city is  
burned. 31 Nebuchadrezzar is brought forth of prison, and  
taketh a king.

Zedekiah was one & twenty yeere old when  
he began to reigne, and he reigned eleuen  
yeeres in Ierusalem, and his mothers name was  
Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord, ac-  
cording to all that Iehoiakim had done.

3 Doubtlesse because the wrath of the Lord  
was against Ierusalem and Iudah, till he had cast  
them out from his prelerce, therefore Zedekiah  
rebelled against the king of Babel.

4 But in the ninth yeere of his reigne, in the  
tenth moneth the tenth day of the moneth came  
Nebuchadrezzar King of Babel, hee and all his  
hoast against Ierusalem, and pitched against it, and  
built forts against it round about.

5 So the citie was besieged vnto the eleuenh  
yeere of the king Zedekiah.

6 Now in the fourth moneth, the ninth day  
of the moneth, the famine was fore in the citie, so  
that there was no more bread for the people of  
the land.

7 Then the citie was broken vp, and all the men  
of warre fled, and went out of the citie by night,  
by the way of the gate betwene the two walles,  
which was by the Kings garden: (now the Calde-  
ans were by the city round about) and they went  
by the way of the wilderness.

8 But the army of the Caldeans pursued after  
the king, and tooke Zedekiah in the desert of Ie-  
richo, and all the hoaste was scattered from him.

9 Then they tooke the King and carried him  
vp vnto the king of Babel to Riblah in the land  
of Hamath, where he gaue iudgement vpon him.

10 And the king of Babel slew the sonnes of Ze-  
dekiah before his eyes, he slew also all the princes

i The thicke-  
ness of the  
wall was fiftie  
foote thicke.

k This was not in  
the time of his  
captiuitie, but seuen  
yeeres before, when  
he went either to  
consulte Nebu-  
chadrezzar, or to  
interest of some  
ministers.

l S. Iohn in his Re-  
velation alludeth  
to this place, when  
he saith that the  
Angel took a mil-  
lion and cast it into  
the sea; signifying  
thereby the destruc-  
tion of Babylon.  
Reue. 18. 21.  
m They shall not  
be able to resist,  
but shall labour  
in vaine.

\* 2 King. 24. 18.  
n. chron. 36. 11.

a So the Lord pur-  
sued him by bones,  
and gaue him vp  
to his rebellious  
heart, till he had  
brought the enemy  
vpon him to  
lead him away and  
his people.

\* 2 King. 25. 1.  
and chap. 39. 1.

b Read Chap. 39. 46

c Read 2 King. 25. 6,  
and Chap. 39. 7.



of Iudah in Riblah.

11 Then hee put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and carried him to Babel, and put him in prison till the day of his death.

12 Now in the fifth moneth in the tenth day of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar King of Babel) came Nebuzar-adan chiefe steward which hee hadde before the king in Ierusalem,

13 And burnt the House of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward carried away captiue certaines of the poore of the people, and the residue of the people that remained in the cite, and those that were fled, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaines of the poore of the land, to dresse the vines, and to till the land.

17 Also the pillars of brasie that were in the House of the Lord, and the bases, and the brasen Sea, that was in the House of the Lord, the Caldeans brake, and carried all the brasie of them to Babel.

18 The pots also and the bezels, and the instruments of musike, and the basins, and the incense dishes, and all the vessels of brasie where with they ministered, tooke they away.

19 And the bowles, and the alphins, and the basins, and the pots, and the candlestickes, and the incense dishes, and the cuppes, and all that was of gold, and that was of silver, tooke the chiefe steward away,

20 With the two pillars, one Sea, and twelue brasen bulles, that were vnder the bases, which King Salomon had made in the House of the Lord: the brasie of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eigheteene cubites, and a threede of twelue cubites did compasse it, and the thicknesse thereof was foure fingers: it was hollow.

22 And a chapter of brasie was vpon it, and the height of one chapter was foue cubites with networke, and pomegranates vpon the chapters,

round about, all of brasie: the second pillar also, and the pomegranates were like vnto these.

23 And there were ninetie and sixe pomegranates on a side: and all the pomegranates vpon the networke were an hundred round about.

24 And the chiefe steward tooke Sheriah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

25 Hee tooke also out of the cite an Eunuch, which had the oversight of the men of warre, and seven men that were in the Kings presence, which were found in the cite, and Sopher captain of the hoste, who murdered the people of the land, and threescore men of the people of the land, that were found in the middes of the cite.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

27 And the king of Babel smote them, and slewed them in Riblah, in the land of Hamath: thus Iudah was carried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar carried away captiue, in the seventh yeere, euen three thousand Iewes, and three and twentie.

29 In the eighteenth yeere of Nebuchad-nezzar, hee carried away captiue from Ierusalem eight hundred thirtie and two persons.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward carried away captiue of the Iewes foure hundred forty and five persons: all the persons were foure thousand and sixe hundred.

31 And in the seven and thirtieth yeere of the captiuitie of Iehoiachin King of Iudah, in the twelfth moneth, in the five and twentieth day of the moneth, Evil-merodach King of Babel, in the first yeere of his reigne, lifted vp the head of Iehoiachin King of Iudah, and brought him out of prison.

32 And spake kindly vnto him, and set his throne about the throne of the Kings, that were with him in Babel;

33 And changed his prison garments, and hee did continually eate bread before him all the dayes of his life.

34 His portion was a continual portion giuen him of the King of Babel euerie day a certain, all the dayes of his life vntill hee died.

i But because of the countnesse, no more could be sente butinary and fixe.  
k Which feared in the high Priests head if he had any offensive impediment.

l In the 1. King. 25. 19. is read but of iue: those were the most excellent, and the other xxiij, which were not so noble, are not there mentioned with them.

m Which was the latter end of the seventh yeere of his reigne, and the beginning of the eighth.  
n In the latter end also of that yeere, and the beginning of the nineteenth. 2 Kings. 25.

o That is, hee forced him to liberty and honour.  
p And gave him princely apparel.  
q That is, hee had allowance in the court, and shew as length hee had rest and quietnesse, because hee obeyed Teremias the Prophet, whereas the other were cruelly ordered, that would not obey him.

## LAMENTATIONS.

### CHAP. I.

The Prophet bewaileth the miserable estate of Ierusalem. 5 And sheweth that they are punished because of their sinnes. The first and second Chapter begin with words according to the letters of the Hebrew Alphabet. The third hath three verses for euery letter, and the fourth is as the fifth.

Ow doeth the cite remaine solitary that was full of people? she is as a widow: she that was great among the nations, y<sup>e</sup> prince among the provinces, is made tributarie.

2 She weepeth continually in the night, and her teares run downe by her cheekes: among all her labour, she hath none to comfort her: all her

friends haue dealt vnfaithfully with her, and are her enemies.

3 Iudah is carried away captiue, because of affliction, and because of great seruitude: she dwelleth among the heathen, and findeth no rest: all her persecutors tooke her in the brasils.

4 The wayes of Zion lament, because no man cometh to the soleinne feasts, all her gates are desolate: her Priests sigh: her virgins are discomfited, and the bisshoppes heauelesse.

5 Her aduersaries are as the chiefe, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemies.

6 And from the daughter of Zion all her beauty is departed: her princes are become

f As they used to come vp with mirth and ioy.  
g Psal. 42. 4.  
h For her crueltie toward the pappe and oppression of Ierusalem, Jer. 34. 17.  
i That is, haue rule ouer her.  
Deut. 28. 49.

d To the 2. King. 25. 3. it is called the seventh day, because the fire began then, and so continued to the tenth.  
e That is, which was his seruant, as a King. 15. 5.

f Of these pillars reade 1. King 7. 15.

g Which were also made of brasie, as 1. King. 7. 45.

h Fewer so much in quantitie.

a The Prophet wondered at the great iudgement of God, seeing Ierusalem, which was so strong, and so full of people, to be now destroyed and desolate.  
b Which had chiefe rule ouer many provinces and countreys.  
c So that she hath no rest.  
d Meaning, the Egyptians and Assyrians, which punished her.

<sup>b</sup> As men pined  
way with sorow  
and that haue  
courage.

<sup>i</sup> In her misery  
she comforted the  
great benefits and  
commodities that  
she had lost.  
<sup>h</sup> At her religion  
and fearing of  
God, which was  
the greatest griefe  
to the godly.

<sup>j</sup> Or, driven away.  
She is reproued  
of her sinne,  
although it be ma-  
nifest.

<sup>k</sup> Ebr. hath mag-  
nified himselfe.  
m God forbidde  
that the Ammonites  
and Moabites  
should enter into  
the Congregation  
of the Lord, and  
vnder them bee  
comprehended  
all enemies, Deut.

<sup>n</sup> Thus Ierusalem  
lamenteth mourning  
obies to pittie her,  
and to learne by  
her example.

<sup>o</sup> This declareth  
that we should  
acknowledge God  
to be the author  
of all our afflictions  
to the intent  
that we might serke  
vnto him for remedy.

<sup>p</sup> Mine heauie  
finnes are continu-  
ally before his  
eyes, as be that  
teth a thing to his  
hand for a remem-  
brance.

<sup>q</sup> He hath troden  
them vnder foot  
as they tread  
grapes in the  
winepresse.

<sup>r</sup> Ierem. 14. 17. cha.  
8. 13.

<sup>s</sup> Which because  
of her pollution  
was separate from  
her husband. I. Lev.  
19. 19 and was ab-  
horred for the time.  
<sup>t</sup> Ebr. mouth.

<sup>u</sup> That is, they di-  
d for hunger.

<sup>b</sup> like harts that finde no pasture, & they are gone  
without strength before the pursuer.

7 Ierusalem remembred the dayes of her af-  
fliction, and of her rebellion, and all her pleasant  
things that shee had in times past, when her peo-  
ple fell into the hand of the enemye, and none  
did helpe her: the aduersarie sawe her, and did  
moke at her <sup>k</sup> Sjsbaths.

8 Ierusalem hath grievously sinned, therefore  
she is in derision: all that honoured her, despise  
her, because they haue seene her filthines: yea, she  
sighteth, and turneth backward.

9 Her selfe in herselfe is in her skirts: she remem-  
bered her former last end, therefore shee came downe  
wonderfully: shee had no comforter: O Lord,  
behold mine affliction: for the enemye <sup>t</sup> is proud.

10 The enemye hath stretched out his hande  
vpon all her pleasant things: for he hath seene the  
heathen enter into her Sanctuary, whom <sup>m</sup> thou  
diddest command, that they should not enter in-  
to thy Church.

11 All her people sigh and seeke their brea-  
k: they haue giuen their pleasant things for meat to  
refresh the foule: see, O Lord, and consider: for I  
am become vile.

12 Haue yee no regard, all yee that passe by  
this way: behold and see, if there be any <sup>n</sup> know  
like vnto my sorow, which is done vnto mee  
wherewith the Lord hath afflicted mee in the day  
of his fierce wrath.

13 From aboute hath <sup>o</sup> hee sent fire into my  
bones, which proueth against them: hee hath  
spread a net for my feet, and turned mee backe: he  
hath made mee desolate, and daily in heauell.

14 The yoke of my transgressions is bound  
vpon his hand: they are wapped, and come vp  
vpon my necke: hee hath made my strength to  
fall: the Lord hath deliuered me into their hands,  
neither am I able to rise vp.

15 The Lord hath troden vnder foote all my  
valiant men in the middes of mee: hee hath called  
an assembly against mee to destroy my young men:  
the Lord hath troden <sup>q</sup> the winepresse vpon the  
virgine the daughter of Iudah.

16 \* For these things I weep: mine eye, <sup>r</sup> even  
mine eye casteth out water, because the comfort-  
er that should refresh my soule, is furte from mee:  
my children are desolate, because the enemye  
preuailed.

17 Zion stretched out her hands, and there  
is none to comfort her: the Lord hath appointed  
the enemies of Iacob round about him: Ierusa-  
lem <sup>s</sup> is as a menstruous woman in the middes of  
them.

18 The Lord is righteous: for I haue rebelled  
against his commandement: heare, I pray you,  
all people, and behold my sorow: my virgins and  
my young men are gone into captiuitie.

19 I called for my louers, but they deceived mee:  
my Priests and mine Elders perished in the citie,  
while they sought their meate to refresh their  
soules.

20 Behold, O Lord, how I am troubled: my  
bowels <sup>t</sup> melt: mine heart is turned within me, for  
I am full of heauines: the sword spoileth abroad,  
as death <sup>u</sup> death at home.

21 They haue heard that I mourne, but there  
is none to comfort mee: all mine enemies haue  
heard of my trouble, and are glad, that thou hast  
done it: thou wilt bring the day, that thou hast  
pronounced, and they shall be like vnto mee.

22 \* Let all their wickednes come before thee:  
I do vnto them, as thou hast done vnto me, for all  
my transgressions: for my sighes are many, and  
mine heart is heauy.

## C H A P. II.

**H**ow hath the Lord <sup>a</sup> darkened the dang-  
ter of Zion in his wrath: and hath cast downe  
from <sup>b</sup> heauen vnto the earth the beautie of Is-  
rael, and remembered not his <sup>c</sup> footstoolle in the  
day of his wrath!

1 The Lord hath destroyed all the habitatio-  
s of Iakob: & not spared: he hath throwen downe  
in his wrath the strong holds of the daughter of  
Iudah: he hath cast them downe to the ground:  
hee hath pollard the kingdome and the princes  
thereof.

2 He hath cut off in his fierce wrath all the  
4 horne of Israel: he hath drawn back his <sup>d</sup> right  
hand from before the enemye, and there was k-  
illed in Iakob like a flame of fire, which deuou-  
red round about.

3 He hath bent his bowe like an enemye: his  
right hand was stretched vp as an aduersary, and  
slew all that was pleasant to the eye in the Taber-  
nacle of the daughter of Zion, he powred out his  
wrath like fire.

4 The Lord was as an enemye: he hath deuou-  
red Israel and consumed all his palaces: he hath  
destroyed his strong holdes, and hath increased in  
the daughter of Iudah lamentation and mourn-  
ing.

5 For he hath destroyed his Tabernacle, as  
a garden he hath destroyed his Congregation:  
the Lord hath caused the Feastes and Sabbath  
to be forgotten in Zion, and hath despised in the  
indignation of his wrath, the King and the  
Priest.

6 The Lord hath forsaken his altar: he hath  
abhorred his Sanctu-<sup>e</sup> tie: hee hath giuen into the  
hand of the enemye the wallles of her palaces: they  
haue made a noise in the House of the Lord, as  
in the day of Ierusalem.

7 The Lord hath determined to destroy the  
wall of the daughter of Zion: hee stretched out a  
line: hee hath not withdrawn his hand from  
destroying: therefore hee made the rampart  
to fall, and the wall to lament: they were destroyed  
together.

8 Her gates are sunke to the ground: hee hath  
destroyed and broken her barres: her King and  
her Princes are among the Gentiles: the Law <sup>h</sup> is  
no more, neither can her Prophets receive any  
vision from the Lord.

9 The Elders of the daughter of Zion sit vpon  
the ground, and keepe silence: they haue  
cast vp dust vpon their heades: they haue gi-  
red themselves with sackcloth: the virgins  
of Ierusalem hang downe their heades to the  
ground.

10 Mine eyes doe faile with teares: my bowels  
swell, my liuer is powred vpon the earth, for the  
destruction of the daughter of my people, because  
the children and sucklings <sup>i</sup> swoone in the Streets  
of the citie.

11 They haue said to their mothers, Where  
is <sup>j</sup> bread and drinke? when they swooned as  
the wounded in the Streets of the city, and when  
they gaue vp the ghost in their mothers bo-  
somes.

12 What thing shall I take to witness for  
thee? What thing shall I compare to thee, O  
daughter

Of desiring ven-  
geance against the  
enemie, read Ier.  
11. 30 and 19. 21.  
<sup>k</sup> Or, gather them  
like grapes.

<sup>l</sup> Or, thought  
to come from prope-  
rity to aduersity.

<sup>m</sup> Main giuen her  
a most sore net.

<sup>n</sup> Alluding to the  
Temple, or to the  
Arche of the cove-  
nant, which was  
called the foot-  
stoolle of the Lord,  
because they  
should not let  
their mindes so  
low, but lift vp  
their hearts to-  
ward the braues.

<sup>o</sup> Meaning, that  
glory and strenght  
as in Sam. 1. 1.

<sup>p</sup> That is, his furo-  
ur, which he was  
wont to send vs,  
when our enemies  
oppressed vs.

<sup>q</sup> Showing that  
there is no remedy  
but destruction,  
where Gods iustice  
enueue.

<sup>r</sup> As the people  
were accustomed  
to praise God in  
the solemn feasts  
with a loud voyce,  
so now the enemye  
blaspheme him  
with shouting and  
cry.

<sup>s</sup> This is a figura-  
tue speech, as that  
was, when hee saw  
the waves did la-  
ment, Chap. 1. 4.  
meaning that his  
sorow was so  
great, that he in-  
fused a biops and  
their part be-  
sore.

<sup>t</sup> Or, fide,

<sup>u</sup> Or, faint,

<sup>v</sup> Ebr. wheate and  
wine

<sup>w</sup> Ebr. poured out  
the soule.

<sup>x</sup> Meaning, that  
her calamitie was  
so euident, that it  
needed no wit-  
nesse.





Cv. 4. 13.

45 Thou hast made vs as the \* off-scouring  
and refuse in the mids of the people.

46 All our enemies haue opened their mouth  
against vs.

47 Feare, and a snare is come vpon vs with de-  
solation and destruction.

48 Mine eye catcheth out riuers of water, for the  
destruction of the daughter of my people.

49 Mine eye droppeth without stay, and cea-  
seth not.

50 Till the Lord looke downe, and behold  
from heauen.

51 Mine eye = breaketh mine heart because of  
all the daughters of my city.

52 Mine enemies chafed me fore, like a bird,  
without cause.

53 They haue shut vp my life y in the dunge-  
on, and cast a stone vpon me.

54 Waters flowed ouer mine head, then thought  
I, I am destroyed.

55 I called vpon thy name, O Lord, out of the  
low dungeon.

56 Thou hast heard my voyce : stop not thine  
care from my sigh, and from my cry.

57 Thou drewst neere in the day that I called  
vpon thee : thou faidest, Feare not.

58 O Lord, thou hast maintained the cause of  
my \* soule, and hast redeemed my life.

59 O Lord, thou hast seene my wrong, Iudge  
thou my cause.

60 Thou hast seene all their vengeance, and all  
their deuiſes against me.

61 Thou hast heard their reproach, O Lord, and  
all their imaginations against me.

62 The lips of those that rose against me, &c  
their whispering against me continually.

63 Behold, their lining downe, and their rising  
vp, *how* I am their song.

64 \* Giue them a recompense, O Lord, accord-  
ing to the worke of their hands.

65 Giue them || sorrow of heart, *even* thy curse  
to them.

66 Persecute with wrath and destroy them from  
vnder the heauen, O Lord.

## CHAP. IV.

How is the \* gold become fo || dimme : the  
most fine gold is changed, and the stones of  
the Sanctuary are scattered in the corner of euery  
street.

2 The noble \* men of Zion comparable to fine  
gold, how are they esteemed as earthen *b* pitchers,  
*even* the worke of the hands of the porter !

3 Euen the dragons *c* draw out the breast and  
giue sucke to their yong : but the daughter of my  
people is become cruell like the *d* Offriches in the  
wildernesse.

4 The tongue of the sucking childe cleaueth  
to the rooſe of his mouth for thirst : the young  
children aske bread, but no man breaketh it vnto  
them.

5 They that did feed delicately, perishe in the  
streets : they that were brought vp in scarlet, em-  
brace the dunge.

6 For the iniquity of the daughter of my people  
is become greater then the sinne of Sodom, that  
was \* destroyed as in a moment, and I none pi-  
shed camps against her.

7 Her \* Nazarites were purer then the snow, and  
whiter then the milke : they were more ruddy in

body then the red precious stones : they were like  
polished saphir.

8 Now their *e* village is blacker then a coale :  
they cannot know then in the breastes : their skin  
cleaueth to their bones : it is withered like a flouke.

9 They that be flaine with the sword are bet-  
ter then they that are killed with hunger : for they  
faded away *f* : they were bricken thow for the  
fruits of the field.

10 The hands of the pitifull women haue fod-  
den their owne children, which were their meat in  
the destruction of the daughter of my people.

11 The Lord hath accomplished his indigna-  
tion : he hath powred out his fierce wrath, he hath  
kindled a fire in Zion, which hath deuoured the  
foundation thereof.

12 The kings of the earth, and all the inhabi-  
tants of the world, I would not haue beleueed that  
the aduersary and the enemy should haue entered  
into the gates of Ierusalem :

13 For the sinnes of her prophets, and the in-  
iquities of her priests, that haue shed the blood of  
the iust in the mids of her.

14 They haue wandered *g* as blind men *h* in the  
streets, and they were polluted with blood, so that  
they would not touch their garments.

15 But they cried vnto them, Depart ye polluted,  
depart, depart, touch not : therefore they fled away,  
and wandered : they haue laid among the heathen,  
They shall no more dwell there.

16 The *i* anger of the Lord hath scattered them,  
he will no more regard them : *k* they reuerenced  
not the face of the Priests, nor had compaſſion on  
the Elders.

17 Whiles we waited for our vaine helpe, our  
eyes failed : for in our waiting we looked for *l*  
a nation that could not faue vs.

18 They hunt out fleps, that we cannot go in  
our streets : our end is nere, our daies are fulfilled,  
for our end is come.

19 Our persecuters are swifter then the eagles  
of the heauen : they pursued vs vpon the moun-  
taines, and laid wait for vs in the wilernes.

20 The *m* breath of our nostrils, the Anointed  
of the Lord was taken in their nets, of whom we  
said, Vnder his shadow we shall be preferred aliue  
among the heathen.

21 Reioyce and be glad, *n* O daughter Edom :  
that dwellest in the land of Vz, the cup also shall  
passe thorow vnto thee : thou shalt be drunken  
|| and vomit.

22 Thy punishment is accomplished, O daughter  
Zion : *o* he will no more carry thee away into cap-  
tivity, but he will visit thine iniquity, *p* O daughter  
Edom, he will discouer thy sinnes.

## CHAP. V.

The prayer of Ieremiah.

Remember, O Lord, what is come vpon vs : con-  
sider, and behold our reproach.

2 Our inheritance is turned to the strangers, our  
houſes to the aliens.

3 We are fatherlesse euen without father, and  
our mothers are as widows.

4 We haue drunken our *b* water for money : *c*  
our wood is sold vnto vs.

5 Our neckes are vnder persecution : we are  
weary, and haue no rest.

6 We haue giuen our *e* hands to the Egyp-  
tians for seruitude and bondage. *f* We are toynd in league as  
haue submitted our selues vnto them,

*g* They that were  
before moſt in Gods  
fauour, are now in  
greatest abomina-  
tion vnto him.

*h* For lacke of food  
they pined away  
and cooled.

*i* He meaneth that  
these things are  
come to passe there-  
fore, contrary to all  
mens expectations.  
*k* Some referre this  
to the blind men,  
which as they went,  
stumbled on the  
blood, whereof the  
city was full.  
*l* Meaning, the  
heathen which came  
to destroy them,  
could not abide  
them.

*m* Or, face.  
*n* That is, the ene-  
mies.

*o* He sheweth two  
principall causes of  
their destruction,  
their cruelty and  
their vaine confi-  
dence in man : for  
they trusted in the  
helpe of the Egyp-  
tians.

*p* Our king Iosiah,  
in whom stood our  
hope of Gods fa-  
uour, and in whom  
depended our state,  
and life, was flaine,  
whom he calleth  
Anointed, because he  
was a figure of  
Christ.

*q* This is spoken by  
derision.

*r* Or, *from thy*  
*nakednes.*

*s* He comforteth the  
Church, by that  
after seuen yeres  
their sorowes shall  
be eased, which  
the Church should  
be tormented for  
euer.

*t* This Prayer as in  
thought, was made  
when some of the  
people were carried  
away captive, others  
at the portrell re-  
mained, and some  
went into Egypt,  
and other places  
for succour : albeit  
it is forewarned that  
the Prophet foreseeing  
their miserie to  
come, thus prayed.  
*u* Meaning, their ex-  
tremity with them, as

*a* I am ouercome  
with sorrow weeping  
for all my people.

*y* Reade Ier. 37. 16,  
how he was in the  
filthy dungeon.

*z* Meaning, the  
soule wherefore his  
life was in danger.

*\* Psa. 38. 4.*

*||* Or, an infinite  
hate.

*a* By the gold, he  
meaneth the princes,  
as by the stones he  
vnderstandeth the  
Priests.

*b* Or, fild.

*c* Which are of smel-  
tification, and haue  
none honour.

*d* Though the dra-  
gons be cruell, yet  
they play their yong  
and nourish them :

which thing Ierusa-  
lem doeth not.

*e* The women for-  
sake their children,  
as the Offrich doth  
her egges, Iob 39.  
27.

*\* Gen. 19. 15.*

*||* Or, as strength  
was against her.  
*\* Num. 11. 4.*



d As our fathers have bin punished for their iniquities: so we that are culpable of the same sinners, are punished.

e Because of the enemie that came from the wilderness, and would not suffer vs to go and seek our necessary food,

f That is, by the enemies hand.

g Their slavery was so great, that they were not able to abide it.

h There were no more leaves nor forme of commonwealth,

tians, and to Asihur, to be satisfied with bread.

7 Our fathers have sinned, and are not, and we have borne <sup>d</sup> their iniquities.

8 Seruants have ruled ouer vs, none would deliver vs out of their hands.

9 We gate our bread with the perill of our liues, because of the sword of the wilderness.

10 Our skinnne was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Zion, and the maidens in the cities of Iudah.

12 The princes are hanged vp by f their hand: the faces of the Elders were not had in honour.

13 Thy tooke the yong men to grind, and the children left vader s the wood.

14 The Elders haue ceased from the b gate,

and the yong men from their longe,

15 The ioy of our hearts is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: we now vnto vs, that we haue sinned.

17 Therefore our heart is heavy for these things, our eyes are dimme.

18 Because of the mountaine of Zion, which is desolate: the foxes run vpon it.

19 But thou, O Lord, remaine for k euer: thy throne is from generation to generation.

20 Wherefore dost thou forget vs for euer, and forsake vs so long time?

21 Turne thou vs vnto thee, O Lord, and we shalbe turned: renew our dayes as of old.

22 But thou hast vicerly reioiced vs: thou art exceedingly angry against vs.

i With weeping.

k And therefore thy couenant and metrics can neuer faile.

l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and that God worketh in vs before we can conuert to him, ler. 31, 18.

## E Z E K I E L.

### THE ARGVMENT.

AFTER that Iehoiachin by the counsell of Ieremiah and Ezekiel had yielded himselfe to Nabuchadnezzar, and so went into captivity with his mother, and diuers of his princes and of the people, certaine began to repent and murmur: that they had obeyed the Prophets counsell, as though the things which they had prophesied should not come to passe, and therefore their estate sould be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophecies, declaring by new visions and reuelations shewed vnto him, that the city should most certainly be destroyed, and the people grievously tormented by Gods plagues, inasmuch that they that remained, should be brought into cruel bondage. And least the godly should despair in these great troubles, he assured them that God will deliver his Church at his time appointed, and also destroy their enemies, which either afflicted them, or reioiced in their miseries. The effect of the one and the other should be chiefly performed vnder Christ, of whom in this booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. He prophesied these things in Caldea, at the same time that Ieremiah prophesied in Iudah, and there began in the fifth yeere of Iehoiachins captivity.

### CHAP. I.

<sup>a</sup> The time wherein Ezekiel prophesied, in what place.

<sup>b</sup> His kindred. <sup>c</sup> The vision of the four beastes. <sup>d</sup> The vision of the throne.

a After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Iosiah, so that hee and twenty yeere after this booke was found, Ieroboam led away captiue with Ezekiel and many of the people, who the first yeere after lawe these visions.

b Which was a part of Euphrates he called.

c That is, notable and excellent visions, for that it might be knowen, it was no natural drome, but came me of God.

d That is the spirit of prophecy, at Chas. 3, 12 and 37, 1.

e By this dignitie of words he signifieth the fearful iudgement of God, and the great affliction that should come vpon Ierusalem.

f Or, pale yellow.

g Which were the four Cherubims that represented the glory of God, as Chap. 3, 12, 3.



T came to passe in the <sup>a</sup> thirtieth yeere. In the fourth moneth, and in the fifth day of the moneth (as I was among the captiues by the riuer <sup>b</sup> Chetar) that the heauens were opened, and I saw visions of <sup>c</sup> God.

2 In the fifth day of the moneth (which was the fifth yeere of king Iehoiachins captivity.)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chetar, where the <sup>d</sup> hand of the Lord was vpon him.

4 And I looked, and behold, <sup>e</sup> a whirlwind came out of the North, a great cloud and a fire wrapped about it, and a brightness was about it, and in the mids thereof, to wit, in the mids of the fire came out as the likenesse of <sup>f</sup> amber.

5 Also out of the mids thereof came the likenesse of <sup>g</sup> four beastes, and this was their forme: they had the appearance of a man.

6 And euery one had four faces, and euery one had four winges.

7 And their feet were straight feete, and the sole of their feete was like the soles of a calves foote, and they sparkled like the appearance of bright brasle.

8 And the hands of a man came out from vnder their wings in the four parts of them, and

they foure had their faces, and their winges.

9 They were <sup>g</sup> k ynned by their wings one to another, and when they went fouth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as <sup>b</sup> the face of man: and they foure had the face of a lion on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an Eagle.

11 Thus were their faces: but their winges were spread out about: two wings of euery one were ioyned one to another, and two covered their bodies.

12 And euery one went straight forward: they went whither they <sup>f</sup> spirit led them, and they returned not when they went forth.

13 The similitude also of the beastes, and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ran among the beastes, and the fire gaue a glister, and out of the fire there went light n g.

14 And the beastes ranne, and i returned like vnto lightning.

15 ¶ Now as I beheld the beastes, behold, a wheele appeared vpon the earth by the beastes, hauing feet to faces.

16 The fashion of the wheeles and their worke was like vnto a <sup>c</sup> Chyrfolyte: and they foure had one so me, and their fashion and their worke was like one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also i rings, and height, and were fearefull to behold, and their rings were full of eyes, round about thau foure.

g The wing of the oue touched the wing of the other.

b Eusey Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke and of an Eagle on the left side,

f Eze, whither their spirit or will was led.

g That is, wherthey had extended Gods will: for as they returned not, till God had changed the face of things.

h The Ebrew word is tsarfith: meaning that the colour was like the Chyrfolyte, or a precious stone so called.

i Or, the tent.

## THE VISION OF EZEKIEL.



A The white wind that came out of the North, or Aquilon.  
 B The great cloud.  
 C The fire wrapped about it.  
 D The brightness about it.  
 E The likeness of Amber, or the pale colour.  
 F The frame of the four beasts.  
 G Their feet like calves feet.  
 H Hands coming out from under their wings.  
 I K L M The fashion of the four faces of every beast.  
 N Their wings joined one to another.  
 O Their two wings which covered their bodies.  
 P Fire running among the beasts.  
 Q Wheels having every one four faces.  
 R The rings of the wheels which were full of eyes.  
 S The firmament like unto Crystal.  
 T The throne which was set upon the firmament.  
 V Where sat like the appearance of a man.  
 X The appearance of amber above, and beneath the man.  
 Y The fire about him.  
 Z The brightness of fire like the rainbow.

Mid, Or the South.

19 And when the beasts went, the wheels went with them; and when the beasts were lift vp from the earth, the wheels were lift vp.

20 Whither their spirit led them, they went, and whither did the spirit of the wheels lead them, &c the wheels were lifted vp besides them; for the spirit of the beasts was in the wheels.

21 When the beasts went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheels were lifted vp besides them; for the spirit of the beasts was in the wheels.

22 And the similitude of the firmament vpon the heads of the beasts was wonderful, like unto cry stall spread ouer their heads aboue.

23 And vnder the firmament were their wings streight the one toward the other; every one had two which covered them, and euery one had two which covered their bodies.

24 And when they went forth, I heard the noise of their wings like the noise of great waters, and as the voyce of the Almighty, even the voyce of speech, as the noise of an host; and when they stood, they let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the fashion of a throne like vnto a Saphir stone, and vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I saw as the appearance of amber, and as the similitude of fire a round about within it to locke too, even from his loynes upward; and to looke too, even from his loynes downward, I saw as the likeness of fire, and brightness round about it.

Which declared the swiftnesse and the fearfulness of Gods iudgements, in which signified that they had no power of themselves, but only waited to execute Gods commandment.

whereby was signified a terrible iudgement toward the earth.



28 As the likenesse of the bow, that is in the cloude in the day of raine, so was the apperance of the light round about.

29 This was the apperance of the similitude of the glory of the Lord : and when I saw it, I fell vpon my face, and I heard a voyce of one that spake.

### CHAP. II.

The Prophet is sent to call the people from their exiles.

**A**ND I said vnto me, b Sonne of man, stand vp vpon thy feete, and I will speake vnto thee.

2 c And the spirit entred into mee, when hee had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of Man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are s impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, thus saith the Lord God.

5 But surely they will not heare, neither in deece will they cease; for they are a rebellious house; yet shall they know that there hath bene a Prophet among them.

6 And thou sonne of man, s feare them not, neither be afraid of their words, although rebels and thornes be with thee, and thou remainest with scorpions: feare not their words, nor be afraid at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them, but surely they will not heare, neither will they indeede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and s feate that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto mee, and loe, a roule of a booke was therein.

10 And he spread it before me, and it was written within and without, and there was written therein, s lamentations and mourning, and woe.

### CHAP. III.

The Prophet being fed with the word of God, and with the constant balance of the spirit, is sent vnto the people that were in captivity. The office of true ministers.

**M**OREOVER he said vnto me, Sonne of man, eate that thou findest: s eate this roule, and goe and speake vnto the house of Israel.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he said vnto mee, sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate, and it was in my mouth as sweete as honey.

4 And he said vnto me, Sonne of man, goe and enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an vnknown tongue, or of an hard language, but to the house of Israel.

6 Not to many people of an unknown tongue, or of an hard language, whose words

thou canst not vnderstand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee; for they will not obey mee: yea, all the house of Israel are impudent and stiffe hearted.

8 Beholde, I haue made thy b face strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither be afraid at their lookes: for they are a rebellious house.

10 He said moreover vnto me, Sonne of man, receive in thine heart all my words that I speake vnto thee, and heare them with thine eares.

11 And goe and enter to them that are led away captiues vnto the children of thy people, and speake vnto them, and tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeede cease.

12 Then the spirit tooke me vp, and I heard behinde mee a voyce of a great rubbing, saying, b Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beafts, that touched one another, and the rattling of the wheeles that were by them, euen a noyse of a great rubbing.

14 So the spirit lift me vp, and tooke me away, and I went in bitterness and indignation of my spirit, but the hand of the Lord was strong vpon mee.

15 Then I came to them that were led away captiues to Tel-abib, that dwelt by the river Chebar, and I sate where they sate, and remained there abidmish among them s seuen dayes.

16 And at the ende of seuen dayes, the word of the Lord came againe vnto me, saying,

17 Sonne of man, I haue made thee a b watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from mee.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquity, but his blood will I require at thine hand.

19 Yea, if thou warn the wicked, and he turne not from his wickednesse, nor from his wicked way, hee shall die in his iniquitie, but thou shalt be delivered by soule.

20 Likewise if a righteous man turne from his righteousness, and commit iniquity, I will lay a b stumbling blocke before him, and hee shall die, because thou hast not given him warning: he shall die in his sinne, and his righteous deedes which hee hath done, shall not be remembered: but his blood will I require at thine hand.

21 Neuertheless, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue because hee is admonished: also thou shalt be delivered by soule.

22 And the word of the Lord was there vpon mee, and he said vnto me, Arise, and goe into the field, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the field, beholde, the glory of the Lord stood there, as the glory which I saw by the river Chebar, and I fell downe vpon my face.

24 Then the spirit entred into me, which s set mee

b God promises his assistance to his ministers, and that he will give them boldnesse and confidence in their vocation, Isa. 40. 7. Iere. 1. 18. Mich. 3. 8.

c The sheewh what is meant by the eating of the booke, which is, that the ministers of God may speake nothing as of themselves, but that onely, which they haue received of the Lord, d Whereby he signifieth, that Gods glory should not be diminished, although be deputed out of the Temple, for this declared that the cite and Temple should be destroyed, e This sheweth that there is euer the fullness of the flesh which can neuer be ready to render full obedience to God, and also Gods grace who euer assisteth him, and overcome his rebellious affections.

f Which was a place by Euphrates, where the lawes were prisoners, g Declaring hereby that Gods ministers must with aduersment and deliberation utter his iudgements, h Of his reade Chap. 33. 2.

i If he that hath bene instructed in the right way turne backe, k I will giue him vnto a reprobate mind, Rom. 1. 18. to haue bene done in faith, and were not.

m That is, the Spirit of prophecy, n Or, valley, the vision of the Chebar, and the wheeles, o Reade Chap. 33. 2.

a Condemning the multitude of God, and the weakness of flesh,

a That is, the Lord, b Meaning, man which is but earth and after, which was to be humble him, and cause him to consider his owne state, and Gods grace, c So that he could not abide Gods presence, till Gods Spirit did enter into him, d Eze. 1. 16.

e This declareth on the one part Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duetie, f though, the people be neuer to be comforted: for the word of God shall be able to their saluation or greater condemnation, g Rea. 1. 16. 17, h He thought that so, vpon affliction, the y should cease to doe their duties, i Hee doeth not onely exhort him to his duetie, but also giueth him the means wherewith he may be able to execute it, k Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked,

a Whereby is meant that none is meete to be Gods minister, before he haue received the word of God in his heart, as verse 10. and haue a zeale thereunto, and delight therein, aa Iere. 15. 16. Reuel. 10. 10.

b Eze. 3. 1. 2.

p Signifying, that not only he should not profit, but they should grievously trouble and afflict him.

q Which declareth the terrible plague of the Lord, when God smothereth the mouths of his ministers, and that all such are the rods of his vengeance that do it. \* *Reuel. 12. 17.*

r Which signified the stubbornness and hardness of their heart.

b Hereby he represented the idolatry and sinne of the ten tribes (for Simeon was on his left hand from Babylon) and how they had remained therein three hundred and ninety years.

e Which declared Sida, who had now from the time of sixth step in their finnes forty yeeres.

d In token of a speedy vengeance. E The people should so fruitfully be befieged, that they should not be able to turne them.

f Meaning, that the famine should be so great, that they should be glad to eat whatsoever they could get.

g Which were foueteene moneths that the civitie was besieged, and this was as many dayes as Irael finned yeeres.

h Which make a wound.

i Reade Exod. 29. 4. Signifying hereby the great sacrifice of fuel and matter to burne,

mee vpon my feete, and spake vnto mee, and sayd vnto mee, Come, and p shur thy selfe within thine house.

25 But thou, O sonne of man, beholke, they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I will make thy tongue cleave to the roofof thy mouth, that thou shalt be dumbe, and shalt not be to them as a man that rebeketh: for they are a rebellious houle.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus sayth the Lord God, He that heareth, let him heare, and hee that leaueh off, \* let him leaue: for they are a rebellious houle.

### CHAP. III.

1 The besieging of the citie of Ierusalem is signified. 2 The long continuance of the captiuitie of Irael. 16 An hunger is prophesied to come.

1 Thou also sonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the citie, euen Ierusalem,

2 And lay siege against it, and build a fort against it, and cast a mount against it, let the campe also against it, and lay engines of warre against it round about.

3 Moreover, take an yron pan, and set it for a wall of iron betweene thee and the citie, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe vnto the houle of Irael.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the b houle of Irael vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beate their iniquitie.

5 For I haue laide vpon thee the yeeres of their iniquitie according to the number of the dayes, euen three hundred and ninety dayes: so shalt thou beate the iniquitie of the houle of Irael.

6 And when thou hast accomplished them, sleepe againe vpon thy right side, and thou shalt beate the iniquitie of the houle of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine arme shall be recovered, and thou shalt prophesie against it.

8 And behold, I will lay bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and barley, and beanes, and lentiles, and millet, and fitches: and put them in one vessell, and make thee bread thereof according to the number of the dayes, that thou shalt sleepe vpon thy side: euen three hundred and ninety dayes shalt thou eat thereof.

10 And the meate, whereof thou shalt eat shall be by weight, euen b twentie shukels a day: and from time to time shalt thou eat thereof.

11 Thou shalt drinke also water by measure, euen the six part of an Hin: from time to time shalt thou drinke.

12 And thou shalt eat it as barley cakes, and thou shalt bake it in the dung that commeth out of man in their sight.

13 And the Lord sayd, So shall the children of

Irael eate their defiled bread among the Gentiles, whither I will cast them.

14 Then sayd I, Ah, Lord God, behold, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead or torne in pieces, neither came there any vncleane flesh in my mouth.

15 Then he sayd vnto me, Loe, I haue giuen thee bullockes unto me for mans dung, and thou shalt prepare thy bread therewith.

16 Moreover, he sayd vnto me, Sonne of man, behold, I will breake up the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be aftonied one with another, and shall consume away for their iniquitie.

### CHAP. V.

The signe of the haire, whereby is signified the destruction of the people.

1 And thou sonne of man, take thee a sharpe knife, or take thee a barboours razor, and cause it to passe vpon thine head, and vpon thy beard: then take thee ballances to weigh, and diuide the haire.

2 Thou shalt burne with fire the third part in the mids of the b city, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and binde them in thy clappe.

4 Then take of them againe and cast them into the mids of the fire, and burne them in the fire: for there of shall a fire come forth into all the houle of Irael.

5 Thus sayth the Lord God, This is Ierusalem, I haue fet it in the mids of the nations and countreys, that are round about her.

6 And he hath changed my iudgements into wickeinesse more then the nations, and my statutes more then the countreys, that are round about her: for they haue refused my iudgements, and my statutes, and they haue not walked in them.

7 Therefore thus sayeth the Lord God, Because your multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, yee haue not done according to the iudgements of the nations, that are round about you.

8 Therefore thus sayth the Lord God, Behold, I euen I come against thee, and will execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will do in thee that I neuer did before, neither will doe any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the winde.

11 Wherefore as I live, sayth the Lord God, Surely, because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, as I have destroyed the

I Much less such vile corruption,

m To be as fire to bake thy bread with.

n That is, the force and strength wherewith it should nourish, Ihu. 3. 1. chap. 5. 14. and 14. 13.

a To shew thine head and thy beard,

b To wit, of that city which he had pourtrayed vpon the bricke, Chap. 4.

c By the fire and pestilence he meant the famine, wherewith one part perished during the siege of Nebuchadnezzar.

d I would, those that were flaine when Gedekiah fled, and those that were carried away captiue.

e And by the scattering into the winde, those that fled into Egypt, and into other partes after the citie was taken.

f Meaning, that a very few should be left, which the Lord would preserve among all these troubles, but not without troubles and triall.

g Out of that fire which thou kindlest, shall a fire come, which shall signifye the destruction of Irael.

h My word and law into idolatry and superstitions.

i Because your idols are in greater number, and your superstitions more then among the profane idolaters, I will beheaden them in respect of thy benefits.

k *Leuit. 26. 29.* *Deut. 28. 24.* *1 King. 6. 29.* *Lament. 4. 19.* *Barnab. 3.*



neither shall mine eye spare thee, neither will I have any pity.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in thee, and I will be comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproach and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the euill b arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread

17 So I will send vpon you famine, and euill beastes, and they shall spoile thee: and pestilence and blood shall passe through thee: and I will bring the sword vpon thee: I the Lord haue spoken it.

#### CHAP. VI.

See howeth that Ierusalem shall be destroyed for their idolatry. & He prophesieth the repentance of the remnant of the people, and their deliuerance.

A Gaine the word of the Lord came vnto mee, saying,

2 Sonne of man, Set thy face towards the mountains of Israel, and prophecie against them,

3 And say, Ye mountaines of Israel, beare the word of the Lord God: thus saith the Lord God to the mountains and to the hills, to the riuers and to the valleys, Beholde, I, when I will bring a sword vpon you, and I will destroy your hic places:

4 And your altars shall be desolate, and your images of the Sonne shall be broken: and I will cast downe your flaine men before your idoles.

5 And I will lay the dead carcases of the children of Israel before their idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be desolate, and the hic places shall be laid waste, so that your altars shall be made waste and desolate, and your idoles shall be broken and cease, and your images of the Sonne shall be cut in pieces, and your workes shall be abolished.

7 And the flaine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, d that you may haue some that shall escape the sword among the nations, when you shall be scattered thorow the countreys.

9 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am grieved for their whoredoms, which haue departed from mee, and for their eyes, which haue gone whoring after their

idoles, and they shall be difpensed in themselves for the euils which they haue committed in all their abominations.

10 And they shall know that I am the Lord, and that I haue not said in vaine, that I would do it: euill vnto them.

11 Thus saith the Lord God, I smite with thine hand, and stretch forth with thy foot, and say, A-las, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 Hee that is farre off, shall die of the pestilence, and hee that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then ye shall knowe, that I am the Lord, when their flaine men shall be among their idoles round about their altars, vpon euery hic bill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke cke, w. i. b. is the place where they did offer sweete sauour to all their idoles.

14 So will I stretch mine hand vpon them, and make the land waste and desolate b from the wilderness vnto Dibrath in all their habitations, and they shall know that I am the Lord.

#### CHAP. VII.

The end of all the land of Israel shall suddenly come.

Moreouer the word of the Lord came vnto me, saying,

2 Allo thou sonne of man, thus saith the Lord God, An end is come vnto the land of Israel: the end is come vnto the foure corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all mine abominations.

4 Neither shall mine eye spare thee, neither will I haue pity: but I will lay thy wayes vpon thee: and thine abomination shall be in the middes of thee, and ye shall know that I am the Lord.

5 Thus saith the Lord God, Behold, one euill, when one euill is come.

6 An end is come, the end is come, it is watched for thee: behold, it is come.

7 The morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and so the sounding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pity, but I will lay vpon thee according to thy wayes, and thine abominations shall be in the middes of thee, and ye shall know that I am the Lord that speaketh.

10 Behold, the day, behold, it is come: the morning is gone forth, the rod flourisheth: pride hath tumbled.

11 Cruelly is risen vp into a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be lamentation for them.

12 The time is come, the day draweth neere: let not the buyer ioyce, nor let him that selleth mourn.

\* They shall be ashamed to see that their hope in idoles was but vaine, and so shall repent.

f By these signes he would that the Prophet should figure the great destruction to come.

g That is, all nations when you shall see my iudgements wrought.

\* Chap. 5. 14. b Some read, more desolate then the wilderness of Dibrath, which was in Syria, and bordered vpon Israel, or from the wilderness, which was South vnto Dibrath, which was North: meaning, the whole country.

a I will punish thee as thou hast deserved for this idolatry.

I Or, behold, euill cometh after euill.

b Hee watcheth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.

c The beginning of his punishment is already come, d Which was a voyce of ioy and mirth.

e The scourge is in a readinesse.

f That is, the proud tyrant Nebuchad-nezzar, hath gathered his force and is ready.

g He shall be content.

h He shall be a sharpe scourge for their wickednesse.

i Their owne affliction shall be so great, that they shall haue no regard to lament for others.

j For the prelas profit.

g That is, I will not be pacified, till I be reuenged, Isa. 5. 24.

h Or, dangerous. b Which were the grasshoppers, mideworm, and whatsaue were occasions of famine. \* Chap. 14. 23.

a He speaketh to all the Israelites where the Israelites accustomed to commit their idolatries, threatening their destruction.

b Reade a Kings 23. 12.

c In contempt of their power and force, which shall neither be able to deliuer you nor themselves, 2. King. 23. 20.

d Hee showeth that in all dangers that will preferre a few, which shall be in the feede of his Church, and call vpon his Name.

h For he shall  
lole nothing.  
I In the yeere of  
the Iubile, meaning  
that none should  
enjoy the priuiledge  
of the law, Leuit. 25.  
23. for they should  
all be carried away  
captiues.

m This vision fig-  
nified, that all  
should be carried  
away, and none  
should returne  
for the Iubile.

n No man for all  
this endeuored  
himself, or toke  
heartie repen for  
his euill life. Some  
reade, for none  
shalbe strengthened  
in his iniquitie of  
his life: meaning,  
that they should  
gaie nothing by  
denying themselves  
in euill.

o The Israelites  
made a bag, but  
their hearts failed  
them.

\* 1/a. 31. 7.

Iere. 6. 14.

\* 1/a. 25. 3.

Iere. 45. 37.

\* 1/a. 1. 4.

2/a. 1. 18.

ecles. 5. 5.

p Meaning the  
Sanctuary.

q That is, of the  
Babylonians.

r Which signifieth  
the most holy place,  
whereinto none  
might enter but the  
bie Priest.

s Signifying, that  
they should be  
bound and led away  
captiues.

t That is, of sinnes  
that deserve death.

u Which was the  
Temple that was  
diuided into three  
parts, 1/a. 63. 35.

k mourne: for the wrath is vpon all the multitude  
thereof.

13 For hee that selleth, shall not returne to  
that which is sold, although they were yet aliue:  
for the vision was vnto all the multitude there-  
of, and they returned not,\* neither doeth any en-  
courage himselfe in the punishment of his life.

14 O They haue blown the trumpet, and pre-  
pared all, but none goeth to the battell: for my  
wrath is vpon all the multitude thereof.

15 The sword is without, and the pestilence,  
and the famine within: he that is in the field, shall  
die by the sword, and he that is in the city, fa-  
mine and pestilence shall deuoure him.

16 But they that flee away from them, shall  
escape, and shall be in the mountaines, like the  
doues of the valleyes: all they shall mourne, eu-  
ery one for his iniquitie.

17 \* All hands shall be weake, and all knees  
shall fall away as water.

18 \* They shall also gird themselves with sack-  
cloth, & feare shall couer them, and shame shalbe  
vpon all faces, and baldnesse vpon their heads.

19 They shall cast their filuer in the streetes,  
and their gold shall be cast farre off: their \* siluer  
and their gold cannot deliuer them in the day of  
the wrath of the Lord: they shall not satisfie their  
soules, neither fill their bowels: for this ruine is  
for their iniquitie.

20 He had also set the beauty of his ornament  
in maiestie: but they made images of their abo-  
minations, and of their idols therein: therefore  
haue I set it farre from them.

21 And I will giue it into the handes of the  
q strangers to be spoiled, and to the wicked of  
the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and  
they shall pollute my \* secret place: for the de-  
stroyers shall enter into it, and defile it.

23 ¶ Make a chaine: for the land is full of  
the iudgement of blood, and the city is full of  
cruelty.

24 Wherefore I will bring the most wicked of  
the heathen, and they shall possess their houses: I  
will also make the pompe of the mighty to cease,  
and their holy places shalbe defiled.

25 When destruction cometh, they shall  
seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamitie, and  
rumour shall be vpon rumour: then shall they  
seeke a vision of the Prophet: but the Law shall  
perish from the Priest, and counsell from the An-  
cient.

27 The king shall mourne, and the prince shall  
be clothed with defolation, and the hands of the  
people in the land shall be troubled: I will doe vn-  
to them according to their wayes, and according  
to their iudgements will I iudge them, and they  
shall know that I am the Lord.

## CHAP. VIII.

a An appearance of the similitude of God. 3 Ezekiel is  
brought to Ierusalem in the spirit. 6 The Lord sheweth  
the Prophet the idolatries of the house of Israel.

AND in the 4<sup>th</sup> yeere, in the 6<sup>th</sup> month, &  
in the 15<sup>th</sup> day of the month, as I sat in mine  
house, and the Elders of Iudah sat before me, the  
hand of the Lord God fell there vpon me.

2 Then I behelde, and loe, there was a like-  
nesse, as the appearance of fire: to looke too,  
from his loynes downward, and from his loynes

vpward, as the appearance of brightnesse, and like  
vnto amber.

3 And hee stretched out the likenesse of an  
hand, and tooke me by a hairy locke of mine  
head, and the spirit lift me vp betweene the earth  
and the heauen, and brought mee t by a Diuine  
vision to Ierusalem, into the entrie of the inner  
gate that lieth toward the North, where remai-  
ned the idole of indignation, which prouoked  
indignation.

4 And behold, the glory of the God of Israel  
was there according to the vision, that I saw in  
the field.

5 Then sayd hee vnto me, Sonne of man, lift  
vp thine eyes now toward the North. So I lift vp  
mine eyes toward the North, and behold, North-  
ward, at the gate of the altar, this idole of indig-  
nation was in the entry.

6 He sayd furthermore vnto mee, Sonne of  
man, seest thou not what they doe? euen the great  
abominations that the house of Israel commit-  
teth here to cause me to depart from my Sanctu-  
ary: but yet turne thee and thou shalt see greater  
abominations.

7 And hee caused mee to enter at the gate of  
the court: and when I looked, behold, an hole  
was in the wall.

8 Then sayd he vnto me, Sonne of man, digge  
now in the wall. And when I had digged in the  
wall, behold, there was a doore.

9 And hee sayd vnto me, Goe in, and behold  
the wicked abominations that they doe here.

10 So I went in, and saw, and behold, there was  
euery similitude of creeping things, and 8 abomi-  
nable beasts, and all the idoles of the house of Is-  
rael painted vpon the wall round about.

11 And there stood before them seuentie  
men of the Ancients of the house of Israel, and  
in the middes of them stood Iazaniah, the sonne  
of Shaphan, with euery man his censor in his  
hand, and the vapour of the incense went vp like  
in a cloude.

12 Then sayd he vnto me, Sonne of man, hast  
thou seene what the Ancients of the house of Is-  
rael doe in the darke, euery one in the chamber  
of his imagerie? for they say, The Lord seeth vs  
not, the Lord hath forsaken the earth.

13 Againe he sayd also vnto me, Turne thee  
again, and thou shalt see greater abominations  
than they doe.

14 And hee caused mee to enter into the entrie  
of the gate of the Lords house, which was to-  
ward the North: and behold, there sat women  
mourning for Tammuz.

15 Then sayd he vnto me, Hast thou seene this,  
O sonne of man? Turne thee againe, and thou  
shalt see greater abominations than these.

16 And hee caused mee to enter into the inner  
court of the Lodes house, and behold, at the  
doore of the Temple of the Lord, betweene the  
porch and the altar were about fise and twentie  
men with their backs toward the Temple of the  
Lord, and their faces toward the East, and they  
worshipped the sunne, toward the East.

17 Then hee sayd vnto me, Hast thou seene this,  
O sonne of man? Is it a small thing to the house of  
Iudah commit these abominations which they  
doe here? for they haue filled the land with cru-  
elty, and haue returned to prouoke me: and loe,  
they haue cast out p sinke before their noses.

18 Therefore will I also execute my wrath:  
pince

† Xbr. in the vision  
of God.

Meaning, that  
he was thus caried  
in spirit, and not  
in body.

Which was the  
porch or the court  
where the people  
assembled.

So called, because  
it prouoked Gods  
indignation, which  
was the idole of  
Baal.

¶ Read Chap. 3. 22.  
That is, in the  
court where the  
people had made  
an altar to Baal.

For God will not  
be where idole are.

k Which were  
forbidden in the  
Law, Leuit. 11. 4.

Thus they that  
should haue kept  
all the reit in the  
seae, ad true  
seruice of God,

were the ring-  
leaders of all abomi-  
nation, and by  
their example  
pulled others  
from God.

m It was such  
abundance.

n For besides their  
common idolatry  
they had particu-  
lar seruice, which  
they had in secret  
chambers.

o The Iewes  
write, that this  
was a Prophet of  
the idoles, who af-  
ter his death was  
once a year mou-  
red for in the night

p Declaring that  
he censings and  
seruice of the id-  
olatry, are but in-  
fection and vilen-  
ie before God.

¶ Of the captiuitie  
of Ierusalem.

Which continued  
part of August, and  
part of September.

As Chap. 1. 17.



\* *Psu. 1. 28.*  
*1. Psu. 46. 7.*  
*Jer. 1. 1. 1.*  
*Matt. 3. 4.*

a The time to take  
 vengeance.  
 b which were An-  
 gels in the similitude  
 of men.

c Signifying, that the  
 Babylonians should  
 come from the North  
 to destroy the city  
 and the Temple.

d To make them that  
 should be saved.

e which declared  
 that he was not  
 bound thereunto,  
 neither would re-  
 maine any longer,  
 then there was hope  
 that they would re-  
 turne from their  
 wickednes and wor-  
 ship him aright.

¶ Or, *Threshid.*  
 ¶ Or, *make with*  
*Thau.*

f He sheweth what  
 is the manner of Gods  
 children, whom he  
 marked to saluati-  
 on: to wit, to  
 mourne, and cry ou-  
 against the wicked-  
 nes, which they see  
 committed againt  
 Gods glory.

g Thus to all his  
 plagues the Lord  
 prefereth his smell  
 number, which be  
 marked, as *Exo. 12.*  
*11. Rev. 7. 3.* but  
 the chiefest mark is  
 the Spirit of adoption,  
 wherewith the heart  
 is sealed vpon life  
 conuulsing.

h Which were the  
 chiefest occasion of all  
 these evils, as *Chap.*  
*8. 3. 1.*

i This declareth that  
 the seruants of God  
 haue a compassion,  
 when they see his  
 iudgements executed.  
 k That is, with all  
 kind of wickednes,  
 reade *Ier. 1. 1. 5.*

\* *Chap. 1. 1. 1.*

a Which in the first  
*Chap. v. 6.* he cal-  
 led the foure beasts.

b This signified, that  
 the city should be  
 burnt.

mine eye shall not spare them, neither will I haue  
 pity, and \* though they cry in mine eares with a  
 loud voyce, yet will I not heare them.

## C H A P. IX.

1 The destruction of the city. 4 They that shall be saved, are  
 marked. 5 A complaint of the Prophet for the destruction  
 of the people.

H E cried also with a loud voyce in mine eares,  
 saying, The visitations of the city draw neere,  
 and every man hath a weapon in his hand to de-  
 stroy it.

2 And behold, like b men came by the way of the  
 hie gate, which lieth toward the c North, and every  
 man a weapon in his hand to destroy it: and one  
 man among them was clothed with linnen, with  
 a writers d yokehorne by his side, and they went  
 in and stood beside the brazen altar.

3 And the glory of the God of Israel was e gone  
 vp from the Cherub, whereupon he was and stood  
 on the f doore of the house, and he called to the  
 man clothed with linnen, which had the writers  
 yokehorne by his side.

4 And the Lord said vnto him, Goe through the  
 mids of the city, euen through the mids of Ierusa-  
 lem, and i set a marke vpon the foreheads of them  
 that i mourne, and cry for all the abominations  
 that be done in the mids thereof.

5 And to the other he said, that I might heare,  
 Goe ye after him through the city, and imite: let  
 your eye spare none, neither haue pity.

6 Destroy vterly the old, and the young, and the  
 maide and the children, and the women, but touch  
 no man, vpon whom is the f marke, and begin at  
 my Sanctuary. Then they began at the h ancient  
 men, which were before the house.

7 And he said vnto them, D. file the house, and fill  
 the courts with the flint, then go forth: and they  
 went out and flew thine in the city.

8 Now when they had flaine them, and I had  
 elcaped, I fell downe vpon my face, and cryed,  
 saying, I Ah Lord God, wilt thou destroy all the  
 residue of Israel, in pouring out thy wrath vpon  
 Ierusalem?

9 Then said he vnto me, The iniquity of the house  
 of Israel, and Iudah is exceeding great, so that the  
 land is full of k blood, and the city full of corrupti-  
 on: iudgement: for they say, The Lord hath forsaken  
 the earth, and the Lord seeth vs not.

10 As touching me also, mine eye shall not spare  
 them, neither will I haue pity, but will recompence  
 their wayes vpon their heads.

11 And behold, the man clothed with linnen  
 which had the yokehorne by his side, made te-  
 port, and said, Lord, I haue done as thou hast  
 commanded me.

## C H A P. X.

1 Of the man that took the book burning coales out of the  
 middle of the wheeles of the Cherubims. 5 A yecharisall  
 of the vision of the wheeles, of the beasts, and of the  
 Cherubims.

A ND as I looked, behold, in the \* firmament that  
 was about the head of the a Cherubims, there  
 appeared vnto them like vnto the similitude of a  
 throne, as it were a saphir stone.

2 And he spake vnto the man clothed with lin-  
 nen, and said, Goe in betweene the wheeles, euen  
 vnder the Cherub, and fill thine hands with coales  
 of fire from between the Cherub, and scatter them  
 ouer b the city. And he went in my sight.

3 Now the Cherubims stood vpon the right side  
 of the house, when the man went in, and the cloud  
 filled the inner court,

4 Then the glory of the Lord c went vp from  
 the Cherub, and stood ouer the doore of the house,  
 and the house was filled with the cloud, and the  
 court was filled with the brightnesse of the Lords  
 glory.

5 And the d found of the Cherubims wings was  
 heard into the vter court, as the voyce of the Al-  
 mighty God, when he speaketh.

6 And when he had commanded the man  
 clothed i with linnen, saying, Take fire from be-  
 betweene the wheeles, and from betweene the Che-  
 rubims, then he went in and stood beside the  
 wheele.

7 And one Cherub stretched forth his hand from  
 betweene the Cherubims vnto the fire that was be-  
 tweene the Cherubims, and tooke thereof, and put  
 it into the hands of him that was clothed with  
 linnen: who tooke it and went out.

8 And there appeared in the Cherubims the  
 likenesse of a mans hand vnder their wings.

9 And when I looked vp, behold, foure wheeles  
 were beside the Cherubims, one wheele by one  
 Cherub, and another wheele by another Cherub,  
 and the appearance of the wheeles was as the col-  
 our of a c Chrysolite stone.

10 And their appearance f for they were all foure  
 of one fashion) was as if one wheele had bene in  
 another wheele.

11 When they went forth, they went vpon  
 their foure sides, and they returned not as they  
 went: but to the place whither the first went,  
 they went after it, and they turned not as they  
 went.

12 And their whole body, and their i tings, and  
 their hands, and their wings, and the wheeles were  
 full of eyes round about, euen in the same foure  
 wheeles.

13 And the Cherub cried to theses wheeles in  
 mine hearing, saying, O wheele.

14 And every beast had foure faces: the first face  
 was the face of a Cherub, and the second face was  
 the face of a man, and the third the face of a lion,  
 and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp; \* this is  
 the beasts that I saw at the river Chebar.

16 And when the Cherubims went, the wheeles  
 went by them: and when the Cherub, lift vp their  
 wings to mount vp from the earth, the same  
 wheeles also turned not from beside them.

17 When the Cherub, stood, they stood: 8 when  
 they were lifted vp, they lifted themselves vp also:  
 for the spirit of the beasts was in them.

18 h Then the glory of the Lord departed from  
 about the doore of the house, and stood vpon the  
 Cherubims.

19 And the Cherubims lift vp their wings and  
 mounted vp from the earth in my sight: when  
 they went out, the wheeles also were besides them;  
 and every one stood at the entry of the gate of the  
 Lords House at the East side, and the glory of the  
 God of Israel was vpon them on his.

20 \* This is the i beast that I saw vnder the  
 God of Israel by the river Chebar, and I knew  
 that they were the Cherubims.

21 Euery one had foure faces, and euery one  
 foure wings, and the likenesse of mans hands was  
 vnder their wings.

22 And the likenes of their faces was the selfe  
 same faces, which I saw by the river Chebar, and  
 the appearance of the Cherubims was the selfe  
 same, and they went euery one straight forward.

## C H A P.

c Meaning, that the  
 glory of God should  
 depart from the  
 Temple.

d Reade *Chap. 7. 1. 1.*

e Reade *Chap. 1. 1. 1.*

f Vntill they had  
 executed Gods iud-  
 gements.  
 ¶ Or, *trient.*

\* *Chap. 1. 1. 1.*

g There was one  
 consent betweene  
 the Cherubims and  
 the wheeles.  
 h Reade *Chap. 9. 3. 1.*

\* *Chap. 1. 1. 1.*  
 That is, the  
 whole body of the  
 foure beasts or  
 Cherubims.

## C H A P. X I.

*a* Who they were that seduced the people of Israel. *5* Against the Lord's prophet, shewing them how they shall be dispersed abroad. *23* The removing of the heart cometh of God. *27* He threateneth them that leave unto their own counsels.

**M**oreouer, the Spirit lift me vp, and brought me vnto the East gate of the Lords house, which lieth Eastward, and behold, the enuy of the gate were five and twenty men: among whom I saw Lazanish the sonne of Azur, and Peletiah the sonne of Benaiiah, the princes of the people:

*2* Then said he vnto me, Sonne of man, these are the men that imagine mischiefs, and deuise wicked counsel in this city.

*3* For they say, *a* It is not neere, let vs build houses: this city is the Caldron, and we be the flesh.

*4* Therefore prophesie against them, sonne of man prophesie.

*5* And the Spirit of the Lord fell vpon me, and said vnto me, Speake, Thus saith the Lord, O ye house of Israel, this haue ye said, and I know that which riseth vp of your mindes.

*6* Many haue ye murdered in this city, and ye haue filled the streets thereof with the slaine.

*7* Therefore thus saith the Lord God, They that ye haue slaine, and haue laid in the mids of it, they are the flesh, and this city is the Caldron, but I will bring you forth of the mids of it.

*8* Ye haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

*9* And I will bring you out of the mids thereof, and deliuer you into the hands of strangers, and will execute iudgements among you.

*10* Ye shall fall by the sword, and I will iudge you in the border of the Israel, and ye shall know that I am the Lord.

*11* This city shall not be your Caldron, neither shall ye be the flesh in the mids thereof, but I will iudge you in the border of Israel.

*12* And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen that are round about you.

*13* *5* And when I prophesied, Palatiah the sonne of Benaiiah died: then fell I downe vpon my face, and cryed with a loud voyce, and said, Ah Lord God, wilt thou then utterly destroy all the remnant of Israel?

*14* Again the word of the Lord came vnto me, saying,

*15* Sonne of man, thy brethren, *euen* thy brethren, the men of thy kindred, and all the house of Israel, wholy are they vnto whom the inhabitants of Ierusalem haue said, Depart ye farre from the Lord: for the land is giuen vs in possession.

*16* Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet will I be to them as a little Sanctuary in the Countries: were they shall come.

*17* Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countries where ye haue bene scattered, and I will giue you the land of Israel.

*18* And they shall come thither, and they shall take away all the Idoles thereof, and all the abo-

minations thereof from thence.

*19* And I will giue them one heart, and I will put a new spirit within their bowels: & I will take the stony heart out of their bodies, and will giue them an heart of flesh.

*20* That they may walke in my statutes, and keepe my iudgements, and execute them: & they shall be my people, and I will be their God.

*21* But vpon them, whose heart is toward their Idoles, and whose affliction goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

*22* *6* Then did the Cherubims lift vp their wings, and the wheeles besides them, & the glory of the God of Israel was vpon them on hie.

*23* And the glory of the Lord went vp from the mids of the city, and stood vpon the mountaine which is toward the East side of the city.

*24* Afterward the Spirit tooke me vp, & brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

*25* Then I declared vnto them that were led away captiues, all the things that the Lord had shewed me.

## C H A P. X I I.

*1* The parable of the captivity. *18* Another parable whereby the distrust of hunger and thirst is signified.

**T**he word of the Lord also came vnto me, saying,

*2* Sonne of man, thou dwellest in the mids of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, and heare not: for they are a rebellious house.

*3* Therefore thou sonne of man, *†* prepare thy stuffe to go into captivity, and go forth by day in their sight: and thou shalt passe from this place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

*4* Then shalt thou bring forth thy stuffe by day in their sight, as the stuffe of him that goeth into captivity: and thou shalt go forth at euen in their sight, as they that goe forth into captivity.

*5* Digge thou through the wall in their sight, and cary out thereby.

*6* In their sight shalt thou beare it vpon thy shoulders, and cary it forth in the darke: thou shalt cover thy face that thou see not the earth: for I haue set thee as a signe vnto the house of Israel.

*7* And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captivity: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

*8* And in the morning came the word of the Lord vnto me, saying,

*9* Sonne of man, hath not the house of Israel the rebellious house, said vnto thee, What doest thou?

*10* But say thou vnto them, Thus saith the Lord God, This is burden cometh the chiefe in Ierusalem, and all the boule of Israel that are among them.

*11* Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall goe into bondage and captivity.

*12* And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shall

*\* Ier 32, 39.*

*Chap 35, 29.*

*i* Meaning, the heart whereunto nothing can enter, and regenerate the heart, so that their heart may be soft, and ready to receive my graces.

*i* When I could haue stayed away captiue.

*i* That is, they receive not the fruit of that which they see

*i* Ebr. make thee reflect to get into captivity.

*i* That as thou doest, so shall they do, and therefore in that they shall see their owne plague and punishment.

*i* Do not they doeth by doings.

*Or, prophesie.*



goe fourth: they shall digge through the wall, to cary out thereby: he shall couer his face, that he see not the ground with his eyes.

13 My net also will I spread vpon him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldians, yet shall he not see it, though he shall die there.

14 And I will scatter toward euery wind all that are about him to helpe him, and all his garrison, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, & disperse them in the countreys.

16 But I will leaue a little number of them from the sword, from the famine, & from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know, that I am the Lord.

17 Moreover, the word of the Lord came vnto me, saying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, and with carefulnesse.

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, and of the land of Israel, They shall eate their bread with carefulnesse, and drinke their water with desolation: for the land shall be desolate from her abundance, because of the cruelty of them that dwell therein.

20 And the cities that are inhabited, shall be left void, and the land shall be desolate, and ye shall know that I am the Lord.

21 \* And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that proverbe that ye haue in the land of Israel, saying, The dayes are prolonged, and all visions I faile?

23 Tell them therefore, Thus saith the Lord God, I will make this proverbe to cease, and they shall no more visite as a proverbe in Israel: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 For no vision shall be any more in vaine, neither shall there be any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Again the word of the Lord came vnto me, saying,

27 Sonne of man, behold, the eyes of the house of Israel say, The vision that he seeth, is for so many dayes to come, and he prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God, All my words shall no longer be delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

#### CHAP. XIII.

1 The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

And the word of the Lord came vnto me, saying,

2 Sonne of man, prophesy against the prophets of Israel, that prophesy, and say thou vnto them, that prophesy out of their owne hearts, Heare the word of the Lord.

3 Thus saith the Lord God, Woe vnto the

foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel! Prophets are like the foxes in the wailes places.

5 Ye haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanity, and lying diuination, saying, The Lord saith it, and the Lord hath fortified them: and they haue made others to hope that they would confirme the word of their prophesy.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? ye say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because ye haue spoken vanity and haue seene lies, therefore behold, I am against you, saith the Lord God.

9 And mine hand shall be vpon the Prophets that see vanity, and diuine lies, they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel, and ye shall know that I am the Lord God.

10 And therefore, because they haue deceived my people, saying, Peace, and there was no peace: for one built vp a wall, and beheld the others dabb'd it with vntempered mortar.

11 Say vnto them, which daube it with vntempered mortar, that it shall fall: for there shall come a great shewre, and I will send hailstones, which shall cause it to fall, and a stormy wind shall breake it.

12 Loe, when the wall is fallen, shall it not be said vnto you, Where is the daubing wherewith ye haue dabb'd it?

13 Therefore thus saith the Lord God, I will cause a stormy wind to breake forth in my wrath, and a great shewre shall be mine anger. So hailstones in mine indignation to consume it.

14 So I will destroy the wall that ye haue dabb'd with vntempered mortar, and bring it downe to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the mids thereof, and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue dabb'd it with vntempered mortar, and will say vnto you, The wall is no more, neither the daubers thereof.

16 To wit, the Prophets of Israel, which prophesy vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesy out of their owne heart: and prophesy thou against them, and say,

18 Thus saith the Lord God, Woe vnto the women that sow pillows vnder all arme holes, and make vailes vpon the head of euery one that standeth vp to hunt soules: will ye hunt the soules of my people, and will ye giue life to the soules that come vnto you?

19 And will ye pollute me among my people for handful of barley, and for pieces of bread to flay the soules of them that should not die, and I to giue life to the soules that should not live, in lying to my people, that heare you lies?

20 Wherefore thus saith the Lord God, Behold, I will haue to doe with your pillows, where-

Watching to destroy the vineyard. He speaketh to the governors and true ministers that should haue resisted them.

Ye promised peace to this people, and now ye see their destruction, so that it is manifest that ye are false prophets.

That is, in the book of life wherein these falsities are written.

Reader Fe. 6. 14. g. Whereas the true Prophets prophesied the destruction of the city to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that when one false prophet (which is here called the building of the wall) so other false prophet would refuse, because he had neither occasion nor good ground to hate him.

Whereby is meant whatsoever man of himselfe feareth fourth vnder the subornity of Gods word. These superstitious women for lucre would prophesie and tell euery man his fortune, giuing them promises to leave him, and heretics to court their heads, to the intent they might the more allure them and bewitch them.

Will ye make my word to serue your bellies? These forerunners made the people beleue that they could preste life or destroy it, and some to flatter some to euery one according as they prophesied.

When the King shall thinke to escape by fleeing, I will take him in my net, as Chap. 17. 10. and 22. 3.

which should beare his Name, and should be his Church, read Chap. 11. 16.

Because they did not immediately see the prophesies accomplished, they counted them as though they should neuer be fulfilled. Or, take mine office.

That is, it shall not come to passe in our dayes, and therefore we care not for it: but abuse Gods patience and benignity.

Chap. 14. 9. a. After their owne fantasie, and as having the revelation of the Lord, Res. 16. 16.

That is, to cause them to perish, and that they should depart from the body.

By threatening them that were godly, and upholding the wicked.

with ye hunt the foules to make them to flee, & I will tear them from your armes, and will let the foules go, *even the foules that yee hunt to make them to flee.*

21 Your vailes also will I teare, and deliuer my people out of your hand, and they shalbe no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with your lies yee haue made the heart of the righteous fadde, whom I haue not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life.

23 Therefore ye shall see no more vanity, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shall know that I am the Lord.

### CHAP. XIII.

*a The Lord sendeth false prophets for the ingratitude of the people & to reuerence a small portion for his Church.*

**T**hen came certaine of the Elders of Israel vnto me, and a sate before me.

2 And the word of the Lord came vnto mee, saying,

3 Sonne of man, these men haue set vp their idoles in their heart, and put the stumbling blocke of their iniquity before their face: should I, being required, answer them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Every man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to the Prophet, I the Lord will answer him that commeth, according to the multitude of his idoles:

5 That I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will answer him for my selfe.

8 And I will set my face against that man, and will make him an example and prouerbe, & I will cut him off from the mids of my people, and ye shall know that I am the Lord.

9 And if the Prophet be deceived, when he hath spoken a thing, I the Lord haue deceived that Prophet, and I will stretch out mine hand vpon him, and I will destroy him from the mids of my people of Israel.

10 And they shall beare their punishment: the punishment of the Prophet shalbe *even* as the punishment of him that asked.

11 That the house of Israel may go no more alt as from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 & The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinned against

me by committing a trespasse, then will I stretch out mine hand vpon it, and will breake the staffe of the bread there, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though I send three men, Noah, Daniel, and Iob were among them, they should deliuer but their owne souls by their righteousnes, saith the Lord God.

15 If I bring noyome beasts into the land and they spoyle it, so that it be desolate, that no man may passe through, because of beasts,

16 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shalbe deliuered, but the land shall be waste.

17 Or I will bring a sword vpon this land, and say, Sword, go through the land, so that I destroy man and beasts out of it:

18 Though these three men were in the mids thereof, As I liue saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shalbe deliuer themselves.

19 Or I will send a pestilence into this land, and poure out my wrath vpon it in blood, to destroy out of it man and beast.

20 And though Noah, Daniel and Iob were in the mids of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousnes.

21 For thus saith the Lord God, How much mote when I send my foure fore iudgements vpon Ierusalem, *even the sword and famine, and the noyome beast, and pestilence, to destroy man and beast out of it?*

22 Yet behold, therein shalbe left I a remnant of them that shalbe caried away both sonnes and daughters: behold, they shall come forth vnto you, and ye shall see their way, and their enterprises: and ye shalbe comforted, concerning the euill that I haue brought vpon Ierusalem, *even* concerning all that I haue brought vpon it.

23 And they shall comfort you, when ye see their way and their enterprises: and ye shall know, that I haue not done without cause all that I haue done in it, saith the Lord God.

### CHAP. XV.

*a As the ingrossed word of the vine tree is cast into the fire, so Ierusalem shall be burnt.*

**A**nd the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree about all other trees: and of the vine branch, which is among the trees of the forest?

3 Shall wood be taken thereof to do any worke? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire to be consumed: the fire consumeth both the ends of it, and the mids of it is burnt, it is meet for any worke.

5 Behold, when it was whole, it was meete for no worke: how much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God, as the vine tree, that is among the trees of the forest: it will haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from one fire, and another fire shall consume them: and ye shall know, that I am the Lord.

*b* Reade Chap. 41, 16, and 5, 17. 11a, 3, 10.

*c* Though Noah and Iob were now alive, which in their time were most godly men (for at this time Daniel was in captivity with Ezekiel) and these three together should pray for this wicked people, yet would I not heare them, reade Ier. 15, 1.

*d* Meaning, that a very few (which be called the remnant, Ier. 12, 1) should escape their plagues, whom God hath sanctified and made righteous, so that this righteousness is a signe that they are the Church of God, whom he would preserve for his owne sake.

*e* Chap. 5, 17.

*f* Reade Chap. 5, 3.

*g* Which bringeth forth no fruit, no more than the other trees of the forest doe: meaning, that Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be utterly destroyed.

*h* Though they escape one way, yet another shall take them.



Lord, when I set my face against them,

8 And when I make the land waste, because they have greatly offended, faith the Lord God.

# CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem. 35 Their iniquities. 46 He misleth the wickednes of other people in comparison of the finnes of Ierusalem. 49 The cause of the abominations, into which the Sedumites fell. 60 Mercy is promised to the repentant.

**A** Gaine, the word of the Lord came vnto mee, saying,

2 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kintred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy nativity when thou wast borne, thy nauell was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swaddled in clothes.

5 None eye pitied thee to do any of these vnto thee, for to have compassion vpon thee, but thou wast cast out in the open field to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine haire is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy time was as the time of loue, and I spread my skirts vnder thee, and covered thee with filthines: yea, I swae vnto thee, and entered into a couenant with thee, faith the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea, I washed away thy blood from thee, and I anointed thee with oyle.

10 I clothed thee also with brodered worke, and shod thee with badgers skin: and I girded thee about with fine linnen, and I couered thee with silk.

11 I decked thee also with ornaments, and I put bracelets vpon thine handes, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earrings in thine eares, and a beautifull crowne vpon thine head.

13 Thus wast thou deckt with gold and siluer, and thy raiment was of fine linnen, and silk, and brodered worke: thou didst eate fine flour, and hony oyle, and thou wast very beautifull, and thou diddest grow vp into a kingdome.

14 And thy name was spread among the heathen for thy beauty: for it was perished through my beauty which I had set vpon thee, faith the Lord God.

15 Now thou dost trust in thine owne beauty, and playest the harlot, because of thy renowne, and hast powdered out thy fornications on euery one that passed by, thy desire was to him.

16 And thou didst take thy garments, and deckedst thine high places with diuers colours, and playedst the harlot therevpon: as the like things shal

net come, neither hath any done so.

17 Thou hast also taken thy faire iewels made of my golde and of my siluer, which I had giuen thee, and madest to thy selfe images of men, and diddest commit whoredome with them,

18 And tookst thy brodered garments, and coveredst them: and thou hast set mine oyle and my perfume before them,

19 My meate also, which I gaue thee, as fine flour, oyle and hony, wherein I fed thee, thou hast euen fed it before them for a sweete saour: thus it was, faith the Lord God

20 Moreover thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto mee, and these hast thou sacrificed vnto them, to be devoured: is this thy whoredome a small matter?

21 That thou hast slain my children, and delivered them to cause them to passe through fire for them?

22 And in all thine abominations and whoredomes thou hast not remembered the dayes of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And beside all thy wickednes (wo, wo vnto thee, faith the Lord God.)

24 Thou hast also built vnto thee an high place, and hast made thee an high place in euery street.

25 Thou hast built thine high place at euery corner of the way, and hast made thy beauty to be abhorred: thou hast opened thy feet, euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the Egyptians thy neighbours, which have great members, and hast increased thy whoredome, to prouoke me.

27 Behold, therefore I did stretch out mine hand ouer thee, and will diminish thine ordinary, and deliver thee vnto the will of them that hate thee, suen to the daughters of the Philistines, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weak is thine heart, faith the Lord God, seeing thou doest all these things, euen the worke of a presumptuous whoreish woman?

31 In that thou buildest thine high place in the corner of euery way, and makest thine high place in euery street, and hast not bene as an harlot that desireth a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They give gifts to all other whores, but thou givest gifts vnto all thy louers, and rewardest them that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shalbe after thee: for in that thou givest a reward and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord,

36 Thus saith the Lord God, Because thy shame was powdered out, and thy filthines discovered through thy fornications with thy louers,

Thou hast conuersed my vessels and instruments, which I gaue thee to serve me with, to the vile of thine idols.

Meaning, by fire made Lev. 18, 21, 2 Kings, 23, 10.

Or, head.

He noteth the great impiety of this people, who first falling from God to seek help from strange nations, did also at length embrace their idols, by which they make their sin more strong.

Or, cities.

Or, that will beate rate.

Meaning, that for his barrennes (small reward), but no longer gave a reward to itself, but they gave all about, signifying that the idolaters bestow all their substance, which they receive of God for his glory, to serve them vile abominations.

Or, neither parties.

<sup>a</sup> Egyptians, Assyrians and Chaldeans, whom thou rookest to be thy louers, shall come and destroy thee, Chap. 23. 9.

<sup>f</sup> I will iudge thee to death, as the adulterers and murderers.

<sup>g</sup> 2 King. 25. 9.

<sup>e</sup> I will vitally destroy thee, and so my ieloue shall cease.

<sup>u</sup> I haue punished thy fathers, but thou wouldst not repent.

<sup>x</sup> As were the Canaanites, and the Mittites and others your predecessors, so are you their successors.  
<sup>y</sup> That is, of Samaria and Sodom.

<sup>z</sup> That is, her cities.  
<sup>†</sup> For thy sister younger than thou.  
<sup>a</sup> But done faster were.

<sup>b</sup> Ne allegeth these foue vices, pride, exceſſe, idleness and contempt of the poore, as foue principall causes of ſuch abomination, wherefore they were horribly punished, Gene. 19. 24.

<sup>c</sup> Which withſpied the calves in Boih eland Dan. d Thou art so wicked, that in respect of thee Sodom and Samaria were left,

and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

37 Behold, therefore I will gather all thy louers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthines vnto them, that they may see all thy filthinesse.

38 And I will iudge thee after the manner of them that are charlots, and of them that shed blood, and I will giue thee the blood of wrath, and ielouie.

39 I will also giue thee into their hands, and they shall destroy thine hie place, and shall breake downe thine hie places: they shall strip thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a company against thee, and they shall Bone thee with bones, and thrust thee through with their swords.

41 And they shall burne vp thine houses with fire, and execute iudgements vpon thee in sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my ielouſie shall depart from thee, and I will cease, and be no more angry.

43 Because thou hast not remembered the dayes of thy youth, but hast prouoked me with all these things, behold, therefore I also haue brought thy way vpon thy head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

44 Behold, all that use prouerbs, shall vse this prouerbe against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her daughters, that dwell at thy left hand, and thy younger sister, that dwelleth at thy right hand, is Sodom, and her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy wayes.

48 As I liue, saith the Lord God, Sodom thy sister hath not done, neither the nor her daughters, as thou hast done, and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodom, pride, fullnesse of bread & abundance of kilennes was in her, & in her daughters: neither did the strengthen the hand of the poore and needy.

50 But they were haughty, and committed abomination before me: therefore I tooke them away as pleased me.

51 Neither hath Samaria committed halfe of thy finnes, but thou hast exceeded them in thine abominations, and hast justified thy self in all thine abominations which thou hast done.

52 Therefore thou which hast justified thy sisters, beare thine owne shame for thy finnes, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast justified thy sisters.

53 Therefore I will bring againe their captiuitie, with the captiuitie of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters, euen the captiuitie of thy captiues in the mids of them.

54 That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, when thou and thy daughters shalt returne to your former state.

56 For thy sister Sodom I was not heard of by thy report in the day of thy pride,

57 Before thy wickednes was discovered, as in the same time of the reproch of thy daughters of Aiam, and of all the daughters of the Philistines round about her, which despise thee on all sides.

58 Thou hast borne therefore thy wickednesse and thine abominations, saith the Lord.

59 For thus saith the Lord God, I might euen deale with thee, as thou hast done: when thou diddest despise thy oath in breaking the couenant.

60 Nevertheless, I will remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euermlasting Couenant.

61 Then thou shalt remember thy wayes, and be ashamed, when thou shalt receiue thy sisters, both thy elder & thy younger, and I will giue them vnto thee for daughters, but not by thy couenant.

62 And I will establish my couenant with thee, and thou shalt know that I am the Lord.

63 That thou mayest remember, and be ashamed, & neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

nant though thou hast defected the contrary. Whereby he sheweth that among he most wicked he had euer some seed of his Church, which he would cause to fruite in due time: and here he declareth how he will call the Gentiles. o But of my free mercy. p This desireth what fruit his to wit, sorrow and repentance for their former life.

## CHAP. XVII.

The parable of the two Eagles.

And the word of the Lord came vnto me, saying,

2 Sonne of man, put forth a parable and speake a prouerbe vnto the house of Israel.

3 And say, Thus saith the Lord God, The great eagle with great wings, and long wings, and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the highest branch of the cedar,

4 And brake of the top of his twigge, and carried it into the land of merchants, and set it in a citie of merchants.

5 Hee tooke also of the seed of the land, and planted it in a fruitful ground: hee placed it by great waters, and set it as a willow tree.

6 And it budded vp, and was like a spreaded vine of low stature, whose branches turned toward it, and the roots thereof were vnder it: so it became a vine, and it brought forth branches, and shew forth buds.

7 There was also another great Eagle with great wings and many feathers, and behold, this vine did turne her roots toward it, & spread forth her branches toward it, that the might water it by the trenches of her plantation.

8 It was planted in a good soyle by great waters, that it should bring forth branches, and

<sup>e</sup> This he speaketh in comparison, seeing, that he would restore Hierusalem when Sodom should be restored, that is, neuer: and this is meant of the greatest part of the people.

<sup>f</sup> In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

<sup>g</sup> Meaning, that it should neuer come to passe.

<sup>h</sup> Ebr. was not a yamene in thy mouth.

<sup>i</sup> Thou wouldst not call her punishment to minde when thou wast aloft, to learne by her example, & escape my iudgements.

<sup>j</sup> That is, thou wast brought vnder by the Syrians and Philistines.

<sup>k</sup> Chron. 28. 19.

<sup>l</sup> Which ioyed with the Syrians, or compassed about Hierusalem.

<sup>m</sup> When thou brakest the couenant which was made betweene thee and me, as verſ. 8.

<sup>n</sup> That is, of mercy and lowe I will piete thee, and so stand to my couenant.

<sup>o</sup> That is, Nebuchad-nezzar, who hath great power, riches, and many countieyes vnder him, that come to Ierusalem and take away Ierusalem the King, as verſ. 22.

<sup>p</sup> Meaning, to Babylon.

<sup>q</sup> That is, Zedekiah, who was of the King's blood and was left at Ierusalem, and made King in stead of Ieconiah.

<sup>r</sup> King. 24. 17.

<sup>s</sup> Jer. 37. 1.

<sup>t</sup> This was Zedekiah's long time.

<sup>u</sup> That is, might not haue power to rebell against Babylon, as verſ. 24.

<sup>v</sup> Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchad-nezzar.

<sup>w</sup> They thought to be mollified by the waters of Euphrates.

<sup>x</sup> becauſe



Nebu-  
saurcy

By this drywid  
he meaneth the Baby-  
lonians.

h That is, Ieconiah,  
a Kings 24. 15.

I For his subiection  
and obedience.

m Because he took  
the Name of God in  
vaine, and brake his  
oath which he had  
confirmed by giving  
his hand: therefore  
the Prophet decla-  
reth that God would  
not suffice such peri-  
ury and infidelity  
to escape punish-  
ment.  
\* Chap. 22. 13. and  
32. 3.

n This promise is  
made to the Church  
which shalbe as a  
small remnant, and  
as the top of a tree.  
o I will trim it, and  
decie it.  
p Both the Jewes &  
Gentiles shalbe ga-  
thered into it.  
q All the world shal  
know that I have  
plucked downe the  
groud enemies, and  
set up my Church  
which was low and  
consumed.

beare fruit, and be an excellent vine.  
9 Say thou, Thus saith the Lord God, I shall prosper: I shall be not pull vp the roots thereof, and destroy the fruit thereof, and cause them to dry: all the leaves of her bud shall wither without great power, or many people, to plucke it out by the roots thereof.  
10 Behold, it was planted: but shall it prosper? shall it not be dried up, & wither? when the East wind shall touch it, it shall wither in the trenches, where it is.  
11 Moreover, the word of the Lord came unto me, saying.  
12 Say now to this rebellious house, Know ye not what these things mean? tell them, behold, the King of Babel is come to Ierusalem, and hath taken the King, the reof and the princes thereof, and led them with him to Babel.  
13 And hath taken one of the Kings seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the princes of the land.  
14 That the kingdom might be in subiection, and not lift it selfe up, but keepe their covenant, and stand to it.  
15 But he rebelled against him, and sent his ambassadors into Egypt, that they might give him horses, and much people: shall he prosper? shall he escape that doth such things: or shall he breake the covenant, and be delivred?  
16 As I live, saith the Lord God, he shall die in the midst of Babel, in the place of the king that had made him king, whose oath he despised, and whose covenant made with him, he brake.  
17 Neither shall Pharaoh with his mightie host, and great multitude of people, maintaine him in the warre, when they have cast vp mounds, and builded ramparts to destroy many persons.  
18 For he hath despised the oath, and broken the covenant: (yet loe, he hath given in his hand) because he hath done all these things, he shall not escape.  
19 Therefore, thus saith the Lord God, As I live, I will surely bring mine oath that he hath despised, and my covenant that he hath broken, upon his owne head.  
20 And I will spread my net upon him, and he shall be taken in my net, and I will bring him to Babel, and will enter into iudgement with him there for his trespass: that he hath committed against me.  
21 And all that flee from him with all his host, shall fall by the sword, and they that remaine shalbe scattered toward all the winds: and ye shall know that I the Lord have spoken it.  
22 Thus saith the Lord God, I will also take off the top of his high cedar, and will set it, and cut off the top of the tender plant thereof, and I will plant it upon an high mountaine and great.  
23 Even in the high mountaine of Iafael I will plant it: and it shall bring forth boughs, and beare fruit, and be an excellent cedar, and under it shall remaine all birds, and every fowle shall dwell in the shadow of the branches thereof.  
24 And all the trees of the field shall know that I the Lord have brought downe the high tree, and exalted the low tree: that I have dried up the greene tree, and made the dry tree to flourish: the Lord have spoken it, and have done it.

beare fruit, and be an excellent vine.  
9 Say thou, Thus saith the Lord God, I shall prosper: I shall be not pull vp the roots thereof, and destroy the fruit thereof, and cause them to dry: all the leaves of her bud shall wither without great power, or many people, to plucke it out by the roots thereof.  
10 Behold, it was planted: but shall it prosper? shall it not be dried up, & wither? when the East wind shall touch it, it shall wither in the trenches, where it is.  
11 Moreover, the word of the Lord came unto me, saying.  
12 Say now to this rebellious house, Know ye not what these things mean? tell them, behold, the King of Babel is come to Ierusalem, and hath taken the King, the reof and the princes thereof, and led them with him to Babel.  
13 And hath taken one of the Kings seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the princes of the land.  
14 That the kingdom might be in subiection, and not lift it selfe up, but keepe their covenant, and stand to it.  
15 But he rebelled against him, and sent his ambassadors into Egypt, that they might give him horses, and much people: shall he prosper? shall he escape that doth such things: or shall he breake the covenant, and be delivred?  
16 As I live, saith the Lord God, he shall die in the midst of Babel, in the place of the king that had made him king, whose oath he despised, and whose covenant made with him, he brake.  
17 Neither shall Pharaoh with his mightie host, and great multitude of people, maintaine him in the warre, when they have cast vp mounds, and builded ramparts to destroy many persons.  
18 For he hath despised the oath, and broken the covenant: (yet loe, he hath given in his hand) because he hath done all these things, he shall not escape.  
19 Therefore, thus saith the Lord God, As I live, I will surely bring mine oath that he hath despised, and my covenant that he hath broken, upon his owne head.  
20 And I will spread my net upon him, and he shall be taken in my net, and I will bring him to Babel, and will enter into iudgement with him there for his trespass: that he hath committed against me.  
21 And all that flee from him with all his host, shall fall by the sword, and they that remaine shalbe scattered toward all the winds: and ye shall know that I the Lord have spoken it.  
22 Thus saith the Lord God, I will also take off the top of his high cedar, and will set it, and cut off the top of the tender plant thereof, and I will plant it upon an high mountaine and great.  
23 Even in the high mountaine of Iafael I will plant it: and it shall bring forth boughs, and beare fruit, and be an excellent cedar, and under it shall remaine all birds, and every fowle shall dwell in the shadow of the branches thereof.  
24 And all the trees of the field shall know that I the Lord have brought downe the high tree, and exalted the low tree: that I have dried up the greene tree, and made the dry tree to flourish: the Lord have spoken it, and have done it.

CHAP. XVIII.  
a He sheweth how the sonne is punished for his fathers fault: that is, if hee be wicked as his father was, and doeth not reape, he shalbe punished as his father was, or else not.  
b That is, the righteous, which turneth backe from iniquity to way.  
c He word of the Lord came unto me againe, saying.  
d What meane ye that ye speake this prouerbe concerning the land of Israel, saying, The fathers haue eaten fowre grapes, and the childrens teeth are set on edge?  
e As I live, saith the Lord God, ye shall see this prouerbe no more in Israel.  
f Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.  
g But if a man be iust, and doe that which is lawful and right.  
h And hath not eaten upon the mountains, neither hath lift up his eyes to the idoles of the house of Israel, neither hath defiled his neighbours wife, neither hath I lien with a menstruous woman.  
i Neither hath oppressed any, but hath restored the pledge to his debtour: he hath not spoiled none by violence, but hath given his bread to the hungry, and hath covered the naked with a garment.  
k And hath not given forth upon usury, neither hath taken any increase, but hath withdrawn his hand from iniquity, and hath executed true iudgement betweene man and man.  
l And hath walked in my statutes, and hath kept my iudgements to deale truly, he is iust, he shall surely live, saith the Lord God.  
m If he beget a sonne, that is a thiefe, or a shedder of blood, if he do any one of these things.  
n Though he doe not all these things, but either hath eaten upon the mountaines, or defiled his neighbours wife,  
o Hath oppressed the poore and needy, or hath spoiled by violence, or hath not restored the pledge, or hath lift up his eyes unto the idoles, or hath committed abomination,  
p Or hath given forth upon usury, or hath taken increase, shall he live? he shall not live: seeing he hath done all these abominations, he shall die the death, and his blood shalbe upon him.  
q But if he beget a sonne, that seeth all his fathers iniquities, which he hath done, and feareth, neither doeth such like,  
r That hath not eaten upon the mountaines, neither hath lift up his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,  
s Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,  
t Neither hath withdrawn his hand from the afflicted, nor received usury nor increase, but hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquity of his father, but he shall surely live.  
u His father, because he cruelly oppressed and spoiled his brother by violence, and hath not done good among his people, loe, even he dieth in his iniquity.  
v Yet say ye, Wherefore shall not the sonne beare the iniquity of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely live.  
w The same soule that sinneth, shall die: the sonne shall not beare the iniquity of the father, neither shall the father beare the iniquity of the sonne, but the righteousness of the righteous shal

be vpon him, and the wickednes of the wicked shalbe vpon himselfe.

21 But if the wicked will returne from all his finnes that he hath committed, and keepe all my statutes, &c do that which is lawfull and right, he shall surely liue, and shall not die.

22 All his transgressions that he hath committed they shall not be mentioned vnto him, but in his righteousness which he hath done, he shall liue.

23 If I haue any desire that the wicked should die, faith the Lord God, I will not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousness, and commit iniquity, and doe according to all the abominations that the wicked man doth, shall he liue? all his righteousness which he hath done, shall not be mentioned: but in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not equal: heare now, O house of Israel. Is not my way equal? or are not your wayes vnequall?

26 For when a righteous man turneth away from his righteousness, and committed iniquity, he shall euen die for the same, he shall euen die for his iniquity that he hath done.

27 Again, when the wicked turneth away from his wickednes that he hath committed, and doth that which is lawfull and right, hee shall save his soule alike.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely liue, and not die.

29 Yet faith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my wayes equal? or are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, faith the Lord God: returne therefore, and cause others to turne away from all your transgressions: so iniquity shall not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, faith the Lord God, cause therefore one another to returne, and liue ye.

#### CHAP. XIX.

The captivity of the kings of Iudah signifieth theiues wholey, and by the lion. 10 The prosperity of the city of Ierusalem that is past, and the misery thereof that is present.

Thou also take vp a lamentation for the princes of Israel.

2 And say, Wherefore lay thy b mother as a lionesse among the lions? she nourished her yong ones among the lions whelps,

3 And in she brought vp one of her whelps, and it became a lion, and it learned to catch the pray, and it deuoured men.

4 The nations also heard of him, and he was taken in their net, & they brought him in chaines vnto the land of Egypt.

5 Now when the saw that she had waited, and her hope was lost, she tooke another of her whelps, and made him a lion,

6 Which went among the lions, and became a lion, and learned to catch the pray, and he deuoured men.

7 And he knew their widowes, and he destroyed their cities, and the land was wasted, and all

that was therein by the noyle of his roaring.

8 Then the nations set against him on euery side of the countreies, and layed their nets for him: so he was taken in their pit.

9 And they put him in prison in chaines, and brought him to the king of Babel, and they put him in holds, that his voyce should no more be heard vpon the mountains of Israel.

10 Thy k mother is like a vine in thy blood, planted by the waters: she brought forth fruit and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the ground, and the East wind dried vp her fruit: her branches were broken and withered: as for the rod of her strength, the fire consumed it.

13 And now she is planted in the wilderness in a dry and thirky ground.

14 And fire is gone out of a rod of her branches, which hath deuoured her fruit, so that she hath no strong rod to be a scepter to rule: this is a lamentation, and shall be for a lamentation.

#### CHAP. XX.

The Lord denieth that he will answer them when they pray, because of their unkindnesse. 31 He denieth that his people shall returne from captivity. 40 By the fire that shall be burnt, is signified the burning of Ierusalem.

And in the seventh yeere, in the fifth moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and late before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and say vnto them, Thus faith the Lord God, Are ye come to enquire of me? I will, faith the Lord God, when I am asked, I will not answer you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? cause them to vnderstand the abominations of their fathers.

5 And say vnto them, Thus faith the Lord God, In the day when I chose Israel, and I lift vp mine hand vnto the feed of the house of Iacob, & made my selfe knowne vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them, to bring them forth of the land of Egypt, into a land that I had promised for them, flowing with milke and hony, which is pleasant among all lands.

7 Then said I vnto them, Let euery man cast away the abominations of his eyes, & defile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, & would notheare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, & to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowne vnto them in bringing them forth of the land of Egypt.

Geniles for the punishment that his people desired, is comely euer praye, as Exo. 32, 12. Num. 14, 13.

f Nebuchadrezzar with his great army which was gathered of diuers nation.

g He speaketh this in the reproch, b of this wicked king, in whose blood, that is, in the face of his predecessors, Ierusalem should have bene b eiled, according to Gods promise, and flourished as a fruitful vine. h Meaning, that the Chaldeans should deliuer them as the East wind doeth the fruit of the vine.

i Destruction is come by Zerkiah, who was the occasion of this rebellion.

a Of the captivity of Iehoiach.

b This denieth the great lenity and patience of God, which calleneth sinners to repentance before he condemneth them.

c I saue that I would be the God, which might of earth was obscured from all antiquity, where they vsed to liue vp their hands toward the heauen, acknowledging God to be the author of truth, and the defender thereof, and also the Judge of the heart, willing that he should take vengeance, if they concealed any thing which was new to be true.

d God had forbidden them to make mention of the idoles. Ex. 34, 13. 1 Th. 16, 4.

e Which thing denieth the wickednes of minis heart, which iudge Gods seruice by their eyes, and our ward senses.

f God had euer this respect to his glory, that he would not haue his Name euill spoken of among the nations wherof the

d. He loyeth the b liberation of the commandment with repentance: for none can repeat in deed, except he labour to keepe the law.

e. That is, in the fruits of his faith which declare that God doth accept him.

f. He speaketh this to commend Gods mercy to poore sinners, who rather is ready to pardon, then to punish, as his long suffering doth shew. Chap 31, 11. Albeit God in his eternall counsell approbati doeth the death and demerit of the reprobate, yet the end of his counsell was not their death only.

g. He chiefly his owne glory. And albe cause he doth not approve finis, therefore it is here said that he would haue them to turne away from it: that they might liue.

h. Or, rather that he may returne from his wayes and line.

i. That is, the false opinion that the hypocrites haue of their righteousness, in punishing the father with the children, is it with that man cannot forsake his wickednes, till his heart be changed, which is onely the worke of God.

a. That is, Iehozabaz which was Iehozabaz, who put her pride and cruelty she compared vnto lions.

b. To wit, Iehozabaz mother, or Ierusalem.

c. By Pharaoh Necho king of Egypt, a King 23, 33.

d. Which was Iehozabaz, e. He drew of the Prophets, and them that reuel God, and punished their wayes.



10 Now I caried them out of the land of Egypt, and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, \* which if a man doe, he shall liue in them.

12 Moreover I gaue them also my \* Sabbaths to be a signe betweene me and them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against mee in the wilderness: they walked not in my statutes, & they cast away my iudgements, which if a man doe, he shall liue in them, and my Sabbaths haue they greatly polluted: then I thought to powre out mine indignation vpon them \* in the wilderness to consume them,

14 But I ha' respect to my name, that I should not be polluted before the heathen in whose sight I brought them out.

15 Yet neuertheles, I lift vp mine hand vnto them in the wilderness, that I would not bring them into the land, which I had giuen them, flowing with milke and honie, which was pleasant about all lands.

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: their heart went after their idols.

17 Neuertheles, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walk ye not in the ordinances of your fathers, neither observe their maners, nor desire your selues with their idols.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and do them.

20 And sanctifie my Sabbaths, and they shall be a signe betweene me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to do them, which if a man doe, he shall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wilderness.

22 Neuertheles, I withdrew mine hand and had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countreies.

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after their fathers idols.

25 Wherefore I gaue them also statutes that were not good, and iudgements, wherein they should not liue.

26 And I polluted them in their owne gifts in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the end that they might know that I am the Lord.

27 Therefore, sonne of man, speake vnto the house of Israel and say vnto them, Thus saith the Lord God, Yet in this your fathers haue blasphemed me, though they had before grievously transgressed against me.

28 For when I had brought them into the

land, for the which I lift vp mine hand to giue it to them, then they saw euerie high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of prococation: there also they made their sweet sauour, and powred out there their drinke offerings.

29 Then I said vnto them, What is the high place whereunto ye goe? And the name thereof was called O Barnah vnto this daie.

30 Wherefore, I say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted? I fear the manner of your fathers: and commit ye not whoredome after their abominations?

31 For when you offer your gifts, and make your sonnes to passe thorow the fire, you pollute your selues with all your idols vnto this day: shall I answer you when I am asked, O house of Israel? As I liue, saith the Lord God, I will not answer you when I am asked.

32 Neither shall that be done that cometh into your mind: for ye say, We will be as the heathen, and as the families of the countreies, and serue wood and stone.

33 As I liue, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arme, and in my wrath powred out.

34 And will bring you from the people, and will gather you out of the countreies, wherein ye are scattered, with a mighty hand, & with a stretched out arme, and in my wrath powred out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bond of the covenant.

38 And I will chuse out from among you the rebels, & them that transgresse against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and ye shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, I Goe you, and serue euerie one his idole, seeing that ye will not obey me, and pollute mine holie Name no more with your gifts, and with your idoles.

40 For in mine holy mountaine, euen in the hie mountaine of Israel, saith the Lord God, there shall all the house of Israel, and all the land serue mee: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holie things.

41 I will accept your sweet sauour, when I bring you from the people, and gather you out of the countreies, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the land for the which I lifted vp mine hand to giue it to your fathers.

43 And there shall ye remember your waies, and all your workes, wherein ye haue bin defiled, and ye shall iudge your selues worthe to be cut off, for all your euils that ye haue committed.

44 And ye shall know that I am the Lord, when I haue respect vnto you for my Names sake, and not after your wicked waies, nor according to your corrupt workes. O ye house of

o Which signifieth an high place, declaring that they vsued themselves of their idolatrie, and were not affiaured thereof, though God had commanded them expressly that they should haue no altar lifted vpon high by stones, Ex. 10, 25.   
† Ebr. in the way.   
p He sheweth that the ingratitude of the people defueth that God should cut them off, and that they should not haue the comfort of his word.

q He declareth that man of auareice is holily enemy vnto God, and to his owne gloriour, and therefore God calleth him to the right way, partly by chiding, but chiefly by his mercy in forgiving his rebellion, and wickednes.

r I will bring you among strange nations as into a wilderness, and there will visit you, & to call you to repentance, and then bring the godly home againe, Isa. 65. 9.

s Signifying, that he will not burne the coire with the chaffe, but chuse out the wicked to punish them when he will spare his.

t This is spoken to the hypocrites.

\* Luke 18, 5.   
Rim. 10, 5.   
Galat. 3, 12.   
\* Exod. 20, 8.   
and 31, 13.   
Deut. 5, 12.

\* Num. 14, 23, 29.   
and 26, 65.   
q Who might thereby take an occasion to blaspheme my Name and to accuse me of lacke of ability, or else that I had sought a meares to destroy them more commodiously.

h That is, my true religion, which I had commanded them, and gaue themselves to serue me according to their owne fantasies.   
i Whereby the holy Ghost comforteth them that say that they will follow the religion and example of their fathers, and not measure their doings by Gods word whether they be approveable thereby or no.

k Meaning, that they set their desire vpon it because they would not obey my lawes, I gaue them vnto them statutes that they should obey their owne fantasies, as ver. 39. Rom. 1, 21, 24. m I commanded chafe things, and counted them as abominable, which they thought had bene excellent, and to haue declared in multitude, Luke 16, 15. for that which God required, as most excellent, that gaue they to their idoles.   
n Not only in the wilderness, when I brought them out of Egypt, but since I placed them in this land, which detesteth so prompt men heart into idolatry, seeing that by no adomations he can be drawn backe,

u Your owne consciences shall convince you after that you haue felt my mercies.

Israel, faith the Lord God.

45 ¶ Moreover, the word of the Lord came vnto me, saying,

46 Sonne of man, set thy face toward the way of Ennan, and drop thy sword toward J s the South, and prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord, thus faith the Lord, God, Behold, I will kindle a fire in thee, and it shall deuoure all thy greene wood in thee, and all the dry wood: the continuall flame shall not be quenched, and euery face from the South to the North shall be burnt therein.

48 And all flesh shall see, that I the Lord haue kindled it, and it shall not be quenched. Then said I, Ah Lord God, they say of me, Doest not bee speake 2 parables?

# CHAP. XXI.

3 He threateth the sword and destruction to Ierusalem, as He threateth the fall of King Zedekiah. 23 He is commanded to prophesie the destruction of the children of Ammon, 30 The Lord threateth to destroy Nebuchadnezzar.

**T**He word of the Lord came to me againe, saying,

2 Sonne of man, set thy face toward Ierusalem, and drop thy sword toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus faith the Lord, Behold, I come against thee, and will draw my sword out of thy sheath, and cut off from thee both the righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous & wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the North.

5 That all flesh may know that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

6 Mourn therefore thou sonne of man, as in the paine of thy reines, and mourn bitterly before them.

7 And if they say vnto thee, Wherefore mourest thou? Then answer, Because of the bruit: for his cometh, and euery heart shall melt, and all hands shall weake, and all minds shall faint, and all knees shall fall away as water: behold, it cometh, and shall be done, faith the Lord God.

8 ¶ Again, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, say, Thus faith the Lord God, say, A sword, a sword both sharpe and fourbished.

10 It is sharpened to make a sore slaughter, and it is fourbished that it may glitter: how shall we toyce for it? it comethemeth the rod of my sonne, as all other trees.

11 And he hath giuen it to be fourbished, that he may handle it: this sword is sharpe, & is fourbished that he may giue it into the hand of the slayer.

12 Cry and howle, sonne of man: for this shall come to my people, and it shall come vnto all the princes of Israel: the terrors of the sword shall vpon my people: I smite therefore vpon thy thigh.

13 For it is a trial, and what shall this be, if the sword contemne euery rod? It shall be no more, faith the Lord God.

14 Thou therefore, sonne of man, prophesie and smite 2 hand to band, and let the sword be doubled: let the sword that hath killed, returne the third time: it is the sword of the great slaugh-

ter entering into their priuy chambers.

15 I haue brought the feare of the sword into all their gates to make their heart to faint, and to multiply their ruines. Ah, it is made bright, and it is dreifed for the slaughter.

16 Get thee alone: goe to the right hand, or get thy selfe to the left hand, whitherloer thy face turneth.

17 I will also smite mine hands together, and will cause my wrath to cease, I the Lord haue said it.

18 ¶ The word of the Lord came vnto me againe, saying,

19 Allo thou sonne of man, appoint thee 2 waies, that the sword of the King of Babel may come, both twaine shall come out of onelond, and chuse a place, and chuse it in the corner of the waie of the citie.

20 Appoint a waie, that the sword may come to Rabbah of the Ammonites, and p to Iudab in Ierusalem the strong citie.

21 And the King of Babel stood at the parting of the waie, at the head of the two waies, consulting by diuination, and made his arrows bright: he consulted with idoles, and looked in the liuer.

22 At his right hand was the diuination for Ierusalem to appoint captains to open their mouth in the slaughter, and to lift vp their voyce with shouting, to lay engines of warre against the gates, to cast amon, and to build a fortreffe.

23 And it shalbe vnto them as a false diuination in their fight for the oathes made vnto them: but he will call to remembrance their iniquity to the intent they should be taken.

24 Therefore thus faith the Lord God, Because ye haue made your iniquity to be remembered in disoueruing your rebellion, that in all your works your finnes might appeare: because I say, that ye are come to remembrance, ye shalbe taken with the hand

25 And thou Prince of Israel polluted, and wicked, whose day is come, when iniquity shall haue an end.

26 Thus faith the Lord God, I will take away the diadem, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is high.

27 I will ouerturne, ouerturne, ouerturne it, and it shalbe no more vntill he y come, whose right it is, and I will giue it him.

28 ¶ And thou sonne of man, prophesie, and say, Thus faith the Lord God to the children of Ammon, and to their blasphemy: say thou, I say, The sword, the sword is drawn forth and fourbished to the slaughter, to consume, because of the glittering.

29 Whiles they see 2 vanity vnto thee, and prophesied a lye vnto thee to bring thee vpon the neckes of the wicked that are flaine, whose day is come, when their iniquity shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powe out mine indignation vpon thee, and will blow against thee in the fire of my wrath, and deliuer thee into the hand of beausties, and skillfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall be in the mids of the land, and thou shalt be no more remembered: for I the Lord haue spoken it.

o Provide for thy selfe: for thou shalt see Gods plague of all parts in this country.

o This was spoken, because that when Nebuchadnezzar came against Iudab, his purpose was to goe against the Ammonites: but doubting in the way, which entereth to vnder take this, he consulted with his footlayers, and so went against Iudab. p That is, to the tribe of Iudab that kept themselves in Ierusalem.

q To know whether he should goe against the Ammonites or them of Ierusalem.

r Hevied consulting and foretelling. s Because there was a league betwene the Iuues and the Babilonians, they of Ierusalem shalbe like nothing lesse then that this thing should come to passe. t That is, Nebuchadnezzar will remember the rebellion of Zedekiah, and so come vpon them.

u Meaning, Zedekiah, who practised with the Egyptians to make him selfe free and able to resist the Babylonians.

x Some referre this to be Priests attire: for Iehozachaz the Priest wear into captivity with the King.

y That is, vnto the coming of Messiah: for though the leaves had some figure of government, afterward vnder the Persians, Greeks and Romans, yet this restitution was not till Christs coming, and as Ierusalem should be accomplished, as was promised, Gen 49. 10.

z Though the Iewes and Ammonites would not beleue that thou to wit, the sword, should come vpon them, and said, that the Prophesie, which threatened, spake lies, yet, thou shalt as surely come, as though thou werest already vpon their neckes.

z For Ierush Road South from Babylon.

y Both strong and weak in Ierusalem. z The people said that the Prophet spoke idly: therefore he desired the Lord to giue them a plaine declaration, to reproof.

a Speake sensibly, that all may understand.

b That is, such which seeme to haue an outward show of righteousness, by observation of the law: c Meaning, thorough all the land.

d As though thou wast in extreme anguish. e Because of the great noise of the army of the Caldeans.

f A d to cause a feare. g Meaning, the sapper: shewing that it will not spare the King, who should be as the founte of God, and in his place.

h That is, the rest of the people.

i To wit, vnto the Caldeans.

k Reade Ier. 37. 19, I Exeliel moued vpon composition, thus complaining, fearing the destruction which God had confirmed to David and his posterity by promise, which promise God performed, although heere it seemed to cause eye that it should vnto perill.

m That is, encourage the sword.



CHAP. XXII.

<sup>a</sup> *Jerusalem is reproved for cruelty. 25 Of the wicked doctrine of the false prophets and priests, and of their unsatisfiable covetousness. 27 The tyranny of rulers. 29 The wicked curse of the people.*

**M**oreover, the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou iudge, wilt thou iudge this bloody city? wilt thou shew her all her abominations?

3 Then say, Thus saith the Lord God, The city sheddeth blood in the mids of it, that her b times may come, and maketh idoles c against her selfe, to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy daies to draw neere, and art come vnto thy terme: therefore haue I made thee a reproach to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, which art vile in d name and fore in affliction.

6 Behold, the princes of Ierusalem euery one in thee was ready to his power, to shed blood.

7 In thee haue they defiled father and mother: in the mids of thee e haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast defiled mine holy things, and hast polluted my Sabbaths.

9 In thee are men that cary tales to shed blood: in thee are they that eate vpon the mountaynes: in the mids of thee they commit abomination.

10 In thee haue they discovered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one \* hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsury and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore I haue f mittin mine hands vpon thy couetousnesse, that thou hast defiled, and vpon the blood, which hath bene in the mids of thee,

14 Can thine heart endure, or can thine hands be strong, in the daies that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy b fithinesse to cease from thee,

16 And thou shalt take thine i inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, the house of Israel is vnto me as \* droffe: all they are brasie, and tinne, and yron, and lead in the mids of the furnace: they are euen the droffe of siluer.

19 Therefore thus saith the Lord God, Because ye are all as droffe, behold, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasie, and yron,

and lead, and tinne into the mids of the furnace, to blow the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there i and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall be melted in the mids thereof.

22 As siluer is melted in the midst of the furnace, so shall yee be melted in the mids thereof, and ye shall know that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vnclane, m and not rained vpon in the day of wrath.

25 There is a conspiracy n of her prophets in the mids thereof like a roaring lyon, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widows in the mids thereof.

26 Her Priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy & prophane, neither discerned betweene the vnclane and the cleane, and haue hid their o eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in \* the mids thereof are like wolues, rauening the pray to shed blood, and to destroy soules for their owne couetous lucre.

28 And her p Prophets haue dawbed them with vnrempred mortar, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spying and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I fought for a man among them, that should i make vp the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne waies haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

*Of the Idolatry of Samaria and Ierusalem, under the names of Aholah and Abelbabb.*

**T**he word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one \* mother.

3 And they committed fornication in b Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of c them were Aholah the elder, and Aholiba her sister and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Ierusalem Aholiba.

5 And Aholah played the harlot i when d shee was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours.

6 Which were clothed with blew silk, both captaynes and princes they were all pleasant yong men, and horsemen riding vpon horses,

were named the people of God, they became idolaters, and their trust in the Assyrians.

<sup>i</sup> Meaning, be by that the godly should be tried, and the wicked destroyed.

<sup>m</sup> Thou art like a land which the Lord plougheth with drought.

<sup>n</sup> The false prophets haue conspired together to make their doctrine more probable.

<sup>o</sup> They haue neglected my seruice.

<sup>\* Mich. 3. 11. Zeph. 3. 3.</sup>

<sup>p</sup> They which should haue reprooued them, flattered them in their vices, and couered their doings with lies.

<sup>Chap. 23. 10.</sup>

<sup>q</sup> Which would shew himselfe zealous in my cause by cutting vsure. <sup>Isa. 59. 26. and 63. 5.</sup> and I lay pray vnto me to withhold my plagues, <sup>Isa. 106. 22.</sup>

<sup>a</sup> Meaning, I Israel and Iudah, which came both out of one family.

<sup>b</sup> They became idolaters after the manner of the Egyptians.

<sup>c</sup> Aholah signifies a man of dwelling in hereticke, meaning Sam'it, which was the crall city of I'raell: and Aholiba signifies a y'ntroff. In her, whereby is meant Ierusalem, where Gods Temple was.

<sup>d</sup> Ebr, vnder me, when the Israelites forsake God, and put

<sup>a</sup> Art thou ready to execute thy charge, which I commit vnto thee againe? Ierusalem, that murdereth the Prophets, and them that are godly? <sup>b</sup> That is, the time of her destruction. <sup>c</sup> To be vnto vs doing.

<sup>d</sup> Whose very name all men hate.

<sup>e</sup> He meaneth hereby that there was no kind of wickednesse which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her.

<sup>\* Leuit. 20. 11, 12.</sup>

<sup>\* Ierem. 5. 3.</sup>

<sup>f</sup> In token of my oath and vengeance.

<sup>g</sup> That is, able to defend thy selfe.

<sup>h</sup> I will thus take away the occasion of thy wickednesse. <sup>i</sup> Thou shalt be no more the inheritance of the Lord, but forsaken.

<sup>k</sup> Which before was most precious.

e The holy Ghost  
which these verses  
which seeme strange  
to chaffe eares, to  
cause this wicked  
vice of idolatry to be  
abhorred, that  
vnneth any should  
abide to beare the  
name thereof  
mentioned.  
f Meaning, the  
Assyrians,

g This declareth  
that no words are  
able sufficiently to  
expresse the rage of  
idolaters, and there-  
fore the holy Ghost  
here compareth them  
to those which in their  
raging loue and fil-  
thy lusts dote vpon  
the images and paint-  
ings of them after  
whom they lust,

h These were the  
names of certaine  
princes and cap-  
taines vader Nebu-  
chadnezzar.

i Ebr. I will iuge  
iudgements before  
them.  
|| Or, lawes,

7 Thus she committed her whoredome with them, *euen* with all them that were the chosen men of Ashtur, and with all on whom she doted, & de- filed her selfe with all their idoles.

8 Neither left she her fornications, *learned* of the Egyptians: for in her youth they lay with her, and they bruised the breasts of her virginity, and powred their whoredome vpon her.

9 Wherefore I deliaiered her into the hands of her louers, *euen* into the hands of the Assyrians, vpon whom she doted.

10 These discovered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and she had an *evil* name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah saw this, she married her selfe with inordinate loue more then she, and with her fornications more then her sister with her fornications.

12 She doted vpon the Assyrians her neighbours, both capitaines and princes cleaured with diuers suites, horsemen riding vpon horses: they were all pleasant yong men.

13 Then I saw that she was defiled, and that they were both after one sort.

14 And that she increased her fornications: for when she saw men g painted vpon the wall, the images of the Caldeans painted with vermilion.

15 And girded with girdles vpon their loines, & with died attire vpon their heads (looking all like princes after the manner of the Babylonians in Caldea, the land of their natiuitie.)

16 Alas, I say, as the saw them, she doted vpon them, and sent messengers vnto them, into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and she was polluted with them, and her lust departed from them.

18 So she discovered her fornication, and disclosed her shame: then mine heart forsooke her, like as mine heart had forsoke her sister.

19 Yet she increased her whoredome more, and called to remembrance the daies of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted vpon their seruants whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou caldest to remembrance the wickedness of thy youth, when thy teares were bruised by the Egyptians: therefore the paps of thy youth are thus.

22 Therefore, O Aholibah, Thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I will bring them against thee on euery side.

23 To wit, the Babylonians, and all the Caldeans, b Peked, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, capitaines and princes: all they were valiant and renowned, riding vpon horses.

24 Euen these shall come against thee with chariots, wagons, and wheelers, and with a multitude of people, which shall set against thee buckler and shield, and helmet round about: and I will leave the punishment vnto them, & they shall iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall

cut off thy nose and thine eares, and thy remnant shall fall by the sword: they shall carry away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliaer thee into the hand of them, whom thou hatest, *euen* into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy labour, and shall leave thee naked and bare, and the shame of thy fornications shall be discovered, both thy wickednesse, and thy whoredome.

30 I will do these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sifter: therefore will I giue her *m* cup into thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sifter's cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.

33 Thou shalt be filled with drunkennesse and sorrow, *euen* with the cup of destruction, and desolation, with the cup of thy sifter Samaria.

34 Thou shalt *euen* drinke it, and wing it out to the dregges, and thou shalt breake the sheards thereof, and tear thine owne breasts: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord said moreover vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, & blood is in their hands, & with their idoles haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto me, to play by the fire to be their meat.

38 Moreover, thus haue they done vnto me: they haue defiled my Sanctuary in the same daie, and haue prophaned my Sabbaths.

39 For when they haue slaine their children to their idoles, they came the same daie into my Sanctuary to defile it: and loe, thus haue they done in the midst of my house.

40 And how much more is it that they sent for men to come from farre, vnto whom a messenger was sent, and loe, they came? for whom thou diddest wash thy selfe, and paintedst thine eyes, & deckedst thee with ornaments.

41 And fastest vpon a cushion bed, and a table prepared before it: wherevpon thou hast set mine incense and mine oyle.

42 And a voice of a multitude being at ease, was with her: and with the men to make the companie great, were brought men of Saba from the wilderness, which put bracelets vpon their hands, and beautiful crownes vpon their heads.

43 Then I said vnto her that was old in adulteries, Now shall she and her fornications come to an end.

They shall destroy the priuies and priests with the rest of thy people,

k All thy treasures and riches which thou hast gotten by labour.

l All the world shall see thy shamefull forsaking of God to serue idoles.

m I will execute the same iudgements and vengeance against thee, and that with greater cruelty. n Meaning, that the afflictions should be so great that they should cause them to loose their senses and reason.

o That is, to be sacrifices to their idoles, see Chap. 16, 20.

p They sent into other countries to haue such as should teach the seruice of their idoles.

q He meaneth the altar that was prepared for the idoles,

r Which should teach the manner of worshipping their gods.



44 And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall iudge them after the manner of harlots, and after the manner of murderers: for they are harlots, and blood is in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumuk and to the spoyle,

47 And the multitude shall flone them with stones, and cut them with their swords: they shall slay their sonnes, and their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednesse to cease out of the land, that all women may be taught not to doe after your wickednesse.

49 And they shall lay your wickednesse vpon you, and ye shall beare the finnes of your idoles, and ye shall know that I am the Lord God.

### CHAP. XXIIII.

He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

A Gaine in the ninth yeere, in the tenth month, in the tenth day of the month, came the word of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, *even* of this same day: for the King of Babel set him self against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus sayth the Lord God, Prepare a pot, prepare it, and also powre water into it.

4 Gather the pieces thereof into it, *euery* good piece, as the thigh and the shoulder, and fill it with the chiefe pieces.

5 Take one of the best sheepe, and burne also the bones vnder it, and make it boyle well, and seeth the bones of it therein.

6 Because the Lord God saith thus, Woe to the bloody city, *even* to the pot, whose skum is therein, & whose skum is not gone out of it: bring it out & piece by piece: let no lot fall vpon it.

7 For her blood is in the midst of her: she set it vpon an high rocke, and powred it not vpon the ground to cover it with dust.

8 That it might cause wrath to arise, and take vengeance: *even* I haue set her blood vpon an high rocke that it should not be covered.

9 Therefore thus saith the Lord God,\* Woe to the bloody city, for I will make it & bring great.

10 Heape on much wood: & kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it on fire vpon the coales thereof, that if the brasie of it may be hot, and may burne, and that the filthinesse of it may be molten in it, and that the skum of it may be consumed.

12 \*Shee hath wearied herselfe with lies, and her great skum me went not out of her: therefore her skumme shall be consumed with fire.

13 *Thou remainest in thy filthinesse and wickednesse:* because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according

to thy wayes, and according to thy workes shall they iudge thee, saith the Lord God.

15 ¶ Also the word of the Lord came vnto me, saying,

16 Sonne of man, behold, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shalt thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, and binde the tire of thine head vpon thee, & put on thy shoes vpon thy feete, and couer not thy lips, and eat not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in the morning, as I was commanded.

19 And the people said vnto mee, Wilt thou not tell vs what these things meane toward vs that thou doest for?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Beholde, I will pollute my Sanctuary, *even* the pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom yee haue left, shall fall by the sword.

22 And ye shall doe as I haue done: yee shall not couer your lippes, neither shall yee eate the bread of men.

23 And your tire shall be vpon your head, and your shoes vpon your feet: ye shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Esaiel is vnto you a signe: according to all that he hath done, yee shall doe: and when this cometh, ye shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honor, the pleasure of their eyes, & the desire of their heart, their sonnes and their daughters,

26 That he that escapeth in that day, shall come vnto thee to tell thee that which he hath heard with his eares:

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more dumb, and thou shalt be a signe vnto them, and they shall know that I am the Lord.

### CHAP. XXV.

The word of the Lord against Ammon, which reioiced at the fall of Ierusalem. 8 Against Moab and Sarr, Idumea and the Philistines.

The word of the Lord came againe vnto mee, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And say vnto the Ammonites, Hear the word of the Lord God, Thus saith the Lord God, Because thou saidst, \* Ha, ha, against my Sanctuary, when it was polluted, and against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the men of the East for a possession, and they shall sit their palaces in thee, & make their dwellings in thee: they shall eate thy fruit, and they shall drinke thy milke:

5 And I will make a dwelling place for camels, and the Ammonites a sheepecote, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou

o That is, the Babylonians.

o Meaning, his wife, in whom he delighted, as verif. 18.

p For in mourning they went bare headed and barefooted, and also covered their lips.

q That is, which the neighbours sent to them that mourned.

r Meaning, the morning following

f By sending the Chaldeans to destroy it, as Chap. 7. 12.

g Wherein you boast and delight.

† Ekr. lifting up of their souls.

2 Because ye reioiced when the name destroyed my citie and Temple.

3 That is, to the Babylonians.

4 They shall chase thee away, and take thy gorgeous houses to dwell in.

5 Called also Philadelphia, which was the chiefe city of the Ammonites.

6 And full of conduits. 2 Sam. 12. 47.

f That is, worthy death, trade Chap. 16. 38.

g Meaning, all other cities and countries,

a Of techonias captiuitie, and of the reigne of Zedekiah, 1. king. 27. 1. b Called Tebeth, which containeth part of December and part of Ianuarie: in the which month and day Nebuchad-nezzar besieged Ierusalem.

c Whereby was meant Ierusalem. d That is, the citizens, and the chiefe men thereof.

e Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

f Whose iniquities and wicked citizens there yet remaine.

g Signifying that they should not be deliued al once, but by little and little.

h Spare none estate or condition.

i The cite shewd her cruelte to all the world, and was not ashamed thereof, neither yet hid it.

\* Nah 3. 1. Habak. 2. 12.

¶ Or, an heape of wood.

k Meaning, that the cite should be utterly destroyed and that he would giue the enemies an appetite thereto.

l Or, holtsome.

m The cite hath flattered herselfe in vain.

n I laboured by sending my Prophets to call thee to penitence, but thou wouldst not.

hast clapped the bands, and flumped with the feet, and rejoiced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoiled of the heathen, and I will root thee out from the people, and I will cause thee to be destroyed out of the countries, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore, beholde, I will open the side of Moab, even of the cities of his cities, I say, in his frontiers with the pleasant countrey, Beth-jeshimoth, Baal-meon, and Kirjathaim.

10 I will call the men of the East against the Ammonites, and will give them in possession, so that the Ammonites shall no more be remembered among the nations.

11 And I will execute iudgements vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, because that Edom hath done euill by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, & they shall doe in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, beholde, I will stretch out mine hand vpon the Philistims, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

#### CHAP. XXVI.

1 He prophesieth that Tyrus shalbe ouerthrowen, because it reioyced at the destruction of Ierusalem. 15 The winding and alluement of the merchants for the destruction of Tyrus.

AND in the eleuenth yeere in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the gate of the people is broken: it is turned vnto me for seeing the is desolate, I shalbe c replenished,

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vpon many nations against thee, as the sea mounteth vp with his waues,

4 And they shall destroy the walles of Tyrus and breake downe her towers: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shall be a spoile to the nations.

6 And, her daughters which are in the field,

shall be slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebucad-nezzar king of Babel, a king of kings from the North, with horses and with charers, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 He shall set engines of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses shall couer thee, for their multitude: thy wals shall shuke at the noise of the horsemen, and of the wheelles, and of the charers, when he shall enter inwothy gates as into the entry of a cite that is broken downe.

11 With the hooues of his horses shall he tread downe all thy streetes: he shall slay the people by the sword, and the pillars of thy strenght shall fall downe to the ground.

12 And they shall robbe thy riches, and spoyle thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the warre.

13 \* Thus will I cause the sound of thy fongs to cease, and the sound of thine harpes shalbe no more heard.

14 I will lay thee like the toppes of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, shall not the yles tremble at the sound of thy fall? and at the cry of the wounded, when they shall be slaine and murdered in the mids of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put off their brodered garments, and shall cloathe themselves with astonishment: they shall sit vpon the ground and be astonied at euery moment, and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of the Sea men, the renowned cite which was strong in the sea, both thee and her inhabitants, which cause their feare to be on all that haue therein!

18 Now shall the yles be astonied in the daie of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, when I shall make thee a desolate cite, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of old time, and shall set thee in the lowe parts of the earth, like the old ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glorie in the land of the living.

21 I will bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer be found againe, saith the Lord God.

#### CHAP. XXVII.

The Prophet bewileth the desolation of Tyrus. shewing what were the riches, power and authority thereof in tyme past.

e So that no power or strength should be able to resist the Babylonians.

f Which were certaine garrisons of Philistines, whereby they oft times molested the Iewes, of the Cherethims David also had a gard, a Sam, 8, 13.

a Either of the captiuitie of Ierusalem, or of the reigne of Zedekiah.

b That is, the famous cite Ierusalem, whereunto all people resorted. c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

d The towres that belonged vnto her.

For Tyrus was much built by sea and by labour of men was woune out of the Sea. Some referre this vnto the images of the noble men which they had erected vp for their glory and reuowme. e Ierem 7, 24. f I will make thee bare that thou shalt haue nothing to couer thee.

g The gouernours and rulers of other countries that dwell by the sea: whereby he significheth the destruction shoulde be so horrible, that all the world shoulde heare thereof and be afraid. h Meaning mariners which by their traffike did enrich her wondrously and increase her power.

i which were dead long agoe.

k Meaning, in Iudaea, when it shall be reformed. l Or, make thee a desolation.



**T**He word of the Lord came againe vnto mee, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus that is situate at the entrie of the sea, which is the mart of the people for many yles, Thus sayeth the Lord God, O Tyrus, thou hast said, I am of perfite beautie.

4 Thy borders are in the midst of the sea, and thy builders haue made thee of perfite beautie.

5 They haue made all thy ship boards of firre trees of <sup>b</sup> Shenir: they haue brought cedars from Lebanon, to make masts for thee.

6 Of the oaks of Bashan haue they made thine ores: the company of the Assyrians haue made thy banks of yuory brought out of <sup>c</sup>yles of Chittim.

7 Fine linnen with broyded worke, brought from Egypt, was spread ouer thee to be thy faile, blew silke and purple, brought from the yles of Elishah was thy covering.

8 The inhabitants of Zidon, and Arad were thy mariners, O Tyus: thy wife men that were in thee, they were thy pilots.

9 The ancients of Gebal, and the wife men thereof were in thee thy calkers, all the ships of the sea with thy mariners were in thee to occupy thy marchandise.

10 They of Persia, and of Lud and of Thar were in thine armie: thy men of warre they hanged the shield and helmet in thee: they set forth thy beautie.

11 The men of Arad with thine armie were vpon thy walles round about, and the Gammadians were in thy towers: they hanged their shields vpon thy walles round about: they haue made thy beautie perfite.

12 They of Tarshish were thy marchants for the multitude of all riches, for siluer, yron, tinne, and lead, which they brought to thy faires.

13 They of Lauan, Tubal and Melchec were thy marchants, concerning the liues of men, and they brought vessels of brasse for thy marchandise.

14 They of the house of <sup>b</sup> Togarmach brought to thy faires, horses and horsemen, and mules.

15 The men of Dedan were thy marchants; and the marchandise of many yles were in thine hands: they brought thee for a present, i. hounes, teeth and peacocks.

16 They of Aram were thy marchants for the multitude of thy wares: they occupied in thy faires, with emerauldes, purple, and broyded worke, and fine linnen, and corall, and peatle.

17 They of Iudah and of the land of Israel were thy marchants: they brought for thy marchandise wheate of <sup>b</sup> Minith, and Pannag, and hony, and oyle, and i balmes.

18 They of Damascus were thy marchants in the multitude of thy wares, for the multitude of all riches, in the wine of Helbon and white wooll.

19 They of Dan also and of Lauan, going to and fro, occupied in thy faires: yron worke, cassid and calumnes were among thy marchandise.

20 They of Dedan were thy marchants in precious clothes for the charres.

21 They of Arabia, and all the princes of Kedar, occupied with thee, in lambes, and rammes and goates: in these were thy marchants.

22 The marchants of Sheba, and Raamah were thy marchants: they occupied in thy fayres with the chiefe of all spices, and with all precious stones and gold.

23 They of Haram and Canneh and Eden, the marchants of Sheba, Ashtur and Chilmad were thy marchants.

24 These were thy marchants in all sorts of things, in rayment of blew silke, and of broyded worke, and in cofters for the rich apparell, which were bound with cordes: chaines also were among thy marchandise.

25 The ships of Tarshish were thy chiefe in thy marchandise, and thou wast replenished and made very glorious in the mids of the sea.

26 Thy robbers haue brought thee into great waters: the East winde hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy marchandise, thy mariners and pilots, thy calkers, and the occupiers of thy marchandise, and all thy men of warre that are in thee, and all thy multitude which is in the mids of thee, shall fall in the mids of the sea in the day of thy ruine.

28 The suburbs shall shake at the found of the cry of thy pilots.

29 And all that handle the oare, the mariners and all the pilots of the sea shall come downe from their ships, and shall stand vpon the land.

30 And shall cause their voyce to be heard against thee, and shall cry bitterly, and shall cast dust vpon their heads, and wallow themselves in the ashes.

31 They shall plucke off their haire for thee, and gird them with a sackcloth, and they shall weepe for thee with sorow of heart and bitter mourning.

32 And in their mourning, they shall take vp a lamentation for thee, saying, What city is like Tyus so destroyed in the mids of the sea!

33 When thy wares went forth of the sea, thou filledst many people, and thou diddest enrich the Kings of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt be broken by <sup>c</sup> seas in the depths of the waters, thy marchandise and all thy multitude which was in the mids of thee, shall fall.

35 All the inhabitants of the yles shall be astonished at thee, and all their Kings shall be sore afraid and troubled in their countenance.

36 The marchants among the people shall hiss at thee: thou shalt be a terror, and neuer shalt be any more.

# C H A P. XXXVIII.

<sup>a</sup> The word of God against the king of Tyrus for his pride  
<sup>21</sup> The word of the Lord against Zidon. <sup>25</sup> The Lord promisseth that he will gather together the children of Israel.

**T**He word of the Lord came againe vnto mee, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, because thine heart is exalted, and thou hast said, I am a god, I sit in the seat of God in the mids of <sup>c</sup> sea, yet thou art but a man & not God, & though thou diddest thinke in thine heart, that thou wast equall with God,

3 Behold, thou art wiser then <sup>b</sup> Daniel: there is no secret that thou canst hide from thee.

4 With thy wisdom and thine vnderstanding thou hast gotten thee riches, and hast gotten gold and siluer into thy treasures.

5 By thy great wisdom and by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Lord God, because thou diddest thinke in thine heart, that thou wast equall with God,

<sup>a</sup> Or, came in company toward thee.

<sup>b</sup> Or, rememr. That is, Nebuchad-negar.

<sup>c</sup> That is, the cities were about thee as was Zidon, Arad, and others.

<sup>a</sup> Whereby is meant a long time: for it was prophesied to be destroyed by leuitic yeeres, as Isa. 23, 15.

<sup>a</sup> I am safe: that none can come to hurt me, as God is in the heauen.  
<sup>b</sup> Ebr. though thou art thine heart as the heart of God.  
<sup>c</sup> Thus he speaketh by derision: for Daniel had declared possible signes of his wisdom in Babylon, when Nebuchadnezzar wrote this.

<sup>a</sup> which seruet all the world with thy marchandise.  
<sup>†</sup> Ebr. hears.

<sup>b</sup> This mounaine was called Hecmon, but the Amorites called it Shenir, Deut. 3, 9  
<sup>c</sup> Which is taken for Grecia and Italy.

<sup>†</sup> Or, shipmasters.

<sup>d</sup> Meaning, that they built the walles of the city, which is here meant by the ship: and of these were the builders of Salomons Temple, 1. King. 5, 18.  
<sup>e</sup> That is, they of Cappadocia, or Pnyones and dowares, which were so called, because that out of the hie towers they seemed little.

<sup>f</sup> Of Grecia, Italy and Cappadocia.  
<sup>g</sup> By selling flours.  
<sup>h</sup> Which are taken for a people of Asia minor.

<sup>i</sup> Meaning, Voi-comes horses, and Elephants teeth.

<sup>†</sup> Or, market.  
<sup>†</sup> Or, carbande.  
<sup>†</sup> Or, silk.

<sup>k</sup> Where the best wheat growed.  
<sup>†</sup> Or, for perfume, or, fridale.

<sup>†</sup> Or, were marchants ypsa mans hand is paid through thine hands.

7 Behold, therefore I will bring strangers vpon thee, *even* the terrible nations : and they shall draw their swords against the beautie of thy wifedome, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are flaine in the mids of the sea.

9 Wilt thou say *then* before him that slayeth thee, I am a god? but thou shalt be a man, and no god, in the hands of him that slayeth thee.

10 Thou shalt die the death of the *c* vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 *c* Moreover, the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and say vnto him, Thus saith the Lord God, Thou hast vspt vpon the fountaine, and art full of *d* wifedome, and perfit in beautie.

13 Thou hast bene in Eden the garden of God; every precious stone was in thy garment, the ruby, the topace, and the *e* diamond, the chrysolite, the onix, and the iasper, the saphir, *e* emeraude, and the carbuncle and goble: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art *e* the anoynted Cherub, that covereth, and I haue set thee *f* in honour: thou wast vpon the holy mountaine of God: thou hast walked in the mids of the *g* stones of fire.

15 Thou wast perfit in thy waies from the day that thou wast *h* created: till iniquitie was found in thee.

16 By the multitude of thy marchandise, they haue filled the middles of thee with cruelty, and thou hast sinned: therefore I will cast thee as prophane out of the *i* mountaine of God: and I will destroy thee, O covering Cherub, from the mids of the stones of fire.

17 Thine heart was lifted vp because of thy beautie, and thou hast corrupted thy wifedome by reason of thy brightnesse: I will cast thee to the ground. I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy *k* sanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore will I bring forth a fire from the mids of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people, shall be astonied at thee: thou shalt be *l* a terror, and neuer shalt thou be any more.

20 *l* Again the word of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus sayeth the Lord God, Behold, I come against thee, O Zidon, and I will be *m* glorified in the mids of thee: and they shall know that I am the Lord, when I shall haue executed iudgements in her, and shall sanctified in her.

23 For I will send into her pestilence, and blood into her streetes, and the flaine shall fall in the mids of her: *n* the enemy shall come against her with the sword on euery side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grieuous thorne of all that are round about them, & defiled them, and they shall know that I am the Lord God.

25 Thus sayth the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and shall be *o* sanctified in them in the sight of the heauen, then shall they dwell in the land, that I haue giuen to my seruants Iakob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon all round about them that despise them, and they shall know that I am the Lord their God,

# C H A P. XXIX.

*H* prophesiech against Pharaoh and Egypt. 13 The Lord promitteth that he will restore Egypt after fourety yeeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labour which he tooke against Tyris.

1 In the *a* tenth yeere and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great *b* dragon, that lieth in the mids of his riuers, which hath said, The riuier is mine, and I haue made it for my selfe.

4 But I will put *c* hookes in thy iawes, and I will caufe the fish of the riuers to sticke vnto thy scales, and I will draw thee out of the mids of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wildernes, both thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meate to the beafts of the field, and to the fowles of the heauen.

6 And all the inhabitants of Egypt shall know that I am the Lord, because they haue bin a staffe of *d* reede to the house of Israel.

7 When they tooke holde of thee with their hand, thou diddest breake and rent all their shoulder: and when they leane vpon thee, thou brakest and madest all their loynes to *e* stand *e* vpright.

8 Therefore thus saith the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beaust out of thee.

9 And the land of Egypt shall be desolate, and waste, & they shall know *f* I am the Lord: because he hath said, The riuier is mine, & I haue made it,

10 Behold, therfore *g* I come vpon thee, and vpon thy riuers, and I will make *h* land of Egypt vnto a waste & desolate from the towne of Seueneh, euen vnto the borders of the *i* blacke Moores.

11 No foote of man shall passe by it, nor foote of beaust shall passe by it, neither shall it be inhabited fortie yeeres.

12 And I will make the land of Egypt desolate in the mids of the countreys that are desolate, and her cities shall be desolate among the cities that are desolate for fortie yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreys.

13 Yet thus saith the Lord God, At the ende of sixty yeeres will I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captiuite of Egypt, and will caufe them to returne into the land of Pathros, into the land of their habitation, and they shall be there as *k* small kingdome.

*a* He sayeth for what cause God will afflicke his Church, and pious is full, though he destroy his enemies, to wit, that they should praise him, and giue thanks for his great mercies.

*b* To wit, of the captiuite of Ieeuiah, or of the reigne of Zedekiah. Of the order of these propheties, and how the former remitteth handeth after the latter, see Ier. 27.

*c* He compared Pharaoh to a dragon which bideh himselfe in the riuier Nilus, as Ier. 29.

*d* I will send enemies against thee, which shall plucke thee, and thy people which trust in thee, out of thy face places.

*e* Reade 2 King. 18. 21. Ier. 36. 6.

*f* Or, shake. *g* When they felt their hurt, they would say no more vpon thee, but stood vpon their feet, and put their trust in others. *h* Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing (as in him alone). *i* Ebr. Chus, or Ethiopia.

*k* Iere. 46. 26. *l* Men, that they should not haue full domination, but be vnder the Persians, Grecians and Romans, and the cause is that the Israelites should no more put their trust in them, but leane to depend on God.

*c* Like the rest of the heathen and infidels, which are Gods enemies.

*d* He denieth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasure. *e* Or, iasper. *f* Or, carbuncle.

*g* He meaneth the royal state of Tyrus, which for the excellencie and glorie thereof he compared to the Cherubim which couered the Ark: and by this word answereth he significth the fame. *h* I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Solomon things necessary for the workes. *i* To wit, among my people Israel, which floued as precious stones. *j* Which was when I first called thee to this dignitie. *k* Thou shalt haue no part among my people. *l* That is, the honour, whereunto I called them. *m* Or, brought to nothing.

*n* By executing my iudgements against thy wickednesse.

*o* That is, Nebuchad-nezzar.



15 It shalbe the smallest of the kingdomes, neither shall it exalt it selfe any more above the nations : for I will diminish them, that they shall no more rule the nations.

16 And it shalbe no more the confidence of the house of Israel, to bring *their* b iniquity to remembrance by looking after it, so shall they know that I am the Lord God.

17 ¶ In the 1 feuen and twentieth yeere also in the first *moneth*, and in the first day of the moneth, came the word of the Lord vnto me, saying,

18 Some of man, Nebuchadnezzar king of Babel cansted his army to serue a great seruice against Tyus : eury heid was made balde, and eury shoulder was made bare : yet he had no wages, nor his army for Tyus, for the service that hee serued against it.

19 Therefore thus saith the Lord God, Behold I will giue the land of Egypt vnto Nebuchadnezzar the king of Babel, and he shall take her multitude, and spoyle her spoyle, and take her pray, and it shalbe the wages for his army.

20 I haue giuen him the land of Egypt for his labour, that he serued aginst it, because they wrought it for me, saith the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

### CHAP. XXX.

*The destruction of Egypt and the cities thereof.*

**T**he word of the Lord came againe vnto mee, saying,

2 Sonne of man, prophesy, and say, Thus saith the Lord God, Howle and cry, Woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudy day, and it shalbe the time of the heathen.

4 And the sword shall come vpon Egypt, and shee shalbe in Ethiopia, when the flue shall fall in Egypt, when they shall take away her multitude, and when her foundations shalbe broken downe.

5 Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in I.egye, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe : from the tower of C. Scuerah shall they fall by the sword, saith the Lord God.

7 And they shalbe desolate in the mids of the countreys that are desolate, and her cities shalbe in the mids of the cities that are wasted.

8 And they shall know that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shalbe destroyed.

9 In that day shall there messengers go sooth from me in ships, to make the carelessle Mores afraid, and feare that come vpon them, as in the day of Egypt, for loe, it cometh.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babel.

11 For he and his people with him, euen the terrible nations shalbe brought to destroy the land : and they shall draw their swords against Egypt, and fill the land with the flaine.

12 And I will made the riuers dry, and fill the land into the hands of the wicked, and I will make

the land wast, and all that therein is by the hands of strangers : I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of Noph, and I there shalbe no more a pince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute iudgement in No.

15 And I will powre my wrath vpon Sin, which is the strength of Egypt : and I will destroy the multitude of it No.

16 And I will set fire in Egypt, Sin shall haue great forrow, and No shalbe destroyed, and Noph shall haue sorowes daily.

17 The yong men of I Auen, and of I Phibeth shall fall by the sword; and these cities shall go into captivity.

18 At Tephahnehes the day e shall restrain his *hath*, when I shall breake there the d barres of Egypt; and when the pompe of her power shall cease in her, the cloud shall couer her, and her daughters shall go into captivity.

19 Thus will I execute iudgements in Egypt, & they shall know that I am the Lord.

20 ¶ And in the eleuenth yeere, in the first *moneth*, and in the feuenth day of the moneth, the word of the Lord came vnto me, saying,

21 Some of man, I haue broken the arme of I harah king of Egypt : and loe, it shall not be bound vp to be healed, neither shall they put a roue to bind it, and so make it strong to hold the sword.

22 Therefore thus sayeth the Lord God, Behold, I come against Pharaoh king of Egypt, and will breake his arme that was strong, but is broken, and I will cast the sword to fall out of his hand.

23 And I will feare the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, and put my sword in his hand, but I will breake Pharaohs armes, and he shall cut off sighings, as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, & the armes of Pharaoh shall fall downe, and they shall know, that I am the Lord, when I shall put my sword into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall know that I am the Lord.

### CHAP. XXXI.

*A comparison of the prosperity of Pharaoh with the prosperity of the Assyrians, so he prophesied like destruction to them both.*

**A**nd in the eleuenth yeere, in the third *moneth*, and in the first day of the moneth the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou b like in thy greatnesse ?

3 Behold, Asshur was like a cedar in Lebanon with faire branches, and with thicke the lousing boughes, and shot vp very hie, and his top was among the thicke boughes.

4 The waters nourished him, and the deepe

b Least I should by thine armes punish their sinnes.

i Counting from the captivity of Iechoniah.

k He tooke great paines at the siege of Tyus, and his army was sore handled. l Signifying that Nebuchadnezzar had more paine then profit, by the taking of Tyus.

¶ Or, in it. ¶ Or, enill against me.

a By Thot and Lud are meant Africka and Libya.

b Which was a strong city of Egypt, Chap. 49. 10.

Or, Memphis, or Meara.

Or, Tanis.

Or, Pelusium.

Or, Alexandria.

Or, Heliopolis. Or, Pusahtum.

b Meaning, that these shall be great forrow and alidit on d That is, the strength and force.

c Of the captivity of Iechoniah, or of Zedekis reigne.

f For Nebuchadnezzar destroyed Pharaohs Neca at Carchemish, Jer. 46. 26.

g His force and power.

b Whereby we see that tyans beue no power of themselves, neither can do any more before them God appointeth and when he will they must cease.

a Of Zedekis reigne, or of Iechoniah captivity.

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians and others did.

c Many other nations were vnder the dominion of Or, contrary.

exalted him on his with her rivers running round about his plants, and sent out her little rivers vnto all the trees of the field.

Therefore his height was exalted above all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which she deepe sent out.

All the foules of the heauens made their nestes in his boughes, and vnder his branches did all the beastes of the field bring forth their young, and vnder his shadow dwelt all mighty nations.

Thus was he faire in his greame, and in the length of his branches: for his root was neere great waters.

The cedars in the garden of God could not hide him: no fir tree was like his branches, and the chedron trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beauty.

I made him faire by the multitude of his branches: so for all the trees of Eden, that were in the garden of God, enuied him.

Therefore thus saith the Lord God, Because he is lift vp on high, and hath florid vp his toppes among the thicke boughes, and his heart is lift vp in his height,

I have therefore deliuered him into the hands of the mightiest among the heathen: hee shall handle him, for I have cast him away for his wickednesse.

And the strangers haue destroyed him, euen the terrible nations, and they haue left him vpon the mountains, and in all the valleys his branches are fallen, and his boughes are broken by all the rivers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

Vpon his ruine shall all the foules of the heauen remaine, and all the beastes of the field shalbe vpon his branches.

So that none of all the trees by the water shalbe exalted by their height, neither shall shoot vp their top among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the midst of the children of men: among them that go downe to the pit.

Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and I covered the deepe for him, and I did reſtrecte the flood thereof, and the great waters were stayed: I caused Lebanon to mourn for him, and all the trees of the field fainted.

I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall be comforted in the nether parts of the earth.

They also went downe to hell with him vnto them that were flaine with the sword, & his arme, and they that dwelt vnder his shadow in the midst of the heathen.

To whom I art thou thus like in glory, and in greates among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the midst of the vncircumcised, with them that be

d Signifying, that there was no greater power in the world than his was.

e Or, then was lift up.

f That is, of Nebuchadnezzar, who afterward was the monarch and only ruler of the world.

g Hereby is signified the destruction of the power of the Assyrian y the Babylonians.

h The deepe waters that caused him to mourne to be (meaning his great abundance and pompe) shall now lament as though they were covered with sackcloth.

i To cause this destruction of the king of Assyria to seeme more horrible, he fetcheth forth other kings and princes which are dead, as though they reioyced at the fall of such a tyrant.

j Meaning, that Pharaohs power was so great as his was. k Reade Chap. 18, 10.

flaine by the sword, this is Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXII.

The Prophet is commanded to denounce Pharaohs King of Egypt. As hee prophesied that destruction shall come vnto Egypt through the King of Babylon.

And in the twelfth yeere in the twelfth moneth, and in the first day of the moneth, the word of the Lord came vnto me, saying,

Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a plow of the nations, and art as a dragon in the sea: thou callest out thy rivers, and troublest the waters with thy feet, and stampedst in their rivers.

Thus saith the Lord God, I will therefore spread my net over thee with a great multitude of people, and they shall make thee come vp into my net.

Then will I leaue thee vpon the land, and I will cast thee vpon the open field, and I will cause all the foules of the heauen to remain vpon thee, and I will fill all the beastes of the field with thee.

And I will lay thy flesh vpon the mountains, and fill the valleys with thine height.

I will also water with thy blood the land where-in thou shalt swimme, euen to the mountains, and the rivers shalbe full of thee.

And when I shall put thee out, I will cover the heauen, and make the starres thereof dark: I will cover the sunne with a cloud, and the moone shall not giue her light.

All the lights of the heauen will I make dark for thee, and bring darkness vpon thy land, saith the Lord God.

I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countries which thou hast not known.

Yea, I will make my people amazed at thee, and their Kings shall be astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at every woman: eueny man for his owne life in the day of thy fall.

For thus saith the Lord God, The sword of the king of Babel shall come vpon thee.

By the sword of the mighty will I cause thy multitude to fall: they shall haue terrible nations, and they shall destroy the pompe of Egypt, and all the iniquitie thereof shalbe consumed.

I will destroy also all the beastes thereof from the great waterfildes, neither shall the foot of man trouble them any more, nor the hooves of beastes trouble them.

Then will I make their waters deep, and cause their rivers to runne like oyle, saith the Lord God.

When I shall make the land of Egypt desolate, and the countrey with all that is therein, shall be laid waste: when I shall smite all them which dwell therein, then shall they know that I am the Lord.

This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

In the twelfth yeere also in the fifteenth day of the moneth, came the word of the Lord vnto me, saying,

Sonne of man, lament for the multitude of Egypt.

a Which was the fifth yeere of the general captivity vnder Zedekiah.

b Thus the scripture compare vnto a cruel and huge beast which deuoure all that be weaker then they, and such as they may ouercome.

c Or, whale.

d Thus prepared great mices.

e Chap. 12, 13. and 17, 10.

f With heaps of the carcasses of thine army.

g As Nilus ouerfloweth Egypt: so will I make ree blood of thine holie to ouerflow it.

h The word significth to be put out as a candle is put out.

i Ier. 13, 10.

j Ier. 2, 31. and 3, 15.

k Mat. 24, 29.

l By this manner of speech is meant the great sorrow that shalbe for the slaughter of the king and his people.

m This came to passe in the fourth yeere after this prophesie.

n To wit, of the Caldeans thine enemies: which shall quietly enioy all thy commodities.



h That is, prophetic, that they shall be cast downe: thus the Lord giueth his Prophets power both to plant and to destroy by his word, reade I. 10. I have not other kingdomes, more beautiful then thou, perished? m That is, Egypte. n To make the matter more sensible, he bringeth in Pharaoh whom the dead shall meet and maruile at him, reade Isa 44. 21.

o Meaning, the Perfess.

p Whom in his life all the world feared.

q That is, the Canaanites and Israelites, or Spaniards, as Iosephus writeth. r Which died not by euill death, but by the course of nature, and are honourably buried with their coat of armour, and figures of honour.

f The Kings of Babylon.

s As the wicked seioy, when they see o heri patners of their miseries, u I will make the Egyptian afraid of me as they caused others to feare them.

Egypt, and cast them downe, when them and the daughters of the mighty nations vnder the nether parts of the earth, with them that go downe into the pit.

19 Whom dost thou passe in beautie? goe downe and sleepe with the vncircumcised.

20 They shall fall in the mids of them that are slaine by the sword: there is deliuered to the sword: draw her downe, and all her multitude.

21 The most mighty and strong shall speake to a him out of the middes of hell with them that helpe her: they are gone downe, and sleepe with the vncircumcised that be slaine by the sword.

22 Ashtar is there and all his company: their graues are about him: all they are slaine and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused *to be* in the land of the liuing.

24 There is o Elam and all his multitude round about his graue: all they are slaine and fallen by the sword, which are gone downe with the vncircumcised into the nether parts of the earth, which caused themselves to be feared in the land of the liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine w all his multitude: their graues are round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that go downe to the pit: they are laid in the middes of them that be slaine.

26 There is q Melchizedek, Tuball, and all their multitude: their graues are round about them: all these vncircumcised were slaine by the sword, though they caused their feare to be in the land of the liuing.

27 And they shall not lie with the valiant, of the vncircumcised, that are fallen, which are gone downe to the graue with their weapons of warre, and haue laid their swords vnder their heads, but their iniquity shall be vpon their bones: because *they were* the feare of the mighty in the land of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lie with them that are slaine by the sword.

29 There is Elom, his kings, and all his princes, which with their strength are layd by them that were slaine by the sword: they shall sleepe with the vncircumcised, and with them that goe downe to the pit.

30 There be all the princes of the f North, with all the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and hee shall be comforted ouer all his multitude. Pharaoh, and all his armie shall be slaine by the sword, saith the Lord God.

32 For I haue caused my f feare to be in the land of the liuing: and hee shall be laid in the mids of the vncircumcised with them that are slaine by the sword, when Pharaoh and all his multitude, saith the Lord God.

#### CHAP. XXXIII.

a The office of the gouernours and ministers. 14 He

Strengthens them that despise, and bindeth them with the promise of mercy. 30 The word of the Lord against the makers of the Prophets.

a Gaine the word of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When I bring the sword vpon a land, if the people of the land take a man from among them, and make him their a watchman,

3 If when he seeth the sword come vpon the land, he blow the trumpet, and wane the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sword come, and take him away, his blood shall be vpon his owne head.

5 For he heard the sound of the trumpet, and would not be admonished: therefore his blood shall be vpon him: but he that receiveth warning shall save his life.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away for his b iniquity: but his blood will I require at the watchmans hand.

7 \* So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the word at my c mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou dost not speake and admonish the wicked of his way, that wicked man shall die for his iniquity, but his blood will I require at thine hand.

9 Neuertheless, if thou warn the wicked of his way to turne from it, if he doe not turne from his way, hee shall die for his iniquity, but thou shalt deliuer thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus yee speake and say, If our transgressions and our sinnes be vpon vs, and wee are confounded because of them, \* how should we then liue?

11 Say vnto them, As I liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you from your euil wayes, for why will ye die, O ye house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked shall cause him to fall therein, in the day that hee returne from his wickednesse, neither shall the righteous liue for his righteousness in the day that hee sinneth.

13 When I shall say vnto the righteous, that hee shall surely liue, if hee trust to his owne righteousness, and commit iniquity, all his righteousness shall be no more remembered, but for his iniquity that he hath committed, hee shall die for the same.

14 Again when I shall say vnto the wicked, Thou shalt die the death, if hee turne from his sinne, and doe that which is lawful and b right,

15 To wit, if the wicked restore the pledge, and giue againe that hee had robbed, and walke in the statutes of life, without committing iniquity, hee shall surely liue, and not die.

16 None of his finnes that he hath committed, shall be mentioned vnto him, because he hath done that

b Or, of their crafts. a He sheweth that the people ought to haue continual gournours and teachers which may haue a care ouer them, and to wane them euer of the dangers which are at hand.

b Signifying, that the wicked shall so escape punishment though the watchman be negligent: but if the watchman blowe the trumpet, and then hee will not obey, hee shall deserve double punishment.

\* Chap. 17. c Which teacheth that hee that receiveth not his charge at the Lords mouth, is a spie, and not a true watchman.

d The watchman must answer for the blood of all that perish through his negligence.

e Thus the wicked when they heare Gods iudgements, for their finnes, despise of his mercies, and remore, f Reade Chap. 18, ag g Reade of this subject in Psalme, Chap. 18, aa, 24.

h Hereby he commendeth the conscience of yee hearers, which pretend to forsake wickednes, and yet are no themselves such by their liues, that is, in obeying Gods commandments, and by good liues.

\* Chap 18. 25.

that which is lawfull and right, he shall surely liue.

17 Yet the children of thy people say, \* The way of the Lord is not equal: but their owne way is vnequall.

18 When the righteous turneth from his righteoulnesse, and committeth iniquity, hee shall enen die thereby.

19 But if the wicked returne from his wickednesse, and doe that which is lawfull and right, he shall liue thereby.

20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will iudge you euery one after his ways.

21 Also in the twelfth yeere of our captivity, in the tenth month, and in the fifth day of the month, one that had escaped out of Ierusalem, came vnto me, and said, The citie is smitten.

22 Now the hand of the Lord had bene vpon mee: in the evening afore thee that had escaped, came, &amp; had opened my mouth vntill he came to me in the morning: and when he had opened my mouth, I was no more dumb.

23 Againe the word of the Lord came vnto me, and said,

24 Some of man, these that dwell in the desolate places of the land of Israel, talke and say, \* Abraham was but one, and hee possessed the land, but we are many, therefore the land shall be giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Ye eat flesh with the blood, and lift vp your eyes toward your idoles, and shed blood: should ye then possess the land?

26 Veleane vpon you 3 words, ye worke abomination, and ye desire euery one his neighbours wife: should ye then possess the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shall fill by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that be in the forts and in the castles, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the pompe of her strength shall cease: and the mountains of Israel shall be desolate, and none shall passe through.

29 Then shall they know that I am the Lord, when I haue laid the land desolate and waste, because of all their abominations, that they haue committed.

30 Also thou sonne of man, the children of thy people that take of thee by the walls and in the doores of houses and speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the word that cometh from the Lord.

31 For they come vnto thee, as the people vnto come: and my people sit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make likenes, and their heart goeth after their countenances.

32 And lo, thou art vnto them as a telling song of one that hath a pleasant voice, &amp; can sing well: for they heare thy wordes, but they doe them not.

33 And when this cometh to passe (for loe, it will come) then shall they know, that a Prophet hath bene among them,

## CHAP. XXXIV.

\* Against the shepherds that despoiled the flocks of Christ, and seeketh their owne gaine. 7 The Lord saith that hee will visite his dispersed flocke, and gather them together. 22 Hee promisseth the true shepherd Christ, and with him peace.

And the word of the Lord came vnto me, saying.

2 Some of man, prophetic against the shepherds of Israel, prophetic and say vnto them, Thus sayeth the Lord God vnto the shepherds, \* Who be vnto the shepherds of Israel, that feede themselves, should not the shepherds feede the flockes?

3 Ye eate the fat, and ye cloathe you with the wooll: ye kill them that are fed, but ye feede not the sheepe.

4 The weakke haue ye not strengthened: the sicke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that which was driven away, neither haue ye fought that which was lott, but with cruelty, and with rigour haue ye ruled them.

5 And they were scattered without a shepherd: and when they were dispersed, they were deuoured of all the beasts of the field.

6 My sheepe wandered thorow all the mountaynes, and vpon euery hie hill: yea, my flocke was scattered thorow all the earth, and none did seeke or search after them.

7 Therefore ye shepherds, heare the word of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoiled, and my sheepe were deuoured of all the beasts of the field, hauing no shepherd, neither did my shepherds seeke my sheepe, but the shepherds fedde themselves, and fedde not my sheepe,

9 Therefore, heare ye the word of the Lord, O ye shepherds.

10 Thus saith the Lord God, Behold, I came against the shepherds, and will require my sheepe at their hands, and cense them to cease from feeding the sheepe: neither shall the shepherds feede themselves any more: for I will deliuer my sheepe from their mouthes, and they shall no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepherd searcheth out his flocke, when he hath bin among his sheepe that are scattered, so will I seeke out my sheepe &amp; will deliuer them out of all places, where they haue bin scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne land, and feede them vpon the mountaynes of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the hie mountaynes of Israel shall their fold be: there shall they lie in a good fold, and in pasture shall they feede vpon the mountaynes of Israel.

15 I will feed my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driven away, and will bind vp that which was broken, and will strengthen the weakke, but I will destroy the fat and the strong, and I will feed them with iudgement.

17 Also vpon my sheepe, thus saith the Lord God, Behold, I iudge betweene sheepe &amp; sheepe, betweene the rams and the goats.

18 Seemeth it a small thing vnto you to haue eaten vp the good i pasture, but yete must tread downe with your feet, the residue of your pasture and

\* Iere. 23. 1.

a By the shepherds he meaneth the king, the Magistrates, Priests, and Prophets.

b Ye seeke to enrich your selues by their commodities, and to spile their riches and substance, c He describeth the office, and duty of a good pastour, who ought to loue and succour his flocke, and not to be cruell toward them.

d For lacke of good government and doctrine they perished.

\* By destroying

the courteous brether, and refusing true shepherds, whereof we haue a signe so oft as God sendeth true preachers, who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his word.

f In this day of their affliction and misery: and this promise is to comfort the Church in all dangers.

g Meaning, f. h. as liue vp themselves about their brethren, and thinke they haue no need to be governed by me.

h That is by putting difference betweene the good and the bad, and so giue to either their deserts.

i By good pasture and deepe waters is meant the pure word of God and the administration of iustices, which did not distribute to the poore till they had corrupted it.

i When the Prophet was led away captive with Ierociah.

k I was infused with the Spirit of prophetic, Chap. 8 i whereby I signified that the ministers of God can so speake till God giue them courage, and open their mouthes, Chap. 24. 27. and 29. 21.

l Thus the wicked think themselves more worthy to enjoy Gods promises then the Saints of God, to whom they were made, and would blinde God to be subject to him, though they would not be bound to him.

m Contrary to the Law, Leuit. 19. 14. o As they that are ready kill to shed blood.

\* Chap 14. and 24. 21. and 30. 6. 7.

p In derision.

q This declareth that we ought to heare Gods word with such zeale and affection, that we should to all points obey it, euen vnto the word to our owne condemnation and ruine of his ministers, as though they were sent to ferue mens foolish fantasies. R Or, pleasures, and vsing.



and to have drunke of the deepe waters, but yee must trouble the residue with your feet.

19 And my sheepe eat that which ye haue trodden with your feete, and drinke that which yee haue troubled with your feete.

20 Therefore thus saith the Lord God vnto them, Behold, I, *even* I will iudge betweene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and putt all the weak with your hornes, till ye haue scattered them abroad.

22 Therefore will I helpe my sheepe, and they shall no more be spoiled, & I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shall feede them, *even* my seruant<sup>k</sup> David, he shall feede them, & he shall be their shepheard.

24 And I the Lord will be their God, and my seruant David shall be the Prince among them, I the Lord haue spoken it.

25 And I will make with them a covenent of peace, and I will cause the euill beast to cease out of the land, and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I will let them, as a blessing, *even* round about my mountaine; and I will cause raine to come downe in due season: and there shall be raine of blessing.

27 And the <sup>m</sup> tree of the field shall yeeld her fruit, and the earth shall giue her fruit, and they shall be safe in their land; and shall know that I am the Lord, when I haue broken the coardes of their ycke, and deliuered them out of the hands of those that serued themselves of them.

28 And they shall no more be spoiled of the heathen, neither shall the beasts of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And will raise vp for them a <sup>n</sup> plant of renouwe, and they shall be no more confounded with hunger in the land, neither beare the reproach of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, *even* the house of Israel are my people, saith the Lord God.

31 And yee my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

CHAP. XXXV.

<sup>a</sup> The destruction that shall come on mount Seir, because they troubled the people of Israel.

**M**oreouer, the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face against mount a Seir, and prophesie against it,

3 And say vnto it, Thus saith the Lord God, Beholde, O mount Seir, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their <sup>b</sup> iniquitie had an end.

6 Therefore as I liue, saith the Lord God, I will prepare thee vnto a blood, and blood shall pursue thee: except thou hate blood, *even* blood shall pursue thee.

7 Thus will I make mount Seir desolate and

waste, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hills, and in thy valleys, and in all thy rivers shall they fall, that are slaine with the sword.

9 I will make thee perpetual desolations, and thy cities shall not <sup>d</sup> returne, and ye shall know that I am the Lord.

10 Because thou hast said, These two nations and these two countries shall be mine, and I will possess them (seeing the Lord was there)

11 Therefore as I liue, saith the Lord God, I will *even* doe according to thy <sup>e</sup> wrath, and according to thine indignation, which thou hast vied in thine hatred against them: and I will make my selfe known among them, when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all the blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouth ye haue boasted against me, and I haue multiplied your words against me: I haue heard them.

14 Therefore saith the Lord God, So shall all the world reioyce, when I shall make mine desolate.

15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall know that I am the Lord.

CHAP. XXXVI.

<sup>1</sup> Hee promiseth to deliuer Israel from the Gentiles.

<sup>2</sup> The benefits done vnto the Idumeans, are to be ascribed to the mercy of God, and not vnto their deservings.

<sup>3</sup> God reneweth our hearts that wee may wake in his commandments.

**A**lso thou sonne of man, prophesie vnto the

mountaines of Israel, and say, Ye mountaines of Israel, heare the word of the Lord,

2 Thus saith the Lord God, Because the enemy hath said against you, Aha, *even* the <sup>b</sup> high places of the world are ours in possession.

3 Therefore prophesie and say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on euery side that ye might be a possession vnto the residue of the heathen, and yee are come vnto the lips and tongues of men, and vnto the reproach of the people.

4 Therefore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hills, to the rivers and to the valleys, & to the waste and desolate places, and to the cities that are forsaken, which are spoyled and hal in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which haue <sup>d</sup> taken my land for their possession, with the ioy of all their heart: and with despitefull minds to cast it out for a prey.

6 Prophecie therefore vpon the land of Israel, and say vnto the mountaines and to the hills, to the rivers, and to the valleys, Thus saith the Lord God, Behold, I haue spoken to mine indignation and in my wrath, because ye haue suffered the <sup>e</sup> shame of the heathen.

7 Therefore thus saith the Lord God, I haue <sup>f</sup> lifted vp mine hand, surely the heathen that are

d To wit, to these former estate.

e Meaning, Israel and Iudah.

f And I by fighting against Gods people, they should get about to put him out of his owne possession.

g At that time hee cruelly handled.

h Showing that when God punisheth the enemies, the godly ought to consider that he ha ha a care ouer them and to praise his Name: and also that the wicked rage as though there were no God, till they seele his hand to their destruction.

i That is, the Idumeans.

j That is, Jerusalem, which for Gods promises was the chiefest of all the world.

k Ye are made a matter of ioke and derision to all the world.

l They appointed with themselves to buy it: a therefore come with Nebuchadnezzar against Ierusalem for their purpose.

m Be cause you haue sinned a lying brooke vnto them: by my king a tolemie oathe, saide Chap. 35.

n

o

p

q

r

s

t

u

v

w

x

y

z

a

b

c

d

e

f

k Meaning Christ, of whom David was a figure, here. 32. a hole. f.

l This declareth that vnder Christ the flocke should be truly deliuered from sinne, and I bring, and to be safely preserved in the Church, where they should neuer perill. In the fruits of Gods grace shall appeare in great abundance in his Church.

q That is, the rod that shall come out of the root of Ihsai, Isai, 11. 1.

a Where the Idumeans dwelt.

b When by their punishment I called them from their iniquity. c Except thou repent thy former cruelty.

g G ed declarth  
his mercies and  
goodnesse toward  
his Church, who  
will preferre his  
enem when he de-  
stroyeth his enemies.

h Which was ac-  
complished vnder  
Christ, to whom  
all these temporall  
deliuerances did  
direct them.  
i That is, vpon  
the mountaine  
of Ierusalem.  
k Or, there.  
l This the ene-  
mies imputed as  
the reproach of the  
land, which God  
did for the finnes  
of the people ac-  
cording to his iust  
iudgements.

m Iſa. 58. 1-10. 33.

l And therefore  
would not suffer  
my Name to be  
had in contempt,  
as the heathen  
would haue repro-  
ached me, if I had  
suffered my Church  
to perish.

n This excludeth  
from man all dig-  
nity, and meane to  
deserre any thing  
by, feeling that God  
reuereth the whole  
to himselfe, and  
that onely for the  
glory of his holy  
Name.

o Or, yea.  
p That is, his spi-  
rit, whereby he re-  
formeth the heart,  
and regenerate  
his. 1ſa. 44. 2.  
q Iere. 31. 33. chap.  
33. 15.

about you, shall beare their shame.

8 But you, O mountaines of Israel, ye shall shoot forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For behold, I come vnto you, and I will turne vnto you, and ye shall be tilled and sowne.

10 And I will multiply the men vpon you, as the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply vpon you man and beast, and they shall increase, and bring forth, and I will cause you to dwell after your old estate, and I will bestow benefites vpon you more then <sup>h</sup> at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke vpon you, as men my people Israel, and they shall possesse if you and ye shall be their inheritance, and ye shall no more henceforth deprime them of men.

13 Thus saith the Lord God, Because they say vnto you, Thou hast land deuoured vp men, and hast become a waister of thy people.

14 Therefore thou shalt denoue men no more, neither wastie thy people henceforth, saith the Lord God.

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproach of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 Moreover, the word of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they desired it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menſtruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, where with they had polluted it.

19 And I scattered them among the heathen, and they were disperſed through the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 \* And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy Name, which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I doe not this for your fakes, O house of Israel, but for mine holy Names sake, which ye pollute among the heathen, whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before <sup>o</sup> their eyes.

24 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

25 Then will I powre cleane <sup>o</sup> water vpon you, and ye shall be cleane: yea, from all your filthines, and from all your idoles will I cleanse you.

26 \* A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I will giue you an heart of flesh.

27 And I will put my spirit within you, and

cause you to walke in my statutes, and ye shall keepe my iudgements and doe them.

28 And ye shall dwell in the land that I gaue to your fathers, and ye shall be my people, and I will be your God.

29 I will also deliuer you from all your filthinesse, and I will cause <sup>o</sup> corn, and will increase it, and lay no famine vpon you.

30 For I will multiply the fruit of the trees, and the increase of the field, that ye shall beare no more the reproach of famine among the heathen.

31 Then shall ye remember your owne wicked wayes, and your deeds that were not good, & shall iudge your felues worthy to haue bin destroyed for your iniquities, and for your abominations.

32 Be it known vnto you that I doe not this for your fakes, saith the Lord God: therefore, O ye house of Israel, be ashamed and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shall haue cleaſed you from all your iniquities, I will cause you to dwell in the cities, and the desolate places shall be builded.

34 And the desolate land shall be tilled, whereas it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste, and desolate, and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen, that are left round about you, shall know that I the Lord build the ruinous places, and plant the desolate places: the Lord haue spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feasts, so shall the desolate cities be filled with flocks of men, and they shall know that I am the Lord.

#### CHAP. XXXVII.

He prophesieth the bringing againe of the people, being in captiuitie. 16 He sheweth the union of the ten tribes with the two.

**T**He hand of the Lord was vpon me, and caried me out in the Spirit of the Lord, and set mee downe in the mids of the <sup>o</sup> field, which was full of bones:

2 And he led mee round about by them, and behold, there were very many in the open field, and loe, they were very dry.

3 And he said vnto mee, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Againe he said vnto mee, Prophecise vpon these bones, and say vnto them, O ye dry bones, heare the word of the Lord.

5 Thus saith the Lord God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh grow vpon you, and couer you with skinned, and put breath in you, that ye may liue, and ye shall know that I am the Lord.

7 So I prophesied as I was commanded: and as I prophesied, there was a noyse, and behold, there was a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinewes, and the flesh grew vpon them, and about the skinned couered them, but there was no breath in them.

9 Then said he vnto mee, Prophecise vnto these

o Vnder the abundance of temporall benefites he concludeth the spirituall graces.

o Ye shall come to true repentance, and thinke your felues worthy to be of the number of Gods creatures, for your ingratitude against him.

q He declareth that it ought not to be referred to the foyle or plentifultie of the earth, that any country is rich and abundant, but onely to Gods merites, as his plagues and curses declare, when he maketh it barren.

ll Or, valley. a He sheweth by a greater miracle that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raise them vp againe.



<sup>b</sup> Signifying, all parts whereas the Israelites were scattered: that is, the faithfull shall be brought to the same unity of spirit and doctrine, wherefoever they are scattered throu the world.

<sup>c</sup> That is, when I have brought you out of those places, and towns where you are captiues.

<sup>d</sup> Which signifieth shewing together of the two houses, of Israel, and Iudah.

<sup>e</sup> That is, the house of Israel.

<sup>f</sup> *Iohn. 10. 16.*

<sup>g</sup> *I. a. 40 vs. 11. 23 vs. chap. 34. 23. 24 vs. 14.*

<sup>h</sup> Meaning, that the elect by Christ shall dwell in the heavenly Ierusalem, which is meant by the land of Canaan.

winde: prophetic, sonne of man, and say to the winde, Thus saith the Lord God, Come from the four winds, O breath, and breathe vpon these flaine, that they may liue.

10 So I prophesied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feet, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore prophetic, and say vnto them, Thus saith the Lord God, Behold, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel.

13 And yee shall knowe that I am the Lord, when I haue opened your graues, O my people, and brought you vp out of your sepulchres.

14 And shall put my Spirit in you, and yee shall liue, and I shall place you in your owne land: then yee shall knowe that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Moreover, thou sonne of man, take thee a piece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take another piece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions,

17 And thou shalt ioine them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meatest by these?

19 Thou shalt answer them, Thus saith the Lord God, Behold, I will take the tree of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him *enueu* with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

20 And the pieces of wood wherein thou writest, shall be in thine hand, in thy sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on euery side, & bring them into their owne land.

22 And I will make them one people in the land, vpon the mountains of Israel, \* and one king shall be king to them all: and they shall be no more two peoples, neither be diuided any more henceforth into two kingdoms.

23 Neither shall they be polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my \* seruant shall be king ouer them, and they shall all haue one shepherd: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwell in the land, that I haue giuen vnto Iacob my seruant, where your fathers haue dwelt, and they shall dwell therein, *eu*en they, and their sonnes, and their sonnes sonnes for euer, and my seruant David shall be

their prince for euer.

26 Moreover, I will make \* a couenant of peace with them: it shall be an euertlasting couenant with them, and I will place them, and multiply them, and will fet my sanctuary among them for euermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 Thus the heathen shall know, that I the Lord doe sanctifie Israel, when my Sanctuary shall be among them for euermore.

# CHAP. XXXVIII.

<sup>a</sup> He prophesieth that Gog and Magog shall fight with great power against the people of God. <sup>11</sup> Their destruction.

**A**ND the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against \* Gog and against the land of Magog, the chiefe prince of Meshech and Tubal, and prophetic against him,

3 And say, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince, of Meshech and Tubal.

4 And I will destroy thee, and put hooks in thy iawes, and I will bring thee forth and all thine hostes, both horses and horsemen, all clothed with all sorts of armour, *eu*en a great multitude with bucklers and shields, all handling swords.

5 They of \* Paras, of Cush, and Phut with them, *eu*en all they that beare shield and helmet.

6 \* Gomer and all his bands, and the house of Togarmah of the North quarters, and all his bands, and much people with thee.

7 Prepare thy selfe, and make thee \* readie, both thou, and all thy multitude that are assembled vnto thee, and be thou thy safeguard.

8 After many dayes thou shalt be visited: *for* in the latter yeeres thou shalt come into the land that hath bene destroyed with the sword, and is gathered out of many people vpon the mountaines of Israel, which haue long lien waste: yet I they haue bene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come vp like a tempest, and shalt be like a cloud to couer the land, both thou, and all thy band, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall many things come into thy mind, and thou shalt thinke \* euill thoughts.

11 And thou shalt say, I will goe vnto the land that hath no walled towers: I will goe to them that are at rest and dwell in safety, which dwell all without walles, and haue neither barres nor gates,

12 *Thinking* to spoile the prey, and to take a booty, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell, and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the merchants of Tarshish with all the Lyons thereof shall say vnto thee, \* Art thou come to spoile the prey? shall thou gathered thy multitude to take a booty? to carie away silver and golde, to take away cattell and goods, and to spoile a great prey?

14 Therefore, sonne of man, prophetic, and say vnto Gog, Thus saith the Lord God, In that day, when my people of Israel dwell in safe, shalt thou not know it?

<sup>a</sup> *Psal. 109. 4. 114. 116. 8.*

<sup>a</sup> which was a people that came of Magog the sonne of Iaphet, Gen. 10. <sup>b</sup> Magog also here significeth a certaine country, so that by these two countries which had the government of Grecia and Italie, bee meant the principall enemies of the Church, Reuel. 20. 8.

<sup>c</sup> He sheweth that the enemies should bind themselves against the Church, but it should be to their owne destruction. <sup>d</sup> The Persians, Scythians, and men of Africa.

<sup>e</sup> Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and are thought to be they that inhabit Asia Minor. <sup>f</sup> Signifyng, that all the people of the world should assemble themselves against the Church and Christ their head.

<sup>g</sup> Or, it meaning, the land of Israel.

<sup>h</sup> That is, to molest and destroy the Church. <sup>i</sup> Meaning Israel, which had now bene destroyed, and was not yet built againe: declaring hereby the simplicity of the godly, who seeke not so much to fortifie themselves by outward force, as to depend on the providence and goodness of God.

<sup>j</sup> One enemy shall enuie another, because euery one shall thinke to haue the spoyle of the Church. <sup>k</sup> Shalt thou not spie thine occasions to come against my Church when they suspect nothing?

15 And come from thy place out of the North parts, thou and much people with thee: all shall ride upon horses, *even* a great multitude and a mighty armie.

16 And thou shalt come vp against my people of Israel, as a cloud to cover the land, thou shalt be in the latter dayes, and I will bring thee vpon my land, that the heathen may know mee, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not thou he, of whom I have spoken in olde time, by the hands of my seruants the Prophets of Israel which prophesied in those dayes and yeeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation, and in the fire of my wrath have I spoken it: surely at that time there shall be a great shaking in the land of Israel.

20 So that the fishes of the Sea, and the fowles of the heauen, and the beasts of the helde, and all that moue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, &c the mountains shall be ouerthrowen, and the faires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him throughout all my mountains, saith the Lord God: euery mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people that are with him, a foweraine, and hailstones, fire, and brimstone.

23 Thus will I be magnified, and sanctified, and known in the eyes of many nations, and they shall know that I am the Lord.

#### CHAP. XXXIX

*a* He breeth the destruction of Gog, and Magog. *b* The people of Gog and his hostes, which he destroyed of birds and beasts. *c* Wherefore the house of Israel is captiue. *d* Their bringing againe from captiuitie is promised.

Therefore thou sonne of man, prophesie against Gog & ty, Thus saith the Lord God, Behold, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee, and leaue but the sixe part of thee, and will cause thee to come vp from the North parts, and will bring thee vpon the mountains of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall vpon the mountaine of Israel, and all thy bandes and the people, that is with thee: for I will giue thee vnto the birds, and to euery feathered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I have spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the ciues, and they shall know that I am the Lord.

7 So will I make mine holy Name known in the mids of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the Holy one of Israel,

8 Behold, it is come, and it is done, saith the Lord God: this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall goe forth, and shall burne and set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staves in their hands, and vpon the speares, and they shall burne them with fire euery yeere.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoyle those that spoiled them, saith the Lord God.

11 And at the same time will I giue vnto Gog a place there for buriall in Israel, *even* the valley, whereby men goe toward the East part of the sea: and it shall cause them that passe by, to stop their noses, and there shall they bury Gog with all his multitude: and they shall call it the valley of Hamon-Gog.

12 And leuen moneths long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall burie them, and they shall haue a name, when I shall be glorified, saith the Lord God.

14 And they shall chuse out men to go continually thorow the land with them that traualle, to bury those that remaine vpon the ground, to cleanse it: they shall search to the end of seuen moneths.

15 And the trauallers that passe through the land, if any see a mans bone, then shall he set vpon a signe by it, till the buriers haue buried it in the valley of Hamon-Gog.

16 And also the name of the cite shall be Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the Lord God, Sprake vnto euery feathered foule, and to all the beasts of the field, Assemble your felues, and come: gather your felues on euery fyle to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountains of Israel, that yee may eat flesh and drinke blood.

18 Yee shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambs, and of the goats, and of bullocks, *even* of all beasts of Bashan.

19 And ye shall eat fat till ye be full, and drinke blood till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall befilled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue laid vpon them.

22 So the house of Israel shall know, that I am the Lord their God from that day and so forth.

23 And the heathen shall know that the house of Israel went into captiuitie for their iniquities, because they trespassed against me: therefore did I my face from them, and I gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleannesse, and according to their transgressions haue I done vnto them, and hid my face from them.

*d* That is, this plague is fully determined, in my counsell, and cannot be changed. *e* After this destruction the Church shall haue peace and tranquillitie and burne all their weapons because they shall no more feare the enemies, and this is chiefly meant of the accomplishment of Carols kingdom, when by their head Christ, all enemies shall be overcome.

*f* Which declareth that the enemies shall haue an horrible fall. *g* For the stink of the carcases. *h* Or, the multitude of Gog. *i* Meaning a long time.

*k* Partly that the holy land should be kept, and partly for the confirmation that the children of God haue, when on their enemies.

*l* Or, multitude.

*m* Whereby bee signified the horrible destruction which shall come vpon the enemies of his Church.

*k* Meaning, in the last age, and from the coming of Christ into the end of the world. *l* Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies at Chap. 36. 23. and 37. 23.

*m* In by be destroyed: that one affliction can come to the Church, whereof they haue not beene afflicted. *n* At men where by man should sinke to four himselfe, shall faile, the affliction in those dayes shall be so great, and the enemies destruction shall be so terrible. *o* Against the people of Gog and Magog.

*p* Chap. 36. 23. and 37. 23.

*a* Or, destroy thee with five plagues, at Chap. 33. 22.

*b* Meaning, that by the virtue of Gods word the enemies shall be destroyed wherefore be afflicted his Church.

*c* That is, among all nations where the enemies of my people dwell, from they neuer to be separate.



25 Therefore thus saith the Lord God, Now will I bring again the captiuitie of Iakob, and haue compassion on the whole house of Israel, and will be as a father to mine holy Name.

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against me, when they dwell safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am<sup>\*</sup> sanctified in them in the sight of many nations.

28 Then shall they know that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there.

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL

The restoring of the citie and the Temple.

In the five and twentieth yeere of our being in captiuitie, in the beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was writen in the selfe same day, the hand of the Lord was vpon mee, and brought me thither.

2 Into the land of Israel brought he me by a diuine vision, and set me vpon a very high mountaine, wherevpon was as the building of a citie,

toward the South.

3 And he brought mee thither, and beholde, there was a man, whose similitude was to looke to, like brasse, with a linnen threed in his hand, and a reed to measure with: and hee stood at the gate.

4 And the man said vnto me, Sonne of man, behold with thine eyes, & heare with thine eares, and set thine heart vpon all that I shall shewe thee: for to the intent that they might be shewed thee, art thou brought hither: declare all that thou seest vnto the house of Israel.

5 And behold, I saw a wall on the outside of the house round about: and in the maus hand was a reed to measure with, of fixe cubits long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reede, and the height with one reed.

6 Then came he vnto the gate which looketh toward the East, and went vp the staires thereof, and measured the post of the gate, which was one reed broad, and the other post of the gate, which was one reed broad.

7 And every chamber was one reed long, and one reed broad, and betweene the chambers were fixe cubits: and the post of the gate by the porch of the gate within was one reed.

8 Hee measured also the porch of the gate within with one reed.

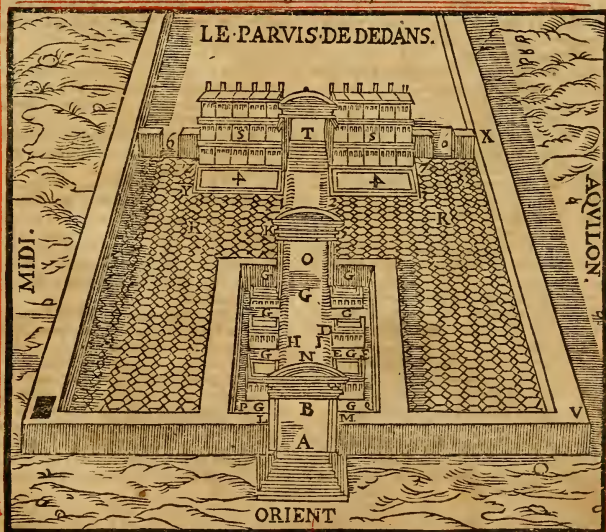
9 Then measured he the porch of the gate of eight cubits and the postes thereof, of two cubits, and the porch of the gate was inward.

b Which was an Angel, some of a man, that came to measure out this building.

Or, threefold. Or, upper part.

Or, pentises.

THE DESCRIPTION OF THE FIGURE which beginneth verse 5.



verse 5. The wall that compasseth about the Temple and the courts, as appeareth in the second, and in the great figure.

A B The thickness of the wall was fixe cubites: for so long the reede was.

A C The height of the wall, which was also fixe cubites: this wall contained 2000 cubites, that is, on the East side 500.

C H And on the North side 500.

H I A much on the South side.

G K And 500. on the West side.

I K This wall did separate the Temple from the city, Chap. 43. 10.

Verse 6. This gate to the great figure is marked with D vnto the which appertained seven steps E. Thence they goe into the porch, where are fixe chambers F,

which porch was closed with a wall G.

Verse 7. E F G The length. The

breadth. E O G. The space of fixe cubits betweene the chambers, and so much space was on this side, and beyond the chambers. G from the threshold toward the porch was fixe cubits. A B B C The porch.

Verse 9. C D The upper posts. H I The breadth of the alley of the porch. B C The length of the porch, which was inward.

a The lewes counted the beginning of the yeere after their faith, they began to count in March, and for their other affaires in September: so that this is to be understood of September.

Or, visions of God.

Le Parvis de dedans: or, The inner court.

10 And the Chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.

11 And he measured the breadth of the entry of the gate ten cubits, and the height of the gate thirteen cubits.

12 The space also before the chambers was one cubite on this side, & the space was one cubite on that side, and the chambers were six cubites on this side, and six cubites on that side.

13 He measured then the gate from the roof of a chamber to the top of the gate: the breadth was five and twenty cubites, door against door.

14 He made also postes of threescore cubites, and the posts of the gate, and of the gate, had one measure round about.

15 And upon the forefront of the entry of the gate unto the forefront of the porch of the gate within were five cubits.

16 And there were narrow windows in the chambers, and in their posts within the gate round about, and likewise to the arches: and the windows were round about within: and upon the posts were palm trees.

17 ¶ Then brought hee me into the outward court, and loe, there were chambers, and a pavement made for the court round about, and thirte chambers were upon the pavement.

18 And the pavement was by the side of the gates over against the length of the gates, and the pavement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, unto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof were three on this side, and three on that side, and the postes thereof and the arches thereof were after the measure of the first gate: the length thereof was five cubits, and the breadth five and twenty cubites.

22 And their windows, and their arches with their palm trees, were after the measure of the gate that looketh toward the East, and the going up unto it had seven steps, and the arches thereof were before them.

23 And the gate of the inner court stood over against the gate toward the North, and toward the East, and hee measured from gate to gate an hundred cubits.

24 After that, hee brought mee toward the South, and loe, there was a gate toward the South, and hee measured the postes thereof, and the arches thereof according to these measures.

25 And there were windows in it, and in the arches thereof round about, like those windows: the height was five cubites, and the breadth five and twenty cubites.

26 And there were seven steps to go up to it; and the arches thereof were before the gate, & it had palm trees, one on this side, and another on that side upon the posts thereof.

27 ¶ And there was a gate in the inner court toward the South, and he measured from gate to

gate toward the South an hundred cubits.

28 And he brought me into the inner court by the South gate, and he measured the South gate, according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windows in it, and in the arches thereof round about, it was five cubites long, and five and twenty cubites broad.

30 And the arches round about were five and twenty cubites long, and five cubites broad.

31 And the arches thereof were toward the viter court, and palm trees were upon the postes thereof, and the going up to it had eight steps.

32 ¶ Again hee brought mee into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windows therein, and in the arches thereof round about: it was five cubites long, and five and twenty cubites broad.

34 And the arches thereof were toward the viter court, and palm trees were upon the postes thereof, on this side and on that side, and the going up to it had eight steps.

35 ¶ After hee brought mee to the North gate, and measured it, according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windows therein round about: the height was five cubites, and the breadth five and twenty cubites.

37 And the postes thereof were toward the viter court, and palm trees were upon the postes thereof on this side, and on that side, and the going up to it had eight steps.

38 And every chamber, and the entry thereof was under the posts of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, upon the which they flew the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyond the steps, at the entry of the North gate stood two tables, and on the other side, which was at the porch of the gate were two tables.

41 Four tables were on this side, and four tables on that side by the side of the gate, even eight tables wherupon they flew their sacrifices.

42 And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubite and a half broad, and one cubite high: wherupon also they laid the instruments wherewith they flew the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastened round about, and upon the tables lay the flesh of the offering.

44 And without the inner gate were the chambers of the fingers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, having the prospect toward the North.

Verf 18. The inner court G. The height there are bid with the building, but they are like them of the East gate Q. for all the courts were of one measure, quare and sixteen.

Verf 32. The inner court on the East side N. and so in all hee maketh five cubits, two on the East side, two on the North, and two on the South side, looke in the great figure.

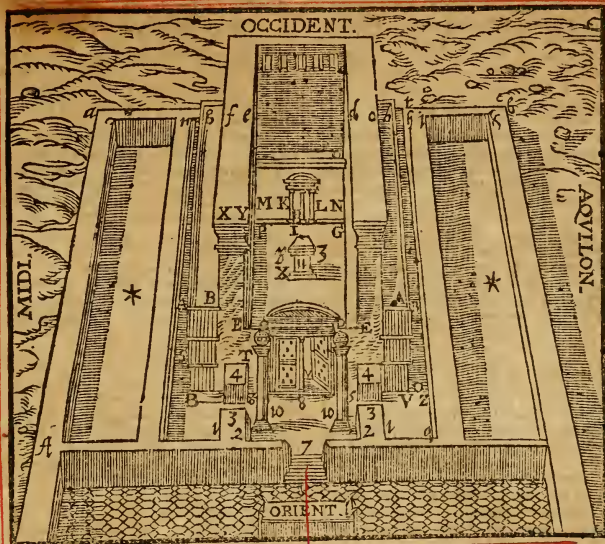
Verf 38. The space before the chambers, which were in the porch of the inner court on the North side I. The entry of the chambers, that is, the doors were under the upper posts or pedestals, which hanged over the cubits, as also did over the gate. Locke in the great figure.

Verf 39. In the porch of the inner court were four tables K, and as many in the outward courts S, a cubite and an half long, and as broad, and one cubite high. Verf 42. The chambers in the inner porch on the North side for the fingers I, but the perspective is beneath the light, therefore behold them which are in the East court, for they are all alike: likewise on the South side I. The Prophet was woe in the East court, where he saw the altar measured, and described one row of chambers, which was for the Priests.

Verf 11. L. M. the breadth of the gate and the height A. the space before the chambers, as a little gate O. Verf 13. The breadth of the whole porch from the viter court to the gate 27 cubits P. Q. In the 14. verse he speaketh of the upper postes, or pedestals which in all were 60 cubits: for every chamber had five, and the threshold, and the side of the door, either 15 K. figure. Verf 15. A D. The figure cubits Verf 17. The outward court R. so called, because it was the outward court in respect of the Temple, as appears in the great figure N. but it is the inner court in respect of the porch which hath bene described S. The thirte chambers, five on a side. The two little gates G, which are by the great gate T. Verf 19. The lower gate A which hath seven steps, and the gate within the right T. because A. T. were 100 cubits, and had as much from South to North V. X. Verf 20. This must be considered in the great figure. The outward court in respect of the Temple M. R. The North side. The porch S. The court without T. The length of the path with the chambers as in the East side V. X. The breadth 27 cubits Y. Z. Verf 23. The gate of the inner court B. on against the side of the outward court R. and toward the East C. and the side of the court is B. Verf 24. The South gate in the great figure D. The outward court. Verf 27. The inner court gate E. An hundred cubits D. F. which was the length of a court in all the chambers.



## THE FIGURE OF THE TEMPLE.



*Verf. 45.* He specified of the two rows of chambers, which were in the lower court N, whereof they on the North side were for

Priests that sacrificed. O, and they on the South side for them that kept the Temple N, which chambers were East and by South as the other O were East and by North. These must be seen in the great figure.

*Verf. 47.* The Altar P.

*Verf. 48.* He entered by the gate Q, so come into the porch of the Temple R. The which Temple is here described more at large, because the things here mentioned, might the better be understood. *Verf. 48.* By the poles of the porch hee meaneth the wall which was five cubites thick on either side of the alley or porch. A. The wall of the gates in the side of the porch 36, which were to gate to the Priests chambers that were by the Temple A. B. *Verf. 49.* The length of the porch so cubites 5. 6. And the breadth eleven, 7. 8. The steps whereby the Prophet came into the porch of the Temple 9. 7. The two pillars to

*Verf. 1.* The upper poles or pectives, meaning, the tops of the chambers on the sides of the Temple A. B. The second chamber G goeth out more then the first R, and the third A more then the second,

45 And he said vnto me, This chamber whose prospect is toward the South is for the Priests, that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Leui, which may come nere to the Lord to minister vnto him.

47 So he measured the court an hundred cubites long, and an hundred cubites broad, euen foure square: likewise the Altar that was before the house.

48 And hee brought mee to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and the breadth eleven cubites, and hee brought me by the steps whereby they went vp to it, and there were pillars by the postes, one on this side and another on that side.

50 And hee brought mee to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

51 The disposition and order of the building of the Temple, and the other things thereto belonging.

A Afterward, hee brought mee to the Temple and measured the postes, fixe cubites broad

on the one side, and fixe cubites broad on the other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was tan cubites, and the sides of the entrie were five cubites on the one side, and five cubites on the other side, and he measured the length thereof forty cubites, and the breadth twentie cubites.

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie fixe cubites, and the breadth of the entrie seuen cubites.

4 So he measured the length thereof twenty cubites, and the breadth twentie cubites before the Temple, and he said vnto me, This is the most holy place.

5 After, hee measured the wall of the house, fixe cubites, and the breadth of euery chamber foure cubites round about the house, on euery side.

6 And the chambers were chamber vpon chamber, three and thirtie foote high, and they entred into the wall made for the chambers which was round about the house, that the postes might be fastened therein, and not be fastened in the wall of the house.

7 And it was large, and went round mounting vpward to the chambers: for the staire of the house was mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the highest by the mids.

*Verf. 4.* The length twentie cubites G O, so it was square. \* *Verf. 5.* The first chamber was foure cubites Q R. The second five S T, and the third fixe A B. There were three heighs or stages of chambers R S A. The turning staire cannot be shewed in the figure, but may easily be conceived.

*Verf. 2.* The breadth of the entrie or gate was tan cubites. C D. Five cubites from the Temple wall to the gate on either side E G.

D F. The length of forty cubites from the Temple wall to the gate to the most holy place S. 1.

The breadth of the Temple twentie cubites E F. at G P. Hee fasteneth the postes of the height: therefore it is made of thirty cubits according to Salomons.

*Verf.* The Angel went into the most holy place. The roof of the entrie, that is, the threshold, or thicknesse of the wall H I.

The gate fixe cubites K L. The breadth on either side of the gate foure cubites M K and I N, which make in all twentie cubites.

\* *Verf. 5.* The first chamber was foure cubites Q R. The second five S T, and the third fixe A B. There were three heighs or stages of chambers R S A. The turning staire cannot be shewed in the figure, but may easily be conceived.

*vers. 8.* The foundations of five cubits, meaning, the five chamber was to be, and the neither from thence feared to likewise, by a perpendicular line or plumb-line.

*vers. 9.* The chamber without was the five chamber, and from that chamber the wall was but five cubits thick. B. X. Y. for downe and it was five Q. 5.

*vers. 10.* The chambers on the one side were distant from them on the other side twenty cubits, which was the breadth of the Temple.

*vers. 11.* The doores of the chambers on the North side, opened toward the North V, and they on the South side toward the South R, for there was an alley of five cubits round about the Temple V. Z, and was closed with a wall.

*vers. 12.* The building, or the great place compassed with a wall, of five cubits thick, and was further off the Temple then the alley, or separate place, and this is more plainly set forth in the great figure.

*vers. 16.* He declared that whatsoeuer was of stone worke from the bottom to the top, was covered with wood on the East, South and North side.

*vers. 12.* The altar V, which was three cubits high Y. X, and two cubits long Y. Z.

8 I saw also the house high round about: the foundations of the chambers were a full reede of fixe great cubits.

9 The thicknesse of the wall which was for the chamber without, was five cubites, and that which remained, was the place of the chambers that were within.

10 And betwene the chambers was the wide-nesse of twentie cubits round about the House on every side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was five cubites round about.

12 Now the building that was before the separate place toward the West corner, was seuentie cubits broad, and the wall of the building was five cubits thick round about, and the length ninetie cubites.

13 So he measured the house an hundred cubits long, and the separate place and the building with the walles thereof were an hundred cubits long.

14 Also the breadth of the forefront of the house and of the separate place toward the East, was an hundred cubits.

15 And he measured the length of the building ouer against the separate place, which was behind it, and the chambers on the one side and on the other side an hundred cubites with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides ouer against the postes, filled with cedar wood round about, and from the ground vp to the windowes and the windowes were filled.

17 And from about the doore, vnto the inner house and without, and by all the wall round about within, and without it was filled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betwene a Cherub and a Cherub: and every Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and a face of a lion toward the palme tree on the other side: thus was it made through all the house round about.

20 From the ground vnto about the doore were Cherubims, and palme trees made as in the wall of the Temple.

21 The posts of the Temple were squared, and thus to looke vnto was the similitude and forme of the Sanctuarie.

22 The altar of wood was three cubits high, and the length thereof two cubits, and the corners thereof and the length thereof and the sides thereof were of wood. And he said vnto me, This is the Table that shall be before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickers, even two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke planks vpon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one side, and on the other side,

by the sides of the porch, and vpon the sides of the house, and thicke planks.

# CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

Then brought he me into the vter court by the way toward the North, and he brought mee into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundred cubits, was the North doore, and it was fifty cubits broad.

3 Ou'er against the twenty cubites which were for the inner court, and ou'er against the pavement, which was for the vter court, was chamber against chamber in three rowes.

4 And before the chambers was a gallery of ten cubits wide, and within was a way of one cubite, and their doores toward the North.

5 Now the chambers above were narrower: for those chambers seemed to eate vp these, to wit, the lower, and those that were in the midst of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: there fore there was a difference from them beneath and from the middlemost, even from the ground.

7 And the wall that was without ou'er against the chambers, toward the vter court on the forefront of the chambers, was fifty cubits long.

8 For the length of the chambers that were in the vter court, was fifty cubits, and loe, before the Temple were an hundred cubites.

9 And vnder these chambers was the entry, on the East side, as one goeth into them from the outward court.

10 The chambers were in the thicknesse of the wall of the court toward the East, ou'er against the separate place, and ou'er against the building.

11 And the way before them was after the manner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers, that were toward the South, was a doore in the corner of the way, even the way directly before the wall toward the East, as one entreth.

13 Then said he vnto me, The North chambers and the South chambers which are before the separate place, they be holy chambers, wherein the Priests that approach vnto the Lord, shall eate the most holy things: there shall they lay the most holy things, and the meat offering, and the sinne offering, and the trespass offering: for the place is holy.

14 When the Priests enter therein, they shall not go out of the holy place into the vter court, but there they shall lay their garments wherein they minister, for they are holy, and shall put on other garments, and so shall approach to those things, which are for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rodde, five hundred reedes, even with the measuring reede round about.

17 He measured also the North side, five hundred

*vers. 1.* Having described the length and breadth of the Temple, he cometh to the outward court on the Northside T. This appeareth in the great figure. He brought me into the chamber, that is, the row of chambers, which were toward the separate place Wellward.

*vers. 2.* He meant that the North was an hundred cubites long X. Y, and in breadth fifty, B. X. *vers. 4.* This gallery appeareth in the great figure by this number 22.

*vers. 5.* These chambers were contrary fashioned to them of the Temple.

*vers. 8.* So that the wall of the chambers of the outward court and the wall of the inner, was either fifty cubites, and the whole court an hundred.

*vers. 9.* Vnder these chambers were entries, or doores to passe from one place to another, which are noted ouer by Z in the great figure.

*vers. 10, 11.* The chambers P of the East court M were like to the chambers of the North court.

*vers. 13.* Which chambers were in the East gate toward the North and South 3, and covered the separate place or back building 4, which chambers are called holy, because they were by the Temple.



¶ Or, winde.

death reeds, *even with the measuring reede round about.*

18 And he measured the South *¶* side five hundredth reeds with the measuring reede.

19 He turned about *also* to the West side, and measured five hundredth reeds with the measuring reede.

20 He measured it by the foure sides : it had a wall round about, five hundredth reeds long, and five hundredth broad to make a separation betweene the Sanctuary, and the prophane place.

## CHAP. XLIII.

*a* He *fe*sh the glory of God going into the Temple, from whence it had before departed. 7 He *me*nioneth the idolatrie of the children of Israel, for the which they were *co*nfirm'd and brought to nought. 9 He *re*commande *d* to call them againe to repentance.

**A**fterward he brought me to the gate, *even* the gate that turneth toward the East.

2 And behold, the glory of the God of Israel, came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glory.

3 And the vision which I saw was *a* like the vision, *even* as the vision that I saw *a* when I came to destroy the city : and the visions were like the vision that I saw by the river Chebar, and I fell upon my face.

4 And the *b* glory of the Lord came into the house by the way of the gate, while prospect is toward the East.

5 So the Spirit tooke me vp and brought mee into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking unto mee out of the house : and there stood a man by me,

7 Which said vnto mee, Some of man, *this* place is my throne, &c the place of the soles of my feete, whereas I will dwell among the children of Israel for ever, &c the house of Israel shall no more *e* defile my holy Name, neither they, nor their kings by their fornication, nor by the carkeises of *d* their kings in their bie places.

8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there was but a wall betweene mee and them) yet haue they defiled mine holy Name with their abominations, that they haue committed : wherefore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeises of their kings far from mee, and I will dwell among them for ever.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, &c let them measure the paterne.

11 And if they be ashamed of all that they haue done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the comming in thereof, &c the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof : and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and do them.

12 This is the *t* description of the house, *It* shall be vpon the top of the mount : all the limits thereof round about shall be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar after the cubites, the cubite is a cubite, and a hand breadth, *even* the bottome shall be a cubite, and the breadth a cubite, and the border thereof by the

By their idolatries  
d He sludeth to  
Amou and Ma-  
nasseh, who were  
buried in their  
gardens neere the  
Temple, and there  
had erected vo-  
monuments to  
their idoles.

† Ebr. law.

Vers. 13. The mids  
or bottome A,  
which was a cubite  
the B C and a  
cubite broad B D.

\* Chap. 9. 3.

a When I pro-  
phesied the de-  
struction of the  
citie of the Cal-  
deans.

b Which was  
departed after,  
Chap. 10. 4 and  
12, at.

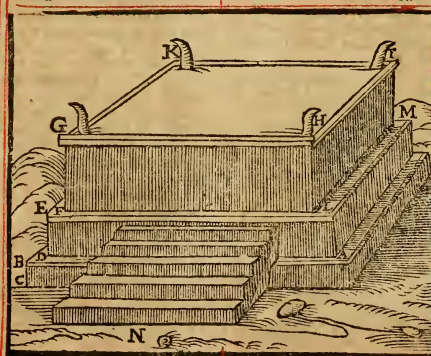
Vers. 14. The lower  
piece which stand-  
eth on the bottome  
is the middle-  
most place and va-  
der the highest is  
two cubites

D E. The breadth  
one cubite E F.  
From the little  
piece which was  
the second to the  
highest foure cu-  
bites F G.

Vers. 15. Foure  
cubites mesuring  
the higher part of  
the altar F G.

Vers. 16. Length  
and breadth G H.  
I K. Which note  
also the 4. hornes  
of the altar,

## THE FIGURE OF THE ALTAR.



edge thereof round about shall be a span : and this shall be the height of the Altar.

14 And from the bottome which toucheth the ground to the lower piece shall be two cubites, and the breadth one cubite, and from the little piece to the great piece shall be foure cubites, and the breadth one cubite.

15 So the Altar shall be foure cubites, and from the altar upward shall be foure cubites.

16 And the Altar shall be twelve cubites long and twelve broad, and foure square in the foure

corners thereof.

17 And the frame shall be foureteen cubits long, and foureteen broad in the foure square corners thereof, and the border about it shall be halfe a cubite, and the bottome thereof shall be a cubit about, &c the steps thereof shall be turned toward the East.

18 ¶ And he said vnto me, Some of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, &c to sprinkle blood thereon.

19 And thou shalt giue to the Priests, and to the

Vers. 17. The frame  
wherevpon the first  
piece standeth, is  
fourteen cubites:  
for on every side  
it is longer by a  
cubite than the  
uppermost E I,  
L M.

the Leuites that be of the seede of Zadok, which approach vnto mee, to minister vnto mee, sayth the Lord God, yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the fraene, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, and burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleaſing it, thou shalt offer a yong bullock without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seven dayes shalt thou prepare euery day an hee goat for a sinne offering: they shall also prepare a yong bullocke and a ramme out of the flocke without blemish.

26 Thus shall they seven dayes purifie the altar, and cleanse it, and consecrate it.

27 And when these dayes are expired vpon the eight day and so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, sayth the Lord God.

#### CHAP. XLIIII.

*Hee representeth the people for their offence, 7. The vncircumcised in heart, and in the flesh. 8. Who are to be admitted to the seruice of the Temple, and who is to be refused.*

Then hee brought me toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then sayd the Lord vnto mee, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut.

3 It appertaineth to the Prince: the Prince himselfe shall sit in it to eat bread before the Lords hee shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 Then brought hee mee toward the North gate before the house: and when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord sayd vnto mee, Sonne of man, make well & behold with thine eyes, and heare with thine eares, all y I say vnto thee, concerning all the ordinances of the house of the Lord, and all the lawes thereof, & make well y entering in of the house with euery going forth of the Sanctuary.

6 And thou shalt say to the rebellions, euen to the house of Israel, Thus sayth the Lord God, O house of Israel, yee haue enough of all your abominations.

7 Seeing that yee haue brought in to my Sanctuary b strangers vncircumcised in heart and vncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when yee offer my bread, euen fat, and blood: and they haue broken my covenant, because of all your abominations.

8 For yee haue not kept the ordinances of mine holy things: but your felues haue set other to take the charge of my Sanctuary.

9 Thus sayth the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger

that is among the children of Israel.

10 Neither yet the Leuites that are gone backe from me, when I fraile went alway, which went alway from mee after their idoles, but they shall beare their iniquitie.

11 And they shall serue in my Sanctuary, and keepe the gates of the House, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and cused y house of Israel to fall into iniquitie, therefore haue I lift vp mine hand against them, sayth the Lord God, and they shall beare their iniquitie.

13 And they shall not come neere vnto mee to doe the office of the Priest vnto mee, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame, and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shall be done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that kept the charge of my Sanctuary, when the children of Israel went alway from me, they shall come neere to mee to serue mee, and they shall stand before me to offer me the fat and the blood, sayth the Lord God.

16 They shall enter into my Sanctuary, and shall come neere to my table, to serue mee, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, & no wool shall come vpon them while they serue in the gates of y inner court, & within.

18 They shall haue linnen breeches vpon their heads, and shall haue linnen breeches vpon their loynes: they shall not gird themselves in the sweating place.

19 But when they goe forth into the vter court, euen to the vter court to the people, they shall put off their garments, wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

20 They shall not also shoue their heads, nor suffer their lockes to grow long, but round their heads.

21 Neither shall any Priests drinke wine when they enter into the inner court.

22 Neither shall they take for their wiues a widow, or her that is diuorced: but they shall take maidens of the seed of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference betweene the holy and prophane, and caue them to discern betweene the violence and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 And they shall come at no dead person to defile them selves, except at their father or mother, or sonne or daughter, brother or sister, that hath had yet none husband: in these may they be defiled.

26 And when he is cleaſed, they shall reckon vnto him seven dayes.

27 And when he goeth into the Sanctuary, vnto the inner court to minister in the Sanctuary, he shall offer his sinne offering, sayth the Lord God.

28 \* And

d The Leuites which had committed idolatry were pur from their idogric and could not be reered into the Priests office, although they had bene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the doores, reade a. King 13.9.

e Which obserued the Law of God, and fell into idolatry.

f As did the iudees and heathens.

\* Leuit. 10.9.

\* Leuit. 21.13, 14

\* Leuit. 21.1, 2, 11.

g They may be at their buriall, which was a defiling.

† Ebr fill his hand.

Perfe 1. The East gate D in the great figure.

a Meaning, from the common people, but not from the Priests, nor the Prince, reade Chap. 46. 8.9.

† Ebr. set thine heart.

b For they had brought idolaters which were of other countries, to teach them their idolatry, Chap 23. 40. c Yee haue not offered vnto mee according to my Law.



Deut. 18. 1.  
Numb. 18. 20.

28 \* And the Priesthood shall be their inheritance, *yea*, I am their inheritance: therefore shall ye give them no possession in Israel, for I am their possessor.

29 They shall eat the meat offering, and the sinne offering, and the trespass offering, and every delicate thing in Israel shall be theirs:

30 \* And all the first of all the first borne, and every oblation, *even* all of every sort of your oblations shall be the Priests. Ye shall also give unto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

31 The Priests shall not eat of any thing that is \* dead, or torne, whether it be foule or beaſt.

### CHAP. XLV.

1 Out of the land of promise are there separate four portions, of which the first is given to the Priests and to the Temple, the second to the Levites, the third to the city, the fourth to the prince. 2 An exhortation unto the heads of Israel. Of just weights and measures.

3 Moreover, when yee shall divide the land for inheritance, yee shall offer an oblation unto the Lord: a holy portion of the land, five and twentie thousand reeds long, and ten thousand broad: this shall be holy in all the borders thereof round about.

2 Of this there shall be for the Sanctuary five hundred in length, with five hundred in breadth, all square round about, and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shall be the Priests, which minister in the Sanctuary, which come neere to serve the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And in the five and twenty thousand of length, and the ten thousand of breadth shall the Levites that minister in the house, have their possession in forty twenty chambers.

6 Also ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince of the one side, and on that side of the oblation of the holy portion, and of the possession of the city, *even* before the oblation of the holy portion, and before the possession of the city from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border unto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppress my people, and the rest of the land shall they give to the house of Israel, according to their tribes.

9 Thus sayeth the Lord God, Let it suffice you, O princes of Israel: leave off crueltie and injustice: take away your exactions from my people, sayeth the Lord God.

10 Ye shall have iust balances, and a true Ephah, and a true eath.

11 The Ephah and the Bath shall be equal: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equality thereof shall be after the Homer.

12 \* And the Shekel shall be twenty Gerahs,

and twenty shekels, and a she and twenty shekels and fiftene shekels shall be your Maneh.

13 ¶ This is the oblation that ye shall offer, the six part of an Ephah of an Homer of wheate, and yee shall give the six part of an Ephah of an Homer of Bailey.

14 Concerning the ordinance of the oyle, *even* of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fill an Homer)

15 And one Lambe of two hundred sheepe, out of the fat pastures of Israel for a peace offering, and for a burnt offering and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the princes part to give burnt offerings, and meate offerings, and drinke offerings in the tolemme feasts and in the new moones, and in the Sabbaths, and in all the feasts of the house of Israel: he shall prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take a yong bullocke without blemish and cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, and put it upon the postes of the house, and upon the four corners of the frame of the altar, and upon the postes of the gate of the inner court.

20 And so shall thou doe the seventh day of the month, for every one that hath erred, and for him that is deceived: so shall you reconcile the house.

21 \* In the first month in the fourteenth day of the month, ye shall have the Passover, a feast of seven dayes, and yee shall eat unleavened bread.

22 And upon that day, shall the prince prepare for himselfe and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven dayes of the feast he shall make a burnt offering to the Lord, *even* of seven bullockes, and seven rames without blemish daily for seven dayes, and an hee goat daily for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an Ehin of oyle for an Ephah.

25 In the tenth month, in the fifteenth day of the month, shall he doe the like in the feast for seven dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

### CHAP. XLVI.

1 The sacrifices of the Sabbath and of the new moone. 2 Those which doores they shall give to, or come out of the Temple, &c.

Thus saith the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the fixe working dayes: but on the Sabbath it shall be opened, and in the day of the new moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the posts of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall

¶ That is, three-score shekels make a weight called Mina, for he cryeth these three parts to a Mina.

¶ Which was Ninian, containing part of March and part of April.

¶ Or, court.

\* Exod. 12. 15.  
Leuit. 23. 5.

¶ Reade Exod. 39. 10.

¶ Verse 1. The inner court gate Q whereunto they went up by eight steps, as appears to the great figure.

a Of all the land offered to the Lord only requirith this portion for the Temple and for the Priests, for the city and for the Prince.

b The Prophete sheweth that the heads must be kept reformed alone any good order can be established among the people. c Ephah and Bath were both of one quantity, save that Ephah contained 12 dring things that which Bath did in lecar. Leuit. 5. 11. d Kings 5. 11. \* Exod. 39. 13. Leuit. 17. 25. 2 Sam. 3. 47.

shall worship at the threshold of the gate: after he shall go forth, but the gate shall not be shut till the evening.

3 Likewise the people of the land shall worship at the entry of this gate before the Lord on the Sabbaths, and in the new moons.

4 And the burnt offering that the prince shall offer unto the Lord on the Sabbath day, shall be six lambs without blemish, and a ram without blemish.

5 And the meat offering shall be an Ephah for a ram: and the meat offering for the lambs <sup>a</sup> a gift of his hand, and an Hin of oyle to an Ephah.

6 And in the day of the new moone it shall be a young bullocke without blemish, and six lambs and a ram: they shall be without blemish.

7 And he shall prepare a meat offering, even an Ephah for a bullocke, and an Ephah for a ram, and for the lambs <sup>b</sup> according as his hand shall bring, and an Hin of oyle to an Ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemn feasts, he shall entree in by the way of the North gate to worship, shall go out by the way of the South gate: and he that entree by the way of the South gate, shall go forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall go forth over against it.

10 And the prince shall be in the midst of them: he shall go in when they go in, and when they go forth, they shall go forth together.

11 And in the feastes, and in the solemnities the meate offering shall be an Ephah to a bullocke, and an Ephah to a ram, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shall make a free burnt offering, or peace offerings freely unto the Lord, one shall then open him the gate <sup>y</sup> turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after he shall go forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering unto the Lord of a lamb of one yeere, without blemish: thou shalt doe it every morning.

14 And thou shalt prepare a meat offering for it every morning, the six part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flour: this meat offering shall be continually by a perpetual ordinance unto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle every morning, for a continuall burnt offering.

16 ¶ Thus saith the Lord God, If the prince give a gift of his inheritance unto any of his sons, it shall be his sonnes, and it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the yeere of liberty: after, it shall returne to the Prince, but his inheritance shall remaine to his sonnes for ever.

18 Moreover the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his owne possession, that my people be not scattered every man from his possession.

19 ¶ After he brought me through the entry, which was at the side of the gate, into the holy chambers of the Priests which flood toward the North: and behold, there was a place at the West side of them.

20 Then sayd he unto me, This is the place where the Priests shall feede the trespass offering and the sinne offering, where they shall bake the meat offering, that they should not beare them into the viter court, to sanctifie the people.

21 Then he brought me forth into the viter court, and caused me to go by the four corners of the court: and behold, in every corner of the court there was a court.

22 In the four corners of the court there were courts joyned of fourtie cubits long, and thirtie broad: these four corners were of one measure.

23 And there went a wall about them, even about those four, and kitchins were made under the walles round about.

24 Then sayd he unto me, This is the kitchen where the ministers of the house shall feede the sacrifice of the people.

## CHAP. XLVII.

1 The vision of the waters that came out of the Temple.  
2 The walls of the land of promise, and the division thereof by tribes.

AFTERWARD he brought mee unto the doore of the house: and behold, <sup>a</sup> waters issued out from under the threshold of the house Eastward: for the forefront of the house flood toward the east, and the waters ranne downe from under the right side of the house, at the Southside of the altar.

2 Then brought he me out toward the North gate, and let me about by the way without unto the viter gate by the way that turneth Eastward: and behold, there came forth waters in the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubits, and he brought me thorow the waters, the waters were to the ancles.

4 Again he measured a thousand, and brought me thorow the waters: the waters were to the knees: againe he measured a thousand, and brought me through: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a river, that I could not passe over: for the waters were risen, and the waters did flow, as a river that could not be passed over.

6 And he sayd unto mee, Sonne of man, hast thou seene this? Then he brought me, and caused me to returne to the brink of the river.

7 Now when I returned, behold, at the brink of the river were very many trees on the one side and on the other.

8 Then sayd he unto me, These waters issue out toward the East country, and runne downe into the plaine, and shall goe into one sea: they shall runne into another sea, and the waters shall be wholesome.

9 And every thing that lieth, which mooueth, whersoever the rivers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be wholesome, and every thing shall liue whither the river cometh,

verse 19. He describeth the Priests chambers, which were at the side of the Temple toward the North: and so commeth to the place which was on the West side. S. which verse 21. 10 called the viter court in respect of the time, court, as also where the waters were, was the viter court in respect of this inner. E. That the people should not haue to doe with those things which appertaine to the Lord, and I thinke it lawful to them to eat the.

verse 21. The little court in every corner, was forty cubits long 7, 8, and thirty broad 8, 9, and 7, 9.

verse 22. About the walles of these little courts, which were as kitchens, were little chambers for the cooks, &c.

verse 1. The doore of the Temple K, and in an inner the threshold issue out waters, which came out of the South side and ranne toward the East. Look in the great figure 11.

a Whereby are meant the spiritual graces that should be given to the Church under the kingdom of Christ.

b Signifying that the graces of God should neuer decrease, but encrease in his Church.

c Meaning, the multitude of them that should be refreshed by the spiritual waters.

d Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea, or Euxine, and the sea called Mediterranean. Zach. 14. 8. E. The waters which of nature are salt, and unwholesome shall be made sweet and comfortable.

a That is, as much as he will.

b Meaning, as he shall thinke good.

verse 9. He hath entree in by the North gate R, shall go out by the South gate D, and contrary, and in going forward they worshipped in the midst M.

c Which was at the Tubile, Leuit. 25, 9.

d But he content with that portion that God hath assigned him, as Chap. 47, 8.



f Signifying, that when God setteth his mercies in such abundance, the ministers shall by their preaching winne many.

g Which were cities of the maner of fisher: for dead sea. They shalbe here of all sorts, and in a great abundance as in the great Ocean where they are bred.

i That is, the wicked and the reprobate.

k Or, tree for meate. Or, for berries and forest.

\* Gen. 48. 22.

\* Gen. 32. 7. and 33. 15. and 35. 13. Gen. 48. 22. 34. k By the land of promise be signified the spiritual land wherof this was a figure.

l Or, frise.

l Meaning, that in this spiritual kingdom there should be no difference between Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

10 And then the 8 filberts shall stand upon it, and from En-gedi even unto 2 En-eglaim, they shall spread out their nets: for their fish shalbe according to their kinds, as the fish of the maine sea, exceeding many.

11 But the mirie places thereof, and the salt-barrennes shall not be whole salt, they shalbe made salt pits.

12 And by this river upon the brinke thereof, on this side, and on that side shall grow all fruit-trees, whose lease shall not fade, neither shall the fruite thereof fail: it shall bring forth new fruit according to his moneths, because their waters run out of the Sanctuary: and the fruit thereof shalbe meate, and the lease thereof shall be for medicine.

13 ¶ Thus saith the Lord God, This shalbe the border, whereby ye shall inherit the land according to the twelve tribes \* of Israel: Ioseph shall have two portions.

14 And ye shall inherit it, one as well as another: \* concerning which I lift up mine hand to give it unto your fathers, and this land shall fall unto you for inheritance.

15 And this shall be the border <sup>h</sup> of the land toward the North side, from the maine sea toward Hethlon, as men go to Zedadah:

16 Hamath, Brothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, and Hizzar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shalbe Hazir, Euan, and the border of Damascus, and the residue of the Northward, and the border of Hamath: so shalbe the North part.

18 But the East side shall ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iordan, and from the border vnto the East sea, and so shalbe the East part.

19 And the South side shall be toward Teman, from Tamir to the waters of Meriboth in Kadesh, and the river to the maine sea: so shalbe the South part toward Teman.

20 The West part also shalbe the great sea from the border, till a man come ouer against Hamath: this shalbe the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the country among the children of Israel, <sup>l</sup> they shall part inheritance with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye give him his inheritance, sayeth the Lord God.

## CHAP. XLVIII.

The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Levites, of the citie, and of the Prince are rehearsed.

NOW these are the names of the tribes. From the Northside, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northward the coast of Hamath, even from the East side to the West shalbe a portion for Dan.

2 And by the border of Dan from the East

side vnto the West side, a portion for Ather.

3 And by the border of Ather from the East part even vnto the West part, a portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh, from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part even vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah from the East part vnto the West part shalbe the offering which they shall offer of five and twenty thousand reedes broad, and of length as one of the other parts, from the East side vnto the West side, and the Sanctuary shalbe in the mids of it.

9 The oblation that ye shall offer vnto the Lord, shalbe of five and twenty thousand long, and of ten thousand the breadth.

10 And for them, even for the Priests shalbe this holy oblation, toward the North five and twenty thousand long, and toward the West ten thousand broad, and toward the East ten thousand broad, and toward the South five and twenty thousand long, and the Sanctuary of the Lord shalbe in the mids thereof.

11 It shalbe for the Priests that are sanctified of the sonnes of \* Zalok, which have kept my charge, which were not astray, when the children of Israel went astray, as the Levites went astray.

12 Therefore this oblation of the land that is offered shalbe theirs, as a thing most holy by the border of the Levites.

13 And ouer against the border of the Priests the Levites shall have five and twenty thousand long, and ten thousand broad: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor alienate the first fruits of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in the breadth ouer against the five and twenty thousand, shalbe a prophane place for the citie, for housing, and for suburbs, and the citie shall be in the mids thereof.

16 And these shalbe the measures thereof, the North part five hundredth and foure thousand, and the South part five hundredth and foure thousand, and the East part five hundredth and foure thousand, and the West part five hundredth and foure thousand.

17 And the suburbs of the citie shalbe toward the North two hundredth and fifty, and toward the South two hundredth and fifty, and toward the East two hundredth and fifty, and toward the West two hundredth and fifty.

18 And the residue in length ouer against the oblation of the holy portion shalbe ten thousand Eastward, and ten thousand Westward: and it shall be ouer against the oblation of the holy portion, and the increase thereof shall be for food vnto them that serue in the citie.

19 And they that serue in the citie, shall be of all the tribes of Israel that shall serue therein.

o That is, the portion of the ground which they shall separate and appoint to the Lord, which shall be diuided into three parts, for the Priests, for the Prince, and for the city.

\* Chap. 46. 5.

l Meaning, that it should be square.

a Every way it shall be a way and every shoulde.

e So that to shew was on the North side of the Princes and Levites portions, and Benjamin on the Southside.

20 All the oblation shall be five and twentie thousand with a haire and twentie thousand: you shall offer this oblation for ever for the Sanctuary, and for the possession of the city.

21 And the residue shall be for the prince on the one side and on the other side of the oblation, of the Sanctuary, and of the possession of the city, over against the five and twenty thousand of the oblation toward the East border, and Westward over against the five and twenty thousand toward the West border: over against shall be for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuary shall be in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the citie, that which is in the midst shall be the princes: between the border of Iudah, and between the border of Benjamin shall be the princes.

23 And the rest of the tribes shall be thus: from the East part vnto the West part, Benjamin shall be a portion.

24 And by the border of Benjamin, from the East side to the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar, from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun, from the

East part vnto the West part, Gad a portion.

28 And by the border of Gad at the Southside, toward the North, the border shall be even from Tamar, vnto the waters of Meribath in Kadesh, and to the river, that runneth into the maine sea.

29 This is the land, which yee shall distribute vnto the tribes or sections of inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the North side five hundredth, and four thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Ruben, one gate of Iudah, and one gate of Levi.

32 And at the East side five hundredth and four thousand, and three gates, and one gate of Ioseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundredth and four thousand measures, and three portes, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side, five hundredth and four thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteen thousand measures, and the name of the city from that day shall be, The Lord is there.

f which is here taken for Iudaea. g Which was Ierico the citie of palm trees. h Meaning, Nilus that runneth into the Sea, called Mediterraneum.

† Ebr. Ebramah. Hammah.

# DANIEL.

## THE ARGUMENT.

THE great providence of God, and his singular mercie toward his Church are most lively here set forth, who neuer leaues his destitute, but now in their greatest miserie and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall revelations: of such things as should come to the Church, when from the time that they were in captivity, to the last end of the world, and to the general resurrection, as of the foure Monarchies and Empires of all the world, to wit, of the Babilonians, Persians, Grecians and Romanes. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover he sheweth Christ's office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerslasting life. And as from the beginning God euer exercised his people vnder the crosse, so hee teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church, vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

## CHAP. I.

1 The captivity of Iehoiakim King of Iudah. 4 The King chose certaine young men of the Iewes to learne his law. 5 They haue the Kings ordinary appointed, but they adhere to it.



N the third yeere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar King of Babel vnto Ierusalem and besieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hand with part of the vessels of the house of God, which he caried into the land of Shinar, to the house of his god, and he brought the vessels into his gods treasure.

3 And the King spake vnto Ashpenaz the master of his Eunuches, that hee should bring certaine of the children of Israel, of the Kings seede, and of the princes:

4 Children in whom was no blemish, but well favoured, and instructed in all wisdom, and well fence in knowledge, and able to vnder knowledge, and such as were able to stand in the Kings palace, and whom they might teach the learning, and tongue of the Chaldeans.

5 And the King appointed them pouison euerly day a portion of the kings meate, and of the wine, which he dranke, for nourishing them three yeere, that at the end thereof, they might stand before the King.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

praye, that hee learned learning, and knew that it was a necessary meane to gouerne by. That they might forget their owne religion and countrey faithlesse to serue him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points he refused the abuse of things and superstition, inasmuch that hee would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things. That by their good entertainment they might learne to forget the meane of their owne people. To the intent that in this time they might both learne the manners of the Chaldeans, and also their tongue. And well to serue at the table, as in other offices.

f The King required three things, that they should be of noble birth, that they should be witty and learned, and that they should be of a strong and comely nature, that they might doe him better seruice: this hee did for his owne commodity, therefore it is not to praise his liberality: yet in this hee is worthy

a Reade a King 14, 2, and Ier. 21. b Which was a plaine by Babylon, where was the Temple of their great god, and it here take for Babylon. c Who was an insiter of the eunuchs. d Hee called them Eunuches whom the King nourished, and brought vp to be rulers of other countreys afterward.

e His purpose was to keepe them as hostages, and that hee might shew himselfe victorious, and also to shew their good iudgement and learning, that they might haue fauour rather him then the Iewes, and so to be able to serue him as gouernours in their land: moreover by this meane the Iewes might be better kept in subjection, fearing otherwise to procure hurt to their noble men.



1 That they might altogether forget their religion: for the fewer gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great temptation and a signe of feruitude, which they were not able to resist.

2 Not that hee thought any religion to be in drinkes, (for afterward he did eate) but because the King should not enuie him by this (sweet poison) to forget their religion and accustomed sobriety, and that in his meare and drinke he might daily remember of what people he was: and Daniel brought this into the how God from the beginning fitted him with his Spirit, and at length called him to be a Prophet.

3 He supposed that hee had no religion: which was contrary to the Babylonians, and therefore beeing he representeth them, which are of no religion: for neither he should condemne theirs, nor maintaine his owne.

4 Meaning, that within this space he might haue the trial, and that no man should be able to discern it: and thus he spake, being moued by the Spirit of God.

7 Vnto whom the chiefe of the Eunuches gave other names: for hee called Daniel, Michael, and Hananiah, Shadrach, Meshach, and Azariah, Abenegeo.

8 ¶ But Daniel had determined in his heart that hee would not<sup>1</sup> defile himselfe with the portion of the kings meat, nor with the wine which hee dranke: therefore hee required the chiefe of the Eunuches that he might not defile himselfe.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches.)

10 And the chiefe of the Eunuches said vnto Daniel, I feare my lord the King, who hath appointed your meat and your drinke: therefore if he see your faces worse liking then the other children which are of your sort, then shall you make me lose mine head vnto the King.

11 Then said Daniel to Michael, whom the chiefe of the Eunuches had set out Daniel, Hananiah, Michael, and Azariah.

12 Prouee thy seruants, I beseech thee, 10 ten dayes, and let them giue vs P pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of the Kings meate: and as thou seest, deale with thy seruants.

14 So hee consented to them in this matter, and proueed them ten dayes.

15 And at the end of ten dayes, their countenances appeared fairer, and in t better liking then all the childrens, which did eate the portion of the Kings meate.

16 Thus Melzar tooke away the portion of their meate, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning: and wisdom: also he gaue Daniel vnderstanding of all visions and dreames.

18 Now when the time was expired, that the King had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchadnezzar.

19 And the King communed with them: and among them all was found none like Daniel, Hananiah, Michael, and Azariah: therefore stood they before the King.

20 And in all matters of wisdom, and vnderstanding that the King enquired of them, hee found them ten times better then all his inchanters and astrologians that were in all his realme.

21 And Daniel was vnto u the first yee of King Cyrus.

¶ This bare feeding and that also of Moses, when he fed from the court of Egypt, declareth that we must liue in such sobriety as God doeth call vs vnto, feing he will make it more profitable vnto vs, then all daimes: for his blessing onely sufficeth. ¶ Ebr. father vs selfe. ¶ Meaning, in the liberal sciences, and natural knowledge, and not in the magical artes which are forbidden. Deut. 18. 11. ¶ So that hee onely was a Prophet and none of brother: for by dreames and visions God appeared to his Prophet. Numb. 12. 6. ¶ Of these three yeres above mentioned, vers. 5. ¶ That is, he was 3 yeres in Babylon as a Prophet so long as that common wealth stood.

CHAP. II.

1 The dreame of Nebuchadnezzar. 13 The King commeth with all the wife men of Babylon to be slain, because they could not interpret his dreame. 16 Daniel requirith some to solute the question. 24 Daniel is brought vnto

the King, and sheweth him his dreame, and the interpretation thereof. 44 Of the euening kingdome of Chaldees.

1 And in the second yee of the reigne of Nabuchadnezzar, Nebuchadnezzar dreamed b dreames wherewith his spirit was troubled, and his sleepe was vpon him.

2 Then the King commanded to call the inchanters, and the astrologians, and the forcers, and the Caldeans for to shew the King his dreames: so they came and stood before the King.

3 And the King sayd vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the King in the Aramites language, O King, liue for euer: shew thy seruants thy dreame, and wee shall shew the interpretation.

5 And the King answered and sayd to the Caldeans, The thing is gone from mee. If ye will not make mee vnderstand the dreame with the interpretation thereof, ye shall be drawen in pieces, and your houses shall be made iakes.

6 But if ye declare the dreame and the interpretation thereof, ye shall receiue of me gifts and rewards, and great honour: therefore shew mee the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the King shew b his seruants the dreame, and we will declare the interpretation thereof.

8 Then the King answered and sayd, I know certainly that ye shall win the time, because yee see the thing is gone from mee.

9 But if ye will not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying and couert wordes, to speake before mee till the time be changed: therefore tell me the dreame, that I may know if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the King, and sayd, There is no man vpon earth that can declare the Kings matter: yea, there is neither King, nor Prince, nor Lord that asked such things at an inchanter, or astrologian, or Caldean.

11 For it is a rare thing that the King requirith, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angry and in great furie, and commanded to destroy all the wife men of Babel.

13 ¶ And when sentence was giuen, the wife men were slain: and they sought Daniel and his fellows to be put to death.

14 Then Daniel answered with counsell and wisdom to Arioch the Kings chiefeward, which was gone forth to put to death the wife men of Babel.

15 ¶ Then, he answered and sayd vnto Arioch the kings captaine, Why is the sentence so hastes from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that hee would giue him leisure, and that hee would shew the king the interpretation thereof.

¶ In the company of these forcers and astrologers, whose artes were wicked, and therefore iudicially ought to die, though the King did it vpon a tale and no warrant. ¶ Or, the captaine of the guards.

a The father and the sonne were both called by this name, so that this is a name of the sonne when he reigned alone: for he reigned also after a sort with his father.

b Not that he had many dreames, but because many interpretations were contained in this dreame.

c Because it was so rare and strange a dreame: that he had not had the like.

d He was so heavy with sleepe, that he began to sleepe againe. Some read, and his sleepe was broken from him.

e For all the Astrologers and Forcers called themselves by this name of honour, as though all the wisdom done and knowledge of the countrie depended vpon them, and that all other countrys were void of the same.

f That is, in the Syrian tongue which differed from our much.

g For the Caldeans, it seemed to be more eloquent, and therefore the learned used to speake it, as the Hebrew writers doe to this day.

h This is a reward of their arrogancy (which wanted of themselves that they had the knowledge of all things) that they should be proceeded further, and that to their perpetual shame and confusion.

i Herein appeared their ignorance, that notwithstanding their bragge, yet were they not able to tell the dreame.

k As hee entered them into the matter, and therefore they would perierd knowledge where were war but mere ignorance, and so as deluders of the people, they were worthy to die.

l Ebr. requiem the soule.

m Which declareth that God would not haue his seruants inuoyed.

n Which declareth that God would not haue his seruants inuoyed.

o Which declareth that God would not haue his seruants inuoyed.

p Which declareth that God would not haue his seruants inuoyed.

q Then





e. This confession was but a iudgment upon Pharaoh, who was not touched, as appeared before after ward. d. Now that the prophet was deliverer of gifts or honour, but because by this manner he might release his people brethren, which were grievously oppressed in their captivity, and also he received them, least he should offend: this cruel king, which willingly gave them, e. He did not this for their private profit, but that the whole Church, which was then there in affliction might have some release and ease by this benefit. f. Meaning, that either he was a iudge, or that he had the whole authority, so that none could be admitted to the kings presence, but by him.

## CHAP. III.

1 The king seeth up a golden image. 2 Certain are accused because they despised the kings commandment, and are put into a burning oven. 3 By miracle in God they are delivered from the fire. 4 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

Nebuchad-nezzar the king made a image of gold, whose height was threecore cubits, and the breadth thereof ix cubits: he set it vp in the plain of Dura in the province of Babel.

2 Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the counsellors, the officers, and all the gentlemen of the provinces, that they should come to the dedication of the image, which Nebuchad-nezzar the King had set vp.

3 So the nobles, princes and dukes, the iudges, the counsellors, the officers, and all the gentlemen of the provinces were assembled unto the dedicating of the image that Nebuchad-nezzar the King had set vp, and they stood before the image which Nebuchad-nezzar had set vp.

4 Then an herald cried aloud, Be it known to you, O people, nations and languages,

5 That when ye heare the found of the cornet, trumpet, harpe, sackbut, plecter, dulcimer, and all instruments of musike, ye fall downe, and worship the golden image, that Nebuchad-nezzar the king hath set vp.

6 And whosoever falleth not downe, and worshippeth, shall the same houre be cast into the mids of an hot fiery fornace.

7 Therefore as soone as all the people heard the found of the cornet, trumpet, harpe, sackbut, plecter, and all instruments of musike, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whereof at that same time came men of the Chaldeans, and grievously accused the Iewes,

9 For they spake and sayd to the king Nebuchad-nezzar, O King, liue for euer.

10 Then, O King, he made a decree, that every man that shall here the found of the cornet, trumpet, harpe, sackbut, plecter, and dulcimer,

a. Under pretence of religion, and built up in making an image to his idol Bel, he fought his owne ambition and vainglorie: and this declareth that he was not touched with the true feare of God before, but that he confided him on a sudden motion as the wicked, when they are overcome with the gifts of this world. The Greeke interpreters write, that this was done eighteen yeeres after the dream, and as may appere, the King feared least the Iewes by their religion, should haue altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so to gather together his owne quierresse then to his glory. b. Shewing that the idol is not knownen for an idol so long as he is with the workmen, but when the ceremonies and cultomes are recited and vied, and the consent of the people is there, then of a blocke they thinke they haue made a god. c. This was sufficient with the wicked at all times to approve their religion, if the kings authority were allowed for the establishment thereof, nor considering in the meane season what Gods word did permit. d. These are the two dangerous weapons, wherewith Satan vied to fight against the children of God, the consent of the multitude, and the cruelty of the punishment: for though some feared God, yet the multitude, which consented to the wickedness, estranged them: and hence the King required not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true religion.

and all instruments of musike, shall fall downe, and worship the golden image.

11 And whosoever falleth not downe, and worshippeth, that he should be cast into the mids of an hot fiery fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the province of Babel, Shadrach, Meshach, and Abednego: these men, O King, haue not regarded thy commandment, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego, so these men were brought before the king.

14 And Nebuchad-nezzar spake and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego, serue my god, nor worship the golden image that I haue set vp?

15 ¶ Now therefore are ye ready when ye heare the found of the cornet, trumpet, harpe, sackbut, plecter and dulcimer, and all instruments of musike, to fall downe, and worship the image which I haue made? for if ye worship it not, ye shall be cast immediately into the mids of an hot fiery fornace: for who is that God, that can deliuer you out of mine hand?

16 Shadrach, Meshach, and Abednego answered and sayde to the King, O Nebuchad-nezzar, wee are not careful to answer thee in this matter.

17 Behold, our God whom we serue, is able to deliuer vs from the hot fiery fornace, and he will deliuer vs out of thine hand, O King.

18 But if not, be it knowne vnto thee, O King, that we will not serue thy gods, nor worship the golden image which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heate the fornace at once fiftie times more than it was wont to be heat.

20 And he charged the most valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, and to cast them into the hot fiery fornace.

21 So these men were bound in their coats, their hosen, and their clokes, with their other garments, and cast into the middes of the hot fiery fornace.

22 Therefore, because the kings commandment was straite, that the fornace should be exceeding hote, the flame of the fire flew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the mids of the hot fiery fornace.

24 ¶ Then Nebuchad-nezzar the king was astonished, & rose vp in haste, and spake, & said vnto his counsellors, Did not we cast three men bound into the mids of the fire? Who answered, and said vnto him, It is true, O King.

25 And he answered and said, Lo, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hot fiery fornace, and spake and said, Shadrach, Meshach, and Abednego,

e. It seemeth that they were not Daniel, because he was greatly to the kings fauour, thinking if these three had beene destroyed, they might haue had better occasion to accuse Daniel, and this declareth that this policy of erecting this image was invented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f. Signifying that he would receive them as the guests if they would now at the length obey his decree.

g. For they should haue done injury to God, if they should haue doubted in this holy cause, and therefore they say, that they are refused to aie for Gods cause.

h. They ground on two points, first on the power and providence of God cast them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and in such an open confession, that they will not so much as outwardly consue to idolatry.

i. This declareth that the more that tyrants rage, and the more vituly they thrust themselves in fouering strange and cruel punishments, the more is God glorified by his seruants to whom he giueth patience and constancy to abide the cruelty of their punishment: for either he deliuereth them from death, or else for this life giueth them a better.

k. For the Angels were called the Iewes of God, because of their excellency: therefore the King called this Angel whom God sent to instruct him in their great torment, the sonne of God.

1 This comendeth their obedience vnto God, that they would not for any feare depart out of this furnace, till the time appointed, as Noab remained in the arke, till the Lord called him forth.

m He was moued by the greatness of the miracle to praye God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be adioyned, without the which there can be no faith.

n If this heathen king moued by Gods spirit would not for blasphemie vnderstand, but made a lawe and set a punishment to such sacrilegiors, much more ought all they that profess religion, to take order that such impietie reigne not, least according to their knowledge and charge is greater his dominion extend.

a There was no scruple, but might cause me to dreame, and therefore it came only of Gods.

b This was another dreame besides that which be saw of the foure Empires, for Daniel had declared what that dreame was, and what it meant, and here he wouly expoundeth the dreame.

c In that that he sent abroad to o-abbets, whose ignorance in times past he had experienced, and left Daniel which was our ready a hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessity, and then they spare no flatterings.

d This no doubt was a great griefe to Daniel no: only to haue his name changed, but to be called by the name of a vile isle, which thing Nebuchadnezzar did to make him forget the true religion of God. e Which also was a great griefe to the Prophet, to be named among the heathens and with the heathens was reckoned and contrary to Gods word. f By the tree is signified the dignity of a king whom God doth bestow, to be a defence for all kind of men, and whose state is profitable for mankind.

the seruants of the hie God, goe forth and come hither: so Shadrach, Meshach, and Abednego came forth of the mids of the fire.

27 Then the nobles, princes, and dukes, and the kings counsellors came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coats changed, nor any small of fire came vpon them.

28 Wherefore Nebuchadnezzar spake and sayd, m Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and delivered his seruants, that put their trust in him, and haue changed the kings commandement, & yielded their bodies rather then they would serue or worship any god, save their owne God.

29 Therefore I make a decree that euery people, nation, and language, which speake any blasphemie against the God of Shadrach, Meshach, and Abednego, shall be drawn in pieces, and their houses shall be made a lakes, because there is no god that can deliuer after this sort.

30 Then the King promoted Shadrach, Meshach and Abednego in the prouince of Babel.

31 Nebuchadnezzar king vnto all people, nations & languages, that dwell in all the world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward mee.

33 How great are his signes, and how mighty are his wonders! His kingdom is an euertlasting kingdom, and his dominion is from generation to generation.

so they suffer double punishment. o Meaning, so far as to be Reade Chap 4. 44.

#### CHAP. IV.

a Another dreame of Nebuchadnezzar, which Daniel declareth. b The Prophet declareth now of a proud king, he should become as a beast. c After he confesseth the power of God, and is restored to his former house.

I Nebuchadnezzar being at rest in mine house, and flourishing in my palace,

2 Saw a dreame, which made me afraid, and the thought vpon my bedde, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before mee, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Chaldeans and the soothsayers, to whom I tolde the dreame, but they could not shew me the interpretation thereof.

5 Till at the last Daniel came before mee, (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy Gods in him) and before him I tolde the dreame, saying,

6 O Belteshazzar, chief of the inchanters, because I know, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of my head in my bed, and behold, I saw a tree in the mids of the

earth, and the height thereof was great.

8 A great tree and strong, and the height thereof reached vnto heauen, and the light thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruit thereof much, and in it was meat for all: it made a shadow vnder it for the beasts of the field, & the foules of the heauen dwelt in the boughes thereof, and all beasts fed of it.

10 I saw in the visions of mine head vpon my bed, and behold, a watchman and an holy one came downe from heauen,

11 And cried aloud, and said thus, Hew downe the tree, and breake off his branches: shake off his leaues, and scatter his fruit, that the beasts may feed from vnder it, and the foules from his branches.

12 Neuertheless, leaue the stump of his rootes in the earth, and with a band of yron and braske binde it among the graffe of the feld, and let it be wet with the dew of heauen, and let his portion be with the beasts among the graffe of the feld.

13 Let his heart be changed from mans nature, and let a beasts heart be giuen vnto him, and let seven times be passed ouer him.

14 The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that liuing men may knowe, that the most High hath power ouer the kingdom of men, and giueth it to whomsoever he will, and appointeth ouer it the most abiect among men.

15 This is the dreame, that I king Nebuchadnezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdom are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 Then Daniel (whose name was Belteshazzar) held his space by the space of one houre, and his thoughts troubled him, and the King spake & said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, and the light thereof through all the world,

18 Whose leaues were faire, and the fruit thereof much, and in it was meat for all, vnder which the beasts of the field dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O King, that art great and mighty: for thy greatness is grown, and reacheth vnto heauen, and thy dominion to the endes of the earth.

20 Whereas the King sawe a watchman, and an holy one that came downe from heauen, and said, Hew downe the tree, and destroy it, yet leaue the stump of the rootes thereof in the earth, and with a band of yron and braske binde it among the graffe of the feld, and let it be wet with the dew of heauen, and let his portion be with the beasts of the feld, till seven times passe ouer him,

21 This is the interpretation. O King, and it is the decree of the most High, which is come vpon my lord the king,

g Meaning the Angel of death, which neither eateth nor sleepeeth, but is euer ready to do Gods will, and is not infected with mans corruption, but is euer holy: and in that that he commandeth to cut downe this tree, he knoweth that it should not be cut downe by man, but by God.

h Hereby he meaneth that Nebuchadnezzar should not only for a time lose his kingdom, but as like a beast, God hath decreed this iudgement and the whole army of heauen as it were established vnto it, like as also they desire the execution of his decree against all them that lift vp themselves against God.

k He was troubled for the great iudgement of God, which he saw ordered against the king, and so the Prophet vied on the one part to Ienouas Gods iudgements for the scale they bore to his glory: and on the other part to haue compassion vpon man, and also to consider that they should be subject to Gods iudgements, if he did not regard them with pity.

l Wherby he meaneth a long space, as seven yeeres, 3. 3. interpret seven months and others seven weeks but it seemeth he meant 7 yeeres.



<sup>m</sup> Not that his shape or forme was changed into a beast, but that he was either struck mad, and so used many company, or was called out for his tyranny, and so wondered among the beasts, and in herbes, and in grasse.

<sup>n</sup> Daniel bewaith the cause why God thus punished him. <sup>o</sup> Came from promoting God to anger any longer by thy floures, that he may mitigate his punishment, if thou shew by thine upright life that thou hast true faith and repentance.

<sup>p</sup> Suffer the errors of thy former life to be redeemed. <sup>q</sup> After that Daniel had declared this vision: and this pride declareth that it is not in man to convert to God, except by his Spirit working in him: fearing that these terrible threatenings could not move him to repent.

<sup>r</sup> When the time of these furies yeres was accomplished, was rewarded.

<sup>s</sup> Chap. 7. 14. Luke 12. 35.

<sup>t</sup> The conflict of Gods will to be the rule of all iustice, and a most perfect law, whereby he governeth both man and Angels and devils, so that none ought to murmur or aske a reason of his doings, but only to stand content at what with and give him the glory.

<sup>u</sup> By whom it seemeth that he had bene put from his kingdom before. <sup>v</sup> He doth not only praise God for his delivrance, but also himself, by his faith, that God may only have the glory, and run the flame, and that he may be extolled and man cast downe.

22 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grasse as the oxen, and they shall wet thee with the dew of heaven: and seven times shall passe over thee, till thou know, that the most High beareth rule over the kingdom of men, and giueth it to whomsoever he will.

23 Whereas they said, that one should leave the stump of the tree rootes, thy kingdom shall remaine vnto thee after that, thou shalt know, that the heavens have the rule.

24 Wherefore, O king, let my counsell be acceptable vnto thee, and I breake off thy sinnes by righteousness, and thine iniquities by mercy towards the poore: soe, let there be a healing of thine error.

25 All these things shall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue moneths, he walked in the royall palace of Babel.

27 And the king spake, and said, Is not this great Babel that I haue build for the house of the kingdom by the might of my power, and for the honour of my maiesty?

28 While the word was in the kings mouth, a voyce came downe from heauen, saying, O king Nebuchad-nezzar, so once he is spoken, Thy kingdom is departed from thee.

29 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grasse, as the oxen, and seven times shall passe over thee, vntill thou knowest, that the most High beareth rule over the kingdom of men, and giueth it vnto whomsoever he will.

30 The very same house was this thing fulfilled vpon Nebuchad-nezzar, and he was driven from men, and did eat grasse as the oxen, and his body was wet with the dew of heauen, till his haire was grown as Eagles feathers, and his nailes like birds claws.

31 And at the end of these daies, I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, & I gaue thanks vnto the most High, and I praised and honoured him, that liueth for euer, whose power is an euerslasting power, and his kingdom is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing, and according to his will be worketh in the army of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdom: my glory and my beauty was restored vnto me, and my counsellers and my princes sought vnto me, and I was established in my kingdom, and my glory was augmented toward me.

34 Now therefore I Nebuchad-nezzar praise, and extoll and magnifie the king of heauen, whose works are all truth, and his waies iudgements: and those that walke in pride, he is able to abase.

## C H A P. V.

<sup>s</sup> Belshezzar king of Babylon seeth an hand writing on the wall. <sup>t</sup> The footmen called of the king, cannot expound the writing. <sup>u</sup> Daniel readeth it, and interpreteth it aright. <sup>v</sup> The king is blaine. <sup>w</sup> Darius enigneis his kingdom.

King. Belshezzar made a great feast to a thousand of his princes, and dranke wine before the thousand.

2 And Belshezzar while he tasted the wine, commanded to bring him the golden and silver vessels, which his father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the king and his princes his wives & his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the king and his princes, his wives and his concubines dranke in them.

4 They dranke wine, and praised the gods of gold, and of silver, of brasse, of yron, of wood, and of stone.

5 At the same house appeareth fingers of a mans hand, which wrote <sup>a</sup> against the candlestick vpon the plaister of the wall of the kings palace, and the king saw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees more one against the other.

7 Wherefore the king cried lowd, that they should bring the astrologians, the Chaldeans and the soothsayers. And the king spake, and said to the Wise men of Babel, Whosoever can read this writing, & declare me the interpretation thereof, shall be clothed with purple, & shall haue a chaine of gold about his necke, and shall be the third ruler in the kingdom.

8 Then came all the kings wife men, but they could neither read the writing, nor shew the king the interpretation.

9 Then was king Belshezzar greatly troubled, and his countenance was changed in him, and his princes were affrighted.

10 Now the Queene by reason of the talke of the King and the princes, came into the banquet house, and the Queene spake and said, O king, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdom, in whom is the spirit of the holy Goss, and in the daies of thy father, light and vnderstanding and wisdom like the wisdom of the gods, was found in him: whom the king Nebuchad-nezzar thy father, the king, I say, thy father, made chiefe of the enchanters, astrologians, Chaldeans, and soothsayers.

12 Because a more excellent spirit, and knowledge and vnderstanding (for he did expound dreames, and declare hard sentences, and dissolued doubts) were found in him, when in Daniel whom the King called Belshezzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the king spake and said vnto Daniel, Art thou that Daniel, which art of the children of the captivity of Iudah, whom my father the king brought out of Iewry?

14 Now I haue heard of thee, that the spirit of the holy gods is in thee, and that light and

<sup>a</sup> Daniel receiue this history of king Belshezzar: Eui metaphors (some, to shew Gods iudgements against the wicked for the cellerence of the church: and how the prophesy of Ieremiah was true, that they should be deliuered after seuen yeres. <sup>b</sup> The king of the East part then went to first alone commonly, and disdained that any should sit in their company: and now to shew his power, and how little he felt by his enemy, which he beloyed Baby on, he made a solisme banker, and vied excellently in their company, which is meant here by drinking wine: that the wicked are not to be in contempt of the true God, they praise their idols, not that they thought that they could be deliuered from Gods punishment, but that they had a confidence in their own power to overcome them, to doe them good, which is also the opinion of all idolaters.

<sup>b</sup> Or, overcome with wine.

<sup>c</sup> Meaning, his grandfather did in contempt of the true God, they praise their idols, not that they thought that they could be deliuered from Gods punishment, but that they had a confidence in their own power to overcome them, to doe them good, which is also the opinion of all idolaters.

<sup>d</sup> That it might be better be ferre. <sup>e</sup> So be that before consumed God, was moued by this feare to tremble for feare of Gods iudgements.

<sup>f</sup> Thus the wicked in their troubles, see many meanes, who draw them from God, because they seeke not to him who is the only comfort in all afflictions.

<sup>g</sup> To wit, his grandfather Nebuchad-nezzars wife, which for her age was no before at the feast, but came thither when the heard of the strange newes.

<sup>h</sup> Reade Ch. p. 4. 6. and this declie h that both his name was odious vnto him, and also he did not vnderstand the writing: but

cause he was not among them when all were called. <sup>i</sup> But the idolaters had them in like estimation, as they had God, thinking that the spirit of prophecy and vnderstanding came of them.

derstanding, and excellent wisdoms is found in thee.

15 Now therefore, wise men and Astrologians have bene brought before me, that they should read this writing, and shew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldst shew interpretations, and dissolve doubts: now if thou canst read the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chaine of gold about thy necke, and shalt be the third ruler in the kingdom.

17 Then Daniel answered, and said before the king, Keepe thy rewards to thy selfe, and give thy gifts to another: yet I will read the writing vnto thee, and shew him the interpretation.

18 O king, heare thou, The most high God gaue vnto Nebuchadnezzar thy father a kingdome, and maiesty, and honour, and glory.

19 And for the maiesty that he gaue him, all people, nations and languages trembled, & feared before him: he put to death whom he would: he smote whom he would: whom he would he set vp, and whom he would he put downe.

20 But when his heart was puffed vp, and his mind hardened in pride, he was depouled from his kingly throne, and they tooke his honour from him.

21 And he was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with graile like oxen, and his body was wet with the dewe of heauen, till he knew that the most high God bare rule over the kingdome of men, and that he appointeth ouer it, whomsoever hee pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things.

23 But hast lift thy selfe vp against the Lord of heauen, and they haue brought the vessels of his House before thee, and thou and thy princes, thy wives and thy concubines haue drunke wine in them, and thou hast praised the gods of silver and gold, of brasse, yron, wood and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is, and all thy waies, him hast thou not glorified.

24 Then was the palme of the hand sent from him, and hath writen this writing.

25 And this is the writing that he hath writen, MENE, MENE, TEKEL VPHAR-SIN.

26 This is the interpretation of the thing, MENE, God hath numbered thy kingdome, and hath finished it.

27 TEKEL, thou art weighed in the balance, and art found too light.

28 PERES, thy kingdome is diuided and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar, they clothed Daniel with purple, and put a chaine of gold about his neck, and made proclamation concerning him that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldees slain.

31 And Darius of the Medes tooke the kingdome, being threescore and two yeeres old.

## CHAP. VI.

1 Daniel is made ruler over the gouernours. 5 An alle-gory vnto Daniel. 16 He is put into a denne of lions by the commandement of the king. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniel.

1 T pleased Darius to set ouer the kingdome an hundredth and twenty gouernours, which should be ouer the whole kingdome.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accomps vnto them, and the king should haue no damage.

3 Now this Daniel was preferred aboue the rulers, and gouernours, because the spirit was excellent in him, and the king thought to set him ouer the whole realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they could find none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then said these men, We shall not find an occasion against this Daniel, except we find it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the king, and said thus vnto him, King Darius, haue euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellors & dukes haue consulted together to make a decree for the king, and to establish a statute, that whosoever shall aske a petition of any god or man for thirty daies faue of thee, O king, he shall cast into the den of lions.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius sealed the writing and the decree.

10 Now when Daniel vnderstood that he had sealed the writing, he went into his house, and his window being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed and praised his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came and spake vnto the king concerning the kings decree, Hast thou not sealed the decree that euery man that shall make request to any god or man within thirty daies, faue to thee, O king, shall cast into the denne of lions? The king answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the king, This Daniel which is of the children of the captivity of Iudah, regardeth not thee, O king, nor the decree that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and he laboured till the Sunne went downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto the King, Vnderstand, O King, that the law of the Medes and Persians is, that no decree nor statute which the king confirmeth,

a Reade Elter, Chap. 1, 1,

Or, as be troubled.

b This heauen king preferred Daniel a stranger to all his nobles and familiaris, because the graces of God were more excellent in him then in others. c Thus hee willed cannot abide the graces of God in others, but feele by all occasions to deface them, therefore against such assaults there is no better remedy then to walke vpright in the feare of God and to leaue a good conscience.

d Herein is condemned the wickednesse of the king, who would be set vp as a god, and passed not what wicked lawes hee approoued for the maintenance of the same. e Because he would not by his silence shew that he consented to this wicked decree, he set open his window toward Ierusalem, when hee prayed: to witte vp himselfe with the remembrance of Gods promises to his people, when they should pray toward that Temple, and also that others might see that he would neither consent in heart nor deed for these few daies to any thing that was contrary to Gods glory.

a Before he read the writing, he declared to the king his great ingratitude toward God, who could not be moued to giue him the glory, considering his wonderfull works toward his grandfather, and so therefore that he doeth not shew of ingratitude, but of malice.

a After that God had so long time deferred his anger, and patiently waited for his amendment, in this word is twofold reason of the thing: shewing that God had most fully counted: signifying also that God hath appointed a terme for allking sinners, and that a miserable end shall come on all that raise themselves against him. b Or, wanting. c Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.





7 Meaning, that he was abominable when he was these Emperours in such dignity and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchie was subject to men of other nations.

8 As these three former Monarchies had an end at the time that God appointed, although they flourished for a time, so shall this fourth have, and they that patiently abide Gods appointment, shall enjoy the promise.

9 Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the forme of David according to the flesh, as he was appeared, but appeared then in a figure, and thus in the cloudes: that is, being separate from the common sort of men by miracle, signes of his divinity.

10 To wit, when he ascended into the heauen, and his diuine maiesty appeared, and all power was giuen vnto him in respect of that that he was our Mediator.

11 This is meant of the beginning of Christs kingdom, when God the Father sheweth vnto him all dominion, as to the Mediator, to the intent that he should gouerne here his Church in earth continually, till the time that he should bring them to eternall life.

12 Though the strangeness of this vision.

13 Meaning, of the Angels, as verse 10.

14 Because Abraham was appointed heire of all the world, as verse 13 and in him all the faithful, therefore the kingdom thereof in their sight, which these four beastes or vnto should inuade, and vnto the world were restored by Christ, and this was to consume them that were in trouble, that their afflictions should haue an end at length.

15 That is, of the most high things, because God hath chosen them out of this world, that they should looke vp to the heauens, where all their hope dependeth. For the other three Monarchies were gouerned by a King, and the Roman Empire by Consuls. The Romans changed their gouernours yearly, and the other Monarchies retained them for terme of life: also the Romans were the first yet of all the other, and were nearer quier among themselves. 16 Read verse 7. This is meant of the fourth beast, which was more terrible than the other. 17 Meaning the Romane Emperours, who were most cruel against the Church of God both of the Iewes and of the Gentiles. 18 Till God showed his power in the person of Christ, and by the preaching of the Gospel gaue vnto his kingdome, and so obtained a famous Name in the world, and were called the Church of God, for the kingdom of God. 19 Read the exposition hereof, verse 3. O that it, shall in the wicked doctors and proclamations against the Church, and send throughout all their dominion, to destroy all the: did profect it.

11 Then I beheld, y because of the voyce of the presumptuous words which the horne spake: I beheld, even till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As concerning the other beastes, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 As I beheld in visions by night, behold, a one like the sonne of man came in the cloudes of heauen, and approached vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him: dominion, and honour, and a kingdom, that all people, nations and languages should serue him: his dominion is an euertlasting dominion, which shall neuer be taken away: and his dominion shall neuer be destroyed.

15 I Daniel was troubled in my spirit, in the midles of my body, and the visions of mine head made me afraid.

16 Therefore I came vnto one of them that stood by, and asked him the truth of all this: so he told me, and shewed me the interpretation of these things.

17 These great beastes which are foure, are four kings, which shall arise out of the earth,

18 And they shall take the kingdom of the Saints of the most High, which shall possesse the kingdom for euert, euert for euert and euert.

19 After this, I would know the truth of the fourth beast, which was so vnlike to all the others, very fearefull, whose teeth were of iron, and his nailes of braffe: which deuoured, brake in pieces, and stamped the residue vnder his feet.

20 Also to know of the ten hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose voice was more loud than his fellows.

21 I beheld, and the same horne made battell against the Saints, yea, and prevailed against them.

22 Vntill the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approached, that the Saints possessed the kingdom.

23 Then he said, The fourth beast shall be the fourth kingdom in the earth, which shall be vnlike to all the kingdoms, and shall deuoure the whole earth; and shall tread it downe and breake it in pieces.

24 And the ten hornes out of this kingdom are ten Kings that shall rise: and another shall rise after them, and he shall be vnlike to the first, and he shall subdue three Kings.

25 And shall speake words against the most

High, and shall consume the Saints of the most High, and thinke that he may change times and lawes, and they shall giue into his hand vntill a 9 time, and times, and the diuinding of time.

26 But the iudgement shall sit, and they shall take away his dominion to consume and destroy it vnto the end.

27 And the kingdom, and dominion, and the greatnesse of the kingdom vnder the whole heauen shall be giuen to the holy people of the most High, whose Kingdom is an euertlasting kingdom, and all powers shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many cogitations which troubled mee, and my countenance changed in me: but I kept the matter in mine heart,

but at length he will assuage these troubles, and flourish forth, that is, which here meant by the diuinding of power shall restore things that were out of order, and to destroy this little horne, that it shall neuer rise vp againe. If heuiew wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnes, which though they do usefully enjoy here, yet they haue it in hope, and by the preaching of the Gospel enioy the beginning thereof, which is meant by these wordes: Vnder the heauen: and therefore here speaketh of the beginning of Christs kingdom in this world, which kingdom the faithful haue by the participation that they haue with Christ his head. That is, some of euery sort that be true Christians. Though he had many motions in his heart which moued him to and fro to seeke out this matter: curiously, yet he was content with that which God returned, and kept it in memory, and wrote it for the vife of the Church.

## CHAP. VIII.

A vision of a battell betwene a ramme and a goat, so the vnderstanding of the vision.

In the third yeere of the reigne of king Belshazzar, a vision appeared vnto mee, euen vnto mee Daniel, after that which appeared vnto mee at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is the province of Elam, and in a vision me thought I was by the riuier of Vlai.

3 Then I looked vp and saw, and behold, there stood before the riuier a ramme which had two hornes, and these two hornes were high: but one was higher then another, and the highest came vp last.

4 I saw the ramme pushing against the West, and against the North, and against the South: so that no beastes might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, a goat came from the West ouer the whole earth, and touched not the ground: and this goat had an horn that appeared betwene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuier, and ran vnto him in his herce rage.

7 And I saw him come vnto the ramme, and being moued against him, he smote the ramme and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goat waxed exceeding great, and when he was at the strongest, his great horn was broken: and for it came vp foure that

horne. Alexander ouercame Darius in two sundry battels, and so had the two kingdoms of the Medes and Persians. Alexander great power was broken. For when he had ouercome all the East, he thought to returne toward Greece, and subdue them that had rebelled, and so died by the way.

These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to charge Gods lawes and mores, and as it were the order of nature, as appeareth by Othanius, Tiberius, Caligula, Nero, Domitian, &c.

God shall suffer them thus to rage against his Saints for a long time, which is meant by the time and times,

the time for his elect. God by his power shall restore things that were out of order, and to destroy this little horne, that it shall neuer rise vp againe. If heuiew wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnes, which though they do usefully enjoy here, yet they haue it in hope, and by the preaching of the Gospel enioy the beginning thereof, which is meant by these wordes: Vnder the heauen: and therefore here speaketh of the beginning of Christs kingdom in this world, which kingdom the faithful haue by the participation that they haue with Christ his head. That is, some of euery sort that be true Christians. Though he had many motions in his heart which moued him to and fro to seeke out this matter: curiously, yet he was content with that which God returned, and kept it in memory, and wrote it for the vife of the Church.

After the general vision, he commeth to certain particular visions in the vision of the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at this time also he had sufficiently spoken thereof.

That is, of Persia.

Which represented the kingdom of the Persians and Medes, which were ioined together.

Meaning, Cyrus, which after grew greater in power then Darius his viceroy and father in law.

That is, no kings or nations.

Meaning, Alexander that came from Greece with great speed and expedition.

Though he came to the name of all Grecia, yet he bare the title and dignity of the general captaine, for that the strength was ascribed to him, which is meant by this

horne. Alexander ouercame Darius in two sundry battels, and so had the two kingdoms of the Medes and Persians. Alexander great power was broken.

For when he had ouercome all the East, he thought to returne toward Greece, and subdue them that had rebelled, and so died by the way.

he appeared.



appeared toward the foure winde of the heauē,  
9 And out of one of them came forth a little  
borne, which waxed very great toward the  
South, and toward the East, and toward the  
pleasant land.

10 Yea it grew vp vnto he p hope of heauen,  
and it cast downe some of the heste, and of the  
flarres to the ground, and trode vpon them.

11 And exolled himselfe against the 9 prince  
of the holte, from whom the daily sacrifice was  
taken away, and the place of his Sanctuary was  
cast downe.

12 And a time shall be given him ouer the  
daily sacrifice for the iniquitie: and it shall cast  
downe the treuth to the ground; and thus shall  
it doe, and prosper.

13 Then I heard one of the Saints speaking,  
and one of the Saints spake vnto a certaine one,  
saying, How long shall endure the vision of the  
daily sacrifice, and the iniquitie of the desolation  
to tread both the Sanctuary and the yertie  
vnder foot?

14 And he answered me, vnto the evening  
and the morning, two thousand and three hun-  
dred; then shall the Sanctuary be cleansed.

15 ¶ Now when I Daniel had seene the visi-  
on, and sought for the meaning, behold, there  
stood before me like the similitude of a man.

16 And I heard a mans voyce betweene the  
banks of Vlat, which called, and saide, Gabriel,  
make this man to vnderstand the vision.

17 So he came vnto I stood; and when hee  
came, I was afraid, and I fell vpon my face: but he  
said vnto me, Vnderstand, O sonne of man: for  
a in the last time shall be the vision.

18 Now as he was speaking vnto me, I being  
asleepe fell on my face to the ground: but he tou-  
ched me, and fet me vp in my place.

19 And he said, Behold, I will shew thee what  
shall be in the last tyme: for in the end of the  
time appointed it shall come.

20 The ramme which thou sawest hauing  
two hornes, are the Kings of the Medes and Per-  
sians.

21 And the goate is the King of Grecia, and  
the great horne that is betweene his eyes, is the  
first king.

22 And that that is broken, and foure stood  
vp for it, are foure kingdomes, which shall stand  
vp of that nation, but not in his strength.

23 And in the end of their kingdomes, when  
the rebellious shall be consumed, a King of fierce  
countenance, and vnderstanding darke sentences,  
shall stand vp.

24 And his power shall be mightie, but not in  
his strength; and hee shall destroy wonderfully,  
and shall prosper, and practise, and shall destroy  
the mighty, and the holy people.

¶ This horne shall abolish for a time the true doctrine, and so corrupt Gods ser-  
uice. v Meaning, that he heard one of the Angels asking this question of Coris,  
whom he called a certaine one, or a secret one, or a marvellous one. x That is,  
the Iewes flock, which were cause of his destruction. y That is, which suppres-  
sed Gods religion, and his people. z Christ answered me for the comfort of the  
Church, as he saith, vntill so many naturall dayes be past, which make 5600 yeres.  
manner and an halfe: for so long vnder Antiochus was the Temple profaned.  
h Which was Coris who in this manner declared himselfe to the olde fathers,  
how he would be God manifest in flesh. c This power to command the Angel,  
declared that he was God. d The effect of his vision shall not yett appeare, but  
a long tyme after. e Meaning, that great rage which Antiochus should shew  
against the Church. f That is, out of Grecia. g They shall not haue liue power  
against Alexander. h Noting that this Antiochus was impudent and cruel, and  
also that he could not be deceived. i That is, hee shall like Alexander  
strength. k Both the Gentiles that dwelt about him, and also the Iewes.

25 And through his policie also he shall cause  
craft to prosper in his hand, and hee shall exolte  
himselfe: in his heart, and by peace shall de-  
stroy many: hee shall also stand vp against the  
prince of princes, but he shall be broken downe  
without hand.

26 And the vision of the evening and the  
morning, which is declared, is true: therefore  
seale thou vp the vision, for it shall be after many  
dayes.

27 And I Daniel was stricken and sicke 9 cer-  
taine dayes: but when I rose vp, I did the kings  
business, and I was astonished at the vision, but  
none understood it.

## CHAP. IX

3 Daniel desireth to haue that performed of God, which  
hee had promised concerning the returne of the people  
from their banishment in Babilon. y d true confis-  
sion, as Daniels prayer is heard. as Gabriel the Angel  
expoundeth vnto him the vision of the seuenitie weekes.

24 The anoynting of Christ. 25 The exalting againe  
of Ierusalem. 26 The death of Christ.

IN the first yeere of Darius the sonne of Aha-  
shuerosh, of the feede of the Medes, which was  
made king ouer the 9 realm of the Caldeans,

2 I Daniel in the first yeere of his reigne, I Dani-  
el vnderstood by e bookes the number of the  
yeeres, whereof the Lord had spoken vnto Iere-  
miah the Prophet, that he would accomplish se-  
uentie yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God,  
and sought by prayer and supplications with  
fasting and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and  
made my confession, saying, O Lord God, whi-  
ch art great and fearful, and keepest covenants  
and mercie toward them which loue thee,  
and towards them that keepe thy commande-  
ments,

5 Wee haue sinned and haue committed in-  
iquitie, and haue done wickedly, yea, we haue re-  
belled, and haue departed from thy precepts,  
and from thy iudgements.

6 For we would not obey thy seruants the  
Prophets which spake in thy name to our kings,  
to our princes, and to our fathers, and to all the  
people of the land.

7 O Lord, if righteousness belongeth vnto thee,  
and vnto vs open shame, as appeareth this day  
vnto every man of Iudah, and to the inhabitants  
of Ierusalem, yea, vnto all Israel, both neere and  
farre off, throughall the countreys, whither thou  
hast driuen them, because of their offences, that  
we haue committed against thee.

8 O Lord, vnto vs aspereth open shame,  
to our Kings, to our princes, and to our fathers,  
because we haue sinned against thee.

9 Yet compassion and forgiveness be in  
the Lord our God, albeit wee haue rebelled against  
him.

10 For we haue not obeyed the voyce of the  
Lord our God, to walke in his lawes, which hee  
hath laid before vs by the ministry of his ser-  
uants the Prophets.

11 Yea, all Israel haue transgressed thy Law,  
and are turned backe, and haue not heard thy  
voice: therefore the curse is powred vpon vs,  
and the oath that is written in the Law of Moses

excuse the kings because of their authoritie, but prayeth chiefly for them as the  
chiefe occasions of these great plagues. h Hee sheweth that they rebelled against  
God, which serue him not according to his commandment and word. i As  
Deut. 32, 35, or the curse confirmed by an oath.

What cause he  
seeth about he  
craft, he shall  
bring to passe.  
In that is, vnter  
pretence of peace,  
or as it were in  
sport.

Meaning against  
God.

God would  
destroy him with  
a notable plague,

and to convert his  
Church. 2 Mac. 9.9.

Read verie 14.

For faile and  
astonishment.

a Who was also  
called Cyrus.

b For Cyrus led  
with ambition,  
went about warres  
to other countreys,  
and therefore Da-  
nial had the title  
of the Medes.

c Though Cyrus was  
king in effect.

d For though he  
was an ex-  
cellent  
Prophet, yet he  
daily increased in  
knowledge by  
reading of the  
Scriptures.

e He speaketh  
not of that ordi-  
nary prayer, which  
bee vied in his  
house thrice a day.

f As of a rare and  
wonderfull pray-  
er, which hee made  
for his sinners, be-  
cause God to de-  
lay the time of  
their deliuerance  
prophecied by  
Jeremiah.

g This is that al-  
power in thy selfe  
to execute thy ter-  
rible iudgements  
against obdurate  
sinners as thou  
art rich in mercie  
to comfort them  
which obey thy  
word and loue  
thee.

h Ebr. him.

i He the word  
which neuer God  
punisheth he doth  
for iust cause: and  
chastise greedily  
never accuse him  
of rigour as the  
wicked doe, but  
acknowledge that  
in themselves  
there is iust cause  
why he should  
so treat them.

k Ebr. confis-  
sion  
of faile.

g He doeth not  
excuse the kings because of their authoritie, but prayeth chiefly for them as the  
chiefe occasions of these great plagues. h Hee sheweth that they rebelled against  
God, which serue him not according to his commandment and word. i As  
Deut. 32, 35, or the curse confirmed by an oath.

the servant of God, because we have sinned against him.

12 And he had confirmed his words, which he spake against vs, and against our iudges that iudged vs, by bringing vpon vs a great plague: for vnder the whole heaven hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the Law of Moses: yet made we not our prayer before the Lord our God, that wee might turne from our iniquities and vnderstand thy truth.

14 Therefore hath the Lord t made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his works: which he doth: for we would not heare his voyce.

15 \* And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee revenge, as appeareth this day, we have sinned, we haue done wickedly.

16 O Lord, according to all thy righteousnes, I beseech thee, let thine anger and thy wrath bene turned away from the city Ierusalem thine holy Mountaine: because of our finnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproach to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy servant, and his supplications, and cause thy face to shine vpon thy Sanctuary, that lieth waste for the Lords sake.

18 O my God, incline thine eare and heare: open thine eyes, and behold our desolations, and the city wherevpon thy Name is called: for wee doe not present our supplications before thee for our owne righteousnes, but for thy great tender mercies.

19 O Lord heare, O Lord forgive, O Lord consider, and do it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy city, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Ierusalem, and did present my supplication before the Lord my God, for the holy Mountaine of my God I,

21 Yea, while I was speaking in prayer, euen the man \* Gabriel, whom I had seene before in the vision, came flying, and touched me about the times of the evening oblation.

22 And he informed me, and talked with mee, and said, O Daniel, I am now come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandement came forth, and I am come to shew thee, for thou art greatly beloved: therefore vnderstand the matter and consider the vision.

24 Seventy P weekes are determined vpon thy people, and vpon Ierusalem citie, to finish the wickednes, and to seale vp their finnes, and to reconcile the iniquitie, and to bring in euerslasting righteousnes, and to seale vp the vision, and prophecy, and to anoint the most Holy.

25 Know therefore and vnderstand that from the going forth of the commandement to bring againe the people, and to build Ierusalem, vnto Messiah the Prince, shall be seuen weekes and three score and two weekes, and

the streete shall be built againe, and the wall euen in a troublesome time.

26 And after three score and two weekes, shall Messiah be slaine, and shall y haue nothing, and the people of the prince that shall come shall defile the city and the Sanctuary, and the end thereof shall be with a flood: and vnto the end of the battell it shall be destroyed by desolations.

27 And he shall confirme the covenant with many for one weeke: and in the mids of the weeke he shall cause the sacrifice and the oblation to cease, and for the ouerspreading of the abominations hee shall make it defile, euen vntill the confirmation determined shall be powred vpon the desolate.

all hope of recovery. a By the preaching of the Gospel promise, hilt to the Iewes, and after to the Gentiles. b Christ by his death and resurrection. c Meaning that Ierusalem and the Sanctuary y should be utterly destroyed for their rebellion against G.d. and their idolatry: or as some read that the plague shalbe so great, that they shalbe all aligned at Ierem.

### CHAP. X.

a There appeared vnto Daniel a man clothed in linnen, as which beweth him wherefore he is sent.

IN the a third yeere of Cyrus King of Persia, a thing was revealed vnto Daniel (whose name was called Belshazzar) and the word was true, but the time appointed was b long, and hee vnderstood the thing, and had vnderstanding of the vision.

2 At the same time I Daniel was in heauens for three weekes of daies.

3 I ate no pleasant bread, neither carne flesh nor wine in my mouth, neither did I anoint my selfe at all, till three weekes of daies were fulfilled.

4 And in the foure and twentieth day of the first moneth, as I d was by the side of that great river, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, the e was a man e clothed in linnen, whose loyces were girded with fine gold of \* Vphaz.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feet were like in colour to polished brasie, and the voyce of his words was like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my strength was turned in mee into corruption, and I remained no power.

9 Yet heard I the voyce of his words: and when I heard the voyce of his words, I slept on my face, and my face was toward the ground.

10 And behold, an hand touched me, which set me vp vpon my knees, and vpon the palmes of mine hands.

11 And said vnto me, O Daniel, a man greatly beloved, I vnderstand the words that I spake vnto thee, and stand in thy place: for vnto thee am I now sent. And when he had said this word vnto me, I stood trembling.

12 Then said he vnto me, Feare not, Daniel: for from the first day that thou diddest for this cause to vnderstand, and to humbly try to tell before the Lord, thy words were heard, and I am come for thy words.

† Eze. in visions of time.

2. In this last weeke of the fiftieth, that Christ came ad preach and suffer dead, y He shall seeme to haue no beauty, not to be of any estimation, at Ista. 33.2.

3. Meaning, Titus, Vespasian sonne, who should come and destroy both the Temple and the people without.

4. He note this third yeere, because at this time the building of the Temple began to be hindered by Cimbyles Cyrus sonne, where the father made warre in Asia minor against the Syrians, which was a discouraging thing to the people, as I sayd a great feare to Daniel.

5. It is to be declared that the gently should not haue too much, but patiently to abide the will of God.

6. Called Abib, which cometh part of March, and part of April.

7. Being carried by the Spirit of prophecy to haue the sight of this cuer Tygrie.

8. This was the Angel of God, which was sent to assure Daniel in this propheticall vision.

9. Jer. 10.2.

10. The word also signifieth countnes, or beauty, so that for feare he was like a dead man for desolation.

11. Which declareth that who we are broken downe with the mercy of God, we cannot rise except hee also lift vs up with his hand, which is his power.

¶ Or, gourned vs. 1. Her watched vpon the cust.

2. Exo. 14.25. 3. Ista. 33.2.

4. That is, according to all thy mercies, full of promises and of the most famous thereof.

5. I shew thy selfe favourable. 6. That is, for thy Christs sake in whom thou wilt accept all our prayers.

7. Declaring that the gently bee only vnto Gods mercies, not to ourne their owne works, where as hee seekes for righteousness in other things.

8. Thus he could not content himselfe with any testimony of words: for hee sought with a conscience a confirming Gods promise made to the city in respect of his Church, and for the advancement of Gods glory.

9. Chap. 3. 16. 10. He alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.

11. Hee alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.

12. Hee alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.

13. Hee alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.

14. Hee alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.

15. Hee alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.

16. Hee alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.

17. Hee alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.

18. Hee alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.

19. Hee alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.

20. Hee alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.

21. Hee alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.

22. Hee alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.

23. Hee alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.

24. Hee alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.

25. Hee alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.

¶ Hee alleudeth to Ieremiahs prophecy, who prophesied that their captivity should be seuen yeeres: but now Gods mercy should send Ierusalem into exile.



**d** Meaning, Cambyses who reigned in Persia, and did not only for this cause hinder the building of the Temple, but would have faster reign, if God had not sent me to resist him, and therefore I have layed for the profit of the Church.

**i** Though God could by one Angel deliver all the world, yet to assure his children of his love, he sendeth forth double power, even Michael, that is, Christ Iste, the head of Angels.

**j** For though the Prophet Daniel should end as a slave, yet his doctrine should continue till the coming of Christ for the comfort of his Church. **k** This was the same Angel that spake with him before in the similitude of a man.

**l** I was overcome with feare and sorrow, when I saw the vision.

**m** He declareth hereby that God would be mercifull to the people of Israel.

**n** Which declareth that when God smiteth down his children, he doth not immediately lift them up at once (turning the Angel bad to him twice) but by little and little.

**o** Meaning, that he would not only himselfe bridle the rage of Cambyses, but also the other Kings of Persia by Alexander the King of Macedonia.

**p** For this Angel was appointed for the defence of the Church under Christ, who is the head of the cof.

**q** The Angel adverser Daniel that God hath given him power to overcome the chief enemies, feeling he appointed him to fight Darius when he overcame the Caldeans.

**r** Whereof Cambyses that now reigned, was the first, the second Soveraies, the third Darius the Sonne of Hyaspas, and the fourth Xerxes, which all were enemies to the people of God, and stood against them.

**s** For he raised up all the East countries to fight against the Grecians, and also hee had in his army many hundred thousand men, yet in four battels he was defeated and fled away with shame. **t** That is, Alexander the great. **u** For when his estate was most flourishing, he was overcome himselfe with drinke, & so fell into a disorde.

**v** But the prince of the kingdom of Persia withstood mee one and twenty daies: but loe, Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Persia.

**w** Now I am come to shew thee what shall come to thy people in the latter daies: for yet the vision is for many daies.

**x** And when he spake these words unto me, I set my face toward the ground, and held my tongue.

**y** And behold, I saw like the similitude of the sunnes of man touched my lips: then I opened my mouth, and spake, and say unto him that stood before me, O my Lord, <sup>z</sup> by the vision my sorrowes are returned vpon mee, and I haue retained no strength.

**aa** For how can the servant of this my Lord talke with my Lord being such one? for as for mee, straightway there remained no strength in mee, neither is there breath left in me.

**ab** Then there came againe and touched me, one like the appearance of a man, and hee strengthened me.

**ac** And said, O man, greatly beloved, feare not: peace be vnto thee: be strong and of good courage. And when he had spoken vnto mee, I was strengthened, and said, Let my Lord speake: for thou hast strengthened mee.

**ad** Ten said he, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth, loe, the Prince of Grecia shall come.

**ae** But I will shew thee that which is decreed in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your Prince.

**af** Which declareth that when God smiteth down his children, he doth not immediately lift them up at once (turning the Angel bad to him twice) but by little and little. **ag** Meaning, that he would not only himselfe bridle the rage of Cambyses, but also the other Kings of Persia by Alexander the King of Macedonia.

**ah** For this Angel was appointed for the defence of the Church under Christ, who is the head of the cof.

#### CHAP. XI.

**i** A prophesie of the kingdoms, which shall be enemies to the Church of God, as of Persia, of Greece, of Egypt, of Syria, & of the Romans.

**ii** I in the first yeere of Darius of the Medes, even I a flood to incourage, and to strengthen him.

**iii** And now will I shew thee the truth. Behold, there shall stand vp yet three kings in Persia, and the fourth shall be farre richer then they all: and by his strength, and by his riches hee shall shure vp all against the realme of Grecia.

**iv** But a mighty King shall stand vp, that shall rule with great dominion, and doe according to his pleasure.

**v** And when he shall stand vp, his kingdom shall be broken, and shall be diuided toward the four partes of the heauen: and not to his posterity, nor according to his dominion, which he ruled: for his kingdom shall be pluckt vp euen to be for others besides: & those.

**vi** And the King of the South shall be mighty, and one of his princes, and shall preuaile against him, and beare rule: his dominion shall be a great dominion.

**vii** And in the end of yeeres they shall be ioyned together: for the Kings daughter of the South shall come to the King of the North to make an agreement, and he shall not retain the power of the arme, neither shall he continue, yet his arme: but she shall be delivered to death, and they that brought her, and he that begate her, and hee that comforted her, in these times.

**viii** But out of the bud of her roots shall one stand vp in his stead, which shall come with an army, and shall enter into the fortresse of the King of the North, and doe with them as he list, and shall preuaile.

**ix** And shall also cary captiues into Egypt their gods with their molten images, and with their precious vessels of silver and of gold, and he shall continue mee yeres then the king of the North.

**x** So the King of the South shall come into his kingdom, and shall returne into his owne land.

**xi** Wherefore his sons shall be stirred vp, and shall assemble a mighty great army, and one shall come, and overflow and passe through: then shall hee returne, and be stirred vp at his fortresse.

**xii** And the King of the South shall be angry, and shall come forth, and fight with him, even with the king of the North: for he shall set forth a great multitude, and the multitude shall be given into his hand.

**xiii** Then the multitude shall be proud, and their heart shall be lifted up: for he shall cast down thousands: but he shall not still preuaile.

**xiv** For the king of the North shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certaine yeeres) with a mighty army, and great riches.

**xv** And at the same time there shall many stand vp against the King of the South: also the rebellious children of thy people shall exalt themselves to establish the vision, but they shall fail.

**xvi** So the king of the North shall come, and cast vp a mount, and take a strong city: and the armies of the South shall not resist, neither his chosen people, neither shall there be any strength to withstand.

**xvii** But he that shall come, shall doe vnto him as he list, and none shall stand against him: and hee shall stand in the pleasant land, which by his hand shall be continued.

**xviii** Against he shall set his face to enter with the power of his whole kingdom, and his confederates with him: thus shall hee do, & he shall giue him the daughter of women to destroy her: but

**i** The great, the sons of Calicut shall make war against Ptolomius Philopater the son of Ptolemy. **ii** For his brother brother Seleucus died, and was slaine while the warres were waging. **iii** That is, Ptolemy, who had beene a great king, and had taken great dominion in him in Syria, and had feared to invade Egypt. **iv** But Antiochus had done thousand wrongs and a foure hundred wrongs. **v** After the death of Ptolomius Philopater, who left Ptolomius Epiphanes his heire. **vi** For once only Antiochus came against him, but also Philip king of Macedonia and these two brought great power with them. **vii** For under Antiochus which falsely alleged that place of Ps. 119. 19. certaine of the lawes reitred with him into Egypt to fulfill this prophesie: & so the Angel sheweth that all these troubles which came in the Church, and by the transgression and disobedience of the Egyptians were occaused to resist Syria Antiochus captaine. **viii** Hee therefore that he shall not only fight the Egyptians, but also the Jews, and shall enter into their country, where hee had dominion then before, that they may know that all these things come by Gods ordinance. **ix** This was the second battell that Antiochus fought against Ptolomius Epiphanes. **x** To wit, a beautiful woman, which was Cleopatra Antiochus daughter. **xi** For hee regarded not the life of his daughter in respect of his kingdom of Egypt.

**xii** To wit, Ptolomius king of Egypt. **xiii** That is, Antiochus the son of Seleucus, and one of Alexander the princes that made the more mighty. **xiv** For he would have had him and Syria. **xv** That is, Berenice the daughter of Ptolomius Philopater, which was given to marriage to Antiochus. **xvi** These, slaying by this slaying that Syria and Egypt should have a continuall peace together. **xvii** That is, Antiochus should continue: for so often after Berenice and her young sonne after her husbands death.

**xviii** The name of the egyptian Seleucus Calinice, the sonne of Lysimachus, the lawfull wife of Antiochus, but put away for the woman Seleucus.

**xix** Neither Ptolomius nor Antiochus. **xx** Some reule, heede, meaning, the best beginning of Berenice.

**xxi** Some reule, she that begate her, and thereby we will stand her nurse, which brought her vp: so that all they that were occasion of this marriage were destroyed.

**xxii** Meaning, that Ptolomius Euergetes after the death of his father Ptolemy Philadelphus would succeede in the kingdom.

**xxiii** Meaning, that Antiochus Epiphanes after the death of his father Antiochus Seleucus king of Syria.

**xxiv** Meaning, that Antiochus Epiphanes after the death of his father Antiochus Seleucus king of Syria.

**xxv** Meaning, that Antiochus Epiphanes after the death of his father Antiochus Seleucus king of Syria.

**xxvi** Meaning, that Antiochus Epiphanes after the death of his father Antiochus Seleucus king of Syria.

**xxvii** Meaning, that Antiochus Epiphanes after the death of his father Antiochus Seleucus king of Syria.

**xxviii** Meaning, that Antiochus Epiphanes after the death of his father Antiochus Seleucus king of Syria.

**xxix** Meaning, that Antiochus Epiphanes after the death of his father Antiochus Seleucus king of Syria.

**xxx** Meaning, that Antiochus Epiphanes after the death of his father Antiochus Seleucus king of Syria.

**xxxi** Meaning, that Antiochus Epiphanes after the death of his father Antiochus Seleucus king of Syria.

**xxxii** Meaning, that Antiochus Epiphanes after the death of his father Antiochus Seleucus king of Syria.

**xxxiii** Meaning, that Antiochus Epiphanes after the death of his father Antiochus Seleucus king of Syria.

17 The shall not stand on his side, neither be for him.  
 18 After this shall he turne his face vnto the  
 yles, & shall take many, but a prince <sup>o</sup> shall caule  
 his shame to light vpon him, becauses that hee shall  
 caule his owne shame to turne vpon <sup>h</sup> himselfe.  
 19 For he shall turne his face towards the forces  
 of <sup>o</sup> his owne land: but hee shall be ouerthrowen  
 and fall, and be no more <sup>p</sup> friend.  
 20 <sup>g</sup> Then shall he stand vp in his place in the  
 glory of the kingdome, one that shall raise taxes;  
 but after few dayes he shall be destroyed, neither  
 in <sup>u</sup> wrath, nor in battell.  
 21 And in his place shall stand vp a vile per-  
 son, to whom they shall not giue the honour of  
 the kingdome: but hee shall come in peaceably,  
 and obtaine the kingdome by flatteries.  
 22 And the <sup>o</sup> armies shall be ouerthrowen with  
 a flood before him, and shall be broken: and also  
 the prince of the <sup>u</sup> covenant.  
 23 And after <sup>o</sup> the league made with him, hee  
 shall worke deceitfully: for he shall come vp, and  
 overcome with a <sup>v</sup> small people.  
 24 He shall enter into the quiet and plentifull  
 province, and hee shall doe that which his fathers  
 haue not done, nor his fathers fathers: hee shall  
 diuide among them the pray and the spoyle, and  
 the substance, yea, and hee shall forecrite his deuises  
 against the strong holds, euen for <sup>a</sup> time.  
 25 Also hee shall stirre vp his power, and his  
 courage: ag-<sup>o</sup>inst the King of the South, with  
 a great army, and the King of the South shall be  
 vnto battell with a very great and mighty ar-  
 mie: but hee shall not <sup>b</sup> stand: for they shall forecrite  
 and practise against him.  
 26 Yea, they that feed of the portion of <sup>o</sup> his  
 meate, shall destroy him: and his army <sup>d</sup> shall  
 ouerflow: and many shall fall, and be line.  
 27 And both these Kings hearts <sup>shall</sup> be to doe  
<sup>o</sup> mischief, and they shall talke of deceit at one  
 table: but it shall not answere: for <sup>o</sup> yet the end <sup>shall</sup>  
 be at the time appointed.  
 28 Then shall hee returne into his land with  
 great substance: for his heart: shall be against the  
 holy covenant: so shall he doe and returne to his  
 owne land.  
 29 At the time appointed he shall returne, and  
 come toward the South: but the last shall not be  
 as the first.  
 30 For the slippes <sup>o</sup> of Chitim shall come a-  
 gainst him: therefore hee shall forsake and returne,  
 and fre againe the holy covenant: so shall he doe,  
 hee shall euen returne: and haue intelligence with  
 them that forsake the holy covenant.  
 31 And he shall stand on his side, neither be for him.  
 32 After this shall he turne his face vnto the  
 yles, & shall take many, but a prince <sup>o</sup> shall caule  
 his shame to light vpon him, becauses that hee shall  
 caule his owne shame to turne vpon <sup>h</sup> himselfe.  
 33 For he shall turne his face towards the forces  
 of <sup>o</sup> his owne land: but hee shall be ouerthrowen  
 and fall, and be no more <sup>p</sup> friend.  
 34 <sup>g</sup> Then shall he stand vp in his place in the  
 glory of the kingdome, one that shall raise taxes;  
 but after few dayes he shall be destroyed, neither  
 in <sup>u</sup> wrath, nor in battell.  
 35 And in his place shall stand vp a vile per-  
 son, to whom they shall not giue the honour of  
 the kingdome: but hee shall come in peaceably,  
 and obtaine the kingdome by flatteries.  
 36 And the <sup>o</sup> armies shall be ouerthrowen with  
 a flood before him, and shall be broken: and also  
 the prince of the <sup>u</sup> covenant.  
 37 And after <sup>o</sup> the league made with him, hee  
 shall worke deceitfully: for he shall come vp, and  
 overcome with a <sup>v</sup> small people.  
 38 He shall enter into the quiet and plentifull  
 province, and hee shall doe that which his fathers  
 haue not done, nor his fathers fathers: hee shall  
 diuide among them the pray and the spoyle, and  
 the substance, yea, and hee shall forecrite his deuises  
 against the strong holds, euen for <sup>a</sup> time.  
 39 Also hee shall stirre vp his power, and his  
 courage: ag-<sup>o</sup>inst the King of the South, with  
 a great army, and the King of the South shall be  
 vnto battell with a very great and mighty ar-  
 mie: but hee shall not <sup>b</sup> stand: for they shall forecrite  
 and practise against him.  
 40 Yea, they that feed of the portion of <sup>o</sup> his  
 meate, shall destroy him: and his army <sup>d</sup> shall  
 ouerflow: and many shall fall, and be line.  
 41 And both these Kings hearts <sup>shall</sup> be to doe  
<sup>o</sup> mischief, and they shall talke of deceit at one  
 table: but it shall not answere: for <sup>o</sup> yet the end <sup>shall</sup>  
 be at the time appointed.  
 42 Then shall hee returne into his land with  
 great substance: for his heart: shall be against the  
 holy covenant: so shall he doe and returne to his  
 owne land.  
 43 At the time appointed he shall returne, and  
 come toward the South: but the last shall not be  
 as the first.  
 44 For the slippes <sup>o</sup> of Chitim shall come a-  
 gainst him: therefore hee shall forsake and returne,  
 and fre againe the holy covenant: so shall he doe,  
 hee shall euen returne: and haue intelligence with  
 them that forsake the holy covenant.

31 And armes <sup>h</sup> shall stand on his part, and  
 they shall pollute the Sanctuary <sup>i</sup> of strength, and  
 shall take away the dayly <sup>o</sup> sacrifice, and they shall  
 set vp the abominable defolation.

32 And such as wickedly <sup>o</sup> breake the cove-  
 nant, shall bee caule to sinne by flattery: but the  
 people that doe know their God, shall preuaile and  
 prosper.

33 And they that understand among the <sup>n</sup> peo-  
 ple, shall instruct many: <sup>o</sup> yet they shall fall by  
 sword, and by flame, by captiuitie, and by spoyle  
 many daies.

34 Now when they shall fall, they shall be hol-  
 pen with a <sup>p</sup> little helpe: but many shall cleane  
 vnto them <sup>q</sup> faintly.

35 And some of them <sup>r</sup> of vnderstanding shall fall  
 to try them, and to purge, and to make them white,  
 till the time be to: for there is a time appointed.

36 And the <sup>f</sup> King shall doe what him list: he  
 shall exalt himselfe, and magnifie himselfe ag-<sup>o</sup>ainst  
 all that is God, and shall speake marvellous things  
 against the God of gods, and shall prosper, till the  
 wrath <sup>o</sup> be accomplished: for the determination  
 is made.

37 Neither shall he regard the <sup>o</sup> God of his fa-  
 thers, nor the deities <sup>o</sup> of women, nor care for any  
 God: for hee shall magnifie himselfe aboue all.

38 But in his place shall he honour the <sup>o</sup> god  
 Mauzzim, and the god whom his fathers knew not,  
 shall he honour with <sup>o</sup> gold and with silver, and  
 with precious stones, and pleasant things.

39 Thus shall hee doe in <sup>o</sup> the holdes of Mauz-  
 zim with a strange god whom hee shall acknow-  
 ledge: hee shall increase <sup>o</sup> his glory, and shall cause  
 them to rule ouer many, and shall diuide the land  
 for gaine.

40 And at the end of time shall the king of the  
<sup>b</sup> South puth at him, and the king of the North shall  
 come ag-<sup>o</sup>ainst him like a whirlewind with charrets,  
 and with horsemen, and with many ships, and hee  
 shall enter into the countreies, and shall overflow  
 and passe through.

41 He shall enter also into the <sup>o</sup> pleasant land,  
 and many countreies shall be ouerflowen: but these  
 shall escape out of his hand, euen Edom and Mo-  
 ab, and the chiefe of the children of Ammon.

42 Hee shall stretch forth his hands also vpon the  
 countreies, and the land of Egypt shall not escape.

43 But hee shall haue power ouer the treasures of  
 gold and of silver, and ouer all the precious things  
 of Egypt, and of the Libans, and of the blacke  
 Mores where hee shall passe.

mult obey. <sup>o</sup> Because the Angels purpose is to shew: the whole course of the per-  
 secutions of the Iewes vnto the coming of Christ, to shew speaketh of the Monar-  
 chy of the Romans which hee noteth by the name of a King, who were without  
 religion and conuene the true God. <sup>o</sup> So long the tyrants shall preuaile as  
 God hath appointed to punish his people: but hee sheweth that it is but for a time.  
 vnto the Romans shall oblige no certain forme of religion as other nations, but  
 shall change their gods at their pleasures, yea, contemne them, and they them-  
 selves to their gods. <sup>o</sup> Signifying that they should be without all humanity, and  
 the loue of woman is taken for singular or great loue, as <sup>o</sup> Sam <sup>o</sup> 1, 26. <sup>o</sup> That is,  
 the god of power and riches, they shall esteeme their own power aboue all their  
 gods and worship it. <sup>o</sup> Vnder pretence of worshipping their gods, they shall  
 catch their city with the most precious iewels of all the world, because that  
 hereby they shall haue them in admiration for their power and riches. <sup>o</sup> Al-  
 though in their hearts they had no religion, yet they did acknowledge the gods,  
 and worshipped them in their temples, least they should haue beene called as  
 Atheists: but this was to increase their fame and riches: and when they gaue any  
 country, they fo made obeisance the rulers thereof, that the priests euer came to the  
 Romans. <sup>o</sup> That is, both the Egyptians & the Syrians shall at length fight against  
 the Romans, but they shall be overcome. <sup>o</sup> The Angel forewarneth the Iewes  
 that when they should see the Romans invade them, and that the wicked should  
 escape their hands, then they should not thinke but that all this was done by  
 Gods providence, forasmuch as he warned them of it so long ago, and therefore  
 he would still preferre them.



d Hearing that  
Craesus was Raine,  
and Antonius  
discomfited.  
e For Augur  
overcame the Par-  
thians, and re-  
covered that which An-  
tonius had lost.  
f The Romans after  
sea to sea, and in Iudea

44 But the tidings out of the East shall trouble him: therefore hee shall goe forth  
e with great wrath to destroy and roote out many.

45 And hee shall plant the tabernacles of his  
palace betweene the seas in the glorious and holy  
mountaine, yet he shall come to his end, and none  
shall helpe him.

this reigned quietly throughout all countreys, and from  
but at length for their cruelty God shall destroy them.

#### CHAP. XII.

Of the delinquency of the Church by Christ.

And at that a time shall Michael stand vp, the  
great prince, which standeth for the children  
of thy people, and there shall be a time of trouble,  
such as neuer was since there began to be a nation  
vnto that same time: and at that time thy people  
shall be delivered, every one that shall be found  
written in the booke.

2 And many <sup>b</sup> of them that sleepe in the dust  
of the earth, shall awake, some to everlasting life,  
and some to shame and perpetual contempt.

3 And they that be <sup>c</sup> wise, shall shine as the  
brightnes of the firmament: and they that <sup>d</sup> turne  
many to righteousnesse, shall shine as the starrs,  
for euer and euer.

4 But thou, O Daniel, <sup>e</sup> shut vp the words, and  
seale the booke <sup>f</sup> till the end of <sup>g</sup> time: many shall  
run to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and beheld, there

flood other two, the one on this side of the brinke  
of the <sup>h</sup> riuer, and the other on that side of the  
brinke of the riuer.

6 And one said vnto the man cloathen in linen,  
which was vpon the waters of the riuer, When  
shall be the end of these wonders?

7 And I heard the man cloathen in linen which  
was vpon the waters of the riuer, when he held vp  
his <sup>i</sup> right hand and his left hand vnto heauen, and  
sware by him that lieth for euer, that it shall tary  
for <sup>j</sup> a time, two times and an halfe: and when he  
shall haue accomplished <sup>k</sup> to scatter the power of  
the holy people, all these things shall be finished.

8 The I heard it, but I understood it not: then said  
I, O my Lord, what shall be the end of these things?

6 And he said, Go thy way Daniel: for <sup>l</sup> thy words  
are closed vp, and sealed till the end of the time,

10 Many shall be purified, made white, and tried:  
but the wicked shall doe wickedly, and none of the  
wicked shall haue vnderstanding: but the wise shall  
vnderstand.

11 And from the time that the <sup>m</sup> daily sacrifice  
shall be taken away, and the abominable desolation  
set vp, there <sup>n</sup> shall be a thousand two hundred and  
ninety dayes.

12 Blessed <sup>o</sup> is he that waiteth & commeth to the  
thousand, three hundred and <sup>p</sup> five & thirty dayes.

13 But goe <sup>q</sup> thou thy way till the end be: for  
thou shalt rest and stand vp in thy lot, at the end  
of the dayes.

appoint the time of Christs coming, but that they are  
blessed that patiently  
abide his appearing. <sup>r</sup> The Angel warneth the Prophet patiently to abide, till  
the time appointed come, signifying that he should depart this life, and  
lie againe with the elect, when God had sufficiently humbled and purged his  
Church.

g Whi. e. was  
Tygers.  
h Which was as it  
were a double oath  
and didd the more  
confirm the thi-  
g. Meaning, a long  
time, a longer time,  
and at length  
a shorter time signi-  
fying that their  
troubles shd. last  
but an end.  
i When the Church  
shall be scattered and  
diminished in such  
sort as it shall seeme  
to haue no power.  
j From the time  
that Christ by his  
sacrifice shall take  
away the sacrifice  
and ceremonies of  
the law.  
k Signifying that  
the time shall be  
long of Christs  
second coming,  
and yet the children  
of God ought not  
to be discouraged,  
though it be de-  
ferred.  
l In this number  
he addeth a more, h  
and an halfe to the  
former number,  
signifying that it  
is not in man to  
be able to see the  
time of Christs  
coming, but that they are  
blessed that patiently  
abide his appearing. <sup>r</sup> The Angel warneth the Prophet patiently to abide, till  
the time appointed come, signifying that he should depart this life, and  
lie againe with the elect, when God had sufficiently humbled and purged his  
Church.

## H O S E A.

### THE ARGVMENT.

After that the ten tribes had fallen away from God by the wicked and subtil counsell of Ieroboam the  
sonne of Nebat, and in stead of his true seruice commanded by his word, worshipping him according to  
their own fantasies and traditions of men, giving themselves to most vile idolatry and superstition, the  
Lord from time to time sent them Prophets to call them to repentance: but they grew ever worse & worse  
and still abused Gods benefites. Therefore now when their prosperity was at the height vnder Ieroboam,  
the sonne of Iosab, God sent Hosea and Amos to the Israelites (as he did at the same time Ishaiah and  
Micah to them of Iudah) to cōdemne them of their ingratitude: and whereas they brought them selves  
to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne  
in adultery: and therefore sheweth them that Gods would take away their kingdom, and giue them to the  
Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seventy years,  
though they remained still in their vices and wickednesse and derided the Prophets, and contemned Gods  
iudgements. And because they should neither be discouraged with threatening only, nor yet flatter them-  
selves by the sweetnes of Gods promises, he setteth before them the two principal parts of the Law, which  
were the promises of saluation, & the doctrine of life: for the first part he directeth the faithfull to Mesiasch,  
by whom only they should haue true deliuerance: and for the second, he used threatnings and menaces to  
bring them from their wicked manners and vices, and this is the chiefe scope of all the Prophets, either by  
Gods promises to allure them to be godly, or else by threatnings of his iudgements to feare them from vices:  
and albeit that the whole Law containeth these two points, yet the Prophets more cure note peculiarly both  
the time of Gods iudgements and the manner.

#### CHAP. I.

a The time wherein Hosea prophesied. b The idolatry of  
the people. c The calling of the Gentiles. 1 Christ  
is the head of all people.

He word of the Lord that came vnto  
Hosea the sonne of Beeri, in the dayes  
of Vzziah, Iotham, Abaz, and Hize-  
kiah, k Kings of Iudah, and in the dayes  
of Ieroboam the sonne of Iosab king of Israel.

2 At the beginning the Lord spake by Hosea,  
and the Lord layd vnto Hosea, Goe, take vnto  
thee a wife <sup>e</sup> of fornications, and children of for-

nications: for the land hath committed great  
whoredome, departing from the Lord.

3 So he went, & tooke <sup>d</sup> Gomer the daughter of  
Diblaim, which conceived and bare him a sonne.

4 And the Lord said vnto him, Call his name  
<sup>e</sup> Izreel: for yet a little, and I will visite the blood  
of Izreel vpon the house of <sup>f</sup> Iehu, and will cause  
to cease the kingdom of the house of Izreel.

more called Israelites of the which name they bailed, because Israel did pre-  
tend to be with God: but that they were as bastards, and therefore should be called  
Israelites, that is, scattered people, alluding to Izreel, which was the chieftie of the  
ten tribes vnder Abah where Iehu sited so much blood, 2 Kg. 10. 3. f I will  
beuenege vpon Iehu for the blood that hee shed in Izreel, for albeit God visite  
him vnto execute his iudgements: yet he did it them for his vices ambition. & not  
for the fury of God at the end declared: for he built vp that idolatry which he

d Gomer signifieth  
a consumption or  
corruption, and Di-  
blaim clusters of  
figs, declaring that  
they were all cor-  
rupt: the rotten figs  
e Meaning, that  
they should be no  
more called Israelites  
of the which name they  
bailed, because Israel  
did pretend to be with  
God: but that they were  
as bastards, and there-  
fore should be called  
Israelites, that is, scat-  
tered people, alluding  
to Izreel, which was the  
chieftie of the ten tribes  
vnder Abah where Iehu  
sited so much blood, 2  
Kg. 10. 3. f I will  
beuenege vpon Iehu for  
the blood that hee shed  
in Izreel, for albeit God  
visite him vnto execute  
his iudgements: yet he  
did it them for his vices  
ambition. & not for the  
fury of God at the end  
declared: for he built  
vp that idolatry which he

a Called also Aza-  
riah, who being a  
leper was depose  
from his kingdom.  
b So that it may  
be gathered by  
the reigne of these  
four kings, that he  
preached about  
threescor yeeres.  
c That is, one that  
of long time hath  
accustomed to play  
the harlot: not that  
the Prophet did this  
thing in effect, but he  
saw this in a vision,  
or else was com-  
manded by God to  
set forth vnder this  
parable or figure, the  
idolatry of the







f That is, they should neither have policy nor religion, and their idoles also wherein they put their confidence, should be destroyed. g This is meant of Britts kingdom which was promised

many daies without a king & without a prince, and without an offspring, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel convert and seeke the Lord their God, and g David their king, and shall feare the Lord and his goodnesse in the latter daies.

vnto David to be eternall, Psal. 72. 27.

### CHAP. IIII.

A complaint against the people and the priests of Israel.

Hear the word of the Lord, ye children of Israel: for the Lord a hath a controuersie with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and who iniquity, they breake out, and b blood toucheth blood.

3 Therefore shall all the land mourne, and eury one that dwelleth therein shall be cut off, with the beasts of the field, and with the fowles of the heauen, and also the fishes of the sea shall be taken away.

4 Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shall thou fall in the day, and the Prophet shall fall with thee in the night, and I will destroy thy c mother.

6 My people are destroyed for lacke of knowledge: because I shew hast refused knowledge, I will also refuse thee that thou shalt be no Priest to me: and seeing I shew hast forgotten the Law of thy God, I will also forget thy children.

7 As they were b increased, so they sinned against me: therefore will I change their glory into shame.

8 They eate vp the finnes of my people, and lift vp their mindes in their iniquity.

9 And there shall be like people like k Priest: for I will visit their wayes vpon them, and reward them for their deeds.

10 For they shall eat, and not haue enough, they shall commit adultery, and shall not increase, because they haue left off to take heed to the Lord.

11 In Wine, olme, and vine, and new wine take away their heart.

12 My p people aske counsell at their flockes, & their fasshe teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the tops of the mountains, and burne incense vpon the hills vnder the oaks, and the poplar tree, and the elme, because the shadow thereof is good: therefore your daughters shall be p harlots, and your spoules shall be whores.

14 I will not visit your daughters when they are harlots, nor your spoules, when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doeth not vnderstand, shall fall.

multitude of wives to haue many children, yet they shal be de-  
celuded of their hope. m In giuing themselves to pleasures, they become like  
brutbeasts. n Thus be speake by detraction in calling them his people, which  
now for their finnes they were not: for they sought helpe of flockes and flockes.  
o They are carried away with a rage. p Because they take vp their Gods honour and  
glorie in idoles: therefore he will giue them vp to their lusts, that they shall  
be without their owne bodies. Rom. 1. 28. q I will not comfort your shame to  
be ag you to amendment, but let you runne headlong to your owne damnation,

15 Though thou Israel, play the harlot, yet let not Iudah sinne: come not ye vnto G Gila, neither goe ye vp to Beth-auen, nor swear, the Lord lieth.

16 For Israel is rebellious as an vntuly heifer. Now the Lord will feede them as a lambe in a large place.

17 Ephraim is ioyned to idoles: let him alone.

18 Their drunkennesse thinketh: they haue committed whoredoms: their rulers loue re say with shame, x Bring ye.

19 The wind hath y bound them vp in her wings, and they shall be ashamed of their sacrifices.

God, Beth-auen, that is, the house of iniquity, because of their abominations set  
vp there, signifying that no place is holy, where God is not purely worshipped.  
u God will so disperse them, that they shall not remaine in any certaine place.  
x They are so impudent in receiving bribes, that they will command men to  
bring them vnto them. y To carry them suddenly away.

### CHAP. V.

Against the Priests and rulers of Israel. 13 The helpe of man is in vaine.

O Ye Priests, heare this, and hearken ye O house of Israel, and giue ye eare, O house of the King: for iudgement is toward you, because you haue bene a snare on Mizpah, and a net spread vpon Tabot.

2 Yet they were profound to decline to b slaughter, though I haue bene a rebuker of them all.

3 I know d Ephraim, and Israel is not hid from me: for now O Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not giue their minds to turne vnto their God: for the spirit of fornication is in the midst of them, & they haue not known the Lord.

5 And the e prid of Israel doeth tellise to his face: therefore shall Israel & Ephraim fall in their iniquity: Iudah also shall fall with them.

6 They shall go with thir sleepe, and with their bullockes, to seeke the Lord: but they shall not finde him: for he hath withdrawn himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten f strange children: now shall g a moneth deuoure them with their portions.

8 Blow ye the trumpet in Gibeon, and the shame in Ramah: cry out at Beth-auen, after thee, O b Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to k know the truth.

10 The princes of Iudah were like them that k renouice the bound: therefore will I power out my wrath vpon them like water.

11 Ephraim is oppressed and broken in iudgement, because hee willingly walked after the l commandement.

12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim saw his fickness, and Iudah his wound, then went Ephraim vnto m Asshur, and sent vnto king n Iareb: yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a lion, and as a lions whelp, to the house of Iudah: I, enen I will spoyle and goe away: I will take away, and none shall rescue it.

15 I will go, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction, they will seeke me diligently.

God. m In Read of seeking for remedy at Gods hand, the Assyrians.

God complained, that Iudah is infected, and will be able to learn by their example to returne to time.

For albeit the Lord had bountied this place in time past by his presence, yet because it was abused by their idolatry, he would not that his people should refoit thither.

He calleth Beth-auen, that is, the house of God, Beth-auen, that is, the house of iniquity, because of their abominations set vp there, signifying that no place is holy, where God is not purely worshipped.

u God will so disperse them, that they shall not remaine in any certaine place. x They are so impudent in receiving bribes, that they will command men to bring them vnto them. y To carry them suddenly away.

The Priests and princes caught the people in their snare, as the fowlers did the birds, in these two high mountains.

Notwithstanding they seemed to be giuen altogether to iudgement, and to facineries, which here be called slaughter in contempt.

Though I had admonished them continually by my Prophets.

They boasted themselves not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe.

Meaning, their contemning of all admonitions.

That is, their children are oegenerate, so that there is no hope in them.

Their destruction is not farre off.

That is, all Israel comprehended vnder this part, signifying, that the Lords places should be desolate.

They haue turned vp side downe all political order and all matter of religion.

I. To wit, after king Ieroboams commandement, and did not rather follow

n Who was king of the Assyrians.

## CHAP. VI.

*2 Affliction causeth a man to turne to God. 9 The wickednesse of the Priests.*

Come, and let vs returne to the Lord: for he hath spoyled, and he will heale vs: he hath wounded vs, and he will bind vs vp.

2 After two daies will he reuinue vs, and in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, and endeavour our selues to know the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, & as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I intreat thee? for your goodnesse is as a morning cloud, and as the morning dew it goeth away.

5 Therefore haue I cut downe by the Prophets: I haue slaine them by the words of my mouth, and by iudgements were as the light that goeth forth.

6 For I desired mercy, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they s like men haue transgressed the covenant: there haue they trespassed against me.

8 Gilead is a city of them that worke iniquity, and is polluted with blood,

9 And as theyues wait for a man, so the company of Priests murmur in the way by consent: for they worke in iustice.

10 I haue scene villeny in the house of Israel: there is the whoredome of Ephraim, Israel is defiled:

11 Yea, Iudah hath set a plant for thee, whiles I would returne the captivity of my people.

*brene best instructed in my word. That is, doeth imitate him taken greiue of my crew.*

## CHAP. VII.

*1 Of the vices and wantonnesse of the people. 12 Of their punishment.*

When I would haue healed Israel, then the iniquity of Ephraim was discovered, and the wickednesse of Samaria: for they haue dealt falsly: and the same chiefe commeth in, and the robber spoyleth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inventions haue bene better about: they are in my sight.

3 They make the king glad with their wickednes, and the princes with their lies.

4 They are all adulterers, and as a very ouen heated by the baker, which ceased from raising vp, and from kneading the dough vntill it be leauened.

5 This is the day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hands to scornors.

6 For they haue made ready their heart like an ouen whiles they lie in wait: their baker sleepeeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue denoured their iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath mixt him selfe among the people: Ephraim is as a cake on the hearth not turned,

9 Strangers haue denoured his strength, and he knoweth it not: yea, gray haies are here, & there vpon him, yet he knoweth not.

10 And the pride of Israel restifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceived without heart: they call to Egypt: they go to Asshur.

12 But when they shall goe, I will spread my net vpon them, and draw them downe as the fowles of the heauen: I will chaſtise them as their Congregation had heard.

13 Woe vnto them: for they haue fled away from me, destruction shall be vnto them, because they haue transgressed against me: though I haue releued them, yet they haue spoken lies against me.

14 And they haue not cried vnto me with their hearts, when they howled vnto their beds: they assembe themselves for corne and wine, and they rebell against me.

15 Though I haue bound and strengthened their arme, yet doe they imagine mischief against me.

16 They returne, but not to the most hie: they are like a deceitfull bow: their princes shall fall by the sword, for the rage of their tongues: this shall be their derision in the land of Egypt.

## CHAP. VIII.

*1 The destruction of Iudah and Israel, because of their idolatry.*

Set the trumpet to thy mouth, he shall come as an eagle against the House of the Lord, because they haue transgressed my covenant, and trespassed against my Law.

2 Israel shall cry vnto me, My God, we know thee.

3 Israel hath said off the thing that is good: the enemy shall curse him.

4 They haue set vp a king, but not by me: they haue made princes, and I knew it not: of their silver and their gold haue they made them idols: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without innocency!

6 For it came euen from Israel, the workman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue sowne the wind, and they shall reape the whirlwind: it hath no stalk: the bud shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone vp to Asshur: they are as a wilde ayle alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now will I gather them and they shall sorow a little for the burden of the king, and the princes.

11 Because Ephraim hath made many altars to sinne, his altar shall be sinne.

12 I haue written to them the great things of my Law: but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it: but the Lord accepteth them not: now will he remember their iniquity, and visit their sinnes: they shall returne to Egypt.

*g Which are a token of his manifold afflictions.*

*h That is, without all iudgement, as that cannot tell whether it is better to cleare only to God, or to seeke the helpe of man.*

*i According to my cusef made to the whole Congregation of Israel.*

*k That is, diues, times redeemed them, and deliuered them from death.*

*l When they were in affliction, & cried out for paine, they sought not vnto me for helpe.*

*m They only seeke their owne commoditie and wealth, and paffe not for me their God.*

*n Because they boast of their owne strength, and paffe not what they speake against me and my seruants, Psal. 73. 9.*

*a God encourageth the Prophet to signify the speedy coming of the enemy against Israel, which was once the people of God.*

*b They shall cry like hypocrites, but not from the heart, as their deeds declare. That is, because by thons they fought their owne lucre, and not to obey my will.*

*c That is, upright iudgement and godly life.*

*d Meaning the calfe first sent by themselves, and of their fathers in the wilderness.*

*e Shewing that their religion hath but a show, and in it selfe is but vanity.*

*f They neuer cease, but come on and fro to seeke helpe.*

*g That is for the tribute which the king and the princes shall lay vpon them, which meaneth the end vnto bring them to repentance.*

*h Thus the idolaters count the word of God as strange in respect of their owne inuention.*

*i Saying that they thought it to be the Lord, but he accepteth no seruice, which he himselfe hath not appointed.*



14 For Israel hath forgotten his maker, and buildeth Temples, and Iudah hath increased strong cities: but I will send a fire upon his cities, and it shall deuoure the palaces thereof.

## CHAP. IX.

Of the hunger and captivity of Israel.

Reioyce not, O Israel for ioy: as other people: for thou hast gone a whoring from thy God: thou hast loured: a reward vpon euery come foore.

2 C The foorre, and the wine presse shall not feed them, and the new wine shall fill in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Asfur.

4 They shall not offer d wine to the Lord, neither shall their sacrifices be pleasant vnto him: but thy shall be vnto them as the bread of mourners: all that eate thereof shall be polluted: for their bread for their soules shall not come into the house of the Lord.

5 What will ye doe then in the solemne day, and in the day of the feast of the Lord?

6 For loe, they are gone from d destruction: but Egypt shall gather them vp, and Memphis shall bury them: the gentle shall possesse the pleasant places of their siluer, and the thorne shall be in their tabernacles.

7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: a Prophet is a foole: the spiritual man is mad, for the multitude of thine iniquity: therefore the hated is great.

8 The watchman of Ephraim i should be with my God: but the Prophet is the snare of a foeler in all his waies, and hared in the house of his God.

9 They k are deeply fet: they are corrupt as in the dayes of Gibeah: therefore he will remember their iniquity, he will visit their finnes.

10 I found Israel like grapes in the wilderness: I saw your fathers as the first ripe in the figgetree at her first time: but they went to Baal-Peor, and separated themselves vnto that shame, and their abominations were according to their louers.

11 Ephraim their glory shall flee away like a bird: from the birth and from the wombe, and from the conception.

12 Though they bring vp their children, yet I will deprime them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I saw, is as a tree in Tyrus planted in a cottage: but Ephraim shall bring forth his children: to the minheuer.

14 O Lord, give them what wilt thou giue them: giue them a barren wombe, and giue breasts.

15 All their wickednesse is in q Gilgal: for there doe I hate them: for the wickednesse of their inventions, I will cast them out of mine House: I will loue them no more: all their princes are rebels.

16 Ephraim is forsaken, their roote is dried vp:

they can bring no fruite: yea, though they bring forth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

## CHAP. X.

Against Israel and his idoles. 14 His destruction for the same.

Israel is an empty vine, yet hath it brought forth fruit vnto it selfe, and according to the multitude of the fruit thereof hee hath increased the altars: according to the goodnesse of their land they haue made faire images.

2 Their heart is diuided: now shall they be found faulty: he shall breake downe their altars, he shall destroy their images.

3 For now they shall say, We haue no King because we feared not the Lord: and what should a King doe to vs?

4 They haue spoken words, swearing falsely in making a covenant: thus judgement groweth as wexwood in the furrows of the feld.

5 The inhabitants of Samaria shall feare because of the calfe of Beth-aen; for the people thereof shall mourne ouer it, and the Chemarims thereof, that reioyce on it for the glory thereof, because it is departed from it.

6 It shall be also brought to Asfur, for a present vnto king Iareb: Ephraim shall receiue shame, and Israel shall be ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the fume vpon the water.

8 The high places aloue of Auen shall be destroyed, euen the sinne of Israel: the thorne and the thistle shall grow vpon their altars; and they shall say to the mountanes, \* Couer vs, and to the hills, Fall vpon vs.

9 O Israel, thou hast sinned from the dayes of Gibeah: there thy blood: the battell in Gibeah against the children of iniquitie did not touch them.

10 It is my desire that I should chastise them, and the people shall be gathered against them, when they shall gather themselves in their two bowrows.

11 And Ephraim as an heifer vsed to delight in threshing: but I will passe by her faire neck: I will make Ephraim to ride: Iudah shall plowe, and Iacob shall breake his colles.

12 Sowe to your selues in righteousness: reape after the measure of mercy: breake vp your fallow ground: for it is time to seeke the Lord, till he come and raine righteousness vpon you.

13 But you haue plowed wickednesse: ye haue reaped iniquity: you haue eaten the fruit of lies: because thou didst trust in thine owne waies, and in the multitude of thy strong men.

14 Therefore shall tumult arise among thy people, and all thy munitions shall be destroyed, as a Shalman destroyed Beth-el in the day

cutting Gods judgement, seeing thine owne deeds were as wicked as theirs. I To wit, to fight, or the Israelites sinned by that Habbunim, & from thence time. The Israelites were not moved by their example to any of their finnes. 15 Because they are so deuide, I will delight to destroy them. 16 Thus, when they haue gathered all their strength together, & wherein is the force, as in plowing is labour and paine, & I will say my yoke vpon you, or better than. 17 Reade Ierem. 4. 4. I That is, Shalmanazar in the destruction of the cities spared neither kinde nor age.

a Whereof though the grapes were gathered, yet euer as it gathered new strength, it increased, so that the correction which should haue brought them to obedience, did but vnto their stubbornnesse. b As they were rich and had abundance.

c To wit, from God. d The day shall come that God shall take away their king, and then they shall see the fruit of their finnes, and how they trusted in him in vain. e King 17. 6. 7. In promise to be faithful toward God.

f Their integrity and fidelity which they pretended, was nothing but bitterness and griefe. g When the calfe shall be carried away.

h Chemarims were certaine idolatrous priests, which did wear blacke apparell in their sacrifices, and cryed with a loud voice: which superstition Eliak destroyed, 1 King. 18. 27. seade.

i King 13. 5. This hee speaketh in contempt of Beth-el.

k Ier. 4. 19. Luke 13. 30. Act. 16. 16. & 9. 6.

l In those dayes wilt thou as we see the Gibeonites as God.

m Here partly declared: for thy zeale could not be good in executing Gods judgement.

n Signifying, that God would destroy their children by these very means, & to confound them by little and little. o As they kept treading vpon their houses in Tyru to pretence them from the cold eye of the sea. p The prophet Ierem. the great Plagues of God toward Ephraim, brought to God to make them bitter, & to see that this great slaughter should come vpon their children. q The chief cause of their destruction is, that they commit idolatry, and corrupt my Religion in Gilgal.

of battel: the mother with the children was dashed in pieces.

15 So shall Beth-el doe vnto you, because of your malicious wickedness: in a morning shall the king of Israel be destroyed.

### CHAP. XI.

*The benefits of the Lord toward Israel. 1 Their ingratitude against him.*

When Israel <sup>a</sup> was a child, then I loved him, and called my sonne out of Egypt.

2 They called them, <sup>b</sup> but they be went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, <sup>c</sup> as one should beare them in his armes: but they knew not that I healed them.

4 I ledde them with cords <sup>d</sup> of a man, <sup>e</sup> even with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and I layde the meat vnto them.

5 He shall no more returne into the land of Egypt: but Asnathr shall be his <sup>f</sup> King, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsils.

7 And my people are bent to rebellion against me: though <sup>g</sup> they called them to the moethie, yet none at all would exalt him.

8 How shall I gree thee vp, Ephraim? how shall I deliuer thee, Israel? how shall I make thee, as Admah? how shall I set thee, as Zeboim? mine heart is turned within mee: <sup>h</sup> my repentings are rouled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the mids of thee, and I will not enter into the city.

10 They shall walke after the Lord: he shall roare like a lion: when hee shall roare, then the children of the Weit shall feare.

11 They shall feare as a sparow out of Egypt, and as a dove out of the land of Asnathr, and I will place them in their houses, sayth the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceit: but Iudah yet ruleth with I God, and is faithfull with the Saints.

*Ree admonished by Isaaks example to trust in God, and not in man.*

### CHAP. XII.

Ephraim is fed <sup>a</sup> with the wind, and followeth after the East winde: he increaseth dayly lies and destruction, and they doe make a covenant with Asnathr, and by le is caried into Egypt.

2 The Lord hath also a contumelie with Iudah, and will visite Iakob, according to his wayes: according to his workes, will be recompense him.

3 Hee tooke his brother by the heele in the wombe, and by his strength he had <sup>b</sup> power with God.

4 And bad <sup>c</sup> power ouer the Angel, and preuailed: he wept and prayed vnto him: he found him in Beth-el, and there he spake with vs.

*Ree admonished by Isaaks example to trust in God, and not in man.*

5 Yea the Lord God of hostes, the Lord himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercy and iudgement, and hope fill in thy God. <sup>d</sup> Hee is <sup>e</sup> Canaan: the balances of deceit are in his hand; he loneth to oppresse.

8 And Ephraim sayd, Notwithstanding I am rich, I have found mee out riches in all my labours: they shall find none iniquitie in me: <sup>f</sup> that were wickednesse.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in: the dayes of the solemne feast.

10 I haue also spoken by the Prophets, and I haue multiplied visions, and vied familiaries by the ministry of the Prophets.

11 Is there <sup>g</sup> iniquitie in Gilead: surely they are vanity: they sacrifice bulles in Gilgal, and their altars are as heapes in the furrowes of the field.

12 And Iakob fled into the country of Aram, and Israel bewed for a wife, and for a wife he kept sheepe.

13 And by a <sup>h</sup> Prophet the Lord brought Israel out of Egypt, and by a Prophet was hee rescued.

14 But Ephraim prouoked him with high places: therefore shall his blood be poured vpon him, and his reproach shall his Lord reward him.

*Ree admonished by Isaaks example to trust in God, and not in man.*

### CHAP. XIII.

*The abomination of Israel, and the cause of their destruction.*

When Ephraim spake, there was <sup>a</sup> trembling: hee <sup>b</sup> exalted himselfe in Israel, but he hath sinned in Baal, and is dead.

2 And now they sinne more and more, and haue made them molten images of their silver, and idoles according to their owne vnderstanding: they were all the worke of the craftsmen: they lay one to another, whyles they sacrifice a <sup>c</sup> man, let them kilfe the calves.

3 Therefore they shall be as the morning cloud, and as the morning dew that passeth away, as the chaffe that is driuen with a whirlwinde out of the floore, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God: from the land of Egypt, and thou shalt know no God but mee: for there is no Saviour beside me.

5 I did know thee in the wilderness, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will be vnto them as a very lion, and as a leopard in the way of Asnathr.

8 I will meete them, as a beare that is robbed of her whelps, and I will breake the kall of their heart, and there will I deuoure them like a lion: the wilde beasts shall teare them.

9 O Israel, one <sup>h</sup> hath destroyed thee, but in me is thine helpe.

10 I am: where is thy king that should helpe thee in all thy cities, and thy iudges, of whom thou saydest, Give me a king and princes?

11 I gree thee a king in mine anger, and I tooke him away in my wrath.

*Ree admonished by Isaaks example to trust in God, and not in man.*

As for Ephraim he is more like the wicked Canaanites, then godly Abraham or Isaac.

Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abide that any should compare their doings.

Seeing thus write not acknowledge my benefits, I will bring thee againe to dwell in tents, as in the fealt of the Tabernacles, which thou dost now conuene.

The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie.

That all their religion was but vanitie.

That all their religion was but vanitie.

That all their religion was but vanitie.

That all their religion was but vanitie.

That all their religion was but vanitie.

That all their religion was but vanitie.

That all their religion was but vanitie.

That all their religion was but vanitie.

That all their religion was but vanitie.

That all their religion was but vanitie.

That all their religion was but vanitie.

That all their religion was but vanitie.



h It is surely laid  
vnto be punished,  
as fer. 17. i.  
i But would come  
out of the wombe,  
this is out of this  
danger wherein he  
is, and to creep to  
be stifled.

k Meaning, that no  
power shall resist  
God when he will  
deliuer his, but euen  
in death he will be  
gise them life.

l Because they will  
not turne to me, I  
will not change my  
purpose.

12 The iniquity of Ephraim is bound vp: his  
sinne is hid.

13 The sorowes of a trasailing woman shall  
comm vpon him: he is an vniuersall soune, else would  
he not stand still at the time, when at the breaking  
forth of the children.

14 I will redeeme them from the power of the  
gaule: I will deliuer them from death, O death,  
I will be thy death: O graue, I will be thy destruc-  
tion. I repentance is hid from mine eyes.

15 Though he grow vp among his brethren, an  
East wind shall come, euen the wind of the Lord  
shall come vp from the wilderness, and dry vp his  
viue, and his fountaine shall be dry vp: he shall  
spoyle the treasure of all pleasant vessels.

### CHAP. X. V.

1 The destruction of Sam. vid. 2 He exhorteth Israel to  
turne to God, who requereth graue and thanks.

3 Asanias shall be desolate: for the hath rebelled a-  
gainst his God: they shall fall by the sword: their  
infants shall be dashed in pieces, and their women  
with child shall be ript.

2 O Israel, a returne vnto the Lord thy God:  
for thou hast fallen by thine iniquity.

3 Take vnto you words and turne to the Lord,  
and say vnto him, Take away all iniquity, and

a He exhorte them  
to repentance to a-  
void all these pla-  
gues, willing them  
to declare by word  
their obedience and  
repentance.  
b He sheweth them  
how they ought to  
confesse their finnes.

receiue vs graciously, so will we render the values  
of our clips.

4 Ashtar shall not sate vs, neither will we ride  
vpon horses, neither will we say any more to the  
worke of our hands, for we are our gods: for in thee  
the fatherlesse findeth mercy.

5 I will heale their rebellion: I will loose them  
freely: for mine anger is turned away from him.

6 I will be as the dew vnto Israel: he shall  
grow as the lily and fasten his rootes, as the trees  
of Lebanon.

7 His branches shall spread, and his beauty shall be  
as the olive tree, and his smell as Lebanon.

8 They that dwell vnder his shadow shall re-  
turne: they shall reniue as the corne, and flourish  
as the vine: the sent thereof shall be as the wine of  
Lebanon.

9 Ephraim shall say, What haue I to doe any  
more with idols: I haue heard him, and looked  
vpon him: I am like a greene firre tree: vpon me  
is thy fruit found.

10 Who is his wife, and he shall vnderstand these  
things? and prudent, and be shall know them? for  
the wayes of the Lord are righteous, and the  
iust shall walke in them: but the wicked shall fall  
therein.

c Declaring, that  
this is the true sacri-  
fice, that is: faithfull  
and offer, euen  
thanks and praise,  
Heb. 13. 15.

d We will leave off  
all vaine confidence  
and pride.

e He declareth how  
ready God is to re-  
ceiue them that doe  
repent.

f Who soeuer loyeth  
himselfe to this  
people, shall be blef-  
sed.

g God sheweth how  
prompt he is to heare  
his, when they re-  
pent, and to offer  
himselfe, as a pro-  
tection, and safeguar-  
d vnto them, as a most  
sufficient fruit and  
profit.

h Signifying, that  
the true wisdom  
and knowledge come  
fith in this, euen  
to tell vpon God.

## I O E L.

### THE ARGUMENT.

The Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obdurate. Secondly, he threatneth greater plagues, because they grow daily to a more hard-  
nesse of heart, and rebellion against God notwithstanding his punishment. Thirdly, he exhorte them to  
repentance, shewing that it must be earnest, and proceed from the heart, because they had grievously offend-  
ed God. And so doing the promise that God will be mercifull, and not forget his covenant that he made  
with their fathers, but will send his Christ, who shall gather the scattered sheepe, and restore them to life  
and liberty, though they seemed to be dead.

### CHAP. I.

1 A prophesy against the Iewes. A he exhorte the people  
to prayer and fasting for the misery, that was at hand.

The word of the Lord that came  
to Ioel the sonne of Pethuel.  
2 Heare ye this, O Elders,  
and hearken ye all inhabitants of  
the land, whether such a thing  
hath beene in your daies, or yet  
in the daies of your fathers.

3 Tell you your children of it, and let your  
children hear to their children, and their children  
to another generation.

4 That which is left of the palmer worme,  
hath the grasshopper eaten, and the residue of the  
grasshopper hath the canker worme eaten, and the  
residue of the canker worme hath the cater-  
pillar eaten.

5 Awake ye drunkards, & weepe, and howle  
all ye drinkers of wine, because of the new wine,  
for it shall be pulled from your mouth.

6 Yea, a nation commeth vpon my land,  
mighty, and without number, whose teeth are like  
the teeth of a lion, and he hath the iawes of a great  
lion.

7 He maketh my vine waste, and pilloeth  
off the barks of my figtree: he maketh it bare,  
and casteth it downe: the branches thereof are  
made waste.

8 Mourne like a virgin girded with sackcloth,  
for the husband of her youth.

9 The meat offering, and the drinke offering is  
cut off from the house of the Lord: the priests

the Lords ministers mourne.

10 The field is wasted: the land mourneth: for  
the corne is destroyed: the new wine is dried vp,  
and the oyle is decayed.

11 Be ye affamed, O husbandmen: howle, O  
ye vine dressers for the wheate and for the barley,  
because the harvest of the field is perished.

12 The vine is dried vp, and the figtree is de-  
cayed: the pomegranate tree and the palme tree,  
and the apple tree, euen all the trees of the field  
are withered: surely the ioy is withered away  
from the founnes of men.

13 Bird your selues and lament, ye Priests:  
howle ye ministers of the altar: come, and lie all  
night in sackcloth, ye ministers of my God: for  
the meat offering and the drinke offering is taken  
away from the house of your God.

14 Sanctify you a fast: call a solumne assembly:  
gather the Elders, and all the inhabitants of the  
land into the house of the Lord your God, and  
citty vnto the Lord.

15 Alas; for the day, for the day of the Lord  
is at hand, and it commeth as a destruction from  
the Almighty.

16 Is not the meat cut off before our eyes? and  
ioy and gladnes from the house of our God?

17 The feede is rotten vnder their cloes: the  
garments are destroyed: the barnes are broken  
downe, for the corne is withered.

18 How did the beasts mourne! the herds of  
cattell pine away, because they have no pasture: and  
the flocks of sheepe are destroyed.

19 O Lord, to thee will I cry; for the fire hath

g All comfort and  
subsistence for man  
is thusmiserie taken  
away.

h He sheweth that  
the onely means to  
avoid Gods wrath,  
and to escape all things  
retorted, is vniuersall  
repentance.

i We see by these  
great plagues that  
vnter destruction is at  
hand.

a Signifying the  
Priests, the Priests,  
and the gouernours.  
b He calleth the  
Iewes to the conside-  
ration of Gods iud-  
gements, who had  
now plagued the  
fruits of the ground  
for the space of foure  
yeere, which was  
vnto their finnes, and  
to call them to  
repentance.

c Meaning, that the  
occasion of their  
excesse and drunken-  
nes was taken away.  
d This was another  
plague wherevnto  
God had punished  
them, when he tir-  
red vp the Assyrians  
against them.

e Mourne grievously,  
as a woman which  
hath lost her husband  
to whom the hath  
been married in her  
youth.

f The crying of  
Gods wrath did ap-  
pear in his Temple,  
inasmuch as Gods  
seruice was left off.

desoured the pastures of the wilderness, and the flame hath burnt vp all the trees of the field.

20 The beasts of the field cry also vnto thee: for the riuers of waters are dried vp, and the fire hath desoured the pastures of the wilderness.

### CHAP. II.

*He prophesieth of the coming & cruelty of their enemies.*  
1) An exhortation to moue them to conuert, 2) The love of God toward his people.

1 **L**ow \* the trumpet in Zion, and shout in mine holly mountaine, let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A day of darknes, and of blacknes, a day of clouds and obscuritie, as the morning spread vpon the mountaines, so is there a great people, and a mighty: there was none like it from the beginning, neither shall be any more after it, vnto the yeeres of many generations.

3 A fire deuoureth before him, and behind him a flame burneth vp: the land is as the garden of Eden before him, and behind him a desolate wilderness: so that nothing shall escape him.

4 The beholding of him is like the sight of horses, and like the horsemen, so shall they runne.

5 Like the noyse of chariots in the tops of the mountaines shall they leape, like the noyse of a flame of fire that deuoureth the stubble, and as a mighty people prepared to the battell.

6 Before his face shall the people tremble: all faces shall gather blacknes.

7 They shall runne like strong men, and go vp to the wall like men of warre, and every man shall go forward in his waies, and they shall not stay in his paths.

8 Neither shall one thrust another, but every one shall walke in his path: and when they fall vpon the sword, they shall not be wounded.

9 They shall runne to and fro in the city: they shall run vpon the wall, and they shall climbe vp vpon the houses, and enter in at the windowes like the thiefe.

10 The earth shall tremble before him, the heauens shall shake, the sunne and the moon shall be darke, & the starres shall withdraw their shining.

11 And the Lord shall utter his voyces before his host: for his host is very great: for he is strong that doeth his word: \* for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord saith, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning.

13 And i rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious and mercifull, slow to anger, & of great kindness: and repenteth him of the euill.

14 Who knoweth if he will returne and repent and leaue a blessing behind him, *euens* a meat offering and a drinke offering vnto the Lord your God?

15 Blow the trumpet in Zion, sanctify a fast, call a solemne assembly.

16 Gather the people, sanctify the congregation: gather the elders: assemble the children, and these that suck the breasts: let the bridgrome go forth of his chamber, and the bride out of her bower chamber.

17 Let the Priests, the ministers of the Lord, weepe betweene the porch and the altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproach, that the heathen

should rule ouer them.\* Wherefore should they say among the people, Where is their God?

18 Then will the Lord be ielous ouer his land, and spare his people.

19 Yea, the Lord will answer and say vnto his people, Behold, I will send you corne and wine, and oyle, and you shall be satisfied therewith: and I will no more make you a reproach among the heathen.

20 But I will remooue farre off from you the a Northren army, and I will diuise him into a land, barren and desolate with his face toward the East sea, and his end to the ymoist sea, and his kinde shall come vp, and his corruption shall ascend, because he hath exalted himselfe to doe thus.

21 Feare not, O land, but be glad, and reioyce: for the Lord will doe great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness are greene for the tree beareth her fruit: the figge-tree and the vine doe giue their force.

23 Beglad then, ye children of Zion, and reioyce in the Lord your God, for he hath giuen you the raine of righteousness,\* & he will cause to come downe for you the raine, *euens* the first raine, and the latter raine in the first moneth.

24 And the barnes shall be full of wheate, and the preles shall abound with wine and oyle.

25 And I will render you the yeeres that the grasshopper hath eaten, the canker worrne and the caterpillar, and the palmer worrne, my great host which I sent against you.

26 So you shall eat and be satisfied and praise the name of the Lord your God, that hath dealt maruclously with you: and my people shall neuer be ashamed.

27 Ye shall also know that I am in the mids of Israel, and that I am the Lord your God and none other, and my people shall neuer be ashamed.

28 And afterward will I powre 3 out my Spirit vpon all flesh, and your sonnes and your daughters shall prophesy: your old men shall dreame & dreames, and your young men shall see visions.

29 And also vpon the seruaunts, & vpon the maids in those daies will I powre my Spirit.

30 And I will shew wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

31 The sunne shall be turned into darknes, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoever shall call vpon the name of the Lord shall be saved: for in mount Zion and in Ierusalem shall be deliuerance, is the Lord hath said, & in the remnant whom the Lord shall call.

### CHAP. III.

*Of the iudgement of God against the enemies of his people.*

1 **F**or behold, in whose daies and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem.

2 I will also gather all nations, & will bring them downe into the valley of Joshiaphat, and will pleade with them there for my people, and for mine heriting: Israel: whom they haue scattered among the nations, and parted my land.

3 And they haue cast lottes for my people,

freest to this word Iehosaphat, which signifieth pleading of God: would iudge the enemies of his Church, as he did there,

\* Psa. 79. 10.

If they repeat his sinne, & that God will preserve and defend them, & that a moat arround affect.

5. That is, the Assyrians your enemies, Called the salt sea, or Persian sea: meaning, that though

his sinne were lo, it should be biled all from this sea, the sea called Mesopotamia, yet he would scatter them.

6 That is, such as should come by iust measure, and as was wont to be sent against God was reconciled with him.

1. Deut. 11. 14.

q That is, in greater abundance and more generally then in times past: and this was fulfilled in Christ, when all

of Gods graces, and his Spirit under the Gospel was abundantly giuen to the Church, Isa. 44. 3.

Adia. 17. Iohn 7. 38, 39.

r As they had visited & dreames in old time, so shall they now haue clearer deuclations.

f He warneth the faithful what certainties should come to the iudgements: that they should not loose for continual grieues in this world, and yet in all these troubles he would preserve them.

g The power of nature shall become to be changed for the better.

h About that time, in the world, Isa. 13. 10.

1. Ezek. 1. 7. Chap. 3. 15. 44. 1, 2, 9.

i Gods iudgements are for the iudgement of the iudges: to moue the good to call vpon the Name of God, who will giue them saluation.

k Meaning hereby the Gentiles, Rom. 10. 13.

a He sheweth the great iudgements of God, which are at hand, except they repent.

b Affliction and trouble.

c Meaning, the Assyrians.

d The enemy destroyeth our plentiful country, where doeth he cometh.

e They shall be pale and blacke for feare, so Nah. 2. 6.

f For none shall be able to resist them.

g Read ver. 3. 1. and 16. 1. 10. Ezek. 39. 7. ch. 3. 15. Mat. 24. 49. h The Lord shall direct vnto the Assyrians to execute his iudgements.

i Ter. 30. 7. Amos 5. 2. Zeph. 1. 15.

k A mortifie your affections and true God with penes of heart, and outward ceremonies.

l He speaks this to stirre vp their foolishnes, and not that he doubted of Gods mercies, if they did repent. How God repenteth, read 1. Jer. 3. 18.

m Thus as all haue sinnes, so all may be w fourth of their repentance, that men seeing the children which are not free from Gods wrath, might be the more fully touched with the consideration of their owne sinnes.



That which the enemy gate for the sale of my people, be bestowed upon harlots and drunks. d He taketh the staffe of this Church to bend against the enemy, as though that injury were done to himselfe. e Have I done you wrong, that ye will render me the like?

and have given the child e for the harlot, and sold the glife for wine, that they might drinke.

4 Yea, and e what have you to do with me, O Tyrus and Zidon, and all the coasts of Palestina? will ye render me e a recompense? and if ye recompense me, swiftly and speedily will I render your recompense vpon your head.

5 For ye have taken my silver and my gold, and have caried into your temples my goodly and pleasant things.

6 The children also of Iudah and the children of Ierusalem have you sold unto the Grecians, that ye might send them farre from their border.

7 Behold, I will raise them out of the place where ye have sold them, and will render your reward vpon your owne head.

8 And I will sell your sonnes and your daughters into the hand of the children of Iudah, and they shall send them to the Sabaeans, to a people farre off, for the Lord hath spoken it.

9 Publish this among the Gentiles: let men of warre wake vp the mighty men: let all the men of warre draw nere, and come up v:

10 e Break ye your plowshares into swords, and your fishes into speares: let the weake say, I am strong.

11 Assemble your selues, and come all ye heathen, and gather your selues together round about there: shall the Lord aske downe thy mighty men.

12 Let the heathen be wakened, and come up to the valley of Iericho: for there will I sit to iudge all the heathen round about.

13 Put in your b fishes, for the harvest is ripe: come, get you downe, for the winepresse is full: yea, the winepresses ranne ouer, for their wickednesse is great.

14 O multitude, O multitude, come into the valley of threshing: for the day of the Lord is nere in the valley of threshing.

15 The sunne and moone shalbe darkened, & the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and vter his voyce from Ierusalem, and the heauens and the earth shall shake, but the Lord will be the hope of his people, and the strength of his children of Irael.

17 So shall ye know that I am the Lord your God dwelling in Zion, mine holy Mount: neither shall Ierusalem be hidly, and there shall no strangers goe thorow her any more.

18 And in that day shall the mountaines drop downe new wine, and the hills shall flow with milke, and all the riuers of Iudah shall runne with waters, and a fountaine shall come forth of the House of the Lord, and shall water the valley of Shittim.

19 Egypt shalbe waste, and Edom shalbe a desolate wilderness, for the iniquities of the children of Iudah, because they have shed innocent blood in their land.

20 But Iudah shall dwell for euer, and Ierusalem from generation to generation.

21 For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

b That he shall encourage the enemies when their wickednes is full ripe, to destroy one another, which he calleth the valley of Gods iudgement.

c God assureth his against all trouble, that when he destroy his enemies, his children shall be delivered.

d The strangers shall no more destroy his Church: which if they doe, it is his people, which by their sinnes make the breach for the enemy.

e He promises to his Church abundance of graces, read Ezek 47, i. which should water and comfort the most barren places, Amos 2, 13.

f The malicious enemies shall base parts of this grace. n He had suffered his Church hitherto to lie in their filthines, but now he promises to cleanse them, and to make them pure vnto him.

g The antiquity of their buildings shall not avoide my iudgements, read Jer. 49, 17.

h Tiglath Pilesee led the Assyrians captiue, and brought them to Cyrene, which he calleth here Kir.

i They ioynd themselves with the Edomites their enemies, which carried them away captiues.

## A M O S.

### THE ARGUMENT.

Among many other Prophets that God raised up to admonish the Israelites of his plagues for their wickednes and idolatry, he stirred up Amos, who was an herdman or shepherd of a poore towne, and gave him both knowledge and constancy to reprove all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spared not the other nations about them, who had lived as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by unfeigned repentance. And finally, he comforteth the godly with hope of the coming of the Messiah, by whom they should haue perfect deliuerance and saluation.

### CHAP. I.

1 The time of the prophesy of Amos: 2 The word of the Lord against Damascus: 3 The Philistines, Tyrus, Iudaea, and Ammon.



He words of Amos, who was among the herdmen at Tecoa, which he saw vpon Israel, in the daies of Zeiah king of Iudah, and in the daies of Jeroboam the sonne of Ioash king of Israel, two yeeres before the earthquake.

2 And he said, The Lord shall roare from Zion, and vter his voyce from Ierusalem, and the dwelling places of the shepherds shall perish, and the top of Carmel shall wither.

3 Thus saith the Lord, For e three transgressions of Damascus, and for foure, I will not turne to it, because they haue threshed Gilead

with threshing instruments of yron.

4 Therefore will I send a fire into the house of Hazael, and it shall deuoure the 8 palaces of Ben-hadad.

5 I will breake also the barres of Damascus, and cut off the inhabitant of Biskeath-zen: and him that holdeth the scepter out of Beth-eden, and the people of Aram shall goe into captivity vnto Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they i carried away prisoners the whole captivity to shut them vp in Edom.

7 Therefore will I send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Askelon, and turne mine hand to Ekron, and the remnant of the Philistines shall perish, saith the Lord God.

9 Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to

a Which was a towne five miles from Ierusalem in Iada, but he prophesied in Israel. b In his daies the kingdome of Israel did not flourish. c Which as Iosephus writeth, was when Zeiah would haue forspered the Priests office, and therefore was iudged with the leprouse. d Whatsoever is fruitful and plentiful in Israel, shall therefore perish.

e He sheweth first that all the people round about should be destroyed for their manifold sinnes, which he means by the earthquake, which he saith, because he thought the more deeply consider Gods iudgements toward them, if it came vpon them, shall no be spared for committing this cruelty against one city. f The more notable: Israel should escape punishment which hath committed to many and giueth no sinne against God and man.

g The antiquity of their buildings shall not avoide my iudgements, read Jer. 49, 17.

h Tiglath Pilesee led the Assyrians captiue, and brought them to Cyrene, which he calleth here Kir.

i They ioynd themselves with the Edomites their enemies, which carried them away captiues.

k For Esau (of whom came the Edomites) and Ishob were brethren, therefore they ought to have adorned their brotherly friendship, and not to have provoked the to hatred. || *Err, corrupt his compassions.* 1 He was a continual enemy unto him.

m He noteth the great cruelty of the Ammonites, that spared not the women, but most inhumanly murdered them, and yet the Ammonites came of Lot, who was of the household of Abraham.

a For the Moabites were so cruel against the king of Edom, that they avenge his bones after that he was dead: b They also declared their atrocious rage, seeing they would revenge themselves of the dead. By seeing the Gentiles that had not so fierce knowledge were thus punished, Judah which was fully instructed of the Lords will, might not think to escape.

e If he spare not Judah unto whom his promises were made, much more he will not spare this degenerate kingdom.

d They esteemed most vile bribes more than men's lives. e When they have spoiled him and thrown him unto the ground, they gave for his life.

f Thinking by these ceremonies, that is, by sacrificing, and being near mine altar, they may excuse all their other wickedness.

g They spyle others, and offer themselves to God, thinking that he will dispense with them, where he is made partaker of their iniquity. h The destruction of their enemies and his mercy toward them, should have caused their hearts to melt for love toward him.

it, because they shut the whole captivity in Edom, and have not remembered the brotherly covenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword, and || did cast off all pity, and his anger spoyled him euermore, and his wrath watched him i alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the places of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they m haue ript vp the women with child of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlwind.

15 And their king shall go into captivity, he and his princes together, saith the Lord.

### CHAP. II.

Against Moab, Judah and Israel.

Thus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the bones of the king of Edom in time.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the iudge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Judah, and for foure, b I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandments, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Judah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of Israel, and for foure, I will not turne to it, because they told the righteous for siluer, and the poore for shoes.

7 They gape open the head of the poore, in the dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a maid, to dishonour my holy Name.

8 And they lye downe vpon clothes laid to pledge f by euery altar: and they s drinke the wine of the condemned in the House of their God.

9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks: notwithstanding I destroyed his fruit from about, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you forty yeeres thorow the wilderness to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Prophets, and testified in the house of Isaacob, saith the Lord God, the God of hosties.

phets, and of your young men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But ye gaue the Nazarites wine to drinke, & commanded the Prophets, saying, Prophesy not.

13 Behold, I am pressed vnder you as a cart is pressed that is full of sheaues.

14 Therefore the slight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty saue his life.

15 Nor he that handled the bow shall stand, & he that is swift of foot, shall not escape, neither shall he that ridgeth the horse, saue his life.

16 And he that is of a mighty courage among the strong men, shall see away naked in that day, saith the Lord.

### CHAP. III.

Here reproued the house of Israel of ingratitude. 17 For the which God will punish them.

Here saith the word that the Lord pronounceth against you, O children of Israel, euen against the whole family which I brought vp from the land of Egypt, saying,

2 You a onely haue I known of all the families of the earth: therefore will I visit you for all your iniquities.

3 Can two walke together except they be agreed?

4 Will a lyon roare in the Forrest, when he hath no pray? or will a lions whelp cry out of his den, if he haue taken nothing?

5 Can a bird fall in a snare vpon the earth, where no fowler is? or will he take vp the snare from the earth, and haue taken nothing at all?

6 Or shall a trumpet be blown in the city, & the people be not afraid? or shall there be euill in a city, and the Lord hath not done it?

7 Surely the Lord God will doe nothing, but he b reuealeth his secret to his seruants the Prophets.

8 The Lyon hath roared: who will not be afraid? the Lord God hath spoken, who can but prophesy?

9 Proclaime in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemblies vses vpon the mountains of Samaria. c Do behold the great tumults in the mids thereof, and the oppressed in the mids thereof.

10 For they know not to doe right, saith the Lord: they stole vp violence, and robbery i in their palaces.

11 Therefore thus saith the Lord God, An adversary shall come euen round about the countrey, & shall bring downe thy strength from thee, and thy palaces shall be spoyled.

12 Thus saith the Lord, As the shepheard taketh m out of the mouth of the lion two legs, or a piece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed: and in Damascus as in a couch.

13 Heare, and testify in the house of Isaacob, saith the Lord God, the God of hosties.

For their cruelty and oppression. 1 The fruit of their cruelty as the theft appeareth by their great riches, which they haue in their houses. m When the lion hath satiate his hunger, the shepheard findeth a legge or a tippie of a weare, to shew that the sheepe haue bene worried. n Wherby they thought to haue had a sure hold, and to haue bene in safety.

1 Ye contemned my benefits, and abused my graces, and craftily went about to stoppe the mouths of my Prophets. k You haue wearied me with your sinnes, Isa. 53. 1 None shall be deluded by any manes,

a I haue onely chosen you to be mine among all other people, and yet you haue forsaken me. b Hereby the Prophet signifieth that he speaketh out of himselfe, but as God guideth & moueth him, which is called the agreement betweene God and his Prophets. c Will God threaten by his Prophets, except there be some great occasion. d Can any thing come without Gods providence? e Shall his threatenings be in vaine? f Shall the Prophets threaten Gods seruants and the people or be afraid? g Do haue any authority come without Gods appointment? Isa. 45. 7

h God reuealeth not his secret with the liues as he doeth with other people: for he euer warneth them before of his plagues by his Prophets. i Because the people euer murmured against the Prophets, he signifieth that Gods Spirit moued them to speake as they did. k He collecteth the draughts, as the Philistines and Egyptians, to be witnesses of Gods iudgements against the Israelites for



14 Surely in the day that I shall visit the transgressions of Israel vpon him, I will also visit the altars of Beth-el, and the corners of the altar shall be broken off, and fall to the ground.

15 And I will smite the winter house with the summer house, and the houses of yorie shall perish, and the great houses shall be consumed, saith the Lord.

### CHAP. IV.

Against the governors of Samaria.

**H**Eare this word, yee <sup>a</sup> kings of Bathan that are in the mountaine of Samaria, which oppress the poore, and destroy the needie, and they say to their makers, <sup>b</sup> Bring, and let vs drinke.

2 The Lord God hath sworn by his holines, that loe, the dayes shall come vpon you, that hee will take you away with <sup>c</sup> thornes, and your posterity with hih-thornes.

3 And ye shall goe out at the breaches every <sup>d</sup> home forward: and ye shall cast your selues out of the palace, saith the Lord.

4 Come to <sup>e</sup> Beth-el, and transgresse: to Gilgal, and multiple transgression, and bring your sacrifices in the morning, and your tithes after three <sup>f</sup> yeeres.

5 And offer a thanksgiving of leuen, publish and proclaim the free offerings: for this is liketh you, O ye children of Israel, saith the Lord God.

6 And therefore haue I giuen you <sup>g</sup> cleanness of teeth in all your cities, and scarcenesse of bread in all your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raie from you, when there were yet three <sup>h</sup> moneths to the harvest, and I caused it to raine vpon one <sup>i</sup> vale, and haue not caused it to raine vpon another city: one piece was raised vpon, and the piece wherevpon it rained not, withered.

8 So two or three cities wandered vnto one citie to drinke water, but they were <sup>k</sup> not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting and mildew: your great gardens and your vineyards, and your figtrees, and your oliue trees did the palmer worme denoure; yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the manner of Egypt: your young men haue I slaine with the sword, and haue taken away your hoises; and I haue made the stinke of your tents to come vp vpon you, your nostrils, yet haue ye not returned vnto me, saith the Lord.

11 I haue overthrowen you, as God overthrowed Sodom and Gomorrah: and ye were as <sup>l</sup> a fir brand plucked out of the burning; yet haue ye not returned vnto me, saith the Lord.

12 Therefore thus will I doe vnto thee, O Israel: because I will doe thus vnto thee, prepare to meete thy God, O Israel.

13 For loe, hee that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the high places of the earth, the Lord God of hosties is his Name.

### CHAP. V.

A lamentation for the captivity of Israel.

**H**Eare ye this word, which I lift vp vnto you, when a lamentation of the house of Israel.

2 The virginie Israel is filled, and shall no more rise; she is left vpon her land, and there is none to raise her vp.

3 For thus faith the Lord God, The city which went out by a thousand, shall leaue <sup>a</sup> an hundred; and that which went forth by an hundred, shall leaue ten to the house of Israel.

4 For thus faith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue,

5 But seeke not Beth-el, nor enter into Gilgal, and go not to Beer-sheba: for Gilgal shall go into captivity, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shall liue, leaue hee breake out like fire in the house of Joseph and denoure it, and there be none to quench it in Beth-el.

7 They tume iudgement to wormewood, and leaue off righteousness in the earth.

8 Hee <sup>b</sup> maketh Pleiades, and Orion, and he turneth the shadow of death into the morning, and he maketh the day darke as night: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

9 He strengtheneth the deftaylor against the mighty, and the deftaylor shall come against the fortress.

10 They haue hated him, <sup>c</sup> that rebuked in the gate: and they abhorred him that speaketh vprightly.

11 Forasmuch then as your treading is vpon the poore, and ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I know your manifold transgressions, and your mighty sinnes: they <sup>d</sup> sticketh the iust, they take rewards, and they oppress the poore in the gate.

13 Therefore <sup>e</sup> the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke good and not euill, that ye may liue: and the Lord God of hosties shall be with you, as you haue spoken.

15 Hate the euill, and lone the good, and establish iudgement in the gate: it may be that the Lord God of hosties will be mercifull vnto the remnant of Ioseph.

16 Therefore the Lord God of hosties, the Lord faith thus, Mourning shall be in all streets: and they shall say in all the wayes, Alas, alas: and they shall call their husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines shall be lamentation: for I will passe through thee, faith the Lord.

18 Woe vnto you, that <sup>f</sup> desire the day of the Lord: what haue ye to doe with it? the day of the Lord is darkenesse and not light.

19 As if a man did rise from a lion, and a beare met him: or went into the house, and leaped his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darkenesse, and not light, when darkenesse and no light is in it?

21 I hate and abhorre your feast dayes, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt offerings and meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from mee the multitude of thy songs (for I will not heare the melodie of thy violas).

24 And let iudgement runne downe as waters, and righteousness as a mighty river.

25 Haue ye <sup>g</sup> sinned vnto me sacrifices and offerings in the wilderness fourte yeeres, O house of Israel:

<sup>a</sup> Meaning, that the tenth part should faithfully be leaue.

<sup>b</sup> In these places they worshipped new idoles, which were more feared for the great honour of God, therefore he faith that these shall not save them, in stead of iudgement and equitie they execute crueltie and oppression.

<sup>c</sup> He setteth the power of God, lib. 3.

<sup>d</sup> They hate the Prophets which reprove them in the open assemblies.

<sup>e</sup> Ye take both his money and also his food, wherewith he should liue.

<sup>f</sup> God will so plague them that they shall not suffer the golie one to open their mouths to amend them of their faults.

<sup>g</sup> So that all these things shall haue matter of lamentation for the great plagues.

<sup>h</sup> Thus he speaketh, because the wicked and hypocrites said they were come into to abide Gods iudgements, whereas the godly men be and feare, Ier. 30. 9. Joel. 2. 1. 1. Zeph. 1. 1.

<sup>i</sup> Because ye haue corrupted your true seruice, and remaine obstinate in your sinnes, Ier. 6. 10.

<sup>j</sup> Do you durry to God, and to your neighbour, and so ye shall feele his grace plentifully, if you shew your shurd not affections according to Gods word.

<sup>a</sup> Thus be called the princes and gouernours, which being ouerwhelmed with the great abundance of Gods riches, forgate God, and therefore he calleth them by the name of beasts and not of men.

<sup>b</sup> They encourage such as haue authority ouer the people to pouer them, so that they may haue profite by it.

<sup>c</sup> He alludeth to filters, which catch filth by hooks and thornes.

<sup>d</sup> He speaketh in contempt of them which referred to these places, thinking that their great deuotion and good intention had become sufficient to haue bound God vnto them.

<sup>e</sup> Read Deut. 14. 23. f. As Leuit. 7. 13.

<sup>f</sup> You onely delight in the outward ceremonies and haue none other respect.

<sup>g</sup> That is, lacke of bread and meat.

<sup>h</sup> I layed the raie of the fruits of the earth vnto destruction with drought, and yet you would not consider it to repine to me by repentance.

<sup>i</sup> They could not find water enough where they had heard say it had rained.

<sup>j</sup> As I played the Egyptians, Exod. 9. 10.

<sup>k</sup> You were almost all consumed, and a few of you wonderfullie preferred, I King. 19. 16.

<sup>l</sup> Turne to him by repentance.

<sup>m</sup> So he calleth them, because they so boasted of their selues, or because they were giuen to wantonnesse and daintinesse.

n That idole  
which you este-  
med as your king  
and carried about  
as you did Chids,  
in which images  
you thought that  
there was a certai-  
n divinity.

26 But you have borne a Siccuth your king,  
and Chinn your Images, and the statue of your  
gods, which you made to your felues.

27 Therefore will I cause you to go into capti-  
uitie beyond Damafcus, faith the Lord, whose  
Name is the God of hostis.

### CHAP. VI.

Against the princes of Israel living in pleasure.

W O to them that are at ease in Zion, and  
trust in the mountaine of Samaria, which  
were famous at the beginning of the nations: and  
the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from  
thence goe you to Hamath the great: then goe  
downe to Gath of the Philistims: be c they better  
then these kingdoms: or the border of their land  
greater then your border,

3 Yee that put farre away the euill day, and  
approach to the seate of idolity?

4 They lie vpon beds of ynorie, and stretch  
themselves vpon their beds, and eate the lambes  
of the flocke, and the calves out of the stall.

5 They sing to the found of the viole: they  
inuent to themselves instruments of musick like  
Dauid.

6 They drinke wine in bowles, and annoint  
themselves with the chiefe oymntes, but no  
man is forie for the affliction of Ioseph.

7 Therefore now shall they goe captiue with  
the first that goe captiue, and s the sorow of them  
that stretched themselves, is at hand.

8 The Lord God hath sworne by himselfe,  
faith the Lord God of hostis, I abhorre t the ex-  
cellencie of Iakob, and hate his palaces: there-  
fore will I deliuer vp the ciue with all that is  
therein.

9 And if there remaine ten men in one house,  
they shall die.

10 And his vncle s shall take him vp and burie  
him, to cary out the bones out of the house, and  
shall say vnto him, that is by the sides of the  
house, Is there yet any with thee? And hee shall  
say, None. Then shall he say, m Hold thy tongue:  
for wee may not remember the Name of the  
Lord.

11 For behold, the Lord commandeth, and he  
will smite the great house with breaches, and the  
little house with clefts.

12 Shall hortic s runne vpon the rocker or will  
one plowe there with oxen? for yee haue turned  
iudgement into gall, and the fruit of righteous-  
nesse into wormeword.

13 Yee reioyce in a thing of nought: yee say,  
Hane not wee gotten vs p hornes by our owne  
strength?

14 But behold, I will raise vp against you a na-  
tion, O house of Israel, faith the Lord God of  
hostis: and they shall afflict you from the entering  
in of Hamath vnto the river of the wildernes.

### CHAP. VII.

God beweech certaine vsions, whereby he signifieth the de-  
struction of the people of Israel. 10 The false accusa-  
tion of Amaziah, 12 His craftie counsell.

T Hus hath the Lord God shewed vnto mee  
and behold, hee formed s grasshoppers in the  
beginning of the footing vp of the latter growth:  
and loe, it was in the latter growth b after the  
Kings mowing.

2 And when they had made an end of eating  
the grasse of the land, then I said, O Lord God,  
spare, I beseech thee: who shall raise vp Iakob:  
for he is small.

3 So the Lord c repented for this. It shall not  
be, faith the Lord.

4 Thus also hath the Lord God shewed vnto  
me, and behold, the Lord God called to iudge-  
ment by fire, d and it deuoured the great deepe,  
and did eat vp a par.

5 Then said I, O Lord God, cease, I beseech  
thee: who shall raise vp Iakob: for he is small.

6 So the Lord repented for this. This also shall  
not be, faith the Lord God.

7 Thus againe he shewed mee, and behold,  
the Lord stood vpon a wall made by line e with a  
line in his hand.

8 And the Lord said vnto mee, what  
seest thou? And I said, A line. Then said the Lord,  
Behold, I will set a line in the middes of my peo-  
ple Israel, and will passe by them no more.

9 And the high places of Izhak shall be deso-  
late, and the temples of Israel shall be destroyed:  
and I will life against the house of Ieroboam with  
the sword.

10 f Then Amaziah the Priest of Beth-el sent  
to Ieroboam king of Israel, saying, Amos hath  
conspired against thee in the middes of the house of  
Israel: the land is not able to beare all his wordes.

11 For thus Amos saith, Ieroboam shall die by  
the sword, and Israel shall be led away captiue out  
of their owne land.

12 Also Amaziah said vnto Amos, O thou  
the Seer, goe, flee thou away into the land of Iu-  
dah, and there eat thy bread, and prophetic thee.

13 But prophetic no more at Beth-el, for it is  
the kings chappell, and it is the kings court.

14 Then answered Amos, and said to Amazi-  
ah, I was no Prophet, neither was I a Prophets  
sonne, but I was an hearzman, and a gatherer of  
wilde figs.

15 And the Lord tooke mee as I followed the  
flocke, and the Lord said vnto me, Goe prophetic  
vnto my people Israel.

16 Now therefore heare thou the word of the  
Lord. Thou sayest, Prophecie not against Israel,  
and speake nothing against the house of Izhak.

17 Therefore thus saith the Lord, Thy wife  
shall be an harlot in the ciue, and thy sonnes and  
thy daughters shall fall by the sword, and thy land  
shall be deuied by line: and thou shalt die in a  
polluted land, and Israel shall surely goe into cap-  
tiuitie forth of his land.

as this day he doeth against them that persecute the ministers of his Gospel.

### CHAP. VIII.

1 Against the rulers of Israel, 7 The Lord sweareth.  
11 The famine of the word of God.

T Hus hath the Lord God shewed vnto mee, and  
behold, a basket of sommer fruit.

2 And he said, Amos, what seest thou? And I  
said, A basket of sommer fruit. Then said the  
Lord vnto mee, The end is come vnto my people  
of Israel, I will passe by them no more.

3 And the songs of the Temple shall be how-  
lings in that day, faith the Lord God: many dead  
bodies

a To deuoure the  
land: and hee shall  
be alledged to the  
inading of the  
enemie.

b After the pub-  
like commande-  
ment for moving  
was giuen: or as  
some reade, when  
the kings shewe  
were borne.

c That is, I dayd  
this plague at my  
prayer.

d Meaning, that  
Gods indignation  
was inflamed a-  
gainst the sub-  
bornesse of this  
people.

e Signifying that  
this should be  
the last measuring  
of the people, and  
that he would de-  
ferre his iudge-  
ment no longer.

f That is, when A-  
mos had prophetic  
that the king should  
be destroyed: for the  
wicked  
Priest more for  
bated beare to the  
Prophet, then for  
loue toward the  
king, thought this  
accusation suffi-  
cient to con-  
demne him, where-  
as none other  
could take place.

g When this in-  
strument of Saan  
was not able to  
compass his pur-  
pose by the king,  
hee was by an-  
other practise, that  
was, to feare the  
Prophet, that he  
might depart, and  
not reprocure his  
idolatrie there o-  
penly, and so bin-  
der his profit.

h Thus he shew-  
eth by his extor-  
sionary vocation,  
that God had gi-  
uen him a charge,  
which he must  
needes execute.

i Thus God vied  
to approue the  
authority of his  
Prophet, by his  
plagues and iudge-  
ments against  
them, which were  
malicious ene-  
mies, Ict. 18. 12,  
and 19. 21. 25.

k This he shew-  
eth by his extor-  
sionary vocation,  
that God had gi-  
uen him a charge,  
which he must  
needes execute.

l Thus God vied  
to approue the  
authority of his  
Prophet, by his  
plagues and iudge-  
ments against  
them, which were  
malicious ene-  
mies, Ict. 18. 12,  
and 19. 21. 25.

m This he shew-  
eth by his extor-  
sionary vocation,  
that God had gi-  
uen him a charge,  
which he must  
needes execute.

n Thus God vied  
to approue the  
authority of his  
Prophet, by his  
plagues and iudge-  
ments against  
them, which were  
malicious ene-  
mies, Ict. 18. 12,  
and 19. 21. 25.

o This he shew-  
eth by his extor-  
sionary vocation,  
that God had gi-  
uen him a charge,  
which he must  
needes execute.

p Thus God vied  
to approue the  
authority of his  
Prophet, by his  
plagues and iudge-  
ments against  
them, which were  
malicious ene-  
mies, Ict. 18. 12,  
and 19. 21. 25.

q This he shew-  
eth by his extor-  
sionary vocation,  
that God had gi-  
uen him a charge,  
which he must  
needes execute.

r Thus God vied  
to approue the  
authority of his  
Prophet, by his  
plagues and iudge-  
ments against  
them, which were  
malicious ene-  
mies, Ict. 18. 12,  
and 19. 21. 25.

s This he shew-  
eth by his extor-  
sionary vocation,  
that God had gi-  
uen him a charge,  
which he must  
needes execute.



b There shall be none left to mourne for them, c By laying the sale of food, and necessarie things which you have gotten into your owne hands, and so cause the poore to spend quickly that little that they haue, and at length for necessity become your slaves d When the dearth was once come they were so greedy of gain, that they thought the holy day to be an hinderance vnto them.

e That is, the measure small, and the price great, f That is, the inhabitants of the land shall be drowned, as Nilus downeth may when it ouerfloweth, g In the midst of their prosperitie I will send great affliction, h Whereby he sheweth that they shall not onely perish in body, but also in soule for lacke of Gods word, which is the food thereof, i For the idolaters did vie to forsake by their idoles, which were becalmed their Sinne, as the Papists yet doe by theirs, h That is, the common manner of worshipping, and the seruice or religion there vfed,

bodies shall be in euery place: they shall cast them forth with silence.

4 Heare this, O yee that swallow vp the poore, that yee may make the needy of the land to faile,

5 Saying, When will the new moneth be gone, that we may sell come? and the Sabbath, that we may sell forth wheate, and make the Ephah small and the shekel great, and falsifie the weights by deceit?

6 That we may buy the poore for siluer, and the needie for shoes: yea, and sell the refuse of the wheate.

7 The Lord hath sworne by the excellencie of Iakob, Surely, I will neuer forget any of their works,

8 Shall not the land tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shall be cast out, and drowned, as by the flood of Egypt.

9 And in that day, saith the Lord God, I will euen cause the Sonne to goe downe at noone: I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning: and all your songs into lamentation: and I will bring sackcloth vpon all loynes, and baldnes vpon euery head: and I will make it as the mourning of an onely sonne, and the ende thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the Land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East they runne to and fro to seeke the word of the Lord, and shall finde it.

13 In that day shall the faire virgins and the yong men perish for thirst.

14 They that sweare by the sinne of Samaria, and that say, Thy God, O Dan, liueth, and the manner of Beerseba liueth, euen they shall fall, and neuer rise vp againe.

## CHAP. IX.

Threatnings against the Temple, a And against Israel. 11 The reuelling of the Church.

I Saw the Lord standing vpon the Altar, and he said, Smite the lintel of the doore, that the posts may shake; and cut them in pieces, euen the heads of them all, and I will slay the laik of them with the sword: hee that fleeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence shall mine hand take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his spheres in the heauen, and hath laide the foundation of his globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians vnto me, O children of Israel, saith the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistines from Caphtor, and Aram from Kir?

8 Behold, the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuertheless I will not utterly destroy the house of Iakob, saith the Lord.

9 For loe, I will command and I will sift the house of Israel among all nations, like as earne is sifted in a sieue: yet shall not the least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the Tabernacle of David, that is fallen downe, and close vp the breaches thereof, and will raise vp his ruines, and I will build it, as in the dayes of old,

12 That they may possesse the remnant of Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Behold, the dayes come, saith the Lord, that the plowman shall touch the mower, and the treader of grapes him that toweth feed: and the mountaine shall drop sweet wine, and all the hills shall melt.

14 And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drinke the wine thereof: they shall also wake gardens, and eate the fruits of them.

15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land which I haue given them, saith the Lord thy God.

h He sheweth that God will declare himselfe come vnto them in all places, and that his elements and all creatures shall be conuulsed to destroy them, d He declareth the wonderfull power of God, by the making of the beatus and the elements, that it is not possible for man to escape his iudgement when he punishesth, e Am I more bound to you then to the Ethiopians, or blackmoor? yet haue I brought you vpon your greater benefit, f Reader Ier 47. 4. g Though he destroy the rebellious multitude, yet he will neuer restore the ruinant his Church to call vpon his Name, h Meaning, that none of his should perish in his visitation, i I will send the Messiah promised, and restore by him the spiritual Israel, Acts. 3. 16.

k Meaning, that the very enemies as were the Edomites and others, should be ioynted with the leues in one societie, and body, whereof Christ should be the head.

l Signifying, that there shall be great plenty of all things, so that when one kinde of fruit is ripe, another should follow, and euen in one kinde, Leuit. 26. 5.

m Reader Ier 31. 25. The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

# O B A D I A H.

## THE ARGVMENT.

The Idumians, which came of Esau, were mortall enemies alwayes to the Israelites, which came of Iakob, and therefore did not onely vex them continually with sundry kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, for as much as God had now determined to destroy their aduersaries, which did so fore vex them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.



a God hath certainly reuealed to his Prophets that he will raise vp the heathen to destroy the Edomites, whereof the remour is now published, Ier. 49.14.

b Thus the heathen encourage themselues to rise against Edom.

c Which despised all others in respect of his false, and yet art but a handfull in comparison of others, and art that up among the hills as sayarave from the seel of the world.

d God will so destroy them that he will leavee none, about thesers when they come, like but till they have enough, and they that gather grapes, ear leavee some behinde them, Ier. 49.9.

e They E who thou diddest wish for to have helpe and friendship of them, shall be thine enemies and destroy thee.

f What is thy familiarity with them, and yet they have secret practises destroyed thee.

g He sheweth the cause why the Edomites were so tharpy punished: to wit, because they were enemies to his Church,

whom hee now comforteth by punishing their enemies. h When Nebuchadnezzar came against Ierusalem, thou joynerd with him, & hadst part of his spoile, and so diddest reioyce when my people, that is, thy brother were afflicted,

whereas thou shouldst have pitied and holpen thy brother.

i When Nebuchadnezzar came against Ierusalem, thou joynerd with him, & hadst part of his spoile, and so diddest reioyce when my people, that is, thy brother were afflicted,

whereas thou shouldst have pitied and holpen thy brother.

He vision of Obadiah. Thus saith the Lord God against Edom, Wee have heard a rumor from the Lord, and an ambassador is sent among the heathen: arise, and blest vs tise vp against her to battell.

2 Beholde, I have made thee small among the heathen: thou art vterly despised.

3 The pride of thine heart hath deceived thee: thou that dwellest in the cliffs of the rocks, whose habitation is high, that faith in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the eagle, and make thy nest among the farnes, thence will I bring thee downe, saith the Lord.

5 Come theeues to thee or robbers by night: how wast thou brought to silence? would they not have stolen till they had enough? if the grape gatherers came to thee, would they not leave some grapes?

6 How are the things of Esau sought vp, and his treasures searched?

7 All the men of thy confidence are drunken thee to the borders: the men that were at peace with thee, have deceived thee, and prevailed against thee: they that ate thy bread, have laid a wound vnder thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afraid, because every one of the mount of Esau shall be cut off by slaughter.

10 For thy creekie against thy brother Iacob, flame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest on the other side, in the day that the strangers caried away his substance, and strangers entered into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldst not have beholde the day of thy brother, in the day that hee was made a stranger, neither shouldst thou have reioyed over the children of Iudah, in the day of their destruction: thou shouldst not have spoken proudly in the day of affliction.

13 Thou shouldst not have entered into the gate of my people in the day of their destruction, neither shouldst thou have once looked on their affliction in the day of their destruction, nor have laid hands on their substance in the day of their destruction.

14 Neither shouldst thou have stood in the crosse wayes to cut off them, that should escape, neither shouldst thou have shut vp the remnant thereof in the day of affliction.

15 For the day of the Lord is neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thee head.

16 For as yee have drunk vpon mine holy Mountain, so shall all the heathen drinke continually: yea, they shall drinke and swallow vp, and they shall be as though they had not benee.

17 But vpon mount Zion shall be deliverance, and it shall be holy, and the house of Iacob shall possess their possessions.

18 And the house of Iacob shall be as a fire, and the house of Ioseph a flame, and the house of Esau as stubble, and they shall kinde in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possess the South side of the mount of Esau, and the plaine of the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria, and Benjamin shall haue Gilead.

20 And the captiuitie of this host of the children of Israel, which were among the Canaanites, shall possess vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possess the cities of the South.

21 And they that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

der Messiah, whom the Prophet calleth here, the Lord and hee of Ierusalem, come,

i When the Lord destroyed them of their former dignitie, and gave them to be caried into captiuitie.

k When he will summe up all the heathen, and send them to destroy the earth.

l That is, reioyed and triumphed. In The Edomites shall be vterly destroyed, and yet in despite of all the enemies I will restore my Church and restore it.

m God attributeth this power, to consume his enemies, to his Church, which power is only proper to himselfe, as Isa. 40. deus. 4. 24. heb. 12. 19.

n He describeth how the Church shall be enlarged and haue great profits, but this chiefly is accomplished vnder Christ, when as the faithful are made heires and lords of a Kingdome by him which is their heire.

o By the Canaanites, hee meaneth the Dutchmen, and by Zarephath, France, and by Sepharad, Spain.

p Meaning that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder the Kingdome,

der Messiah, whom the Prophet calleth here, the Lord and hee of Ierusalem, come,

der Messiah, whom the Prophet calleth here, the Lord and hee of Ierusalem, come,

der Messiah, whom the Prophet calleth here, the Lord and hee of Ierusalem, come,

der Messiah, whom the Prophet calleth here, the Lord and hee of Ierusalem, come,

der Messiah, whom the Prophet calleth here, the Lord and hee of Ierusalem, come,

## I O N A H.

### THE ARGUMENT.

When Iona had long prophesied in Israel and had little profited, God gave him expresse charge to go and denounce his iugements against Nineue, the chiefe citie of the Assyrians, because hee had appointed, that they which were of the heathen, should conuert by the mightie power of his word, and that within three dayes preaching, that Israel might see how horribly they had provoked Gods wrath, which for the space of so many years, had not conuerted vnto the Lord, for so many Prophets and so diligents preaching. He prophesied vnto Iosiah, and Ieroboam, as 2. King. 14. 25.

### CHAP. I.

3 Iona fled when he was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

He word of the Lord came a also vnto Iona the sonne of Amittai, saying,

2 Arise, and goe to Nineue, that a great citie, and drie against

b For seeing the great oblation of the Israelites, he sent his Prophet to the Gentiles, that they in shewd to them to repentance, or at least make them inexcusable: for Nineue was the chiefe citie of the Assyrians. For as much as Nineue, is mentioned in scripture about eight and thirtie times, and had a thousand and five hundred towers, and at the same time there were an hundredth and twentie thousand children therein, Chap. 4. 11.

it: for their wickednesse is come vp before me.

3 But Iona rose vp to flee into Tarshish, from the presence of the Lord, and went downe to Tapho: and he found a shippe going to Tarshish, to he paid the fare thereof, and went downe into it, that hee might goe with them vnto Tarshish, from the presence of the Lord.

4 But the Lord sent out a great winde into

he should nothing at all profit there, seeing he had done so much good among his owne people, Chap. 1. e which was the heauen and port to the shipping thither, allst also Ioppe. f From that vocation whereunto God had called him, and wherein he would haue assisted him,

d whereby he declared his wickednesse, that he would not promptly follow the Lords calling, but gave place to his owne will, which per-

sewaded him that he should not goe to Nineue, but to Tarshish, which was the heauen and port to the shipping thither, allst also Ioppe. f From that vocation whereunto God had called him, and wherein he would haue assisted him,

der Messiah, whom the Prophet calleth here, the Lord and hee of Ierusalem, come,

a After that he had preached a long time to Ierusalem, and to Ierusalem, after that for a time he had prophesied in Iuda,

b For seeing the great oblation of the Israelites, he sent his Prophet to the Gentiles, that they in shewd to them to repentance, or at least make them inexcusable: for Nineue was the chiefe citie of the Assyrians.

c For as much as Nineue, is mentioned in scripture about eight and thirtie times, and had a thousand and five hundred towers, and at the same time there were an hundredth and twentie thousand children therein, Chap. 4. 11.



the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast the wares that were in the ship unto the sea, to lighten it of them: but Jonah was gone downe into the sides of the ship, and he lay downe, and was fast asleep.

6 So the shipmaster came to him, and said vnto him, What meanest thou, O deeper? Arise call vpon thy God, if so be that God will thinke vpon vs, that we perish not.

7 And they said every one to his fellow, Come, and let vs cast lots, that we may know for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Jonah.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs? What is thine occupation? and whence comest thou? which is thy country? and of what people art thou?

9 And he answered them, I am an Hebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceeding afraid, and said vnto him, Why hast thou done this? (for the men knew that he fled from the presence of the Lord, because he had told them.)

11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the sea was rough, and was troublous.)

12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Nevertheless the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cried vnto the Lord, and said, We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they tocke vp Jonah, and cast him into the sea, and the sea ceased from her raging.

16 Then the men feared the Lord exceedingly, and offered sacrifice vnto the Lord, and made vows.

17 Now the Lord had prepared a great fish to swallow vp Jonah: and Jonah was in the belly of the fish three dayes and three nights.

## CHAP. II.

1 *Jonah is in the fishes belly. 2 His prayer. 3 He is delivered.*

Then Jonah prayed vnto the Lord his God out of the fishes belly,

2 And said, I cried in mine affliction vnto the Lord, and he heard me: out of the belly of hell cried I, and thou heardest my voyce.

3 For thou hast cast me into the bottome in the midst of the sea, and the floods compassed me about: all thy furies, and all thy waues passed ouer me.

4 Then I said, I am cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 And thou, O Lord, mine iudgements for the same: but yet in the end thou shalt gate the victory.

6 I went downe to the bottome of the mountaines: the earth with her haire was about mee for euery, yet thou hast brought vp my life from the pit, O Lord my God.

7 When my soule fainted within me, I remembered the Lord: and my prayer came vnto thee into thine holy Temple.

8 They that waite vpon lying vanities, forsake their owne mercy.

9 But I will sacrifice vnto thee with the voyce of thanksgiving, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Jonah vpon the dry land.

## CHAP. III.

1 *Jonah is sent againe to Nineueh. 2 The repentance of the King of Nineueh.*

And the word of the Lord came vnto Jonah the second time, saying,

2 Arise, goe vnto Nineueh that great city, and preach vnto it the preaching which I bid thee.

3 So Jonah arose, and went to Nineueh according to the word of the Lord: now Nineueh was a great and excellent city of three dales iourney.

4 And Jonah began to enter into the city daies iourney, and he cried, and said, Yet forty daies, and Nineueh shall be overthrown.

5 So the people of Nineueh believed God, & proclaimed a fast, and put on sackcloth, from the greatest of them, euen to the least of them.

6 For word came vnto the King of Nineueh, and he arose from his throne, and he laid his robe from him, and couered him with sackcloth, and sate in ashes.

7 And he proclaimed, and said thorow Nineueh, (by the counsell of the king and his nobles) saying, Let neither man, nor beast, bullocke nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man and beast put on sackcloth, and cry mightily vnto God: yea, let euery man turne from his euill way, and from the wickednesse that is in their hands.

9 Who can tell if God will turne, and repent, and turne away from his fierce wrath, that we perish not?

10 And God saw their works that they turned from their euill waies: and God repented of the euill that he had said that he would doe vnto them, and he did it not.

did proceede of God, which God had pleased by the ministry of his Prophets.  
1 *Read Ierem. 18, 3.*

## CHAP. IIII.

The great goodness of God toward his creatures.

Therefore it displeased Jonah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I repented into thee vnto Babilon: for I knew, that thou art a gracious God, and mercifull, slow to anger, and of great kindeesse, and repentest thee of the euill.

3 Therefore now, O Lord, take, I beseech thee, my life from me: for it is better for me to dye then to liue.

forth to denounce his iudgements in vain

4 *Thou hast deliuered me from the belly of the beaſt, and all theſe dangers, as if they were miſeries from death to life. 5 They haue depended vpon any thing ſaued to God alone. 6 If they reſuſe their owne felicity, and that goodnes which they thought ſhould reſcue them from death.*

1 *This is a great declaration of Gods mercy, that hee ſerueſt him againe, and ſendeth him forth as his Prophet, which had before ſhewed for great inſormity.*

2 *Read Chap. 1. a. c. He went toward one day in the city, and preached, and ſo he continued till the city was overthrown.*

3 *For he declared that he was a Prophet ſent to them from God to denounce his iudgements agaiſt them.*

4 *Northabre d. nob. b. had ſinned or could repent, but that by their example might be aſtoniſhed, conſidering that for his ſiſtance the anger of God hangeth ouer his creatures.*

5 *He willed that the men ſhould carefully call vnto God for mercy.*

6 *For partly by the ſermon of the Prophet, and partly by the motion of their owne conſcience, he doubted whether God would ſhew them mercy.*

7 *That is, the fruits of their repentance, which*

8 *Because hereby he ſhould be taken as a ſaſſe Prophet, and to the Name of God, which he preached ſhould be bliſſphemous.*

9 *Read Chap. 1. a. c. Thus he prayed of griefe, hearing that Gods Name by which he ſought ſhould be bliſſphemous, as though he ſought his Prophets.*

1 Meaning, Jerusa-  
lem, where the Lord's  
flocke was gathered  
in the flourishing state  
of the kingdome, as  
it was under David  
and Salomon, which  
thing was accom-  
plished to the Church  
by the coming of  
Christ.

Mourne Zion, from henceforth euen for euer.  
8 And thou, O towne of the flocks, the strong hold of the daughter Zion, whither shall it come euen k the first dominion, and kingdome shall come to the daughter Ierusalem.  
9 Now why doest thou cry out with lamentation? where no king in thee is thy counsellor perilled? for now hath taken thee, as a woman in traile.  
10 Sorrow and mourne, O daughter Zion, like a woman in traile: for now shalt thou go forth of the city, and dwell in the field, and shalt go into Babel, but there shalt thou be deliuered: there the Lord shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shall be condemned, and our eye shall look upon Zion.

12 But they know not the thoughts of the Lord: they understand not his counsel: for he shall gather them as the sheaves in the barn.

13 Arise and thresh, O daughter Zion: for I will make thine horn yron, and I will make thine houes brasle, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord: and their substance vnto the ruler of the whole world.

C H A P. V.

1 The destruction of Jerusalem. 2 The excellency of  
Beth-leem.

## CHAP. V.

1 The destruction of Jerusalem. 2 The excellency of  
Beth-leem.

He forewarneth them of the dangers that shall come before they enjoy these comforts, shewing that sofar as much as Jerusalem was accustomed with her garrisons to trouble others, the Lord would now trouble her garrisons to vex her, and that her rulers should be smitten on the face most contemptuously. ¶ For for the Jews divided their country, that for every thousand there was a chief captain, and for every hundred there was not a lesser captain, there was not a lesser mate a thousand, and he called it a tribe, but yet God would raise up his captain and governor therein : and I thus it is on the least by reason of this benefit. Mat. 8. 6.

He telleth them that the coming of Christ and all his waies were appointed of God from all eternity.

**N**OW assemble thy garisons, O daughter a of  
garisons: he hath laid siege against vs: they  
shall smite the iudge of Israel with a rod vpon the  
cheeke.

2 And thou Beth-leem Ephrathah art <sup>b</sup> little  
to be among the thousands of Iudah, yet out of  
thee shall he come forth unto me, that shall be the  
ruler in Israel, whose <sup>c</sup> going forth *hath bene*  
from the beginning *and from everlasting.*

3 Therefore will he giue them vp, vntill the time that<sup>d</sup> she which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And he shall stand, and feed in the strength of the Lord, & in the majesty of the Name of the Lord his God, and they shall dwell still: for now shall he be magnified vnto the ends of the world.

5 And he ſhalbe our peace when Aſhur ſhall  
come into our land: when he ſhall tread in our  
palaces, then ſhall we ariſe againſt him ſeuen ſhep-  
heards, and eight principall men.

6 And they shall destroy <sup>g</sup> Asshur with the sword, and the land of Nimrod with their swords: thus shall he <sup>h</sup> deliver vs from Asshur, when he commeth into our land, and when he shall tread within our borders.

7 And the remnant of Iacob ſhalbe among many people, as a dew from the Lord, and as the flowies vpon the graſſe, that waiteth not for

man, nor he path in the founnes of Adam,  
8 And the remaunt of Iakob shalbe among the  
Gentiles in the mids of many people, as the Lion  
among the beafts of the forest, and as the Lion  
whelp among the flockes of sheepe, who when  
he goeth throw, treadeth downe and teareth in  
pieces, and none can deliuer.  
9 Thine hand shalbe lift vp vpon thine aduersa-  
ries, and all thine enemies shalbe cut off.  
To And it shall come to passe in that day, saith the  
Lord, that will cut off thine hores out of the  
mids of thee, and I will destroy thy charaits.  
10 And I will cut out of the cities of thy land, and  
ouerthrow all thy strong holds.  
11 And I will cut off thine enchanters out of  
thy hand: and thou shalt haue no more sooth-  
sayers.

13 Thine idoles also will I cut off, and thine images out of the mids of thee: and thou shalt no more worship the worke of thine hands.

14 And I will pluck: vpthy greues out of the  
mids of thee : so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath  
and indignation vpon the heathen, I which they  
haue not heard.

## CHAP. VI.

An exhortation to the dumbe creatures to heare the iudgement against Isra-<sup>l</sup> being unkind. 6 What maner of sacrifices doe please God.

**H**Earken ye now what the Lord saith, Arise  
thou, and contend before the a mountaines, and  
let the hills heare thy voyce.

2 Heare ye, O mountaines, the Lords quarell,  
and ye mighty foundations of the earth: for the  
Lord hath a quarell againſt his people, and he will  
pleade with Iſrael.

3. O my people, what haue I done vnto thee  
or wherein haue I grieved thee ? testifie against  
me.

4 Surely I<sup>b</sup> brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had desired, and what Balaam the sonne of Beor had answered him, from Shittim vnto Gilgal, that ye may know the righteousnes of the Lord.

6 Wherewith<sup>e</sup> shall I come before the Lord, *and*  
bow my selfe before the high God? shall I come  
before him with burnt offerings, *and* with calves  
of a yeere old?

7 Will the Lord be pleased with thousands of  
rams, or with ten thousand rivers of oyle? Shall I  
give my first borne for my transgression, *even* the  
fruit of my body, for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lord requireth of thee : & surely to do justly, and to loue mercy, and to humble thy selfe, to walke with thy God.

9 The Lords voyce crieth vnto the <sup>h</sup> city, and  
the man of wifdome shall see thy name: Heare the  
rod, and who hath appointed it.

10 Are yet the treasures of wickedness in the house of the wicked, and the scant measure, that is abominable?

aright or no, saying that God hath prescribed them to doe  
when God speaketh to any city or nation, the godly will  
jelly, and consider not the mortall man that bringeth the  
that sendeth it.

And I will destroy all things wherein thou putteth thy confidence, as thy vaine confidence and idolatry, and so will helpe thee.

It shalbe so rare  
rable that the like  
hath not beene  
heard of.

a He taketh the high  
mountaines and hard  
rocks to witnesse  
against the obduracy  
of his people.

b I have not hurt  
thee, but bestowed  
infinite benefits  
vpon thee.

c. That is, remember  
my benefits from the  
beginning how I  
delivered you from  
Belshazzar's Feast.

also spared you from  
Shittim, which was  
in the plaine of  
Moab, till I brought

promised.  
That is, the truth  
of his promise and  
his manifold benefits

Thus the people by  
hypocrisie aske how  
to please God, and  
are content to offer

f There is nothing so  
deare to man, but the

hypocrites will offer  
it vnto God, if they  
thinke thereby to  
auoyde his anger :  
but they will neuer



i That is, of Ieru-  
salem.  
k Thou shalt be  
confused with  
inward griefe and  
euils.  
l Meaning, that  
the citie should  
grieue about to faue  
her men, as they  
that lay hold on  
that which they  
would preferre.  
m You haue recei-  
ued all the cor-  
ruption and idola-  
try wherewith the  
ten tribes were in-  
fected vnder Omri  
and Ahab his  
sonne; and to excuse  
your doings,  
you alledge the  
Kings subiectie  
by his statutes, and  
of his violence and  
policy in docting,  
but you shall not  
escape punishment: b  
people, so shall you

11 Shall I suffice the wicked balances, and  
the bag of deceitfull weights?  
12 For the rich men thereof are full of cru-  
elty, and the inhabitants thereof haue spoken lies,  
and their tongue is deceitfull in their mouth.  
13 Therefore also will I make thee sicke in  
smiting thee, and in making thee desolate, because  
of thy thynnes.  
14 Thou shalt eate and not be satisfied, and  
thy casting downe shall be in the middes of thee,  
and thou shalt take hold, but shalt not deliuer,  
and that which thou deliuerest, will I giue vp to  
the sword.  
15 Thou shalt sow, but thou shalt not reape: Thou shalt  
treade the olliues, but thou shalt not anoynt thee  
with oyle, and make sweet wine, but shalt not  
drinke wine.  
16 For the statutes of Omri are kept, and all  
the manner of the house of Ahab, and ye walke in  
their counsels, that I should make thee waste:  
and the inhabitants thereof an hissing: therefore ye  
shall beare the reproach of my people.

as I haue shewed you great saour, and take you for my  
plagues be accordingly. Luke 14:47.

### CHAP. VII.

A complaint for the small number of the righteous. 4 The  
wickednesse of these times. 14 The prosperitie of the Church.  
Woe is mee, for I am as the Summer ga-  
therings, and as the grapes of the vin-  
tage: there is no cluster to eate: my soule desired  
the first ripe fruits.

2 The good man is perished out of the earth,  
and there is none righteous among men: b they  
all lie in wait for blood: euery man hunteth his  
brother with a net.

3 To make good for the euill of their hands,  
the prince asked, and the iudge iudged for a re-  
ward: therefore the great man speaketh out  
the corruption of his soule: so d they wrap it vp.

4 The best of them is as a ablar, and the most  
righteous of them is as a harper: then a thome hedge  
the day of thy warrenmen and thy visitation  
cometh; then shall be their confusion.

5 Trust ye not in a friend, neither put ye con-  
fidence in a counsellor; keepe the doores of thy  
mouth from her that lieth in thy bosome.

6 For the sonne reuileth the faile: the daugh-  
ter riseth vp against her mother, the daughter in  
law against her mother in law, and a mans ene-  
mies are the euen of his owne house.

7 Therefore I will looke vnto the Lord:

a The Prophet sa-  
theth vpon him the  
perfum of the  
earth, which com-  
plained that all  
her fruits are gone,  
for that voice is leiz-  
shar is, that there  
is no godly man  
remaining: for all  
are giuen to cru-  
eltye and deceit,  
so that none spacieth  
his owne  
brother.  
b He liueth  
that the prince,  
the iudge, and the  
rich man are li-  
ked together all  
to doe euill, and to  
cloake the doinge  
one of another.  
c That is, the rich  
man that is able to  
giue money,  
abillieue from  
mo wickednesse  
nor iniquitie.  
d These men agree  
among themselves  
and conspire  
with one consent to doe euill. e They that are of most estimation and are counted most honest among them, are but thorous and biars to pricke. f Meaning of the Prophets and gouernours. g The Prophet the which that the onely remedie for the godly in desperate euils, is to flee vnto God for succour.

I will waite for God my Saviour: my God will  
heare me.

8 Reioyce not against mee, o mine enemies  
though I fall, I shall arise, when I shall sit in dark-  
nesse, the Lord shall bring a light vnto me.

9 I will beare the wrath of the Lord, because  
I haue sinned against him, vnill hee pleade my  
cause, and execute iudgement for me: when will he  
bring mee forth to the light, and I shall see his  
righteousnesse.

10 Then see that is mine enemy, shall looke  
vpon it, and shame shall couer her, which said  
vnto me, Where is the Lord thy God? Mine eyes  
shall behold her: now shall she be troden downe  
as the myre of the streets.

11 This is the day that thy walles shall be  
built: this day shall driue farre away the decree.

12 In this day also they shall come vnto thee  
from Asihur, and from the strong cities, and  
from the strong holdes euen vnto the riuier, and  
from Sea to Sea, and from mountaine to moun-  
taine.

13 Notwithstanding the land shall be desolate  
because of them that dwell therein, and for the  
fruits of their inuentions.

14 Feed thy people with thy rod, the flocke  
of thine heritage (which dwell solitarie in the  
wood) as in the mids of Carmel: let them feed in  
Bathan and Gilead, as in old time.

15 According to the dayes of thy coming  
out of the land of Egypt, will I shew vnto him  
marvellous things.

16 The nations shall see, and be confounded  
for all their power: they shall play their hand  
vpon their mouth: y their eares shall be deafe.

17 They shall lick the dust like a serpent:  
they shall moue out of their boles like wormes:  
they shall be afraid of the Lord our God, and shall  
feare because of thee.

18 Who is a God like vnto thee, that taketh  
away iniquitie, and pallieth by the transgression  
of the remnant of his heritage? Hee retaineth  
not his wrath for euer, because mercie pleaseeth  
him.

19 He will turne againe, and haue compassion  
vpon vs: he will subdue our iniquities, and cast  
all their finnes into the bottom of the sea.

20 Thou wilt performe thy trueth to Iakob,  
and mercy to Abraham, as thou hast sworne vn-  
to our fathers in old time.

afraid to heare me speake, least they should heare of their destruction. i They shall  
fall flat on the ground for feare. k As though he would not see it, but wike at it.  
l Meaning of his elect. m The Church is assured, that God will declare to effectu-  
the truth of his mercifull promise, which he had made of old to Abraham, and  
to all that should apprehend the promise by faith.

a This is spoken  
in the perfum  
of the Church, which  
calbeth the milig-  
nant Church her  
ennemy.  
b To wit, when  
God shall shew  
himselife deliuerer  
of his Church,  
as a destroyr of  
his enemies.  
c Meaning, the  
cruell enemy of  
the Babylonians.  
d When the  
Church shall be re-  
stored, they that  
were enemies a-  
fore, shall come  
out of all the corners  
of the world  
vnto her, so that  
neither holds, ti-  
mets, feare, nor  
mountaines shall  
be able to let them,  
m Aloue this  
appeare, be-  
cause we how  
griuously the  
hypocrites chem-  
selues shall be  
punished, seeing  
that the earth is  
felle, which can-  
not stine shall  
made waste be-  
cause of their  
wickednesse.  
n The Prophet  
praeth to God  
to be mercifull  
vnto his Church,  
when they should  
be scattered a-  
broad as in solitary  
places in Babylon,  
and to be beneficiall  
vnto them as in  
times past.  
o God prometh  
to be fauorable  
to his people, as  
be hath bene a-  
fore time.  
p They shall be  
as dunnies men,  
and darabrage  
to more.  
q They shall be  
affiliated and af-  
flicted. r They shall  
fall flat on the ground for feare. s As though he would not see it, but wike at it.  
t Meaning of his elect. u The Church is assured, that God will declare to effectu-  
the truth of his mercifull promise, which he had made of old to Abraham, and  
to all that should apprehend the promise by faith.

## N A H V M.

### THE ARGUMENT.

As they of Nineneb shewed themselves prompt & ready to receive the word of God, at Ionahs preaching  
and so turned to the Lord by repentance: so after a certaine time rather giuing themselves to worldly  
meane to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had  
begun, they cast off the care of religion, and so returned to their vomite, and provoked Gods iudgement  
against them, in afflicting his people. Therefore their citie Nineneb was destroyed, and Merach-baladan  
king of Babel (or as some thinke Nebuchad-nezzar) enjoyed the empire of the Assyrians. But because God  
hath a continuall care of his Church, hee stirreth vp his Prophet to comfort the godly, shewing that the  
destruction of their enemies should be for their consolation. And as it seemeth, he prophesied about the  
time of Hezekiah, and not in the time of Manasseh his sonne, as the Jewes write,

CHAP. I.  
Of the destruction of the Assyrians, and of the deliv-  
rance of Israel.



HE <sup>a</sup> burden of Nineveh. <sup>b</sup> The  
booke of the vision of Nahum the  
<sup>c</sup> Elkennethi.

2 God is <sup>d</sup> jealous, and the Lord  
reneweth: the Lord reneweth: even the Lord  
of anger, the Lord will take vengeance on his  
adversaries, and he renews <sup>e</sup> wrath for his ene-  
mies.

3 The Lord is slow to anger, but he is great  
in power, and will not surely clear the  
wicked: the Lord hath his way in the whirlwinds,  
and in the storme, and the cloudes are the dust  
of his feete.

4 He rebuketh the sea, and drieth it, and hee  
drieth vp all the rivers: Babylon is wasted and  
Carmel, and the floure of Lebanon is withered.

5 The mountains tremble for him, and the  
hilles melt, and the earth is burnt at his sight, yea,  
the world, and all that dwell therein.

6 Who can stand before his wrath? or who  
can abide in the fiercenes of his wrath? his  
wrath is powdered out like fire, and the rockes are  
broken by him.

7 The Lord is good <sup>b</sup> and as a strong hold in  
the day of trouble, and hee knoweth them that  
trust in him.

8 But passing over as with a flood, he will vi-  
terly destroy the place thereof, and darkeneth  
shall purifie his enemies.

9 What doe yet imagine against the Lord?  
he will make an utter destruction: affliction shall  
not rise vp the second time.

10 For he shall come as vnto thornes folden  
one in another, and as vnto drunkards in their  
drunkenness: they shall be deuoured as stubble  
fully dried.

11 There is commeth one out of thee that  
imagineth euill against the Lord, <sup>euen</sup> a wicked  
counsellor.

12 Thus saith the Lord, Though they be  
quiet, and also many, yet thus shall they be cut  
off: when hee shall passe by: though I haue afflic-  
ted thee, I will afflict thee no more.

13 For now I will brake his yoke from thee,  
and will burst thy bonds in sunder.

14 And the Lord hath giuen a commandement  
concerning thee, that no more of thy name be  
known: out of the house of thy gods will I cut  
off the grauen, and the molten image: I will make  
it thy gae for thee, for thou art vile.

15 Behold vpon the mountains the feete of  
him that declareth, and publisheth peace: O In-  
diah, keep thy solemne feasts, performe thy vowes,  
for the wicked shall no more passe through  
thee: he is viterly cut off.

CHAP. II.

Here describeth the victories of the Chaldeans against the  
Assyrians.

THE destroyer is come before thy face, keep  
the munition: looke to the way: make thy  
loynes strong: increase thy strength mightily.

2 For the Lord hath turned away the glory  
of Iakob, as the glory of Israel: for the emptiers  
haue emptied them out, and marked their vine  
branches.

3 The shield of his mightie men is made red,  
the valiant men are in scarlet: the chariots shall  
be as in the fire and flames in the day of his prepa-  
ration, and the fire trees shall tremble.

4 The chariots shall rage in the streets: they  
shall runne to and fro in the high wayes: they  
shall seeme like lampes: they shall shoot like the  
lightning.

5 Hee shall remember his strong men: they  
shall stumble as they goe: they shall make haste  
to the walles thereof, and the defence shall be  
prepared.

6 The gates of the riuier shall be opened, and  
the palace shall melt.

7 And Hozabab the Quene shall be led away  
captiue, and her maieties shall lead her as with the  
voys of dones, smiting vpon their breasts.

8 But Nineveh is of old like a pool of wa-  
ter: yet they shall flee away. Stand, stand, shall they  
cry: but none shall looke backe.

9 Spoyle ye the silver, spoyle the golde: for  
there is none end of the store and glory of all the  
pleasant vessels.

10 Shee is emptye and voided and waste, and  
the heart melteth, and the knees ioint together,  
and sorrow is in all loines, and the faces of them  
all gather blacknesse.

11 Where is the dwelling of the lions, and  
the pasture of the lions whelpes: where the lion  
and the lyoness waked, and the lions whelpes,  
and none made them afraid.

12 The lion did teare in pieces enough for his  
whelpes, and worried for his lyoness, and filled  
his holes with pray, and his denues with spoyles.

13 Behold, I come vnto thee, faith the Lord of  
hosts, and I will burne her chariots in the smoke,  
and the sword shall deuoure the yong lions, and  
I will cut off thy spoyles from the earth, and the  
voys of thy messengers shall no more be heard.

treasures, i That is, Nineveh, and the men thereof shall be after this for-  
Reade Joel 2.6. i Meaning Nineveh, whose inhabitants were cruell like the  
Lions, and giuen to al oppression, and feared no violence of any tyrant to prouide  
for their widdow and children. In this, as before, as my wrath beginneth to  
kindle. o Signifying the herds, which were accustomed to proclame warre.  
Some reade, of thy gannet teeth wherewith Nineveh was wont to bruite the  
bones of the poore.

CHAP. III.

v Of the fall of Nineveh. 8 No power can escape the  
hand of God.

O Bloody city, it is all full of lyes and robbery:  
the pray departeth not.

2 The noyse of a whip, and the noyse of the  
mouing of the wheelles, and the beating of the  
horses, and the leaping of the chariots.

3 The horsemen lieth vp both the bright  
sword, and the glittering speare, and a multitude  
is flaine, and the dead bodies are many: there is  
none end of their corpses: they stumble vpon  
their corpses,

4 Because of the multitude of the fornications  
of the charlot that is beautiful, and is a mi-  
stresse of witchcraft, and sellen people through  
her

a That is, Nebu-  
chadnezzar: is in  
a readinesse to de-  
stroy the Assyrian,  
and the Propher  
saith he will de-  
stroy the cities of the  
Assyrians, which  
were prepared to resis-  
tance.

b Seeing God  
hath punished his  
owne people Iudah  
and Israel, he will  
now punish

c Meaning, that  
the enemies by  
whom he scourged  
them, reade Isa. 10. 24

d Signifying, that  
the Medes were  
viterly destroyed.

e Both to feare  
the enemy, and  
also that they  
themselves should  
not so loose eie  
blood one of ano-  
ther to discourage  
them.

f Meaning, their  
treasures should  
lie idle and estray  
together.

g Then the Assy-  
rians shall feele  
by all means to  
gather their  
power, but all  
things shall faile  
them.

h The Assyrians  
will flatter them-  
selves and say, that  
Nineveh is so wic-  
ked that it can  
never perill, and  
as a filthpoole,  
whose waters  
they that walke  
on the banks  
cannot touch: but  
they shall be scat-  
tered, and shall  
not looke backe  
though men would  
all them.

i God commandeth  
the enemies  
to spoyles Nineveh,  
and promiset them  
infinite riches and  
treasures.

k Meaning, that  
the inhabitants were  
cruell like the  
lions, and giuen to  
all oppression, and  
feared no violence  
of any tyrant to  
prouide for their  
widdow and chil-  
dren.

l In this, as before,  
as my wrath be-  
ginneth to kindle.  
m Signifying the  
herds, which were  
accustomed to pro-  
clame warre.

n Some reade, of  
thy gannet teeth  
wherewith Nineveh  
was wont to bruite  
the bones of the  
poore.

o Meaning, that  
the inhabitants were  
cruell like the  
lions, and giuen to  
all oppression, and  
feared no violence  
of any tyrant to  
prouide for their  
widdow and chil-  
dren.

p Signifying, that  
the Medes were  
viterly destroyed.

q Both to feare  
the enemy, and  
also that they  
themselves should  
not so loose eie  
blood one of ano-  
ther to discourage  
them.

r Meaning, their  
treasures should  
lie idle and estray  
together.

s Then the Assy-  
rians shall feele  
by all means to  
gather their  
power, but all  
things shall faile  
them.

t The Assyrians  
will flatter them-  
selves and say, that  
Nineveh is so wic-  
ked that it can  
never perill, and  
as a filthpoole,  
whose waters  
they that walke  
on the banks  
cannot touch: but  
they shall be scat-  
tered, and shall  
not looke backe  
though men would  
all them.

u God commandeth  
the enemies  
to spoyles Nineveh,  
and promiset them  
infinite riches and  
treasures.



her whoresdome; and the nations through her witchcrafts.

5 Behold, I come vpon thee, saith the Lord of hostes, and will discover thy skirts vpon my face, and will shew the nations thy filthinesse, and the kingdome thy shame.

6 And I will cast filth vpon thee, and make thee vile, and will set thee as a gazing stocke.

7 And I shall come to passe, that all they that looke vpon thee, shall see from thee, and say, Nineueh is destroyed, who will haue pity vpon her? where shall I seeke comforters for thee?

8 Art thou better then <sup>d</sup> No, which was full of people; that lay in the rivers, and had the waters round about it; whose ditch was the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength, and there was none end: Put and Lubim were her helpers.

10 Yet was shee carried away, and went into captiuitie: her yong children also were dashed in pieces at the head of all the streeters: and they cast lots for her noble men, and all her mighty men were bound in chaines.

11 Also thou shalt be drunken: thou shalt hide thy selfe, & shalt seeke help because of the enemy.

12 All thy strong cities shall be like figures with

the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are women: the gates of thy land shall be opened vnto thine enemies, and the fire shall deuoure thy barres.

14 Draw thee waters for the hedge: for if thy strong holds: goe into the clay, and temper the mortar: make strong bricke.

15 There shall the fire deuoure thee: the sword shall cut thee off: it shall eate thee vp like the locusts, though thou be multiplied like the locusts, and multiplied like the grasshopper.

16 Thou hast multiplied thy marchants about the flares of heauen: the locust spoileth and flyeth away.

17 Thy princes are as the grasshoppers, and thy capitaines as the great grasshoppers which remaine in the hedges in the cold day; but when the famine ariseth, they flee away, & their place is not knowne where they are.

18 Thy shepheards do sleepe, O king of Asshur: thy strong men lye downe: thy people is scattered vpon the mountaines, and no man gathered them.

19 There is no healing of thy wound: thy plague is grieuous: all that beare the bruite of thee, shall clappe the hands ouer thee: for vpon whom hath not thy malice passed continually?

<sup>d</sup> Signifying, that Gods iudgements should suddenly destroy the Assyrians, as their vices mine are with mine are change of weather.

<sup>f</sup> Thy princes and counsellors.

<sup>g</sup> Meaning, that he re was no people, to whom the Assyrians had not done hurt.

## H A B A K K V K.

### THE ARGUMENT.

**T**He Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which endure all kinde of affliction and crueltie; and yet can see none end. Therefore hee had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none end of their trouble: as yet, because of their filthinesse and rebellion against the Lord. And lest the godly should despair, seeing this horrible confusion, hee comforteth them by this, that God will punish the Caldeans their enemies, when their pride and cruelty shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, whereunto they should comfort themselves.

### CHAP. I.

<sup>a</sup> A complaint against the wicked that persecute the iust.



Heburden, which Habakkuk the Prophet did see.

2 O Lord, how long shall I cry, and thou wilt not heare? euen cry out vnto thee: for violence, and thou wilt not heelp!

3 Why dost thou shew me iniquitie, and cause me to behold sorow? for spoyling and violence are before me: and there are that raise vp strife and contention.

4 Therefore the Law is dissolved, and iudgement doth neuer go forth: for the wicked doeth with compasse about the righteous, therefore wrong iudgement proceedeth.

5 Behold among the heathen, and regarde, and wonder, and maruile: for I will worke a worke in your dayes: & yee will not beleue it, though it be told you.

6 For loe, I raise vp the Caldeans, that bitter and furious nation, which shall goe vpon the bredth of the land to possess the dwelling places that are not theirs.

7 They are terrible & fearefull: their iudgment, and their dignitie shall proceed of themselves,

8 Their horses also are swifter then the Leopards, and are more fierce then the wolues in the evening: and their horsemen are many: and their horsemen shall come from farr: they shall flie as the eagle hasting to reate.

9 They come all to spoyle: for their faces shall be an East winde, and they shall gather the captiuitie & as the fand.

10 And they shall mocke the Kings, and the princes shall be a scorn vnto them: they shall deride euery strong hold: for they shall gather a dust, and take it.

11 Then shall they take a courage, and transgresse & doe wickedly, imputing this their power vnto their god.

12 Art not thou of old, O Lord my God, mine only One? we shall not die: O Lord, thou hast ordained them for iudgement, and O God, thou hast established them for correction.

13 Thou art of pure eyes, and canst not see euill: thou canst not behold wickednesse. wherefore dost thou looke vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man, that is it ore righteous then he?

14 And maketh men as the fishes of the sea, and as the creeping things, that haue no ruler ouer them?

hath appeared, and so that their finnes required such a chastisement. I So that the great deuoureth the small, and the Caldeans destroy all the world.

<sup>\*</sup> Zeph. 3. 3.

<sup>f</sup> For the Inuermest feared this winde, because it destroyed their fruits. <sup>g</sup> They shall be so many in number. <sup>h</sup> They shall eat ragouts as iust.

<sup>i</sup> The Prophet comforteth the faithfull that God will also destroy the heathen, because they shall, abuse this victory, and become proud and insolent, attributing the praise to their idols.

<sup>k</sup> Hee affirmeth the godly of Gods protection, shewing that the enemies can do no misdeed then God.

<sup>d</sup> Meaning, Alexandria, which was to league with many nations, and yet was now destroyed. <sup>e</sup> Or, thine,

<sup>a</sup> The Prophet complaineth vnto God, and bewaileth that among the heathen is left none equitie and brotherly love: but in stead thereof reigneth cruelty, theft, contention and strife. <sup>b</sup> To supersede him if any should shew himselfe zealous of Gods cause. <sup>c</sup> Because the iudges which should redresse this euill, are as equill as the rest. <sup>d</sup> As in times past you would not beleue Gods word, so shall ye not now beleue the strange plagues which are to send them: for they themselves shall be your iudges in this cause, and none shall haue authority out of them to conuill them.

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their net, and burne incense vnto their yarne, because by them their portion is fat, and their meat plenteous.  
17 Shall they therefore brech out their net, and not spare continually to slay <sup>a</sup> the nations?

#### CHAP. II.

<sup>a</sup> A vision. <sup>b</sup> Against pride, conceitnesse, drunkennesse, and idleness.  
I Will stand vpon my watch, and set mee vpon the towre, and will looke and see what he would say vnto mee, and w. at I shall answer to him that rebuketh me.

2 And the Lord answered me, and sayd, Write the vision, and make it plaine vpon tables, that he may runne b that readeth it.

3 For the vision is yet for an appointed time, but at the last it shall speake, and not lie: though it tary, waite: for it shall surely come, and shall not flay.

4 Behold, hee that lieth vp himselfe, his mind is not vpright in him, but the iust shall liue by his faith.

5 Yes, indeede the proud man is as <sup>c</sup> hee that transgresseth by wine: therefore shall hee not endure, because hee hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapevnto him all people.

6 Shall not all these take vp a parable against him, and a taunting proverbe against him; say, Ho, he that increaseth that which is not his; how long? and hee that ladeth himselfe with thicke clay?

7 Shall s they not rise vp suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their prey?

8 Because thou hast spoyled many nations, all the remnant of the people shall spoyلة thee, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

9 Ho, he that coueteth an euill couetenesse to his house, that he may let his nest on high, to escape from the power of euill.

10 Thou hast consulted flame to thine owne house, by destroying many people, and hast sinned against thine owne house.

11 For the stone shall cry out of the wall, and the beame out of the timber shall answer it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a city by iniquitie.

13 Behold, it is not of the Lord of hostes, that the people shall labour in the very fire? the people shall euen wearie themselves for very vanitie.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour to drinke; thou ioyest thine hate, &c. maketh him

drunken also, that thou mayest see their priorities.

16 Thou art filled with shame for glory; drinke thou also, and be made naked; the cup of the Lords right hand shall be turned vnto thee, and shamefull spouting shall be for thy glory.

17 For the cruelty of Lebanon shall couer thee; so shall the spoyles of the beastes, which made them afraid, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumbe idols.

19 Woe vnto him that sayth to the wood, Awake, and to the dumbe stone, Rise vp. it shall teach thee; behold, it is layed ouer with gold and filuer, and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

#### CHAP. III.

<sup>a</sup> A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the ignorances.

2 O Lord, I haue heard thy voyce, and was afraid; O Lord, reuise thy worke in the mids of the people, in the middes of the yeeres make it known; in wrath remember mercy.

3 God cometh from Teman, and the holy One from mount Paran, Selah. His glory couereth the heavens, and the earth is full of his praise.

4 And his brightnesse was as the light; hee had hornes issuing out of his hands, and there was the hiding of his power.

5 Before him went the persilence, and burning coales went forth before his feete.

6 Hee stood and measured the earth; hee beheld and dissolved the nations, and the euerslating mountaines were broken, and the ancient hills did bow; his wayes are euerslating.

7 For his iniquity I saw the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the rivers? or was thine anger against the floods? or wasthy wrath against the sea, that thou diddest ride vpon thine horses? thy chares brought saluation.

9 Thy bowe was manifestly revealed, and the pathes of the tribes were a fire word, Selah; thou diddest cleave the earth with riuers.

10 The mountaines saw thee, and they trembled; the freame of the water was palled by; the deepes made a noise, and lift vp his hand on high.

11 The sunne and moone stood still in their habitation; at the light of thine arrows they went, and at the bright shining of thy speares.

12 Thou trodest downe the lande in angers,

lour power when he would deliuer his Church. g The iniquity of the king of Syria in vexing thy people, was made manifest by thy iudgement, to thy comfort of thy Church. In vs. 5. o. Xalfo of y<sup>e</sup> Midianites, which destroyed themselves, Iudg. 7. 24. b. Making, that God was not angry with y<sup>e</sup> waters, but that by this means he would deliuer his enemies, and deliuer his Church. i. As fo didd vnto all the elements as instruments for the destruction of thine enemies. k. That is, thy power. l. For hee had not only made a covenant with Abraham, but renewed it with his posteritie. m. Reade Num. 10. 11. n. Healluded to the red sea and Iordan which gave passage to Gods people, and shewed figures of their obedience, as it were by the lifting vp of their hands. o. As appeared, Iosh. 10. 12. p. According to thy commendation, the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward,

whereas thou

thoughtest to haue glory of their thy doings, they shall turne to thy shame; for thou shalt drinke of the same cup with others in thy turne. o. Because the Babylonians were cruel not only against other nations, but also against the people of God, which is meant by Lebanon and the Beasts, therefore be sheweth that as like cruelty shall be executed against him.

p. He sheweth that the Babylonians gods could nothing benefit them, for they were but stocks or stones, reade Iere. 10. 8.

q. If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

r. The Prophet comforteth his people to pray vnto God, not only for their great sin, but also for such as were by committed ignorance.

s. Thus the people were afraid when they heard Gods threatnings, and prayed.

t. That is, the state of thy Church which is now ready to perish, before it come to haue a perfect age, which should be vnder Christ.

u. Teman and Paran were neere Sinai, where the Law was giuen: whereby is signified that his deliuerance was as perfect now as it was then.

v. Whereby is meant that power that was ioyed with his brightnesse, which was bid to the rest of the world, but was revealed in mount Sinai to his people.

w. Reade Psal. 136. Signifying that God hath wondred full merces, and enterd a marvellous power when he would deliuer his Church.

x. The iniquity of the king of Syria in vexing thy people, was made manifest by thy iudgement, to thy comfort of thy Church.

y. o. Xalfo of y<sup>e</sup> Midianites, which destroyed themselves, Iudg. 7. 24.

z. b. Making, that God was not angry with y<sup>e</sup> waters, but that by this means he would deliuer his enemies, and deliuer his Church.

i. As fo didd vnto all the elements as instruments for the destruction of thine enemies.

k. That is, thy power. l. For hee had not only made a covenant with Abraham, but renewed it with his posteritie.

m. Reade Num. 10. 11. n. Healluded to the red sea and Iordan which gave passage to Gods people, and shewed figures of their obedience, as it were by the lifting vp of their hands.

o. As appeared, Iosh. 10. 12. p. According to thy commendation, the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward,

m Meaning, that the enemies flatter themselves, and glory in their owne force, power and wit.

n Meaning, that they should not,

a I will renounce mine owne iudgement, and only depend on God to be instructed what I shall answer them that abuse my preaching, and to be aimed against all censures.

b Which is in great letters, that he that runneth may read it.

c Which contained the destruction of the enemy, and the comfort of the Church: which thing though God execute not according to mans hasty affection, yet the issue of both is certaine at his time appointed.

d To trust in himselfe, or in any worldly thing, is neuer to be quiet: for the only rest is to rely vpon God by faith, Rom. 1. 17.

e Gal. 3. 12. Hebr. 2. 19.

f He compareth the proud and conceited man to a drunkard, that is, without reason and sense, whom God will punish and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Chaldeans.

g Signifying, that all the world shall be filled with the destruction of tyrants, and that by their oppression and courtesies, they heape but vpon themselves more heauie burden: so for the more they get, the more are they troubled.

h That is, the Medes and Persians, that should destroy the Babylonians.

i b. Signifying, what as he thinketh to punish by cruelty and oppression. i. The stones of y<sup>e</sup> house shall cry and say that they are built of blood.

k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire.

l In the destruction of the Babylonians his glory shall appeare through all y<sup>e</sup> world.

m Hee reprobeth such the king of Babylon, who as hee was drunken with courtesies and cruelty, so hee provoked others to the same, and inflamed them by his rage, and so in the ende brought them to shame.

n Meaning, that hee would deliuer his Church.

o. Xalfo of y<sup>e</sup> Midianites, which destroyed themselves, Iudg. 7. 24.

p. Making, that God was not angry with y<sup>e</sup> waters, but that by this means he would deliuer his enemies, and deliuer his Church.

q. As fo didd vnto all the elements as instruments for the destruction of thine enemies.

r. That is, thy power. s. For hee had not only made a covenant with Abraham, but renewed it with his posteritie.

t. Reade Num. 10. 11. u. Healluded to the red sea and Iordan which gave passage to Gods people, and shewed figures of their obedience, as it were by the lifting vp of their hands.

v. As appeared, Iosh. 10. 12. w. According to thy commendation, the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward,



q Signifying, that there is no fluctuation, but by Christ. r From the top to the toe thou hast destroyed the enemies.

f God destroyed his enemies both great and small with their owne weapon, though they were neuer so fierce against his Church. t He returneth to that which he spake in the second

and diddest thresh the heathen in displeasure.

13 Thou wast forth for the saluation of thy people, *euen* for saluation of thine: Anoynted: thou hast wounded the head of the house of the wicked, and discomfited the foundations vnto the necke, Selah.

14 Thou diddest strike thorow with his owne stauces the heads of his villages: they came out as a whirlwind to scatter mee: their reioycing was as to deuoure the poore feckely.

15 Thou diddest walke in the sea with thine horses vpon the heape of great waters.

16 When I heard my belly trembled: my lips shooke at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might tell

verse, and sheweth how he was afraid of Gods iudgements.

in the day of trouble, for when he cometh vpon the people, he shall destroy them.

17 For the fig-tree shall not flourish, neither shall fruit be in the vines: the labour of te olue shall faile, and the fields shall yeeld no meat: the sheep shall be cut off from the fold, and there shall be no bullocke in the stables.

18 But I will reioyce in the Lord: I will ioy in the God of my saluation.

19 The Lord God is my strength: he will make my feete like hindes feete, and he will make mee to walke vpon mine hie places. To the chiefe finger on Neginothai.

ioy of the faithfull, though they see neuer so great afflictions prepared. z The chiefe finger vpon the instruments of mulctie, shall haue occasion to praise God for this great deliuerance of his Church.

h He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.

z That is, the enemy. But the godly shall be quiet, knowing that all things shall turne to good vnto them.

y He declareth wherein standeth the comfort and the confidence

## ZEPHANIAH.

### THE ARGVMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounced the great iudgement of God, which was at hand, shewing, that their country should be utterly destroyed, and they carried away captiues by the Babylonians. Yet for the comfort of the faithfull he prophesied of Gods vengeance against their enemies, as the Philistines, Moabites, Assyrians and others, to assure them that God had a continuall care over them. And as the wicked should be punished for their sinnes and transgressions: so he exhorted the godly to patience, and to trust to find mercy by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that promise, whereby in the end they should be gathered vnto him, and counted as his people and children.

### CHAP. I.

Threatnings against Judah and Ierusalem, because of their idollatry.



The word of the Lord, which came vnto Zephaniah sonne of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the dayes of Iosiah, the son of Amon king of Iudah.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the fountes of the heauen, and the fishes of the sea, and ruines shall be to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the Priests,

5 And them that worship the hoste of heauen vpon the house tops, and them that worship and swear by the Lord, and swear by a Malcham.

6 And them that are turned backe from the Lord, and those that haue not fought the Lord, nor inquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his shefts.

8 And it shall be in the day of the Lords sacrifice, that I will visit the princes and the kings children, and all such as are clothed with strange apparell.

9 In the same day also will I visit all those that dance vpon the threshold so proudly, which fill their matters houses by cruelty and deceit.

10 And in that day, saith the Lord, there shall be

a noise, and crye from the fistgate, and as howling from the second gate, and a great destruction from the hills.

11 Howle ye inhabitants of the lowe place: for the company of the merchants is destroyed: all they that beare siluer, are cut off.

12 And at that time will I search Ierusalem with lights, and visit the men that are frozen in their dregs, and say in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods shall be spoiled, and their houses waste: they shall also build houses, but not inhabit them, and they shall plant vineyards, but not drinke the wine thereof.

14 The great day of the Lord is neere: it is neere, and hasteth greatly, euen the voyce of the day of the Lord: the strong man shall cry there bitterly.

15 That day is a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscurity and darkenesse, a day of clouds and blackenesse.

16 A day of the trumpet and alarme against the strong cities, and against the high towers.

17 And I will bring distresse vpon men, that they shall walk like blind men, because they haue sinned against the Lord, and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliuer them in the day of the Lords wrath, but the whole land shall be deuoured by the fire of his ielousie: for he shall make euen a speedy riddance of all them that dwell in the land.

### CHAP. II.

He moueth to returne to God, & prophesying destruction against the Philistines, Moabites and others.

Gather your selues, euen gather you, O nation not worthy to be loued,

2 Before the decree come forth, and ye be as into themselves and gather themselves, lest they be scattered like chaffe.

f Signifying, that all the corners of the cite of Ierusalem should be full of trouble.

g This is meant of the street of the merchants which was lower then the rest of the place about it.

h By their prosperity they are hardened in their wickedness.

i Verse 30. 31.

k They that trusted in their owne strength and commended the Trophies of God.

l Verse 30. 31.

m Verse 30. 31.

n Verse 30. 31.

o Verse 30. 31.

p Verse 30. 31.

q Verse 30. 31.

r Verse 30. 31.

s Verse 30. 31.

t Verse 30. 31.

u Verse 30. 31.

v Verse 30. 31.

\* 1 King. 22. 1.

\* 1 King. 22. 19.

a Not that God was angry with those dumbe creatures, but because

man was so wicked for whose

cause they were created, God made

them to take part of the punishment

men with him.

b Which were no order of

of priests appointed to minister in the service of Baal,

and were as his peculiar chaplains,

reade 1. King 25. 5.

Hofe. 10. 5.

e He alludeth to their idole Molech

which was forbidden, Leuit. 24. 2.

f yet they called him their king, and made him as a god: therefore

he here noteth them that will be with

fy they worship God, and yet will

swear by idollatrous seru: then which

haling is here condemned, as

Ezek. 20. 39.

2 King. 15. 21.

d Meaning, the countries, which did imitate the strange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, reade Ezek. 23. 14. e He toucheth the seruants of the ruler, which imade other ment houses, and ioyce and leape for ioy, when they can get any pray to please their matter withall.

chasse that passeth in a day, <sup>a</sup> and before the fierce wrath of the Lord come upon you, <sup>b</sup> and before the day of the Lords anger come upon you.

3 Seek ye the Lord all the meek of the earth, which <sup>b</sup> have wrought his iudgment: seeke righteousness, seeke lowliness, if so be that ye may be hid in the day of the Lords wrath.

4 For <sup>a</sup> Azzah shall be forsaken, and Ashkelon desolate: they shall drive out Ashdod at the noone day, and Ekron shall be rooted vp.

5 Who vnto the inhabitants of the sea <sup>d</sup> coast: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistines, I will euen destroy thee without an inhabitant.

6 And the sea coast shall be dwellings and cottages for shepherds and sheepsfolds.

7 And <sup>that</sup> coast shall be for the <sup>e</sup> remnant of the house of Iudah, to feed thereupon: in the houses of Ashkelon shall they lodge toward night; for the Lord their God shall visit them; and turne away their captiuitie.

8 I haue heard the reproach of Moab, and the rebukes of the children of Ammon, whereby they vbraided my people, and magnified themselves against their borders.

9 Therefore as I liue, faith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, euen the breeding of nettles, and salt pires, and a perpetual desolation, the residue of my folke shall spoile them, and the remnant of my people shall possesse them.

10 This shall they haue for their pride, because they haue reioyced, and magnified themselves against the Lord of hosts people.

11 The Lord <sup>will</sup> be terrible vnto them: <sup>g</sup> for he will consume all the gods of the earth, and euery man shall worship him from his place, <sup>h</sup> euen all the yles of the heauen.

12 Ye Morians al! shall be slaine by my sword with them.

13 And he will stretch out his hand against the North, and destroy Asshur, and will make Nineueh desolate, and waste like a wilderness.

14 And flocks shall lie in the mids of her, and all the beastes of the nations, and the pelicans, and the <sup>o</sup> owle shall abide in the vpper poles of it: the voyce of birds shall sing in the windowes, and desolation shall be vpon the postes, for the cedars are vncouered.

15 This is the <sup>i</sup> reioycing city that dwelt careless, that said in her heart, I am, and there is none besides me: how is the made waste, and the lodging of the beasts: euery one that passeth by her, shall hiss and wag his hand.

### CHAP. III.

<sup>a</sup> Against the gouernours of Ierusalem. <sup>5</sup> Of the calling of all the Gentiles. <sup>13</sup> A comfort to the residue of Israel.

WO to her that is filthy and polluted, to the robbing a citie.

2 She heard not the voyce; shee receiued not correction; she trusted not in the Lord; shee drew not neere to her God.

3 Her princes within her are as roaring <sup>o</sup> Lyons, her iudges are as <sup>o</sup> wolves in the evening, <sup>which</sup> <sup>b</sup> leaue not the bones till the morrowe.

4 Her prophets are light, and wicked persons; her priests haue polluted the Sanctuary, they haue wrested the Law.

5 The <sup>i</sup> iust Lord is in the mids thereof; he will doe none iniquity; euery morning doth he bring his iudgement to light, he faileth not; but the wicked will not learne to be ashamed.

6 I haue <sup>d</sup> cut off the nations: their towers are desolate: I haue made their streets waste, that none shal passe by; their cities are destroyed without man, and without inhabitant.

7 I said, surely thou wilt feare me: thou wilt receiue instruction; so their dwelling should not be destroyed howeouer I visited them, but <sup>e</sup> they rose earely, and corrupted all their works.

8 Therefore I wait vpon me, faith the Lord, until the day that I rise vp to the pray; for I am determined to gather the nations, and that I will assemble the kingdomes to powre vpon them mine indignation, <sup>h</sup> euen all my fierce wrath; for all the earth shall be deuoured with the fire of my ielousie.

9 Surely <sup>g</sup> then will I turne to the people a pure language, that they may all call vpon <sup>i</sup> name of the Lord, to serue him <sup>j</sup> with one consent.

10 From beyond the riuers of Ethiopia, the daughter of my dispersed, praying vnto me, shall bring me an offering.

11 In that day shall thou not be ashamed for all thy works, wherein thou hast transgressed against mee; for then will I take away out of the mids of thee them that reioyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

12 Then will I leaue in the middes of thee an humble and poore people; and they shall trill in the Name of the Lord.

13 The remnant of Israel shall doe none iniquity, nor speake lies; neither shall a deceitfull tongue be found in their mouth: for they shall be fed and lie downe, and none shall make them afraid.

14 Reioyce, O daughter Zion; be ye ioyfull, O Israel: be glad and reioyce with all <sup>thine</sup> heart, O daughter Ierusalem.

15 The Lord hath taken away thy <sup>k</sup> iudgements; he hath cast out thine <sup>l</sup> enemy; the king of Israel, <sup>h</sup> euen the Lord is in the mids of <sup>m</sup> thee; thou shalt see no more euill.

16 In that day it shall be said to Ierusalem, Feare thou not, O Zion, let not thine hands be faint.

17 The Lord thy God in the middes of thee is mightie; he will saue, he will reioyce ouer thee with ioy; he will quiet himselfe in <sup>n</sup> his loue; he will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare the reproach for <sup>o</sup> it.

19 Behold, at that time I will bruite all that afflict thee, and I will <sup>p</sup> saue her that halteeth, and gather her that was cast out, and I will get them praise and fame in all the lands of their shame.

20 At that time will I bring you againe, and then will I gather you; for I will giue you a name and a praise among all people of the earth, when I turne backe your captiuitie before your eyes, faith the Lord.

<sup>p</sup> I will deliuer the Church, which now is afflicted, as Micah 4. 6. <sup>q</sup> As among the Assyrians and Caldees which did mocke them and put them to shame,

<sup>c</sup> The wicked thus boasted that God was euer among them, but the Prophet answered that canoe excuse their wickednesse: for God will not haue with their sinners, yet that he did patiently abide and sent his Prophets continually to call them to repentance, but he profited nothing. <sup>d</sup> By the destruction of other nations hee sheweth that the Lewes should haue learned to feare God, they were not taught a duty to do wickedly. <sup>e</sup> Seeing ye will not repent you shall looke for my vengeance as well as other nations. <sup>f</sup> I said ye should think that Gods glory should haue perished when Iudah was destroyed, he sheweth that he will publish his glorie through all the world.

<sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jh</sup> <sup>ji</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>



## H A G G A I.

## THE ARGUMENT.

When the time of the ſeventie yeeres captiuitie prophecied by Ieremiah was expired, God raiſed up Haggai, Zechariah and Aſſach, to comfort the Iewes, and to exhort them to the building of the Temple, which was a ſigne of the ſpiritual Temple and Church of God, whoſe perfection and excellencie ſtood in Chriſt. And becauſe that all were giuen to their owne pleaſures and commodities, hee declareth that that plague of famine, which God ſent then among them, was a juſt reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet hee comforteth them, if they will returne to the Lord, with the promiſe of great felicitie, ſo farre as the Lord will finiſh the worke that he hath begun, and ſend Chriſt whom hee had promiſed, and by whom they ſhould attaine to perfect ioy and glory.

## CHAP. I.

1 The time of the Prophecie of Haggai. 3 An exhortation to build the Temple againe.



In the ſecond yeere of king Darius, in the ſixt month, the fiſt day of 5 month, came 5 word of the Lord (by the miniſterie of the Prophet Haggai) vnto b Zerubbabel the ſonne of Shealtiel, a prince of Iudah, and to Iehohua the ſonne of Iehozadak the high Prieſt, ſaying,

2 Thus ſpeaketh the Lord of hoaſtes, ſaying, This people ſay, The time is not yet come, that the Lords houſe ſhould be builded.

3 Then came the word of the Lord by the miniſterie of the Prophet Haggai, ſaying,

4 Is it time for you Iewes to dwell in your ſeiled houſes, and this houſe lie waſte?

5 Now therefore thus ſaith the Lord of hoaſtes, Conſider your owne wayes in your hearts.

6 Ye haue ſowen much, and bring in little: ye eat, but ye haue not enough: ye drinke, but ye are not filled: ye cloaſe you, but ye be not warme: and he that earneſt wages, putteth the wages into a broken bagge.

7 Thus ſaith the Lord of hoaſtes, Conſider your owne wayes in your hearts.

8 Go I vp to the mountaine, and bring wood, and build this Houſe, and ſ I will be favourable in it, and I will b be glorified, ſaith the Lord.

9 Ye looked for much, and lo, it came to little: and when ye brought it home, I did blow i vpon it. And why, ſaith the Lord of hoaſtes? Becauſe of mine Houſe that is waſte, and ye runne euery man vnto his owne houſe.

10 Therefore the heauen ouer you ſtayed it ſelfe from dew, and the earth ſtayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the come, and vpon the wine, and vpon the oyle, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the ſonne of Shealtiel, and Iehohua the ſonne of Iehozadak the high Prieſt, with all the remnant of the people, heard the v voyce of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had ſent him) then the people did feare before the Lord.

13 Then ſpake Haggai the Lords meſſenger in the Lords meſſage vnto the people, ſaying, I am with you, ſaith the Lord.

14 And the Lord ſtilled vp l the ſpirit of Zerubbabel the ſonne of Shealtiel, a Prince of Iu-

da, and ſo bring it to nothing. k This declareth that God was the author of ſhe doctrine, and that he was both the miniſter, as Exod. 14. 3. Iudg. 7. 20. ad. 17. 13 I which de. laeth that men are vnapt and duller to the Lord, neither can they obey his word or his meſſengers, before God teſtifies their hearts, and giue them new ſpirits, Iohn. 6. 44.

dah, and the ſpirit of Iehohua the ſonne of Iehozadak the high Prieſt, and the ſpirit of all the remnant of the people, and they came, and did the worke in the Houſe of the Lord of hoaſtes their God.

## CHAP. II.

He ſheweth that the glory of the ſecond Temple ſhall exceede the fiſt.

IN the foure and twentieth day of the ſixt month, in the ſecond yeere of king Darius,

2 In the ſeuenth month, in the one and twentieth day of the month, came the worde of the Lord by the miniſterie of the Prophet Haggai, ſaying,

3 Speake now to Zerubbabel the ſonne of Shealtiel prince of Iudah, and to Iehohua the ſonne of Iehozadak the high Prieſt, and to the reſidue of the people, ſaying,

4 Who is left among you that ſawe this a Houſe in her fiſt glory, and how doe you ſee it now? Is it not in your eyes, in compariſon of it as nothing?

5 Yet now be of good courage, O Zerubbabel, ſaith the Lord, and be of good comfort, O Iehohua, ſonne of Iehozadak the high Prieſt: and be ſtrong, all ye people of the land, ſaith the Lord, and doe it: for I am with you, ſaith the Lord of hoaſtes.

6 According to the word that I couenanted with you, when ye came out of Egypt: ſo my Spirit ſhall remaine among you, feare ye not.

7 For thus ſaith the Lord of hoaſtes, c Yet a little while, and I will ſhake the heavens and the earth, and the ſea, and the dry land:

8 And I will moue all nations, and d the deſire of all nations ſhall come, and I will fill this Houſe with glory, ſaith the Lord of hoaſtes.

9 The ſilver is mine, and the gold is mine, ſaith the Lord of hoaſtes.

10 The glory of this laſt Houſe ſhall be greater then the fiſt, ſaith the Lord of hoaſtes: and in this place will I giue f peace, ſaith the Lord of hoaſtes.

11 In the foure and twentieth day of the ninth month, in the ſecond yeere of Darius, came the word of the Lord vnto the Prophet Haggai, ſaying,

12 Thus ſaith the Lord of hoaſtes, Aſke now the Prieſts concerning the Law, and ſay,

13 If one beare s holy ſeth in the ſkirt of his garment, and with his ſkirt do touch the bread or the pottage, or the wine, or oile, or any meat, ſhall it be holy? And the Prieſts answered and ſaid, No.

14 Then ſaid Haggai, If a polluted person touch any of theſe, ſhall it be vncleane? And the

which of it ſelfe is good, cannot make another thing ſo: and therefore they ſay, that theſe ſacrifices and ceremonies are vncleane and not pure of heart, do corrupt thoſe things and make them defile vnto God, which elſe are good and goodly.

a Who was the ſonne of Hithalia and the child king of the Perſians, as ſome thinke,

b Becauſe the building of the Temple began to ceaſe, by reaſon that the people were diſcouraged by their enemies: and if theſe two notable men had prede to be hired vp and admoniſhed of their enemies,

c What ſhall wee thinke of other gouernours, whoſe doings are either againſt God, or very ill in his cauſe?

d Not that they condemned the building thereof, but they preferred pollicie and priuate profit to religion, by the content with ſmall beginnings.

e Shewing that they ſought not onely their neceſſities, but their very pleaſures before Gods honour.

f Conſider the plagues of God vpon you for preferring your policies to his religion, ad becauſe ye ſeek not him fiſt of all.

g Meaning, that they ſhould leaue off their owne commodities, and go forward in the building of Gods Temple, and in the ſeruing forth of his religion.

h That is, I will beare your prayers according to my promiſe, k King. 3. 11. 29. b The 11. my glory ſhall be ſet forth by you.

i And ſo bring it to nothing. k This declareth that God was the author of ſhe doctrine, and that he was both the miniſter, as Exod. 14. 3. Iudg. 7. 20. ad. 17. 13 I which de. laeth that men are vnapt and duller to the Lord, neither can they obey his word or his meſſengers, before God teſtifies their hearts, and giue them new ſpirits, Iohn. 6. 44.

l The 11. my glory ſhall be ſet forth by you.

m And ſo bring it to nothing. k This declareth that God was the author of ſhe doctrine, and that he was both the miniſter, as Exod. 14. 3. Iudg. 7. 20. ad. 17. 13 I which de. laeth that men are vnapt and duller to the Lord, neither can they obey his word or his meſſengers, before God teſtifies their hearts, and giue them new ſpirits, Iohn. 6. 44.

a For the people according to Iſa. 30. 1. and Eze. 41. 5 had prophecied, thought this Temple ſhould haue bene more excellent then Salomons Temple, which was deſtroyed by the Babylonians, but the Prophet meant the ſpiritual Temple, the Church of Chriſt.

b That is, go forward in building the Temple.

c He exhorted them to patience though they ſee not as yet this Temple ſo glorious as the Prophet had declared: for this ſhould be accompliſhed in Chriſt, by whom all things ſhould be renewed.

d Meaning Chriſt, whom all ought to looke for and deſire: or by deſire he may figure all precious things, as riches, ſuch like.

e Therefore when his time cometh, he can make all the treaſures of the world to ſerue his purpoſe: but the glory of this ſecond Temple doth not ſtand in materiall things, neither can be built.

f Meaning, all ſpiritual blessings, and therefore they ought to be ſignified ſee that thing

g That is the felicity of the ſacrifices whereby he ſignifieth that thing

h Therefore they ought to be ſignified ſee that thing

i And ſo bring it to nothing. k This declareth that God was the author of ſhe doctrine, and that he was both the miniſter, as Exod. 14. 3. Iudg. 7. 20. ad. 17. 13 I which de. laeth that men are vnapt and duller to the Lord, neither can they obey his word or his meſſengers, before God teſtifies their hearts, and giue them new ſpirits, Iohn. 6. 44.

l The 11. my glory ſhall be ſet forth by you.





a Though for a time God deferre his help and comfort from his Church, yet this delayeth that he toucheth them till most dearly, as a most mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is ever ready.

b In destroying the reprobate I shewed my selfe but a little angry toward my church, but the enemy would have destroyed them also, and considered not the end of my charities.

c To me sure out the building.

d The abundance shall be great, that the places of those shall not be able to containe these blessings that

Lord of hostes, I am jealous over Ierusalem and Zion with a great zeal,

15 And am greatly angry against the careless heathen: for I was angry but a little, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will retorne unto Ierusalem with tender mercy; mine house shall be builded in it, saith the Lord of hostes, and a line shall be stretched upon Ierusalem.

17 Crie yet, and speake, Thus saith the Lord of hostes, My cities shall yet be waken with plenty: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes and saw, and beheld four horns.

19 And I said unto the Angel that talked with me, What be these? And he answered me, These are the horns which have scattered Iudah, Israel and Ierusalem.

20 And the Lord shewed me foure carpenters.

21 Then said I, What doe these doe? And he answered, and said, These are the horns, which have scattered Iudah, so that a man durst not lift vp his head; but these are come to fray them, and to cast out the hornes of Gentiles, which lift vp their horn over the land of Iudah to scatter it.

Which signified all the enemies of the Church, East, West, North, South. These Carpenters were Saints are Gods instruments, which with their mallets and hammer breake these hard and strong bones which should overthrow the Church, and declare that none enemies were it so strong, but God hath an hammer to breake it in pieces.

### CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe, and looked, and beheld, a man with a measuring line in his hand.

2 Then sayd I, Whither goest thou? And he sayd unto mee, To measure Ierusalem, that I may fee what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me, went forth, and another Angel went out to meet him.

4 And sayd unto him, Runne, speake to this young man, and say, O Ierusalem shall be inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 Ho, ho, come forth and flee from the land of the North, saith the Lord: for I have scattered you into the four winds of Heaven, saith the Lord.

7 Save thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After this I glory hath he sent mee unto the nations, which spoiled you: for he that toucheth you, toucheth the apple of his eye.

9 For behold, I will lift vp mine hand I upon them: and in they shall be a spoyle to those that served them, and yee shall know, that the Lord of

hostes hath sent me.

10 Rejoyce and be glad, O daughter Zion: for loe, I come, and will dwell in the middes of thee, saith the Lord.

11 And many nations shall be ioyned to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, & thou shalt know that the Lord of hostes hath sent me unto thee.

12 And the Lord shall inherit Iudah his portion in the holy land, and shall chuse Ierusalem againe.

13 Let all flesh be still before the Lord: for he is raised up out of his holy place.

### CHAP. III.

Prophecy of Christ and of his kingdom.

And he shewed mee Iehoshua the high Priest, standing before the Angel of the Lord, and Satan stood at his right hand to resist him.

2 And the Lord said unto Satan, The Lord reprove thee, O Satan: even the Lord that hath chosen Ierusalem, reprove thee. Is not this a brand taken out of the fire?

3 Now Iehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to depart from thee, and I will cloathe thee with change of raiment.

5 And I said, Let them set a faire diademe upon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lord testified unto Iehoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also be Iudge mine house, and shalt also keepe my courts, and I will give thee place among the trees that stand by.

8 Heare now, O Iehoshua the high Priest, thou and thy fellows that sit before thee: for they are monstrous persons: but behold, I will bring forth the Branch my servant.

9 For loe, the stone that I have laid before Iehoshua: upon one stone shall be seuen eyes: behold, I will cut out the graving thereof, saith the Lord of hostes, and I will take away the iniquitie of this land in one day.

10 In that day, saith the Lord of hostes, shall ye call every man his neighbour vnder the vine, and vnder the figtree.

Which. If he sheweth of what apparel he speaketh, which is, when our filthy sin are taken away, and we are clad with Gods merces, which is meant of the spiritual restitution.

g The Prophet prayeth, that shall the raiment, the Priest might also have eye as the gods; saying, that is, that the graving of the Priesthood might be perfect: a day, in that was fulfilled, in Christ, who was both Priest and King, and here all such are condemned, that can content themselves with any meane reformation in religion, seeing the Prophet desired the perfection, and continuance it.

h That is, he is ruler and government in my Church, as his predecessor he is: whereby he is meant to have the whole charge and ministry of the Church.

i That is, the Angels, who represented the whole number of the faithful, signifying that all the godly should willingly accept him.

k Because they follow my word, they are condemned to the world, as it is deemed as monsters.

l Isa. 53. 1. m That is, Christ, who did to himselfe himselfe, that not only he became the servant of God, but also the servant of men: and therefore in they should have comfort, although in the world they were condemned.

l Isa. 21. 1. 23. 33. 44. 1. n He is he that the numbers cannot build before God: for the first stone, which is Christ, who is full of eyes, both because he giveth light vnto all others, and thus all ought to seeke light in him.

o That is, I will make it perfect in all according to the word of God.

p Though I have used this land for a time, yet I will use none more hereafter.

q Ye shall then live in peace and quietness, that is, in the kingdom of Christ.

l Isa. 2. 2. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

## CHAP. IV.

*The vision of the golden candlestickke, and the exposition thereof.*

**A**ND the Angel that talked with mee, came againe and waked me, as a man that is raised out of his sleepe,

2 And said vnto mee, What seest thou? And I said, I haue looked, and beheld, a candlestickke all of gold with a bowle vpon the top of it, and his seuen lampes therein, and seuen pipes to the lampes which were vpon the top thereof,

3 And two olīue trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered and spake to the Angel that talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with mee, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto Zerubbabel, saying, Neither by an army nor strength, but by my Spirit, faith the Lord of hostes,

7 Who art thou, O great mountaine, before Zerubbabel? thou shalt be a plaine, and he shall bring forth the head stone thereof, with shoutings, crying, Grace, grace vnto it.

8 Moreover, the word of the Lord came vnto me, saying,

9 The hands of Zerubbabel haue layed the foundation of this house: his hands shall also finish it, and so thou shalt know that the Lord of hostes hath sent me vnto you.

10 For who hath despised the day of the small things? but they shall reioyce, and shall see the floure of i time in the hand of Zerubbabel: the seuen are the eyes of the Lord, which goe thorow the whole world.

11 Then answered I, and said vnto him, What are these two olīue trees vpon the right and vpon the left side thereof?

12 And I spake moreover, and said vnto him, What be these two olīue branches, which thorow the two golden pipes emprise themselves into the gold?

13 And he answered mee, and said, Knowest thou not what these be? And I said, No, my Lord.

14 Then said he, These are the two olīue branches, that stand with the ruler of the whole earth.

## CHAP. V.

*The vision of the flying bookes, signifying the curse of them, and such as sleight the Name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.*

**T**HEN I turned me, and lifted vp mine eyes and looked, and beheld, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying a booke: the length thereof is twentie cubits, and the breadth thereof ten cubits.

3 Then said he vnto me, This is the curse that goeth forth ouer the whole earth: for euery one that stealeth, shall be cut off, as he that stealeth, as on that: and euery one that sweareth, shall be cut off, as he that sweareth, on this side, as on that.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the thiefe, and into the house of him that falsly sweareth by my Name: and it shall remaine in the middles of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went forth, and said vnto me, Lift vp now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And hee said, This is an Ephah that goeth forth. Hee said moreover, This is the f light of them through all the earth.

7 And behold, there was lift vp a talent of lead: and this is a woman that sitteth in the middes of the Ephah.

8 And he said, This is wickednes, and hee cast it into the middes of the Ephah, and hee cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: and beholde, there came out two women, and the wind was in their wings (for they had wings like the wings of a stork) and they lift vp the Ephah betweene the earth and the heauen.

10 Then said I to the Angel that talked with me, Whither doe these beare the Ephah?

11 And he said vnto me, To build it an house in the land of Shinar, and it shall be established and set there vpon her owne place.

as in the next verse. i Signifying, that Satan should not haue fa power against the Jewes to tempt them, as hee had in time past, but that God would flure vp iniquity in a measure as in a pison. k Which declared that God would execute his iudgement by the meanes of the weake and i time meares. l To remove the iniquity and affliction that came for the same from iudah, to place it for ever in Babylon.

## CHAP. VI.

*By the foure charres be described the foure Monarchies.*

**A**Gaine I turned and lift vp mine eyes, and looked: and behold, there came foure charres out from betweene b two mountaines, and the mountaines were mountaines of brasse.

2 In the first charret were c red hofes, and in the second charret d blacke hofes,

3 And in the third charret e white hofes, and in the fourth charret, hofes of f diuers colours, and reddish.

4 Then I answered, and sayde vnto the Angel that talked with mee, What are these, my Lord?

5 And the Angel answered, and said vnto mee, These are the foure g spirits of the heauen, which goe south from standing with the Lord of all the earth.

6 That with the blacke hofe went forth into

the great crueltie and persecution that the Church had endured vnder diuers empires. d Signifying, that they had endured great afflictions vnder the Babylonians. e These represent vnder the name of the white hofes, which relligh them to libertie. f With h signified that God would iustice his Church with a sword, and pwise his plague vpon his enemies, as hee did in destroying Nineue, and Babylon, and other their cities. g Meaning, all the actions and motions of Gods Spirit, which according to his vnhangeable counsell are sent forth to age peate through all the world.

a Because the Jewes had provoked Gods plagues by contemning his word, and casting off all iudgement and equitie, hee showed that Gods curses written in this booke had iustly lighted on them and their fathers: but now if they would repent, God would fend the same among the Caldeas as their enemies. b That is, vnto any inuie toward his neighbour. c Meaning, wherefore hee be in the world. d He that transgresseth to the first table, and seuereth not Gods right, but subiect Gods Name. e Which was a measure in drie things, containing about ten portels. f That is, all the wickednes of the world, which is Gods light, in which hee keepeth in a measure, and can slue it or open it at his pleasure. g To couer the measure. h Which representeth iniquity.

i That is, the wickednes of the world, which is Gods light, in which hee keepeth in a measure, and can slue it or open it at his pleasure. j To couer the measure. k Which representeth iniquity. l To remove the iniquity and affliction that came for the same from iudah, to place it for ever in Babylon.

a By charres here, as by hofes afore, be meaueth the fast messengers of God to execute and declare his will. b By the brassen mountaines be meaueth the external couerell, and prouidence of God whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter. c Which signified



h That is, toward Egypt, and other countries thereabout.

i That is, they of diuers colours, which make leaues, to signifie that Sa- tan hath no power to hurt or afflict, eill God give it him. Job 1. 12. k By punishing the Caldees mine anger ceased, and you were delivered. l To receive of him and the other three, money to make the two clovver: which were men of great authority among the Jews, and doubted of the restoration of the kingdome, and of the Priesthood, and hurt others by their example. m Because this could not be attributed to any one according to the Law, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King. n Mening Christ, of whom Iehoshua was the figure: for in Greek they were both called Iesus. o That is, of himself without the helpe of man.

p Which declareth, that none could build this Temple wherof Haggai speaketh, but only Christ: and therefore it was spiritual, and not materiall, Haggai 2. 10. q Wherof Iehoshua had but a shadow. r The two offices of the kingdome, and of a Priesthood shall be layd toger, that they shall be no more diuidered. f Who was also called Heli. h He was also called Ioshiah. i That they may acknowledge their iniquitie, which looked that all things should have bene restored into cleynesse, and of this their iniquitie these two crownes that remaine as t keus, Adu. 1. 16. x That is, the Gentiles by the preaching of the Gospel, shall helpe toward the building of the spiritual Temple. y If ye will beleue and remaine in the obedience of faith.

### CHAP. VII.

g The true fasting. h The rebekah of the people is the cause of their affliction.

ANd in the fourth yeere of King Darius, the word of the Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in a Childen.

2 For b they had sent vnto the Houfe of God, Sharezer, and Regem-melech, and their men to pray before the Lord,

3 And to speake vnto the Priests, which were in the Houfe of the Lord of hostes, and to the Prophets, saying, Should I c weepe in the fifth moneth, and d separate my selfe as I haue done these so many yeeres?

4 Then came the word of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the land, and

the land of the North, and the white went out after them, and they of diuers colours went south toward the South country.

7 And the i reddish went out, and required to goe, and passe thorow the world, and he said, Go, passe thorow the world. So they went thorowout the world.

8 Then cried he vpon me, and spake vnto me, saying, Behold, these that goe toward the North country, haue pacified my spirit in the North country.

9 And the word of the Lord came vnto mee, saying,

10 Take of them of the captiuitie, euen of Heli-dai, and of Tobiah, and Iedaiah, which are come from Babel, and come thou the same day, and goe vnto the house of Ioshiah, the sonne of Zephaniah.

11 Take euen silver, and golde, and make crownes, and set them vnto the head of Iehoshua, the sonne of Iehozadak the hie Priest.

12 And speake vnto him, saying, Thus speake the Lord of hostes, and faith, Behold, the man whose name is the Branch, and he shall growe vpon out of his place, and he shall p build the Temple of the Lord.

13 Euen hee shall build the Temple of the Lord, and hee shall beare the glory, and shall sit and rule vpon his throne, and hee shall be a Priest vpon his throne, and the counsell of peace shall be betweene them both.

14 And the crownes shall be to f Helem, and to Tobiah, and to Iedaiah, and to h Ten the son of Zephaniah, for a memoriall in the Temple of the Lord.

15 And they that are x farre off, shall come and buldne in the Temple of the Lord, and yee shall know, that the Lord of hostes hath sent mee vnto you, And this shall come to passe, if ye will y obey the voyce of the Lord your God.

to the f Priests, and say, When ye fasted, and mourned in y fifth and seuenth moneth, euen these seuenth yeeres, did ye fast vnto me? 12 I do approve it. 6 And when yee did ease, and when yee did drinke, did ye not eat b for your selues, and drinke for your selues?

7 Should yee not heare the wordes which the Lord hath cried by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus spake the Lord of hostes, saying, Excite true iudgement, and shew mercy and compassion, every man to his brother,

10 And oppresse not the widow, nor the fatherlesse, f li anger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an adamant stone, least they should heare the Law and the wordes which the Lord of hostes sent in his Spirit by the ministerie of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they cried, and I would not heare, faith the Lord of hostes.

14 But I scattered them among all the nations, whom they knew not: thus the land was desolate, after them, that no man passed through nor returned: for they laid the pleasant land o waste.

15 In the same season would not serue him as he had commanded. He diuined that they did fast with a false heart, but for hyppocritie, and that he was done of a pure religion, because that they lacked the offices of charitie, which should haue declared that they were godly, Math. 23. 23. I And would not carie the Lords burthen, which was fouere and eale, but would beare their owne, which was heauie and grievous to the flesh, thinking to merite therby: which similitude is taken of oxen, which shrinke at the yoke, Neh. 9. 39. n Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them. o That is, after they were caried captiue, o By their sinnes wherby they prouoked Gods anger.

### CHAP. VIII.

x Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good works. 20 The calling of the Gentiles.

A Gaine the word of the Lord of hostes came to me, saying,

2 Thus faith the Lord of hostes, I was z zealous for Zion with great zealousie, and I was zealous for her with great wrath.

3 Thus faith the Lord, I will returne vnto Zion, and will dwell in the mids of Ierusalem: and Ierusalem shall be called a citie of truth, and the Mountaine of the Lord of hostes, the holy Mountaine.

4 Thus faith the Lord of hostes, There shall yet old men and old women dwell in the streets of Ierusalem, and every man with his staffe in his hand for very age.

5 And the streets of the citie shall be full of boyes and girles, playing in the streets thereof.

6 Thus faith the Lord of hostes, Though y be vnpossible in the eyes of the remnant of this people in these dayes, should it therefore be vnpossible in my sight, faith the Lord of hostes?

7 Thus faith the Lord of hostes, Behold, I will deliuer my people from the East country, and from the West country.

God can performe that which he hath promised, though it seile to man, Gen. 18. 14. Rom. 4. 20.

f For there were both of the people, and of the Priests, which doubted as touching this contouersie, besides them which at yert were maintained in Caldeia, and reasoned of it, as of one of the chief points of their religion. g For they thought they had defouled toward God because of this fault, which they inuenered of themselves: and though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reprobated. h Did ye not eate and drinke for your owne commoditie, and necessity, and so likewise ye did abstaine according to your owne fancies, and not after the precept of my Law. i They by the contumelie of their hyppocritie, which they thought by their fasting to please God, and by such things as they inuenered, so in the same season would not serue him as he had commanded. He diuined that they did fast with a false heart, but for hyppocritie, and that he was done of a pure religion, because that they lacked the offices of charitie, which should haue declared that they were godly, Math. 23. 23. I And would not carie the Lords burthen, which was fouere and eale, but would beare their owne, which was heauie and grievous to the flesh, thinking to merite therby: which similitude is taken of oxen, which shrinke at the yoke, Neh. 9. 39. n Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them. o That is, after they were caried captiue, o By their sinnes wherby they prouoked Gods anger.

a I loued my city with a singular loue, so that I could not abide that any should do her any iniury. b Because the shall be as full, and joyfull toward me her husband. c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and to preserve them so long as inuice would suffer them to liue, and increase their children in great abundance. d He sheweth wherein our faith shal rest, that is, to beleue that Iesus was for vpos-

So that this  
renewal shall not  
be in vain: for  
God will be con-  
firmed in his prom-  
ise, and their prop-  
erity shall be sure  
and stable.  
f Let neither re-  
spect of your pri-  
vate commodities  
neither counsel of  
others, nor fears of  
enemies discour-  
age you in the  
good wayward  
with the building  
of the Temple, but  
be constant and o-  
bey the Prophets,  
which encourage  
you thereto.  
g For God caused  
your works. f o  
that neither man  
nor beast had po-  
wer of their labours.

8 And I will bring them, and they shall dwell in the mids of Ierusalem, and they shall be my people, &c I will be their God in truth, &c in righteousness.

9 Thus saith the Lord of hostes, Let your hands be strong, yee that heare in these dayes these words by the mouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for a man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, every one against his neighbour.

11 But now, I will not *entreate* the residue of this people as aforetime, saith the Lord of hostes.

12 For the seed shall be prosperous: the vine shall giue her fruit, and the ground shall giue her increase, and the heavens shall giue their dewe; and I will cause the remnant of this people to possess all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers provoked mee vnto wrath, saith the Lord of hostes, and repented not,

15 So againe have I determined in these dayes to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall do, Speake ye every man the truth vnto his neighbour: execute iudgement truly, & vprightly in your gates.

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false oathe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth month, and the fast of the fift, and the fast of the seventh, and the fast of the tenth, shall be to the house of Iudah joy and gladnesse, and prosperous high feasts: therefore loue the truth and peace.

20 Thus saith the Lord of hostes, That there shall yet come 1 people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall go to another, saying, Vp, let vs go and pray before the Lord, and seke the Lord of hosts: I will go also.

22 Yea, great people and mightie nations shall come to seke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts, In those dayes shall ten men take hold out of all languages of the nations, *euē* take hold of the skitt of him that is a Iew, and say, We will go with you: for we haue heard that God is with you.

#### CHAP. IX.

*a* The threatening of the Gentiles. *b* The coming of Christ. **T**He burthen of the worde of the Lord in the land of a Hadrach: and Damascus shall be his rest: when the eyes of man, *euē* of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border a thereby:

*a* Ieshaia. *b* Mich. 4. *c* Ieshaia. *d* Ieshaia. *e* Ieshaia. *f* Ieshaia. *g* Ieshaia. *h* Ieshaia. *i* Ieshaia. *k* Ieshaia. *l* Ieshaia. *m* Ieshaia. *n* Ieshaia. *o* Ieshaia. *p* Ieshaia. *q* Ieshaia. *r* Ieshaia. *s* Ieshaia. *t* Ieshaia. *u* Ieshaia. *v* Ieshaia. *w* Ieshaia. *x* Ieshaia. *y* Ieshaia. *z* Ieshaia.

Tyrus also and Zidon, though they be very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp silver as the dust, and golde as the mire of the streets.

4 Behold, the Lord will spoile her, and he will finite her power in the sea, and shee shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorrowfull, and Ekron: for her countenance shall be ashamed, and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, euē he shall be for our God, and he shall be as a prince in Iudah, but Ekron shall be as a Iebusite.

8 And I will campe about mine Horse against the armie, against him that passeth by, and against him that returneth, and no oppressor shall come vpon them any more: for now I haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion, shout for ioy, O daughter Ierusalem: behold, thy king cometh vnto thee: he is iust, and saved himselfe, poore and riding vpon an asse, and vpon a colt the foale of an asse.

10 And I will cut off the chariots from Ephraim, and the horse from Ierusalem: the bow of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion shall be from sea vnto sea, and from the River to the end of the land.

11 Thou also shalt be saved through the blood of thy covenant: I haue loosed thy prisoners out of the pit wherein is no water.

12 Turne you to the strong hold, ye prisoners of hope: euē to day doe I declare, that I will render the double vnto thee.

13 For Iudah haue I bent as a bowe for me: Ephraim I haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a giants sword.

14 And the Lord shall seene ouer them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the whirlewinds of the South.

15 The Lord of hostes shall defend them, and they shall deuoure them, and subdue them with sling stones, and they shall drinke, and make a noise as through wine, and they shall be filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they

shall be able to tell this kingdom of Christ, and he shall peaceably gouerne them by his word. *a* Thariz, it is the red sea, the sea called Sylicum: and by the places which the Iewes knew, he meant an infinite space and compass ouer the whole world. *q* That is from Euphrates. *r* Meaning Ierusalem, or the Church, which is saved by the blood of Christ: whereof the blood of the sacrifices was a figure, as it here called the compass of the Church, because God made it with his Church and left it with them for the Ioue that he haue vnto them. *s* God threateth that he will deliuer his Church out of all dangers, because they are great. *t* That is, into the holy land where the city and the Temple are, where God will defend you. *u* Meaning the faithful, which seemed to be in danger of their enemies on every side, and yet liued in hope that God would restore them to libertie. *x* That is, a double benefit and prosperity, in respect of that which yf usurers is mysed from Dims's due to the spirituall. *y* I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which were meant by the Gentiles. *z* He threateth that the Iewes shall deliuer them from the abundance and excess of all things, as there it abundance on the altar when the sacrifice is offered: which things are not to moue them to interperitac, but to subiect, and a thankfull remembrance of Gods great liberitie.

shall be

b Reade Ezek.

15. 20.

c Which decla-

reth that man can

not turne to God

will be change man

heart by his spirit,

and to begin to do

well, which is to

paydon his finnes

and to give him

his graces

Which faith was

appointed when

the city was be-  
lieged, and was the

first faith of these

four: and here the

Prophet shew-  
eth, that if the

Iewes will repent,

and turne wholly

to God, they shall

haue no more oc-  
casion to fall, or to

show signes of

heineness: for God

will feed them with

joy and gladnesse,

I He declareth

the great zeale

that God should

giue the Gentiles

to come to his

Church, and to

reioyce with the

Iewes in his true

religion, which

should be in the

kingdome of

Christ.

*a* Ieshaia. *b* Mich. 4.

*c* Ieshaia. *d* Ieshaia.

*e* Ieshaia. *f* Ieshaia.

*g* Ieshaia. *h* Ieshaia.

*i* Ieshaia. *j* Ieshaia.

*k* Ieshaia. *l* Ieshaia.

*m* Ieshaia. *n* Ieshaia.

*o* Ieshaia. *p* Ieshaia.

*q* Ieshaia. *r* Ieshaia.

*s* Ieshaia. *t* Ieshaia.

*u* Ieshaia. *v* Ieshaia.

*w* Ieshaia. *x* Ieshaia.

*y* Ieshaia. *z* Ieshaia.



a The faithfull  
shalbe preferred,  
and referenced of  
all, that their  
enemies shalbe  
compelled to  
eleeue them: for  
Gods glory shall shine  
hee mette fadi the his

shalbe as the stones of his crowne lifted vp upon his land.

17 For how great is his goodnesse! and how great is his beautie! come shall make the young men cheerefull, and new wine the maydes.

in them, as Iosephs declareth of Alexander the great when he Priest.

### CHAP. X.

1 The vanitie of Iddolatrie. 2 The Lord promisth to visite and comfort the house of Israel.

A SKE you of the Lord raine in the time of the latter raine: so shall the Lord make white cloudes, and giue you shoures of raine, and to euerie one grale in the field.

2 Surely the bidoles have spoken vanitie, and the soothfayers have seene a lye, and the dreamers have tolde a vaine thing: they comfort in vaine: therefore they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepherds, and I did visite the goats: but the Lord of hostis will visite his flocke the house of Iudah, and will make them as his beautifull horse in the battell.

4 Out of him shall the corner come fourth: out of him the naye, out of him the bow of battell, and out of him euerie s appoiner of tribute also.

5 And they shalbe as the mighty men, which tread downe their enemies in the myre of the streetes in the battell, and they shall fight, because the Lord is with them, and the riders on hofes shalbe confounded.

6 And I will strengthen the house of Iudah, and I will preferre the house of Ioseph, and I will bring them againe, for I pittie them: and they shall be as though I had not cast them off: for I am the Lord their God, and will beare them.

7 And they of Ephraim shall be as a gant: and their heart shall reioyce as though wine: yea, their children shall see it, and be glad: and their heart shall reioyce in the Lord.

8 I will iustifie for them, and gather them: for I have redeemed them: and they shall increase, as they have increased.

9 And I will s know them among the people, and they shall remember me in farre contreyes: and they shall lue with their children and turne againe.

10 I will bring them againe also out of the land of Egypt, & gather them out of Asshur: and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them.

11 And he shall goe into the sea with affliction, and shall smite the waves in the sea, and all the depths of the riuer shall drie vp: and the pride of Asshur shall cast downe, and the scepter of Egypt shall deprettaway.

12 And I will strengthen them in the Lord, and they shall walke in his Name, such the Lord.

### CHAP. XI.

1 The destruction of the Temple. 2 The care of the faithfull is committed to Christ. 3 A grievous vision against Ierusalem and Iudah.

Open thy dootes, O Lebanon, and the fire shall deuoure thy cedars.

2 Howle, b fire trees: for the cedar is fallen, because all the mightie are destroyed: howle ye, Ookes of Bathao, for the defended forrest is cut downe.

3 There is the voyce of the howling of the shepherds: for their d glory is destroyed; the voyce of the roaring of lyons whelpes: for the pride of Iorden is destroyed.

4 Thus sayeth the Lord my God, Feede the sheepe of their slaughter.

5 They that possesse them, slay them f and sinne not: for they that fell them, say, Blessed be the Lord: for I am rich and their owne shepherds spare them not.

6 Surely I will no more spare those that dwell in the land, saith the Lord: but loe, I will deliuer the men euerie one into his neighbours hand, and into the hand of his king: and they shall smite the land, and out of their hands I will not deliuer them.

7 For I fed the sheepe of slaughter, euen the poore of the flocke, and Iooke vnto me two ftaues: the one I called Beautie, and the other I called Bands, and I fed the sheepe.

8 Three shepherds also I cut off in one moneth, and my foule loathed them, and their foule abhorred me.

9 Then sayd I, I will not feede you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, euerie one the flesh of his neighbour.

10 And I tooke my staffe, euen Beautie, and brake it, that I might dissuall my couenan, which I had made with all people.

11 And it was broken in that day: and so the poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I sayd vnto them, If ye thinke it good, giue me p wags: and if no, leaue off: so they weighed for my wages thrie pces of siluer.

13 And the Lord sayd vnto me, Cast it vnto the putter: a goodly price, that I was valued at of them. And I tooke the thirie pces of siluer, and cast them to the putter in the house of the Lord.

14 Then brake I mine other staffe, euen the Bands, that I might dissolue the brotherhood betweene Iudah and Israell.

15 And the Lord sayd vnto me, Take to thee yet the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambs, nor heale that that is hurt, nor feede that that standeth vp, but he shall eate flesh of the fat, and teare their clawes in pieces.

17 O idle shepheard that leauest the flocke the sword shalbe vpon his arme, and vpon his

b Because the lewes thought themselves to sit upon reason of the mountaine, that no enemy could come to hurt them, the Prophet sheweth that when God sendeth his enemies, it shall shewe in safe ready to recuie them.

c Shewing, that if the strong men were destroyed, the weaker were not able to resist.

d Seeing that Lebanon was destroyed, which was the strong mountaine, the weaker places could not stand to be hold out.

e That is, the remouance of Iudah and Israell should perill.

f Which being now delinate to be daime, were delinate to be hold out.

g Their gournours destroy them without any reme of conscience, or yet thinking that they doo will.

h He noteth the hypocrites, which euer haue the Name of God in their mouthes,

i though in their heartes, as he dooing they denie God, attributing their gaine to Gods blessing,

k wh ch commeth of the spoyle of their brethren.

l I will cause you to see your crueltie, as I their gournours shall execute crueltie ouer them.

m That is, the small remnant, which were thought worthy to be serued by me.

n I will shew their great benefite toward his people to conuince them of greater ingratitude, which would be to be hurt.

o By his most beautifull order of gouernement, neither continue in the hands of brotherly vnite, and therefore be vnder his hand the one and the other.

p Some reade, for Bands, Destroyers, but in the r. verse the first reading is confirmed.

q Whereby he sheweth his care and diligence that he would suffer them to haue no cruelles, because they should consider his great love.

r Meaning, the people, because they would not acknowledge the great benefite of God.

s He sheweth that the least part euer prinit by Gods iudgement.

t And he sheweth that he did orderly for his benefite, b e t e r e m e n t e m t h e a s t i n g s o f o n e a n d t h e o t h e r.

u Shewing that it was too late to pay his wages, which coul scarce suffice to make a few tyles for to couer the Temple.

v Signifying that they should haue a certaine kind of regiment and outward way of gouernement: but in effect it should be conuincing: for they should be vnto a and deuotion calls in head of shepherds.

w And is in health and sound.

x By the sinne he signifies here b e t t e r, b e d o t h w i s d o m a n d i u d g m e n t b y t h e e y e: that is, the plague of God shall take away both thy strength and iudgement.

right eye. His arme shall be cleane dried vp, and his right eye shall be utterly darkened.

## CHAP. XII.

*Of the destruction and building againe of Ierusalem.*

**T**He burden of the worde of the Lord vpon <sup>a</sup> Israel, sayth the Lord, which spred the heauens, and layd the foundation of the earth, and formed the spirit of man within him.

**2** Behold, I will make Ierusalem <sup>a</sup> b cup of poyson vnto all the people round about: and also with Iudah will hee be in the siege against Ierusalem.

**3** And in that day will I make Ierusalem an heauie stone for all people: all that lift it vp, shall be torne, though all the people of the earth be gathered together against it.

**4** In that day, sayth the Lord, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindnesse.

**5** And the Princes of Iudah shall say in their hearts, The inhabitants of Ierusalem shall be my strength in the Lord of hosts, my God.

**6** In that day will I make the princes of Iudah like coales of fire among the woole, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Ierusalem shall be inhabited againe in her owne place, *even* in Ierusalem.

**7** The Lord also shall preserve the tents of Iudah, as aforetime: therefore the glory of the house of Dauid shall not boast, nor the glorie of the inhabitants of Ierusalem against Iudah.

**8** In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid: and the house of Dauid shall be as Gods house, and as the Angel of the Lord before them.

**9** And in that day will I seeke to destroy all the nations that come against Ierusalem.

**10** And I will powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirit of grace and of compassion, and they shall looke vpon me, whome they haue pierced, and they shall lament for him as one mourneth for his onely sonne, and bee sorie for him as one is sorie for his first borne.

**11** In that day shall there be a great mourning in Ierusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

**12** And the land shall bewalle euery family apart, the family of the house of Dauid apart, and their wiues apart: the family of the house of Nathan apart, and their wiues apart:

**13** The family of the house of Leui apart, and their wiues apart: the family of <sup>a</sup> Simeon apart, and their wiues apart:

**14** All the families that remaine, euery family apart, and their wiues apart.

*Which was the name of a towne and place nere to Megiddo where Iosiah was slaine, 3 Chron. 35. 22. That is, it is all places where the Iewes shall remaine. Is signifying, that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefes, shall lament. Vnder this certaine families bee comprehended all the tribes, and sheweth that both the Kings and the Priests had by their sinnes pierced Christ. Called also Simeon. To wit, which were led by grace, and preferred from the common destruction.*

## CHAP. XIII.

*1 Of the fountain of grace. 2 Of the cleane riddance of idolatrie. 3 The zeale of the godly against false prophets.*

**I**n that day there shall bee a fountain opened to the house of Dauid I, and to the inhabitants of Ierusalem, for sinne and for vncleannesse.

**2** And in that day, sayth the Lord of hosts, I will cut off the names of the idoles out of the land: and they shall no more be remembered: and I will cause the prophets, and the vncleane spirit to depart out of the land.

**3** And when any shall yet <sup>a</sup> d prophetic, his father and his mother that begate him, shall say vnto him, Thou shalt not liue: for thou speakest lies in the name of the Lord: and his father and his mother that begate him, shall thrust him through, when he propheticth.

**4** And in that day shall the prophets be ashamed euery one of his vision, when he hath prophesied: neither shall they weare a rough garment to decelue.

**5** But hee shall say, I am no Prophet: I am an husbandman: for man taught me to bee an husbandman from my youth vp.

**6** And one shall say vnto him, What are these wounds in thine hands? Then he shall answer, Thus was I wounded in the house of my friends.

**7** Arise, O sword, vpon my shepherd, and vpon the man, that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheepe shall be scattered: and I will turne mine hand vpon the little ones.

**8** And in all the land, sayeth the Lord, two parts therein shall be cut off, and die: but the third shall be left therein.

**9** And I will bring that third part through the fire, and will fine them as the silver is fined, and will trie them as gold is tried: they that call on my name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

*Hereby he sheweth that though their parents and friends had more gently vsed them, yet they would despise their children, that became false prophets, and signes should remaine for euer. The Prophet warneth the Iewes, that before this great comfort should come vnto Christ, there should be an horrible destruction among the people: for their gouernours and pastors should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastors, Matth. 26. 31. The greatest part shall haue no portion of these blessings, and yet they that shall enjoy them, shall triel with great afflictions, so that it shall be known that onely Gods power and his mercies doe preferre them.*

## CHAP. XIII.

*8 Of the doctrine that shall precede out of the Church, and of the reformation thereof.*

**B**ehold, the day of the Lord cometh, and thy spoyle shall be diuided in the middes of thee.

**2** For I will gather all nations against Ierusalem to battel, and the citie shall be taken, and the houses spoiled, and the women defiled, and halfe of the citie shall go into captiuitie, and the residue of the people shall not be cut off from the citie.

**3** Then the Lord shall goe forth, and fight against those nations, as when he fought in the day of battel.

**4** And his feet shall stand in that day vpon the mount of olives, which is before Ierusalem on the East side, and the mount of olives shall cleaue in the middes thereof: toward the East and toward the West there shall be a very great valley, &c halfe

*sheweth Gods power and care ouer his Church, and how he will as it were by miracle faue it. So that out of all the parts of this world, they shall fee Ierusalem, which was before hid with this mountain: and this be meaneth of the spiritual Ierusalem the Church,*

*He sheweth what shall be the fruit of their repentance, to wit, remission of sinnes by the blood of Christ, which shall be a continual running fountain, and purge them from all vncleannesse. Hee prometh that God will also purge them from all superstition, and that their religion shall be pure. Meaning, the false prophets and teachers, who are the corrupt of all religion, whom the Prophet here calleth vncleane spirits.*

*That is, when they shall propheticke lies, and make God, who is the author of truth, a cloake thereof.*

*Hee sheweth what zeale the godly shall haue vnder the kingdom of Christ.*

*God shall make them all alike of their errors and lies, and bring them to repentance, and they shall no more weare Prophets apparel to mocke their doctrine.*

*seeme more holy: They shall confesse their former ignorance, and be*

*content to labour for their living. He hereby be sheweth that though their parents and friends had more gently vsed them, yet they would despise their children, that became false prophets, and signes should remaine for euer.*

*The Prophet warneth the Iewes, that before this great comfort should come vnto Christ, there should be an horrible destruction among the people: for their gouernours and pastors should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastors, Matth. 26. 31.*

*The greatest part shall haue no portion of these blessings, and yet they that shall enjoy them, shall triel with great afflictions, so that it shall be known that onely Gods power and his mercies doe preferre them.*

*He hereby be sheweth that though their parents and friends had more gently vsed them, yet they would despise their children, that became false prophets, and signes should remaine for euer.*

*The Prophet warneth the Iewes, that before this great comfort should come vnto Christ, there should be an horrible destruction among the people: for their gouernours and pastors should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastors, Matth. 26. 31.*

*The greatest part shall haue no portion of these blessings, and yet they that shall enjoy them, shall triel with great afflictions, so that it shall be known that onely Gods power and his mercies doe preferre them.*

*He hereby be sheweth that though their parents and friends had more gently vsed them, yet they would despise their children, that became false prophets, and signes should remaine for euer.*

*The Prophet warneth the Iewes, that before this great comfort should come vnto Christ, there should be an horrible destruction among the people: for their gouernours and pastors should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastors, Matth. 26. 31.*

*The greatest part shall haue no portion of these blessings, and yet they that shall enjoy them, shall triel with great afflictions, so that it shall be known that onely Gods power and his mercies doe preferre them.*

*He hereby be sheweth that though their parents and friends had more gently vsed them, yet they would despise their children, that became false prophets, and signes should remaine for euer.*

*The Prophet warneth the Iewes, that before this great comfort should come vnto Christ, there should be an horrible destruction among the people: for their gouernours and pastors should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastors, Matth. 26. 31.*

*The greatest part shall haue no portion of these blessings, and yet they that shall enjoy them, shall triel with great afflictions, so that it shall be known that onely Gods power and his mercies doe preferre them.*

*He hereby be sheweth that though their parents and friends had more gently vsed them, yet they would despise their children, that became false prophets, and signes should remaine for euer.*

*The Prophet warneth the Iewes, that before this great comfort should come vnto Christ, there should be an horrible destruction among the people: for their gouernours and pastors should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastors, Matth. 26. 31.*

*The greatest part shall haue no portion of these blessings, and yet they that shall enjoy them, shall triel with great afflictions, so that it shall be known that onely Gods power and his mercies doe preferre them.*

*He hereby be sheweth that though their parents and friends had more gently vsed them, yet they would despise their children, that became false prophets, and signes should remaine for euer.*

*The Prophet warneth the Iewes, that before this great comfort should come vnto Christ, there should be an horrible destruction among the people: for their gouernours and pastors should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastors, Matth. 26. 31.*

*The greatest part shall haue no portion of these blessings, and yet they that shall enjoy them, shall triel with great afflictions, so that it shall be known that onely Gods power and his mercies doe preferre them.*

*He hereby be sheweth that though their parents and friends had more gently vsed them, yet they would despise their children, that became false prophets, and signes should remaine for euer.*

*The Prophet warneth the Iewes, that before this great comfort should come vnto Christ, there should be an horrible destruction among the people: for their gouernours and pastors should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastors, Matth. 26. 31.*

*The greatest part shall haue no portion of these blessings, and yet they that shall enjoy them, shall triel with great afflictions, so that it shall be known that onely Gods power and his mercies doe preferre them.*

*He hereby be sheweth that though their parents and friends had more gently vsed them, yet they would despise their children, that became false prophets, and signes should remaine for euer.*

*The Prophet warneth the Iewes, that before this great comfort should come vnto Christ, there should be an horrible destruction among the people: for their gouernours and pastors should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastors, Matth. 26. 31.*





f Yee receive all manner offerings for y<sup>e</sup> name of God, and do not examine whether they be according to my Law, or no. g Not that they sayd thus, but by their doings they declared no lesse. h You make it no fault: whereby be condemneth them, that thinke it sufficient to f<sup>r</sup>ue God partly as he hath commanded, and partly as man's fantasie so to come out to the p<sup>r</sup>esence of religion, which he requirith, and therefore in reproch be sheweth them that a mercall man would not be content to be so served. i He denieth the Priests who bare the people in hand that they prayed for them, and sheweth that they were the occasion, that these evils came vpon the people. k Will God consider your office and state, seeing you are so conceited and wicked? l Because the Levities who kept the doores did not rise whether the sacrificie that came in was according to the Law, God willeth that they would rather shut the doores, then to receive such as were not perfect. m God sheweth that their ingratitude, and neglect of his true service shall be the cause of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his wordes to the capacite of the people, and by the altar and sacrifice he meant the spiritual service of God, which should be vnder the Gospel, when an end should be made to all these legal ceremonies by Christes onely sacrifice. n Both the Priests and the people were infected with this error, that they passed not what was offered: for they thought that God was well content with the lease, as with the fat: but in the meane season they shewed no other obedience to God, which he required, and so committed both impiety, and also shewed their contempt of God, and contumeliousness. o The Priests and people were both weary with fasting God, and pilled not what manner of sacrifice and service they gave to God: for that which was least profitable: was thought good enough for the Lord. p That is, his ability to be the Lord according to his word, and yet will serve him according to his cōtentious mind.

7 Ye offer f vncleane bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say, The table of the Lord is not to be regarded.  
8 And if ye offer the blind for sacrifice, it is b not euill: and if ye offer the lame and sicke, it is not euill: offer it now vnto thy prince: will he be content with these, or accept thy person, sayth the Lord of hostes?  
9 And now I pray you, i pray before God, that he may haue mercy vpon vs: this hath bene by your meanes: will ye heed k your persons, sayth the Lord of hostes?  
10 Who is there euen among you, i that would shut the doores, and kindle not fire on mine altar in vaine: i have no pleasure in you, sayth the Lord of hostes, neither will I accept an offering at your hand.  
11 For from the rising of the sunne vnto the going downe of the same, my Name is m great among the Ge- tiles, and in every place incense shall be offered vnto my Name, and a pure offering: for my Name is great among the heathen, sayth the Lord of hostes.  
12 But ye haue polluted it, in that ye say, o The table of the Lord is polluted, and the fruit thereof, euen his meate is not to be regarded.  
13 Ye feil also, Behold, it is a o wearinesse, and ye haue snuffed at it, sayth the Lord of hostes, and ye offered that which was torne, and the lame, and the sicke: thus ye offred an offering: should I accept this of your hand, sayth the Lord?  
14 But cursed be the deceiver, which hath in his flocke p a male, and voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, sayth the Lord of hostes, and my Name is terrible among the heathen.  
I was according to the Law, God willeth that they would rather shut the doores, then to receive such as were not perfect. m God sheweth that their ingratitude, and neglect of his true service shall be the cause of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his wordes to the capacite of the people, and by the altar and sacrifice he meant the spiritual service of God, which should be vnder the Gospel, when an end should be made to all these legal ceremonies by Christes onely sacrifice. n Both the Priests and the people were infected with this error, that they passed not what was offered: for they thought that God was well content with the lease, as with the fat: but in the meane season they shewed no other obedience to God, which he required, and so committed both impiety, and also shewed their contempt of God, and contumeliousness. o The Priests and people were both weary with fasting God, and pilled not what manner of sacrifice and service they gave to God: for that which was least profitable: was thought good enough for the Lord. p That is, his ability to be the Lord according to his word, and yet will serve him according to his cōtentious mind.

CHAP. II.

Threatnings against the Priests, being seducers of the people.  
A And now, O ye a Priests, this commendement is for you.  
2 If ye will not heare it, nor consider it in your heart, to give glory b vnto my Name, sayth the Lord of hostes, I will euen send a curse vpon you, and will curse your c blessings: yea, I have cursed them already, because yee do not consider it in your heart.  
3 Behold, I will corrupt d your feede, and cast downe vpon your faces, e when the c dung of your solemne feast, and you shall be like vnto it.  
4 And yee f shall know, that I haue f sent this commendement vnto you, that my covenant, which I made with Leui, might stand, sayth the Lord of hostes.

5 My c covenant was with him of life and peace, and I b gaue him feare, and hee feared me, and was afraid before i my Name.  
6 The Law of h truth was in his mouth, and there was no iniquitie found in his lips: he walked with mee in peace and equity, and did turne many away from iniquity.  
7 For the Priestes i lippes should preferre knowledge e, and they should seeke the Law at his mouth: for hee is the m messenger of the Lord of hostes.  
8 But yee are gone out of the way: yee haue caused many to fall by the Law: yee haue broken the covenant of Leui, sayth the Lord of hostes.  
9 Therefore haue I also made you to be despised, and vile before all the people, because ye kept not my ways, but haue bene partiall in the Law.  
10 Haue we not all one o father? hath not one God made vs? why doe we transgresse euery one against his brother, and breake the covenant of o our fathers?  
11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Israel hath defiled the holines of the Lord, which hee loued, and hath married the p daughter of a strange god.  
12 The Lord will cut off the man that doeth this: both the matter and the seruant out of the Tabernacle of Iakob, and him that o offereth an offering vnto the Lord of hostes.  
13 And this haue ye done againe, and i covered the altar of the Lord with reares, with weeping and with mourning: because the offering is no more regarded, neither received acceptably at your hands.  
14 Yet yee say, f Wherein? Because the Lord hath bene witnesseth between thee and the wife of thy youth, against whom thou hast transgressed: yet is shee thy t companion, and the wife of thy u covenant.  
15 And did not x he make one? yet had he y abundance of spirit: and wherefore one? because he sought a godly s seed: therefore keepe your selues in your s spirit, and let none trespass against the wife of his youth.  
16 If thou hast her s, b put her away, sayth the Lord God of Israel, yet hee couereth the injury vnder his garment, sayth the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.  
17 Yee haue d wearied the Lord with your wordes: yet ye say, Wherein haue we wearied him? When ye say, Euery one that doeth e euill, is good in the sight of the Lord, and he deliueh them. Or where is the God of i iudgement?  
The Priests charge. Lord of hostes.

g Hee sheweth' vpon the table of the two conditions of the covenant made with Iherie of Leui on Gods part, that hee would give them long life and felicity, and on the other part, that they should faithfully serue him according to his word. i I prescribed Leui a certaine Law to serue mee, i Hee ferued mee, and let found my glory with all humilitie and a submission. k Hee sheweth that the Priests ought to haue knowledge to instruct other in the word of the Lord. l Hee is the treasure house of Gods word, and ought to giue to euery one according to their necessity, and not to refuse it for himselfe. m Shewing that whosoever doth not declare Gods will, is not his messenger, and Priest. n The Prophet accuseth the ingratitude of the Leuites toward God and man: for seeing they were his borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God, or their brethren. o Whereby they had bound themselves to God to be an holy people. p They haue ioyntly themselves in marriage with the n that are of another religion. q That is, the Priest. r Yee cause the people to launce, because th<sup>e</sup> God doeth not regard their sacrificies. s That they seeme to sacrifice in vaine. t That is another fault, whereof he accuseth them, that is, that they make the lawes of marriage. u As the one halfe of his selfe. v Shee that was ioynted to thee by a soleme covenant, and by the inuocation of Gods Name. x Did not God make man and woman as one flesh and not many? y By his power and vertue hee could haue made many women for one man. z Such as should be borne in lawfull and modest marriage, which is no excuse of lust. a Concerning your selues within your bounds, and hee is to be in mind, and bride your yokes of affliction. b Now that bee doeth also a discontent, but of the two faults bee sheweth, which is the lesse. c Hee thinketh it sufficient to keepe a wife still, albeit hee takes others, and so is yet more couereth his fault. d Yee murmur against mee, because hee heard not you as youe ye called. e In thinking that God would the wicked, and hath no respect to them that serue him. f Thus they blasphemed God in condemning his power and iustice, because hee iudged not according to their fantasies.



Of the messenger of the Lord John Baptist, and of  
Christ's office

**B**ehold, I will send my <sup>a</sup> messenger, and he shall prepare the way before mee: and the <sup>b</sup> Lord whom ye seeke, shall speedily come to his Temple: euen the <sup>c</sup> messenger of the Couenant, whom ye desire: behold, hee shall come, sayth the Lord of hostes.

2 But who may abide the day of his coming? and who shall endure, when he appeareth? for he is like a purging fire, and like fullers sope.

3 And he shall sit downe to trie and fine the  
Gluer: he shall euen fine the sonnes of\* Leui and  
purifie them as golde and siluer, that they may  
bring offerings vnto the Lord in righteoufnesse.

4 Then shall the offerings of Iudah and Ierusalem be acceptable vnto the Lord, as in olde time and in the yeeres afore.

5 And I will come neere to you to iudgment; and I will be a swift wines against the footfaylers, and against the adulterers, and against fals swearers, and against those that wrongfully keepe backe the hirelings wages, and vexe the widow, and the fatherlesse, and oppresse the stranger, and feare not me sayth the Lord of hostes.

6 For I am the Lord : I change not, and yee  
sonnes of Iakob<sup>e</sup> are not consumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: g returne vnto me, and I will returne vnto you. saith the Lord of hosts: but ye sayd, Wherein

8 Will a man spoyle his gods? yet haue ye  
spoyled me: but ye say, Wherein haue we spoyled  
thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have brought  
led me: even this whole nation.

10 Bring ye all the tithes into the storehouse,  
that there may be meate in my house, and prooue  
me now herewith, sayth the Lord of hostes, if I  
will not open the windowes of heauen vnto you,  
and poure you out a blessing without measure.

11 And I will rebuke the devourer for your sakes, and hee shall not destroy the fruite of your ground, neither shall your vine be barren in the field, saith the Lord of hostes.

12 And all nations shall call you blessed : for ye shall be a pleasant land , sayeth the Lord of hosts.

13 Your words haue bene stout <sup>m</sup> against me,  
sayth the Lord: yet ye say, What haue we spoken  
against thee?

14 Yee haue sayd, *It is in vaine to serue God:*  
and what profit is it that we haue kept his com-  
mandement, and that we walked humbly before

15 Therefore we count the proude blessed:  
euen they that worke wickednesse, are set vp, and  
they that tempt God, yea, they are deliuered.

16 ° Then spake they that feared the Lord,  
euery one to his neighbour, and the Lord hear-  
kened and heard it, and a p booke of remem-  
brance was written before him for them that fea-  
red the Lord. and that thought vpon his Name.

17 And they shall be to mee, saith the Lord of hosts, in that day that I shall do *this*, for a flock, and I will spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne be-  
tweene the righteous and wicked, betweene him  
that serueth God, and him that serueth him not.

tion, and also that this might be an example of Gods mercies to all penitent sinners. q When I shall restore my Church according to my promise, they shall be as mine owne proper goods. x That is, forgive their sinnes, and governe them with my Spirit.

### CHAPTER. III.

*The day of the Lord before the which Elijah should come.*

**F**or behold, the day commeth that shall burne  
as an oven, and all the proud, yea, and all that  
doe wickedly, shall be stubble, and the day that  
commeth, shall burne them vp, sayth the Lord of  
hostes, and shall leaue them neither roote nor  
branch.

2 But vnto you that feare my Name, shall the  
b sonne of righteousnesse arise, and health shall be  
vnder his wings, and ye shall go forth, and grow  
vnto as far as euers.

3 And ye shall tread downe the wicked : for  
they shall be dust vnder the soales of your feete in  
the day that I shall doe *this*, sayth the Lord of  
heastes.

4 d Remember the Law of Moles my servant,  
which I commaunded vnto him in Horeb for al  
I should with the statutes and iudgements.

5 Beholde, I will send you Eliiah the Prophet before the coming of the great and fearefull day of the Lord.

6 And he shall turn the heart of the father to the children, and the heart of the children to their fathers, lest I come and <sup>b</sup> smite the earth with cursing.

image of God. c Yee shall bee set at liberty, and increase in the love of the Spirit, e  
Cor. 3: 17. d Because the time was come that the Jewes should be delivred out of  
Prophets vilted the time of Christ, f Therefore they should with more fervent minds  
defend his coming, the Law of Moses in the meane season, whereby they might encrease  
in studying the Law of the Prophets, g And also be armed against all temptations. h The Christ  
in the true religion, i Baptist, Matth. 11: 13-14, who born for his people, and restoring  
of religion, is applyed comparatively to Eliab. k Which as it is soe far from the  
wickedness, so doeth it wake the godly, and call them to repentance; l He sheweth  
that wherein Iosias office should stand, in the turning of men's hearts, m And yett  
the father and children in one voice of faith: so that the fathers shall receive the  
religion of his house which is converted to Christ, and the sons shall embrace the  
faith of the true Father, Abraham, Ishak, and Iacob. n The second part of his  
office was to denounce Gods judgments against them y Would not receive Christs

## The end of the Prophets.

Q. 1. Whether or no any Man shall be forgiven his Sins without Repentance  
A. 2. Whether or no he can Lovingly Repent of his Sins, before he is  
made Sensitive by the Word and Spirit of God, that he is guilty of his Sins  
And then you propose or Query by  
Q. 3. What Sins are they, that the Word and Spirit of God  
hath convinced you (or them), that they have Committed  
in any other ~~way~~ Body, that they are now come into  
World to Repent of.



# to the diligent Reader.



Eare Christian Reader, to the intent that thou mightest the better enioy the benefit of these notes or expositions vpon the New Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margin which direct to other places, containing like phrase or sense, haue bene so placed, that none without great labour could finde out the text alledged, I haue made these fixe seuerall figures or marks, \* † ‡ § ¶, and haue set them aswell in the margent as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first word of the first Chapter of Matthew is placed this first marke \*: looke out the like marke in the margent, and there thou shalt finde *Luke 3, 23.* which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow unmarked, appertaine to the same. And if it fall out that there be more then fixe directions in one columnne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeared in the first columnne of Matthew, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmetike, as 1. 2. 3. 4. &c. thout the Euangelists and Acts, declare the effect or summe of the doctrine contained twene one of the sayd figures, and the next that followeth: as for example, *figure 1.* in the first line and first word of Matthew vnto the *figure 2* in the 18 v. the same chapter. the doctrine there gathered is set downe in the margent in this sort: *1* *Iesus came of Abraham of the tribe of Iuda, and of the stocke of David as God promised.* And in the Epistles in like sort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery chapter.

Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, seruet to expound and lighten the darke words and phrases immediatly following them. As in the first line and second word, the letter *a*, being referred vnto *a*, directly against him in the margent sheweth that this word, Booke, signifieth *A rehearsal as the Hebrewes vse to* as Genes. 5, 1. *The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto *z*, and so beginning againe with *a*, if there be Notes that they doe exceede in number the letters of one Alphabet. This is fully done for thy commodity, reape thou the fruit, and giue the prayse t

Farewell.

Aaa 2

Aaa 3

139 After

Lette  
Angel.

trou that \* call his name I E S V S: for he shall

which they be  
asked it not.

the rich and  
manner and to d them of it, when as

places mentioned in the four Euangelists, with other  
 places about the sea coasts, wherein may be seene the wayes and iour-  
 neyes of Christ and his Apostles in Iudea, Samaria, and Galilee: for into these three parts  
 this Land is diuided.



The places specified in the Mappe, with their situa-  
 tion by the obseruation of the degrees concerning  
 their length and breadth.

|             |                            |             |                                      |
|-------------|----------------------------|-------------|--------------------------------------|
| 65.24:31.32 | Corasim                    | 66.53:32.29 | Tor, the other Fountaine whence Tor- |
| 65.35:32    | Dan, one of the Fountaines | 67.31:33.7  | dan springeth                        |
| 65.55:31.51 | whence Iordan springeth    | 66.56:32.42 | Dalmanutha                           |
| 66.31.58    |                            | 66.48:32.28 | Magdalen, called also                |
| 66.51.32.29 | Ennon                      | 66.35:32.33 |                                      |
| 67.34:32.1  | Ennon                      | 66.56:32.42 | Naim                                 |
| 66.31.58    | Ennon                      | 66.50:32.58 | Nazareth                             |
| 65.52:32.48 | Ennon                      | 66.22:32.58 | Ptolemais                            |
| 66.53:32.39 | Ennon                      | 67.15:33.30 | Samarita the city                    |
| 66.31:32.50 | Ennon                      | 66.27:32.19 | Sidon                                |
| 66.16:32.25 | Ennon                      | 67.31.55    | Silo                                 |
| 67.39:33.5  | Ennon                      | 66.40:32.5  | Tyrus                                |
|             |                            |             | Tiberias                             |



# THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEW.

## CHAP. I.

That Iesus is that Messias, the Saucour promised to the  
 Fathers. 13 The nativity of Christ.



He 1. 1 booke of the b generation of Iesus Christ the sonne of David, the sonne of Abraham.  
 2. Abraham begate Isaac.  
 3. And Isaac begate Jacob. And  
 4. Jacob begate Iudas and his brethren:

3. And Iudas begate Phares, and Zera of Thamar, And Phares begate Esrom. And Esrom begate Aram.

4. And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5. And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Iesse.

6. And Iesse begate Dauid the King. And Dauid the King begate Salomon of her that was the wife of Vias.

7. And Salomon begate Roboam. And Roboam begate Abia. And Abia begate Afa.

8. And Afa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.

9. And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10. And Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11. And Iosias begate Iakim. And Iakim begate Iechonias and his brethren about the time they were carried away to Babylon.

12. And after they were carried away into Babylon, Iechonias begate Salathiel. And Salathiel begate Zorobabel.

13. And Zorobabel begate Abiud. And Abiud begate Eliachim. And Eliachim begate Azor.

14. And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15. And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob.

16. And Jacob begate Ioseph the husband of Mary, of whom was borne Iesus, that is called Christ.

17 So all the generations from Abraham to David, are foureteene generations. And from David vntill they were carried away into Babylon, foureteene generations; and after they were carried away into Babylon vntill Christ, foureteene generations.

18 Now the birth of Iesus Christ was thus, When as his mother Mary was betrothed to Ioseph, before they came together, she was found with child of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away secretly.

20 But whiles he thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to take Mary thy wife: for that which is conceived in her, is of the holy Ghost.

21 And she shall bring forth a sonne, and thou shalt call his name IESVS: for he shall

save his people from their sinnes.

22 And all this was done that it might be fulfilled which is spoken of the Lord by the Prophet, saying,

23 Behold, a virgine shall be with child, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 Then Ioseph being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But he knew her not, till she had brought forth her first borne sonne, and hee called his name IESVS.

understand also, that a thing shall not come to passe in time had no children till her death day, a Sam. 6. 23. And in the last Chapter of this Ennangelist: Behold, I am with you till the end of the world.

## CHAP. II.

The wise men, who are the first fruits of the Gentiles, wor- ship Christ. 14 Ioseph fled into Egypt with Iesus and his mother. 23 Herod slayeth the Children.

When Iesus then was borne at Bethlehem in Iudea, in the daies of Herod the King, behold, there came three wise men from the East to Hierusalem,

2. Saying, Where is the King of the Iewes that is borne? for we have seene his starre in the East, and are come to worship him.

3. When King Herod heard this, he was troubled, and all Hierusalem with him.

4. And gathering together all the chiefe Priests and Scribes of the people, he asked of them, where Christ should be borne.

5. And they said vnto him, At Bethlehem in Iudea; for so it is written by the Prophet,

6. And thou Bethlehem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come the gouernour that shall feede my people Israel.

7. Then Herod priuily called the Wise men, and diligently inquired of them the time of the starre that appeared,

8. And sent them to Beth-leem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring me word againe, that I may come also, and worship him.

9. So when they had found the king, they depaied: and loe, the starre which they had seene in the East, went before them, till it came & stood ouer the place where the babe was.

10. And when they saw the starre, they reioiced with an exceeding great ioy.

11. And went into the house, and found the babe with Mary his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him gifts, euen gold, and frankincense, and myrrhe.

12. And after they were warned of God in a dreame, that they should not goe againe to Herod, they returned into their country another way.

seamus: and notwithstanding the birth of the Messias, who is that shall rule and gouerne: for Kinges are prynces and Iherusalem of the people. A kind of humble and lowly reuerence. The rich and the perfect, which they brought him, & God warned and told them of it, when they asked it not.

As 4. 12. Deliver, and this sheweth, & the meaning of this name Iesus.

Eia 7. 14. There is in the Hebrew and Greeke text, an article added, & it putteth the word, and so forth plainly, as you would say, that

Virgine, or a certaine virgine. This little word Till, in the Hebrew tongue, signifieth to come, as Michael

in the last Chapter of the world.

Luke 2. 1. Christ a peere child, layd down in a cribb, and clothed by by his owne people, & newbom.

Luke 2. 1. Christ a peere child, layd down in a cribb, and clothed by by his owne people, & newbom.

Luke 2. 1. Christ a peere child, layd down in a cribb, and clothed by by his owne people, & newbom.

Luke 2. 1. Christ a peere child, layd down in a cribb, and clothed by by his owne people, & newbom.

Luke 2. 1. Christ a peere child, layd down in a cribb, and clothed by by his owne people, & newbom.

Luke 2. 1. Christ a peere child, layd down in a cribb, and clothed by by his owne people, & newbom.

Luke 2. 1. Christ a peere child, layd down in a cribb, and clothed by by his owne people, & newbom.

Luke 2. 1. Christ a peere child, layd down in a cribb, and clothed by by his owne people, & newbom.

Luke 2. 1. Christ a peere child, layd down in a cribb, and clothed by by his owne people, & newbom.

Luke 2. 1. Christ a peere child, layd down in a cribb, and clothed by by his owne people, & newbom.

Luke 2. 1. Christ a peere child, layd down in a cribb, and clothed by by his owne people, & newbom.

Luke 2. 1. Christ a peere child, layd down in a cribb, and clothed by by his owne people, & newbom.

Luke 3. 13. Iesus Christ came of Abraham of the tribe of Iuda, and of the stocke of Dauid, as God promised. A Rehearsall: At the Hebrewes use to speake, as Gen. 5. 1. The booke of the generations. 6. Of the ancestres of whom Christ came. 7. Which Christ is also the sonnes of Abraham. Gen. 11. 12. Gen. 11. 14. Gen. 11. 15. Gen. 11. 17. Gen. 11. 18. Ruth 4. 18. Ruth 4. 19. 1 Sam. 16. 1. And 17. 12. 2 Sam. 3. 24. 2 Sam. 11. 43. 2 Chron. 3. 10. 11. 2 Chron. 3. 11. 2 Chron. 3. 12. 2 Chron. 3. 13. 2 Chron. 3. 14. 2 Chron. 3. 15. 2 Chron. 3. 16. 2 Chron. 3. 17. 2 Chron. 3. 18. 2 Chron. 3. 19. 2 Chron. 3. 20. 2 Chron. 3. 21. 2 Chron. 3. 22. 2 Chron. 3. 23. 2 Chron. 3. 24. 2 Chron. 3. 25. 2 Chron. 3. 26. 2 Chron. 3. 27. 2 Chron. 3. 28. 2 Chron. 3. 29. 2 Chron. 3. 30. 2 Chron. 3. 31. 2 Chron. 3. 32. 2 Chron. 3. 33. 2 Chron. 3. 34. 2 Chron. 3. 35. 2 Chron. 3. 36. 2 Chron. 3. 37. 2 Chron. 3. 38. 2 Chron. 3. 39. 2 Chron. 3. 40. 2 Chron. 3. 41. 2 Chron. 3. 42. 2 Chron. 3. 43. 2 Chron. 3. 44. 2 Chron. 3. 45. 2 Chron. 3. 46. 2 Chron. 3. 47. 2 Chron. 3. 48. 2 Chron. 3. 49. 2 Chron. 3. 50. 2 Chron. 3. 51. 2 Chron. 3. 52. 2 Chron. 3. 53. 2 Chron. 3. 54. 2 Chron. 3. 55. 2 Chron. 3. 56. 2 Chron. 3. 57. 2 Chron. 3. 58. 2 Chron. 3. 59. 2 Chron. 3. 60. 2 Chron. 3. 61. 2 Chron. 3. 62. 2 Chron. 3. 63. 2 Chron. 3. 64. 2 Chron. 3. 65. 2 Chron. 3. 66. 2 Chron. 3. 67. 2 Chron. 3. 68. 2 Chron. 3. 69. 2 Chron. 3. 70. 2 Chron. 3. 71. 2 Chron. 3. 72. 2 Chron. 3. 73. 2 Chron. 3. 74. 2 Chron. 3. 75. 2 Chron. 3. 76. 2 Chron. 3. 77. 2 Chron. 3. 78. 2 Chron. 3. 79. 2 Chron. 3. 80. 2 Chron. 3. 81. 2 Chron. 3. 82. 2 Chron. 3. 83. 2 Chron. 3. 84. 2 Chron. 3. 85. 2 Chron. 3. 86. 2 Chron. 3. 87. 2 Chron. 3. 88. 2 Chron. 3. 89. 2 Chron. 3. 90. 2 Chron. 3. 91. 2 Chron. 3. 92. 2 Chron. 3. 93. 2 Chron. 3. 94. 2 Chron. 3. 95. 2 Chron. 3. 96. 2 Chron. 3. 97. 2 Chron. 3. 98. 2 Chron. 3. 99. 2 Chron. 3. 100.

# places mentioned in the four Evangelists

it being yet borne, begin to be crucified, both in him, and also in his people.

13 ¶ After their departure, behold, the Angel of the Lord appeareth to Joseph in a dreame, saying, Arise, and take the babe and his mother, & flee into Egypt, and be there till I bring thee word: for Herod will seeke the babe to destroy him.

14 So he arose and tooke the babe and his mother by night, and departed into Egypt.

15 And was there vnto the death of Herod, that that might be fulfilled, which is spoken of the Lord by the Prophet, saying, Out of Egypt have I called my sonne.

16 ¶ Then Herod, seeing that he was mocked of the Wise men, was exceeding wroth, & sent forth, and slew all the male children that were in Bethleem, and in all the coastes thereof from two yeere old and vnder, according to the time which he had diligently searched out of the Wise men.

17 Then was that fulfilled which is spoken of by the Prophet Ieremias, saying,

18 ¶ In Rama was a voice heard, mourning, and weeping, and great howling: as Rachel weeping for her children, and would not be comforted, because they were not.

19 ¶ And when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Joseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and go into the land of Israel: for they are dead which sought the babbles life.

21 Then he arose up, and tooke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea instead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aside into the parts of Galile.

23 And went and dwelt in a city called Nazareth, that it might be fulfilled, which was spoken by the Prophets, which was, That he should be called a Nazareth.

## CHAP. III.

1 John preacheth, & his apparitions, & c. He baptizeth. 2 The fruits of repentance: 3 The act at the root of the tree, 4 The fountaine and the chaffe, 13 Christ is baptized.

AN ¶ In a thofe daies, 1 John the Baptist came and preached in the wilderness of Iudaea, 2 And said, Repent: for the Kingdom of heaven is at hand.

3 For this is he of whom it is spoken by the Prophet Elias, saying, The voice of him that crieth in the wilderness, Prepare ye the way of the Lord: make his pathes straight.

4 ¶ And this John had his garment of camels haire, and a girdle of a skin about his loynes, his meate was also flocusts and wild herby.

5 ¶ Then went out to him 2 Ierusalem and all Iudea, and all the region round about Iordan,

6 And they were baptized of him in Iordan, confessing their finnes.

7 ¶ Now when he saw many of the Pharisees,

and of the Sadducees come to his baptism, he said vnto them, ¶ O generation of vipers, who hath forewarned you to flee from the anger to come?

8 ¶ Bring forth therefore fruit worthy amendment of life,

9 ¶ And I thinke not to say k with your felues, ¶ We haue Abraham to our father: for I say vnto you, that God is able vnto of these stones to raise vp children vnto Abraham.

10 And now also is the axe put to the root of the trees: ¶ therefore euery tree which bringeth not forth good fruit, is hewen downe, and cast into the fire.

11 ¶ Indeed I baptize you with water to amendment of life, but he that cometh after me is mightier then I, whose shoes I am not worthy to beare, he will baptize you with the holy Ghost, and with fire.

12 ¶ Which hath his fanne in his hand, and will make cleane his floor, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ ¶ Then came Iesus from Galilee to Iordan vnto Iohn to be baptized of him.

14 But Iohn earnestly put him backe, saying, I haue need to be baptized of thee, and comest thou to mee?

15 Then Iesus answering said to him, Let be now: for thus it becometh vs to fulfill all righteousness. So he suffered him.

16 And Iesus when he was baptized, came straight out of the water. And lo, the heavens were opened vnto him, and Iohn saw the Spirit of God descending like a dove, and lightning vpon him.

17 ¶ And loe, a voyce came from heauen, saying, ¶ This is my beloved Sonne, in whom I am well pleased.

we are ingrafted into Christ, where by our old man dieth, and the new man riseth vp. Rom. 6. 6 The triumph of the wicked shall end in everlasting torment. We shall drinke it thoroughly, and make a full riddance. ¶ Mar. 1. 9. Luk. 3. 21. 7 Christ sanctifieth our baptism in himselfe. ¶ Ad. 13. 31. ¶ As I have appointed you to be, & I to Iohn the Christs full consecration, and abiding in the office of the mediocrity, is owed by the fathers own voyce, and a visible signe of the holy Ghost. ¶ Cal. 1. 13. ¶ Pet. 1. 17. ¶ The Greeke word takeneth a thing of great account, and such as highly pleases a man. So then the Father saith, that Christ only is the man whom when he beholds, hee looketh vpon him he had conceived of vs, he layeth it close in affe.

## CHAP. IV.

1 Christ is tempted, 4 Hee vanquisheth the deuill with scripture, 12 The Angels minister unto him, 12 He preacheth repentance, and that his life is come, 13 The calling of Peter, Andrew, James and Iohn, 15 He preacheth the Gospel, and healeth the diseased.

Then 4 was Iesus led aside of the Spirit into the wilderness, to be tempted of the deuill.

4 And when he had fasted forty daies, and forty nights, he was afterward hungry.

3 Then came to him the tempter, and said, If thou be the Sonne of God, command that these stones be made bread.

4 But he answering, said, It is written, ¶ Man shall not liue by bread only, but by euery word that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the holy city, and set him on a pinnacle of the Temple,

6 And said vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, ¶ That he will giue his Angels charge ouer thee, and with their hands they shall lift thee vp, leaue at any time thou shouldest dash thy foot against a stone.

7 Iesus said vnto him, It is written againe, ¶ Thou shalt not tempt the Lord thy God.

8 Againe,

¶ Cha. 1. 13. 3 True repentance is an inward thing which hath its feate in the mind & heart, ¶ The faith of the fathers sustaine the beleueing children nothing at all: and yet for all that God playeth not the liar, nor dealeth vnfaithfully in his league which he maketh with the holy fathers.

I thinke not that you haue any cause to be proud of Abraham.

In your hearts, ¶ Iohn 8. 39. Acts 1. 26.

¶ Cha. 7. 19. ¶ Marke 1. 8. Luke 5. 16. Ioh. 1. 36. Matt. 11. 5. and 2. 17. and 19. 4.

We may neither dwell vpon the signes which God hath wrought as meane to leade vs vnto our saluation, neither vpon them: but we must clime vp to the matter it selfe, that is, to Christ, who inwardly worketh that effectually, which is outwardly signified vnto vs.

I see outwardly signified vnto vs, that we are ingrafted into Christ, where by our old man dieth, and the new man riseth vp.

¶ Rom. 6. 6 The triumph of the wicked shall end in everlasting torment. We shall drinke it thoroughly, and make a full riddance.

¶ Mar. 1. 9. Luk. 3. 21. 7 Christ sanctifieth our baptism in himselfe. ¶ Ad. 13. 31. ¶ As I have appointed you to be, & I to Iohn the Christs full consecration, and abiding in the office of the mediocrity, is owed by the fathers own voyce, and a visible signe of the holy Ghost.

¶ Cal. 1. 13. ¶ Pet. 1. 17. ¶ The Greeke word takeneth a thing of great account, and such as highly pleases a man. So then the Father saith, that Christ only is the man whom when he beholds, hee looketh vpon him he had conceived of vs, he layeth it close in affe.

¶ Cha. 1. 13. 3 True repentance is an inward thing which hath its feate in the mind & heart, ¶ The faith of the fathers sustaine the beleueing children nothing at all: and yet for all that God playeth not the liar, nor dealeth vnfaithfully in his league which he maketh with the holy fathers.

I thinke not that you haue any cause to be proud of Abraham.

In your hearts, ¶ Iohn 8. 39. Acts 1. 26.

¶ Cha. 7. 19. ¶ Marke 1. 8. Luke 5. 16. Ioh. 1. 36. Matt. 11. 5. and 2. 17. and 19. 4.

We may neither dwell vpon the signes which God hath wrought as meane to leade vs vnto our saluation, neither vpon them: but we must clime vp to the matter it selfe, that is, to Christ, who inwardly worketh that effectually, which is outwardly signified vnto vs.

I see outwardly signified vnto vs, that we are ingrafted into Christ, where by our old man dieth, and the new man riseth vp.

¶ Rom. 6. 6 The triumph of the wicked shall end in everlasting torment. We shall drinke it thoroughly, and make a full riddance.

¶ Mar. 1. 9. Luk. 3. 21. 7 Christ sanctifieth our baptism in himselfe. ¶ Ad. 13. 31. ¶ As I have appointed you to be, & I to Iohn the Christs full consecration, and abiding in the office of the mediocrity, is owed by the fathers own voyce, and a visible signe of the holy Ghost.

¶ Hof. 11. 2.

I see God speaketh by the mouth of the Prophet.

¶ Ier. 31. 15. m A voyce of lamenting, weeping, and howling.

¶ That is, in 15. All that can compasse about Bethleem, for Rachel Jacobs wife, who did in childbed, was buried in the way that leadeth to that towne, which is also called Ephraim, because of the fruitfulness of the soile, and plenty of corne.

¶ Christ is brought vp in Nazareth, after that he was reuerent by Gods providence: that by the very name of the place, it might plainly appeare to the world, that he is the Lords true Nazareth.

¶ Mar. 1. 9. Luk. 3. 21. 7 Christ sanctifieth our baptism in himselfe. ¶ Ad. 13. 31. ¶ As I have appointed you to be, & I to Iohn the Christs full consecration, and abiding in the office of the mediocrity, is owed by the fathers own voyce, and a visible signe of the holy Ghost.

¶ Cal. 1. 13. ¶ Pet. 1. 17. ¶ The Greeke word takeneth a thing of great account, and such as highly pleases a man. So then the Father saith, that Christ only is the man whom when he beholds, hee looketh vpon him he had conceived of vs, he layeth it close in affe.

¶ Cha. 1. 13. 3 True repentance is an inward thing which hath its feate in the mind & heart, ¶ The faith of the fathers sustaine the beleueing children nothing at all: and yet for all that God playeth not the liar, nor dealeth vnfaithfully in his league which he maketh with the holy fathers.

I thinke not that you haue any cause to be proud of Abraham.

In your hearts, ¶ Iohn 8. 39. Acts 1. 26.

¶ Cha. 7. 19. ¶ Marke 1. 8. Luke 5. 16. Ioh. 1. 36. Matt. 11. 5. and 2. 17. and 19. 4.

We may neither dwell vpon the signes which God hath wrought as meane to leade vs vnto our saluation, neither vpon them: but we must clime vp to the matter it selfe, that is, to Christ, who inwardly worketh that effectually, which is outwardly signified vnto vs.

I see outwardly signified vnto vs, that we are ingrafted into Christ, where by our old man dieth, and the new man riseth vp.

¶ Rom. 6. 6 The triumph of the wicked shall end in everlasting torment. We shall drinke it thoroughly, and make a full riddance.

¶ Mar. 1. 9. Luk. 3. 21. 7 Christ sanctifieth our baptism in himselfe. ¶ Ad. 13. 31. ¶ As I have appointed you to be, & I to Iohn the Christs full consecration, and abiding in the office of the mediocrity, is owed by the fathers own voyce, and a visible signe of the holy Ghost.

¶ Cal. 1. 13. ¶ Pet. 1. 17. ¶ The Greeke word takeneth a thing of great account, and such as highly pleases a man. So then the Father saith, that Christ only is the man whom when he beholds, hee looketh vpon him he had conceived of vs, he layeth it close in affe.

¶ Cha. 1. 13. 3 True repentance is an inward thing which hath its feate in the mind & heart, ¶ The faith of the fathers sustaine the beleueing children nothing at all: and yet for all that God playeth not the liar, nor dealeth vnfaithfully in his league which he maketh with the holy fathers.





aine, neelleße,  
and superstitions,



3 A true summe  
and summe of all  
Christian prayers.  
4 Luke 11. 27.  
d That, that is  
meet for our  
nature for our day's  
food, or such as may  
suffice our nature  
and complexion.  
e Chap. 13. 19.  
f From the Devil  
or from all aduer-  
sities.  
g Marke 11. 25.  
h They that forgive  
wrongs, to their  
fines are forgiving,  
but reuenge is  
prepared for them  
that reuenge.  
i Against such as  
bust after a name of  
holiness, by fasting.  
j They suffer not  
their first love to be  
seene, that is to say,  
they marre the  
natural colour of  
their faces, that  
they may seeme  
leane and pale  
faced.  
k Those men la-  
bours are shewed to  
be vaine which  
passe not for the  
assured treasure of  
euerslasting life,  
but spend their  
lines in scraping  
together fraile and  
vaine riches.  
l Luke 12. 33.  
m 1. Tim. 6. 19.  
n Luke 11. 34.  
o Men doe milio-  
nously and vni-  
uersally put out  
the little light of  
nature that is in  
them.  
p The iudgment  
of the mind: that as  
the body is with the  
eyes, so our whole  
life may be ruled  
with right reason,  
that is to say, with  
the spirit of God  
wherein we are  
lightened.  
q Luke 16. 13.  
r God will be  
worshipped of the  
whole man,  
h Which be at  
iawre together, for  
of two agree, they  
are at one.  
s This word is a  
Syrian word, and  
signifieth all things  
that beloege to money.  
t Luke 12. 22.  
u Philp. 4. 6.  
v 1. Tim. 6. 8.  
w 1. Peter 5. 7.  
x Psal. 15. 32.  
y The forward  
carking carelesse  
for things of this  
life is contemned in  
the children of  
God by an exorbit  
carking vpon the  
providence of God.  
z Almost this word  
Haurim is taken for  
the ayre, it is reyned  
with thought  
of mind, and hath  
for the most part  
disturbeth iake with  
it, in 2. Iohannes.

Father knoweth whereof ye haue need, before ye  
aske of him.  
9 After this manner therefore pray ye, & Our  
father which art in heauen, hallowed be thy name.  
10 Thy kingdome come. Thy will be done  
euen in earth as it is in heauen.  
11 Giue vs this day our dailie bread.  
12 And forgive vs our debts, as we also forgive  
our debtors.  
13 And leade vs not into temptation, but deli-  
uer vs & from euill: for thine is the kingdome,  
and the power, and the glory for euer. Amen.  
14 For if ye doe forgive men their trespasses,  
your heauenlie Father will also forgive you.  
15 But if yeec doe not forgive men their tres-  
passes, no more will your father forgive you your  
trespasses.  
16 Moreover, when ye fast, looke not fowre  
as the hypocrites: for they disfigure their faces,  
that they might seeme vnto men to fast. Verely I  
say vnto you that they haue their reward.  
17 But when thou fastest, anoint thine head,  
and wash thy face,  
18 That thou seeme not vnto men to fast, but  
vnto thy Father which is in secret: and thy Father  
which seeth in secret, will reward thee openly.  
19 Lay not vp treasures for your selues vpon  
the earth, where the mothe and canker corrupt, &  
where thees digge through and beale.  
20 But lay vp treasures for your selues in  
heauen, where neither the mothe nor canker cor-  
rupteth, and where thees neither digge through  
nor beale.  
21 For where your treasure is, there will your  
heart be also.  
22 The light of the body is the eye: if then  
thine eye be single, thy whole body shall be light.  
23 But if thine eye be wicked, then all thy body  
shall be darke. Wherefore if the light that is in thee,  
be darkened, how great is that darkenesse?  
24 No man can serue two masters: for either  
he shall hate the one, and loue the other, or els he  
shall loue to the one, and despise the other. Yee  
cannot serue God and riches.  
25 Therefore I say vnto you, be not care-  
full for your life, what ye shall eat, or what ye shall  
drinke: nor yet for your bodie, what ye shall put  
on. Is not the life more worth than meat? and the  
bodie then raiment?  
26 Behold the fowles of the heauen: for they  
sowe not, neither reape, nor carry into the barnes,  
yet your heauenly Father feedeth them. Are yee  
not much better than they?  
27 Which of you by taking care is able to  
a dde one cubite vnto his stature?  
28 And why care ye for raiment? Learne how  
the Lilies of the field doe growe: they are not  
wearing, neither spin:  
29 Yet I say vnto you, that euen Salomon in all  
his glory was not arrayed like one of these.  
30 Wherefore if God so cloathe the graske of  
the field which is to daie, and to morrow is cast  
into the oven, shall he not doe much more vnto you,  
O ye of little faith?  
31 Therefore take no thought, saying, What  
shall we eat? or what shall we drinke? or where-

Of the ayre, or that liue in the ayre: for in all tongues  
Haurim is taken for the ayre. I He speaketh of care which  
is reyned with thought of mind, and hath for the most part  
disturbeth iake with it, in 2. Iohannes.

with shall we be clothed?  
32 (For after all these things seeke the Gen-  
tiles) for your heauenlie Father knoweth that ye  
haue need of all these things.  
33 But seeke ye first the kingdome of God, and  
his righteousnesse, and all these things shall be mi-  
nistrd vnto you.  
34 Care not then for the morrow, for the mor-  
row shall care for itselfe: the day hath enough  
with his owne griefe.  
C H A P. VII.  
We may not geneiuesment of our neighbours, 6 Nor  
cast that which buy vnto digge. 13 The broad and  
strait way. 11 False prophetes. 15 The tree and fruit.  
14 The bushe built vpon a rocke, 16 and on the sand.  
17 Voe is not, that ye be not iudged.  
18 For with what a iudgement ye iudge, ye shall  
be iudged, and with what a measure ye mete, it  
shall be measured vnto you againe.  
19 And why seekest thou the mote, that is in thy  
brothers eye, and perceiuest not the beame that is  
in thine owne eye?  
20 Or how saiest thou to thy brother, Suffer mee  
to cast out the mote out of thine eye, and behold,  
a beame is in thine owne eye?  
21 Hypocrite, first cast out that beame out of  
thine owne eye: and then shalt thou see clearely to  
cast out the mote out of thy brothers eye.  
22 Giue ye not that which is holy to dogges,  
neither call ye your pearles befor swine, lest  
they tread them vnder their feet, and turning a-  
gaine, all to rent you.  
23 Aske, and it shall be giuen you: seeke,  
and ye shall find: knocke, and it shall be opened  
vnto you.  
24 For whosoever asketh, receiueth: and he that  
seeketh, findeth: and to him that knocketh, it  
shall be opened.  
25 For what man is there among you, which if  
his sonne aske him bread, would giue him a stone?  
26 Or if he aske fish, will he giue him a serpent?  
27 If ye then, which are euill, can giue to your  
children good gifts, how much more shall your  
Father which is in heauen, giue good things to  
them that aske him?  
28 Therefore whosoener yee would that  
men should doe to you: euen so doe ye to them:  
for this is the Law and the Prophetes.  
29 Enter in at the strait gate: for it is the  
wide gate, and broad way that leadeth to destruction,  
and many there be which goe in therat.  
30 Because the gate is strait, and the way nar-  
row that leaeth vnto life, and few there be that  
finde it.  
31 Beware of false prophetes, which come  
to you in sheeps clothing, but inwardly they are  
rauening wolves.  
32 Ye shall know them by their fruits. Doe  
men gather grapes of thornes, or figs of thistles?  
33 So euery good tree bringeth forth good  
fruit, and a corrupt tree bringeth forth euill  
fruit.  
34 A good tree cannot bring forth euill fruit,  
neither can a corrupt tree bring forth good fruit.  
35 Euery tree that bringeth not forth good  
kaur, is hewen downe, and cast into the fire.  
36 Therefore by their fruits yee shall know  
them.  
7 We ought to  
find fault one with  
another, but we  
must beuere vne  
doe it not without  
cause, or to seeme  
holier then they,  
or to hatred of  
them.  
8 Luke 6. 37, 38.  
9 1. Cor. 4. 1.  
10 Marke 4. 24.  
11 Luke 6. 38.  
12 Luke 9. 41.  
13 The distracted  
and stubborne  
enemies of the  
Gospel are vnuolun-  
tarily to haue it  
preached vnto  
them.  
14 A pearle hath  
his name among the  
Greekes, for the  
orient brightnesse  
that is in it: and a  
pearle was in ancie-  
ent times a great  
estimation among  
the Latines: for a  
pearle that Cleopa-  
tra had, was val-  
ued at two hun-  
dred and fifty  
thousand crownes,  
and the words  
hauo beneuolent  
that, to signifye the  
most precious  
heuenly doctrine.  
15 Chap. 11. 22.  
16 Mt 11. 14.  
17 Luke 11. 14.  
18 Iohn. 14. 12, and  
16. 33. Iames 1. 5.  
19 Prayers are a  
sure refuge in all  
miseries.  
20 Luke 6. 38.  
21 Mt 4. 16.  
22 A beehill full of  
the meaning of  
the second table.  
23 That is to say,  
the doctrine of the  
Lawe and Pro-  
phetes.  
24 Luke 13. 14.  
25 Example of  
life must not be  
taken from a mul-  
titude.  
26 The way is  
strait and narrow:  
we must passe  
through this rough  
way, and suffer and  
endure, and be  
tried.  
27 False teachers must  
be hated becaue ob-  
and they are known by false doctrine and euill liuing.  
28 Chap. 3. 10.

7 Euen the best  
fish that are are  
nothing without  
goodwill.  
\* Rom 1.13.  
James 1.12.  
d By Name here  
means that mighty  
working power of  
God, which curie  
me weirs off, that  
saileth upon him.  
e Properly power.  
f Now these excel-  
lent works  
wroughts are called  
Power, by reason  
of these things  
which they bring in  
passe, for by them  
we understand,  
how mightie the  
power of God is.  
g Luke 13.17.  
h Thus not of sig-  
natures, but because  
he will cast them  
away.  
i Gal 6.8.  
k Yea that are  
giuen is all kind  
of wickedness, and  
seemeth to be an  
out of fauor.  
l True godliues  
relieth onely vpon  
Christ, and there-  
fore alwayes re-  
maineth inuincible.  
m Luke 6.47.48.  
n Mar 4.23.  
o Luke 4.32.

21 ¶ 7 Not enery one that faith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but hee that doeth my Fathers will which is in heauen.

22 \* Many will say to me in that day, Lord, Lord, & haue we not by thy d Name prophesied, and thou haue not cast out deuils? and by thy name done many great works?

23 And then will I professe to them, I neuer knew you, \* depart from me ye that worke iniquitie.

24 s Whosoever then heareth of mee these words, \* and doth the same, I will liken him to a wife man, which hath builded his house on a rocke:

25 And the raine fell, and the floods came, and the winds blew, and beate vpon that house, and it fell not: for it was grounded on a rocke,

26 But whosoever heareth these my wordes, and doeth them not, \* shall be likened vnto a foolish man, which hath builded his house vpon the sand:

27 And the raine fell, and the floods came, and the winds blew, and beate vpon that house, and it fell, and the fall thereof was great.

28 ¶ \* And it came to passe, when Iesus had ended these wordes, the people were adonied at his doctrine.

29 For he taught them as one hauing authority, and not as the Scribes.

## CHAP. VIII.

1 The Leper cleansed. 2 The Centurions faith. 3 The calling of the Gentiles, 4 and casting out of the Iewes. 5 Peters misht in law healed. 6 A Scabie deficius to follow Christ. 7 The tempest in the sea. 8 Two possessed with deuils cured. 9 The deuils got into swine.

NOW when he was come down from the mountaine, great multitudes followed him.

2 ¶ 1 And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saying, I will be thou cleane: and immediatly his leprosie was cleansed.

4 Then Iesus said vnto him, See thou tell no man, but goe, and shew thy selfe vnto the Priest, and offer the gift that \* Moses commanded, for a witness to them.

5 ¶ 2 When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him.

6 And said, Master, my seruant lieth sicke at home of the palsey, and is grievously pained.

7 And Iesus said vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldst come vnder my roofo: but speake the word onely, and my seruant shall be healed.

9 For I am a man also vnder the authoritie of another, and haue souldiers vnder me: and I say to one, Goe, and hee goeth: and to another, Come, and hee cometh: and to my seruant, Doe this, and he doeth it.

10 When Iesus heard that, hee marueiled, and said to them that followed him, Verely I say vnto you, I haue not found so great faith, euen in Israel.

11 But I say vnto you, that many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Iacob, in the kingdome

of heauen.

12 And the children of the kingdome shall be cast out into vnter, & darkenesse: there shall be weeping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleeged, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ 3 And when Iesus came to Peters house, he saw his wifes mother laid downe, and sicke of a fever.

15 And he touched her hand, and the fever left her: so the arse, and ministrated vnto them.

16 ¶ 7 When the Euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spiritis with his word, & healed all that were sicke,

17 That it might be fulfilled, which was spoken by \* Eiaias the Prophet, saying, Hee tooke our infirmities, and bare our sickneses.

18 ¶ \* And when Iesus saw great multitudes of people about him, he commanded them to goe a ouer the water.

19 4 Then came there a certaine Scribe, and said vnto him, Master, I will follow thee whithersoever thou goest.

20 But Iesus said vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not wheron to rest his head.

21 ¶ 5 And another of his disciples said vnto him, Master, suffer mee first to goe, and burie my father.

22 But Iesus said vnto him, Follow me, and let the dead burie the dead.

23 ¶ \* 6 And when he was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, so that the ship was couered with waves: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs: we perish.

26 And hee said vnto them, Why are ye fearefull, O ye of little faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him?

28 ¶ 7 And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with deuils which came out of the graues very fierce, so that no man might goe by that way.

29 And behold, they cryed out, saying, Iesus the sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before y time?

30 Now there was rafare off from them, a great herde of swine feeding.

31 And the deuils besought him, saying, If thou cast us out, suffer vs to go into the herde of swine.

32 And he said vnto them, Goe. So they went out and departed into the herd of swine: and behold, the whole herd of swine ran headlong into the sea, and died in the water.

33 Then the herdmen fled: and when they were come into the cite, they told all things, and what was become of them that were possessed with the deuils.

34 And behold, all the cite came out to meet Iesus: and when they saw him, they besought him to depart out of their coasts.

b Which are without  
into the kingdome.  
For in the kingdome  
is light, and without  
into the kingdome  
darkenesse.

\* Chap. 22. 13.  
\* Marke 1.29.  
\* Luke 4.38.

3 Christ, in healing  
diseases, discloses  
sheweth that hee  
was sent of his Fa-  
ther, that in him  
only we should  
seeke remedie in  
all our miseries.

\* Marke 1.32.  
\* Luke 4.40.

6 Of all sorts.  
\* Eia. 53.4.

\* Pet 2.24.  
\* Luke 9.57.58.

4 Per Capernaum  
was famous for  
the lake of Thetis.

4 The true disci-  
ples of Christ must  
prepare themselves  
to all kind of mi-  
series.

5 Word for word,  
bodies made with  
boughes.

5 When God re-  
quireth our labor,  
we must leaue off  
all duties to mee.

\* Marke 4.37.  
\* Luke 8.33.

6 Some say Christ  
seemeth often-  
times to neglect  
his, euen in most  
extreme danger,  
yet in time conue-  
nient hee will as-  
sume all tempta-  
tions, and bring  
them to the haue,

\* Marke 5.12.  
\* Luke 6.17.

7 Christ came to  
relieve me from  
all miserable  
hardships of Sa-  
tan: but the world  
had rather lacke  
Christ, then the  
vilest and least of  
their commodities.

8 Out of an hill,  
\* Marke 8.26.  
\* Luke 11.21.

9 New  
Gadara as Ioseph  
recounteth beate 17.  
chap. 13. liued after  
the order of the  
Greeken, & there-  
fore we may not  
marueile if there  
were swine there.

4 Where men liue  
as swine, their deeth  
not Christ taste,  
but deuils.

\* Mar 4.40.  
\* Luke 5.12.  
1 Christ in heal-  
ing the leprous  
with the touching  
of his hand, shew-  
eth that hee abor-  
reth no filthies  
that come vnto  
him, be they neuer  
so vncleane.

\* Luc 1.43.44.  
\* Luke 7.1.

2 Christ by setting  
before them the  
example of the  
vncircumcised  
Cenotour, and yet  
of an excellent  
faith, prooueth  
the leuier reuma-  
tion, and toge-  
ther forwardness  
stem of their ca-  
singing off, and  
the calling of the  
Gentiles.

a A Metaphore  
taken of banquetts,  
for they that sit  
downe together  
are fellows in the  
banquetts.



## CHAP. IX.

One sicke of the palsey is healed. 5 Remission of sinnes. 9 Matthew called. 10 Sinners. 17 New wine. 18 The rulers daughter raised. 20 A woman healed of a bloody issue. 22 Two blind men by faith receive sight. 32 A dumbe man possessed is healed. 37 The harvest and workmen.

Then he entered into a ship, and passed over, and came into his own city.

2 And loe, they brought to him a man sicke of the palsey layed on a bed. And Iesus seeing their faith, said to the sicke of the palsey, Sonne be of good comfort: thy sinnes are forgiven thee.

3 And behold, certaine of the Scribes said with themselves, This man is blasphemeth.

4 But when Iesus saw their thoughts, he said, Wherefore thinke ye euill things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that ye may know that the Sonne of man hath authority in earth to forgive sinnes (then said he vnto the sicke of the palsey,) Arise, take vp thy bed, and go to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude saw it, they marueiled, and glorified God, which had giuen such authority to men.

9 ¶ And as Iesus passed forth from thence, he saw a man sitting at the a custome, named Matthew, and said to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Iesus sat at meate in his house, behold, many Publicanes & sinners that came thither, sat down at the table with Iesus and his disciples.

11 And when the Pharises saw that, they said to his disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Iesus heard it, he said vnto them, The whole need not the Physician, but they that are sicke.

13 But go ye and learne what this is, I will haue mercy, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 ¶ Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and they eate fleshe and drinke wine?

15 And Iesus said vnto them, Can the children of the marriage chamber mourne as long as the bridegrome is with them? But the daies will come, when the bridegrome shall be taken from them, and then shall they fast.

16 Moreover, no man pieceth an old garment with a piece of new cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put new wine into old vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserved.

18 ¶ While he thus spake vnto them, behold, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased: but come & lay thine hand on her, and she shall liue.

19 And Iesus arose and followed him with his disciples.

20 (And behold, a woman which was diseased

with an issue of blood twelue yeeres) came behind him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touch but his garment onely, I shall be whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that same moment.)

23 ¶ Now when Iesus came into the rulers house, and saw the multitude and the multitude making noise,

24 He said vnto them, Get you hence: for the maid is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put soorth, he went in and took her by the hand, and the maid arose.

26 And this bruit went throughout all that land.

27 ¶ And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus said vnto them, Beleuee ye that I am able to doe this? And they said vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus gaue them great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame thorowout all that land.

32 ¶ And as they went out, behold, they brought to him a dumbe man possessed with a deuill.

33 And when the deuill was cast out, the dumbe spake: then the multitude marueiled, saying, The like was neuer seene in Israel.

34 But the Pharises said, ¶ He casteth out deuils, through the prince of deuils.

35 ¶ And Iesus went about all cities and townes, teaching in their Synagogues, and preaching euery sicknesse and euery disease among the people.

36 ¶ But when he saw the multitude, he had compassion vpon them, because they were dispersed, and scanned abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, ¶ Surely the harvest is great, but the labourers are few.

38 Wherefore pray the Lord of the harvest, that he would send forth labourers into his harvest.

## CHAP. X.

¶ The gift of healing giuen to the Apostles. ¶ They are sent to preach the Gospel. 13 Peace. 14 Shaking off the dust. 15 Affliction. 16 Acknowledgement to the Father. 17 Flying from persecution. 18 Peace. 19 Two parables. 20 Harvest of our bread. 22 To acknowledge Christ. 24 Peace and the sword. 25 Variance. 27 Love of parents. 28 The cross. 29 To life the life. 40 To receive a Preacher.

And I called his twelue disciples vnto him, and gaue them power against vnclane spirits, to cast them out, and to heale euery sicknesse, and euery disease.

2 Now the names of the twelue Apostles are these. The first is Simon called Peter, and Andrew his brother, James the sonne of Zebedeus, and Iohn his brother.

3 Philip

¶ Sinnes are the causes of our afflictions, and Christ onely forgiveth them if we beleue.

¶ A fine Capernaum, for as Theoph. faust, Bethchem brought him forth, Nazareth brought him in, and Capernaum was his dwelling place.

¶ Marke 2. 23. Luke 5. 18.

¶ Knowing by a mans selfe sin.

¶ To blaspheme, signifies among the doctors, to speake wickedly: and amongst the more eloquent Grecians, to slander.

¶ Marke 2. 14. Luke 5. 27.

¶ Christ calleth the humble flowers vnto him, but he cootemeth the proud hypocrites.

¶ At the customers table, where it was wont to be.

¶ The customers fellows, which were placed by the Romans, after that Iudaea was brought into the forme of a prouince, to gather the custome, and therefore of the rest of the Jewes, they were called sinners, that is to say, very vile men.

¶ Hefen 6. 6. Chap. 1. 17.

¶ 2 Tim. 1. 15.

¶ Marke 8. 18.

¶ Luke 5. 21.

¶ Agaioll, that is emulation, in waters indifferet.

¶ An Hebrew kind of speech, for they that are admitted into the marriage chamber are at the mercie of the bridegrome.

¶ Rave, which was neuer put to the fuller.

¶ Marke 9. 42.

¶ Luke 8. 41.

¶ There is no euill so old and incurable, which Christ cannot heale by and by, as he is touched with true faith, but lightly as it were with the hand.

¶ Even death is said giue place to the power of Christ.

¶ It appeareth that they used minstrels at their mourning.

¶ By healing thesa two blind, Christ sheweth that he is the light of the world.

¶ Luke 21. 14. ¶ An example of that power that Christ hath over the deuill.

¶ Chap. 1. 24. ¶ Marke 3. 22. Luke 11. 15. ¶ Marke 6. 6. Luke 13. 22.

¶ Although the ordiary pastors cease, yet Christ beareth the weight of the care of his Church.

¶ Marke 6. 34. ¶ Luke 10. 41.

¶ Word for word, cast them out: for men are very slow in so busy a worke.

¶ The Apostles are sent to preach the Gospel to Israel.

¶ Marke 3. 14. 15. Luke 9. 12.

¶ A Theophilist faith, that Peter and Andrew are called the first, because they were first called.

[illegible]



¶ Ezech. 4. 8.  
 a What agreement, and what difference, is betwixt the ministry of the Prophets, the preaching of the Law, and the Gospel, which Christ hath brought.  
 ¶ Malac. 3. 1.  
 Luke 7. 38.  
 c In the new state of the Church vnto the true glory of the Gospel, the persons are not compared together, but the kinds of doctrines, the preaching of John with the Law and the Prophets, and against the more cleare preaching of the Gospel with Johns.  
 ¶ Luke 16. 16.  
 d They prophesied of things to come, which are now present and clearly and plainly to see.  
 ¶ Malac. 3. 1.  
 ¶ Luke 7. 38.  
 e There are some more stout and stubborn enemies of the Gospel, then they to whom it ought to be most acceptable.  
 f He blamed the forwardnesse of this age, by a proverbe, in that they should be moued neither with rage, nor gentle deuisyng.  
 g That which the most part refuse, the elect and chosen embrace.  
 h Wisemen doe acknowledge the wisdom of the Gospel, when they receive it.  
 i The proud reject the Gospel offered vnto them, to their great hurt and sinne, which turneth to the confusion of the simple.  
 ¶ Luke 10. 12.  
 ¶ Luke 10. 11.  
 k Through the ministry of Christ, who openeth the truth of all things pertaining to God.  
 l This word sheweth, that he conuerteth himselfe in his fathers counsell.  
 m Gods will is the only rule of righteousnesse.  
 ¶ Iohn 3. 35.  
 n There is no true knowledge of God, nor outward gifts of mind, but euely in Conscience alone.  
 ¶ Iohn 6. 45.

16 And blessed is he that shall not be offended in me.  
 7 And as they departed, Iesus beganne to speake vnto the multitude of Iohn. What went ye out into the wilderness to see? a reede shaken with the wind?  
 8 But what went ye out to see? A man clothed in soft raiment? Behold they that weare soft clothing, are in kings houses.  
 9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.  
 10 For this is he of whom it is written, & Behold, I send my messenger before thy face, which shall prepare thy way before thee.  
 11 Verely I say vnto you, Among them which are begotten of women, arofe there not a greater then Iohn Baptist, notwithstanding, he that is the least in the kingdom of heauen, is greater then he.  
 12 And from the time of Iohn Baptist hitherto, the kingdom of God suffereth violence, and the violent take it by force.  
 13 For all the Prophets and the Law prophesied vnto Iohn.  
 14 And if ye will receiue it, this is that Elias, which was to come.  
 15 He that hath eares to heare let him heare.  
 16 \* But wherevnto shall I liken this generation? It is like vnto little children which sit in the markets, and say vnto their fellows,  
 17 And say, We haue piped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not lamented.  
 18 For Iohn came neither eating nor drinking: and they say, He hath a deuill.  
 19 The Son of men came eating and drinking, and they say, Behold a glutton and a drinker of wine, a friend vnto Publicanes and sinners: a but wilddome is iustificth of her children.  
 20 ¶ \* Then began he to vpbraid the cities, wherein most of his great workes were done, because they repented not.  
 21 Woe be to thee Chorazin: Woe be to thee Bethsaida: for if the great workes which were done in you, had beene done in Tyrus and Sidon, they had repented long ago in sackcloth and ashes.  
 22 But I say to you, It shall be easier for Tyrus and Sidon at the day of iudgement, then for you.  
 23 And thou Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great workes, which haue beene done in thee, had beene done among them of Sodome, they had remained vnto this day.  
 24 But I say vnto you, that it shall be easier for them of the land of Sodome in the day of iudgement, then for thee.  
 25 ¶ At that time Iesus answered and said, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise, and men of vnderstanding, and hast opened them vnto babes.  
 26 It is so, O Father, because thy good pleasure was such.  
 27 ¶ All things are giuen vnto me of my Father: and no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and hee to whom the Sonne will reueale him.  
 28 Come vnto mee, all ye that are weary and laden, and I will ease you.

9 Take my yoke on you, and ye shall finde that I am meake and lowly in heart: and ye shall finde & rest vnto your foules.  
 30 ¶ For my yoke is ealie, and my burden light.

CHAP. XII.

1 The disciples plucke the eares of corn. 2 Mercy, sacrifice, to the wehered hand is healed. 3 We must doe good on the Sabbath. 4 The puffed is huinen. 5 A kingdom diuided. 6 Sinne blasphemy. 7 The good is will tree. 8 Vipers. 9 The Ninuites. 10 The Queene of Saban. 11 The true miher and brethren of Christ.  
 ¶ At that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eat.  
 2 And when the Pharises saw it, they said vnto him, Behold, thy disciples doe that which is not lawfull to doe vpon the Sabbath.  
 3 But he said vnto them, \* Haue ye not read what Dauid did when he was an hungred, and they that were with him?  
 4 How he went into the house of God, and did eate the shewbread, which was not lawfull for him to eat, neither for them which were with him, but for the Priests?  
 5 Or haue ye not read in the Law, how that on the Sabbath dayes the Priests in the Temple breake the Sabbath, and are blamelesse?  
 6 But I say vnto you, that here is one greater then the Temple.  
 7 Wherefore if ye knew what this is, I will haue mercy and not sacrifice, yee would not haue condemned the innocents.  
 8 For the sonne of man is Lord, euen of the Sabbath.  
 9 ¶ And he departed thence, and went into their Synagogue.  
 10 And behold, there was a man which had his hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.  
 11 And he said vnto them, What man shall there be among you, yath a sheep & if it fall on a Sabbath day into a pit, doth not take it & lift it out?  
 12 How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day.  
 13 Then said he to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.  
 14 ¶ Then the Pharises went out, and consulted against him, how they might destroy him.  
 15 But when Iesus knew it, he departed thence, & great multitudes followed him, & he healed the all.  
 16 And charged them in threatening wise, that they should not make him known.  
 17 That it might be fulfilled which was spoken by Elias the Prophet, saying,  
 18 ¶ Behold my seruant whom I haue chosen, my beloued in whom my soule delighteth: I will put my Spirit in him, and he shall shew c iudgement to the Gentiles.  
 19 He shall not strine, nor cry, neither shall any man heare his voyce in the streets.  
 20 A bruised reede shall he not breake, and smoking fax shall he not quench, till hee d bring forth iudgement vnto victory.  
 21 And in his Name shall the Gentiles trust.  
 22 ¶ \* 4 Then was brought to him one possessed with a deuill, both blind and dumbe, and he healed him, so that he which was blind and dumbe, both spake and saw.

¶ Ier. 23. 16.  
 ¶ Iohn 7. 3.  
 ¶ Many eapies be borne. E. si his commandments are not, ye cannot be his disciples.  
 ¶ Iohn 1. 9.  
 ¶ The true faith, fying of the Sabbath, and the abrogating of it.  
 ¶ Marke 2. 28.  
 ¶ Deut. 33. 17.  
 ¶ 2 Sam. 21. 6.  
 ¶ The Pharisees call it bread of faces, because it should be before the Lord all the weeke vpon the golden table appointed to that seruice, Levitic. 24. 6.  
 ¶ Ier. 20. 33. Levitic. 21. 10. 24. 9.  
 ¶ Num. 28. 9.  
 ¶ When the Priests doe Gods seruice vpon the Sabbath day, yet they breake not the Law: much less doth the Lord of the Sabbath breake the Sabbath.  
 ¶ Ier. 6. 7.  
 ¶ Ier. 13.  
 ¶ Marke 3. 4.  
 ¶ Luke 6. 6.  
 ¶ The ceremonies of the Law are not against the love of our neighbours.  
 ¶ How farre and in what respect we may giue place to the vbridled rage of the wicked.  
 ¶ Ier. 4. 1.  
 ¶ By iudgement is meant a strict iustice, because Christ was to publish true religion among the Gentiles, and to call out superstition, which thing, where Iesus first came, the Lord is said to reigne and iudge here, that is to say, to gouerne and rule matters.  
 ¶ He shall pronounce sentence and iudgement vnto the Gentiles of the world, and Satan, and shew himselfe conquerour vnto all his enemies.  
 ¶ Luke 11. 14.  
 ¶ A truth be it or no, so much is the floudier of the wicked: yet notwithstanding they ought to be auouched Rousers.

23 And all the people were amazed, and said, Is not this that sonne of David?

24 But when the Pharisees heard it, they said, \* This man casteth the devils no otherwise out but through Beelzebub the prince of devils.

25 But Iesus knew their thoughts, and said to them, Every kingdome divided against it selfe, is brought to nought, and every city or house divided against it selfe shall not stand.

26 So if Satan cast out Satan, hee is divided against himselfe: how shall then his kingdome endure?

27 Also if I through Beelzebub cast out devils, by whom do your children cast them out? Therefore they shalbe your iudges.

28 But if I cast out devils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house and spoyle his goods, except hee first binde the strong man, and then spoyle his house?

30 He that is not with me, is against me: and he that gathered not with me, scattereth.

31 ¶ Wherefore I say vnto you, Every sinne and blasphemy shalbe forgiven vnto men: but the blasphemy against the holy Ghost shall not be forgiven vnto men.

32 And whosoever shall speake a word against the sonne of man, it shall be forgiven him: \* but whosoever shall speake against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or els make the tree euill, and his fruit euill: for the tree is known by the fruit.

34 ¶ O generations of vipers, how can you speake good things when ye are euill? For of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: \* and an euill man out of an euill treasure, bringeth forth euill things.

36 But I say vnto you, that of euery \* euill word that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy words thou shalt be iustificed, and by thy words thou shalt be condemned.

38 ¶ ¶ Then answered certaine of the Scribes and of the Pharisees, saying, Master, we wold see a signe of thee.

39 But he answered and said vnto them, An euill and adulterous generation seeketh a signe, but no signe shall giue vnto it, save that signe of the Prophet Ionas.

40 ¶ For as Ionas was three daies and three nights in the whales belly: so shall the sonne of man be three daies and three nights in the heart of the earth.

41 ¶ The men of Ninive shall rise in iudgement with this generation, and condemn it: for they \* repented at the preaching of Ionas: and behold, a greater then Ionas is here.

42 ¶ The Queene of the South shall rise in iudgement with this generation, and shall condemn it: for she came from the \* remotest parts of the earth to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

43 ¶ ¶ Now when the vnclene spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.

44 Then hee saith, I will returne into mine house from whence I came: and when he is come, he findeth it empty, swept and garnished.

45 ¶ Then he goeth, and taketh vnto him \* seven other spirits worse then himselfe, and they enter in, and dwell there: \* and the end of that man is worse then the beginning. Euen so shall it be with this wicked generation.

46 ¶ ¶ While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one said vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that told him, Who is my mother, & who are my brethren? and he stretched forth his hand toward his disciples & said, Behold my mother, & my brethren.

50 For whosoever shall doe my Fathers will which is in heauen, the same is my brother and sister and mother.

## CHAP. XIII.

1 The parable of the Sower. 11 and 34 Why Iesus spake in parables. 18 The explication of the parable. 24 The parable of the tares. 31 Of the mustards seed. 33 Of the leaven. 44 Of the hidden treasure. 45 Of the pearle. 47 Of the draw net cast into the sea. 53 Christ is not received of his countrymen the Nazarenes.

¶ He saith: \* day went Iesus out of the house, and saith by the faine side.

2 And great multitudes resorted vnto him, so that he went into a ship, and sat downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sow.

4 And as he sowed, some fell by the way side, and the fowles came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, and anon they sprung vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting withered away.

7 And some fell among thornes, and the thornes sprung vp, and choaked them.

8 And some againe fell in good ground, and brought forth fruit, one came an hundred fold, some sixty fold, and another thirty fold.

9 He that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 ¶ And he answered and said vnto them, Because it is giuen vnto you to know the secrets of the kingdome of heauen, but to them it is not giuen.

12 ¶ For whosoever hath, to him shall be giuen, and he shall haue abundance: but whosoever hath not, from him shall be take away euen that he hath.

13 Therefore speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither vnderstand.

14 So in them is fulfilled the prophecy of Esaias, which prophecy saith, \* By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and shall not perceiue.

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, least they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, and should returne, that I might heale them.

16 ¶ But blessed are your eyes, for they see: and your eares, for they heare.

17 ¶ For verily I say vnto you, that many Prophets, and righteous men haue desired to see those things which ye see, & haue not seen them, and to heare those things, which ye heare, and haue not heard them.

\* Heb. 6. 4, 5  
and 10. 26.  
\* Pet. 2. 20.  
\* Christ teacheth by his owne example, how that all things ought to be set apart in respect of Gods glory.  
\* Mark 3. 31.  
Luke 8. 20.

¶ None are more pure vnto vs, than they that are of the bouthold of faith.

\* Mark 4. 1.  
Luke 8. 25.  
¶ Christ sheweth in parable, how this parable of the Sower, that the seed of life which is sown in the world, cometh not so well in as in a field, and the reason is, for that men for the most part either doe not receive it, or suffer it not to ripen.

¶ The gift of vnderstanding and of faith is proper to the elect, and all the rest are blinded through the iust iudgement of God.  
\* Chap. 35. 19.

\* Esai. 6.  
\* Mark 4. 12.  
Luke 8. 10. John 12. 40. Acts 13. 46.  
Rom. 11. 8.

¶ The condition of the Church vnder the Lawe, and since Christ, is better: for it was in the time of the Lawe, vnder the Lawe.  
\* Luke 10. 14.

\* Chap. 9. 34.  
Mark 3. 21.  
Luke 11. 15.  
¶ The kingdome of Christ, and the kingdome of the deuill cannot coexist together.

\* Mark 3. 28, 29.  
Luke 12. 10.  
1 John 5. 16.

¶ Obflaphemy against the holy Ghost.

¶ Hypocrites at the length be eery themselves euen by their owne mouth.  
\* Luke 6. 45.  
¶ Vaine and vnpromisable trifles which the most part of men spend their liues in.  
¶ Against forward desire of miracles.  
\* Chap. 16. 1.  
Luke 11. 22.  
1 Cor. 1. 29.  
¶ Bassard which fell from Abraham faith, or forsake the true worship of God.

\* Iona. 1. 17.  
¶ Christ teacheth by the sorrowfull example of the Iewes, that there are none more miserable then they which put out the light of the Gospell which was kindled in them.  
\* Iona. 2. 5.  
\* 1 Kings 10. 4.  
¶ He meaneth the Queene of Saba: whose country is South in respect of the land of Israel.  
\* Kings 10.  
¶ For Saba is situated in the remotest part of happy Arabia: upon the mouth of the Arabian Sea.  
\* Luke 11. 24.



4 Mar. 4. 30.  
Luke 8. 11.

*a Though there be  
ments is made of  
the heart, yet this  
sewing is referred  
to hearing without  
understanding. For  
whether the seed be  
received in the heart  
or no, yet he that  
soweth, soweth to  
the heart.*

*4 Christ sheweth  
in another parable  
of the euill seed  
mixt with the good,  
that the Church  
shall neuer be free  
and quite from of-  
fences, both in do-  
ctrine and manners,  
vntill the day ap-  
pointed for the re-  
storing of all things  
to come, and there-  
fore the faithfull  
haue to arme  
themselues with  
patience and  
conflagry.*

4 Marks 4. 30.  
Luke 13. 19.

*5 God begetteth  
his kingdome with  
very small begin-  
nings, to the end  
that by the grow-  
ing on of it, he kee-  
pe the expectation  
and hope of all men,  
his mighty power  
and working may  
be more fully  
forth.*

6 Luke 23. 31.  
7 Mat. 4. 33-34.

\* Psal. 98. 2.

*8 He expoundeth  
the former parable  
of the good  
and euill seed,*

13 ¶ *And he saye therefore the parable of the  
Sower.*

19 Whensoever any man heareth the word of that kingdome, and understandeth it not, that euill one cometh, and catcheth away that which was sown in his heart: and this is hee which hath received the seed by the way side.

20 And hee that receiued seede in the stony ground, is he which heareth the word, and incontinently with ioy receiueith it.

21 Yet hath he no roote in himselfe, and dureth but a season: for assoone as tribulation or persecution cometh because of the word, by and by he is offended.

22 And he that receiued the seed among thornes, is hee that heareth the word: but the care of this world, and the deceitfulness of riches choke the word, and he is made vnfiruitfull.

23 But he that receiued the seed in the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie fold, and some thirtie fold.

24 ¶ 4 Another parable put hee forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seed in his field.

25 But while men slept, there came his enemy and sowed tares among the wheate, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the householder, and sayde vnto him, Master, sowedst thou not good seede in thy field? from whence then hath it tares?

28 And he sayd vnto them, Some enuious man hath done this. Then the seruants sayd vnto him, Wilt thou then that we go and gather them vp?

29 But he sayd, Nay, leaue while ye goe about to gather the tares, ye plucke vp also with them the wheate.

30 Let both grow together vntill the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and bind them in sheaves to burne them: but gather the wheate into my barn.

31 ¶ 5 Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deed is the least of all seeds: but when it is grown, it is the greatest among herbs, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ 6 Another parable spake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, till all be leauened.

34 ¶ 4 All these things spake Iesus vnto the multitude in parables, and without parables spake he not vnto them.

35 That it might be fulfilled, which was spoken by the Prophet, saying, \* I will open my mouth in parables, and will utter the things which haue beene kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of that field.

37 ¶ 6 Then answered he, and sayd to them, See that sowerth the good seed, is the sonne of man.

38 And the tares are the children of the kingdome, and the tares are the chilren of that wicked one.

39 And the enemy that sowed them, is the deuill, and the harvest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquity.

42 And shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.

43 ¶ Then shall the iust men shine as the sunne in the kingdome of their father. Hee that hath eares to heare, let him heare.

44 ¶ 7 Againe, the kingdome of heauen is like vnto a treasure hid in the field, in which a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ 8 Againe, the kingdome of heauen is like to a merchant man that seeketh good pearles,

46 Who hauing found a pearle of great price, went and sold all that he had and bought it.

47 ¶ 9 Againe, the kingdome of heauen is like vnto a draw net cast into the sea, that gathereth of all kindes of things.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe forth, and seuer the bad from among the iust.

50 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

51 ¶ 9 Iesus sayd vnto them, Vnderstand ye all these things? They sayd vnto him, Yea, Lord.

52 Then sayd hee vnto them, There fore euerie Scribe which is taught vnto the kingdome of heauen, is like vnto a householder, which bringeth forth out of his treasure things both new and old.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence.

54 ¶ 10 And came into his owne countrey, and taught them in their Synagogue, so that they were astonished, and sayd, Whence cometh this wisdom, and great workes vnto this man?

55 Is not this the carpenter's sonne? Is not his mother called Marie, and his brethren James and Iosef, and Simon, and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him, Then Iesus sayd to them, \* A Prophet is not without honour, saue in his owne countrey, and in his owne house.

58 And he did not many great workes there, for their vnbelieues sake.

### CHAP. XIII.

*1 Herods indgement of Christ. 2 Wherefore Iohn was  
baptized, 30 and beheaded. 13 Iesus departeth. 19 Of the  
four leuites. &c. 23 Christ prayeth. 34 The Apostles  
repeate the words. 37 Faith. 38 Peter in iherusalem.  
39 The home of Christ's garment.*

A T \* 1 that time Herod the Tetrarch heard of the fame of Iesus,

an example of an irreuocable course, which all faithfull Ministers of God's word ought to follow: In Herod, an example of a vicious vanitie, pride and cruelty, and to be short, of a earthly conscience, and of other miserable humors, which haue in a greivous manner one pleasure: as Herod's and hee taught us, an example of what we should not do, and what we should do.

2. And.

\* Ies. 3. 13.  
Reuel. 14. 13.

\* Dan. 8. 13.

*7 Few men vnder-  
stand how great  
the riches of the  
kingdome of heauen  
are, and no  
man can be partaker  
of them, but he  
that redemeth  
themselves with  
the losse of all his  
goods.*

*8 There are many  
in the Church,  
which notwithstanding  
standing are not  
of the Church, and  
therefore at length  
shall be cast out:  
but hee that  
endureth full and  
perfect cleansing  
of them is delayed  
to the last day.*

*9 They ought to  
be diligent, which  
haue not onely to  
be wise for them-  
selves, but to dis-  
pense the wisdom  
of God to  
others.*

\* Marke 6. 2.  
Luke 4. 6.

*10 Men do not  
use any time of igno-  
rance, but also  
wittingly and wil-  
lingly lay stumbling  
blocks in their  
owne wayes, that  
when God shall  
visit them, they may  
not obey, and so  
moe plainly  
destroy and cast  
away themselves.*

\* Iohn 4. 44.  
\* Marke 6. 4.  
Luke 4. 24.

\* Iohn 4. 44.

\* Marke 6. 14.  
Luke 9. 7.

\* Here is to be  
seen

a By works he  
mouneth that force  
and power, whereby  
works are wrought,  
and not the works,  
as is seen of be-  
fore.  
+ Marke 6. 17.  
+ Marke 9. 19.  
+ Levit. 18. 16.  
and 20. 17.  
+ Chap. 11. 36.

b There were three  
broods: the first of  
them was Antipa-  
ters sonne, who is  
also called Acha-  
nus, in whose  
veigne Christ was  
borne, and hee it  
was that caused the  
children to be slain.  
The second was cal-  
led Antipas,  
Magna's his founte,  
whose mothers  
name was Malba-  
na or Mariaca, and  
this was called Te-  
trarch, by reason of  
enlarging his domi-  
nion, when Archel-  
aus was banished to  
Vienne in France.  
The third was A-  
grippa, Magna's his  
nephew by Antipa-  
ters daughter, & hee it was  
that slew Iesus.  
+ Marke 9. 31.  
+ Luke 9. 10.  
c Christ refresheth  
a great multitude  
with fise loaves  
and two litle fishes,  
throwing the fishes,  
that they shall  
want nothing,  
which layeth  
things aside & seeks  
the kingdom of  
heaven.  
+ Marke 6. 35.  
+ Luke 9. 16.  
+ Ioh. 6. 5.

\* Mark. 6. 45. 46. 47.  
+ Ioh. 6. 16. 17. 18.  
3 We hath laie  
euen thoruoe  
mighty tempests,  
and Cicilie will  
now forsake vs, fo  
that we goe whi-  
ther he hath com-  
manded vs.  
c By the fourth  
watch is meant the  
time neere to day  
break, for in al-  
dome they divided  
the night into foure  
watches, in which  
they counted.  
d As spirit, as it is  
here laien, is that  
which a man in-  
uenieth in himselfe,  
secretly in his mind,  
persuading himselfe  
that he seeth some  
thing, and seeth  
nothing.

is that Iohn  
aid, and there-  
fore great

3 + For Herod had taken Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For Iohn layd vnto him, It is not  $\pi$  for thee to haue her.

5 And when he would haue put him to death, he feared the multitude, because they counted him as a  $\pi$  Prophet.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleased  $\pi$  Herod.

7 Wherefore hee promised with an oath, that he would giue her whatsoever she would aske.

8 And she being before instructed of her mother, sayd, Giue mee here Iohn Baptists head in a platter.

9 And the king was foryeuertheles, because of the oath, and them that fate with him at the table, he commanded it to be giuen her.

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the mayd, and shee brought it vnto her mother.

12 And his disciples came, and tooke vp the body, and buried it, and went and told Iesus.

13 \* And when Iesus heard it, hee departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 a And Iesus went forth and saw a great multitude, and was moued with compassion toward them, and he healed their sicke.

15  $\pi$  And when euen was come,  $\pi$  his disciples came to him, saying, This is a desert place, and the time is already past: let the multitude depart, that they may goe into the townes, and buy them vitales.

16 But Iesus sayd to them, They haue no need to go away: giue ye them to eat.

17 Then sayd they vnto him, Wee haue here but fise loaves, and two fishes.

18 And he sayd, Bring them hither to me.

19 And hee commanded the multitude to sit downe on the grasse, and tooke the fise loaves, and the two fishes, and looked vp to heauen, and blessed, and brake, and gaue the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fise thousand men, beside women and litle children.

22  $\pi$  And straightway Iesus compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

23 And asfoone as he had sent the multitude away, he went vp into a mountaine alone to pray: and \* when the evening was come, hee was there alone.

24 3 And the ship was now in the mids of the sea, and was tossed with waues: for it was a contrary wind.

25 And in the fourth watch of the night, Iesus went vnto them walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a  $\pi$  spirit, and cried out for feare,

aying, Be of good comfort, it is I: be not afraid.

28 + Then Peter answered him and sayd, Master, if it be thou, bid mee come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, hee walked on the water to goe to Iesus.

30 But when he saw a mightie winde, he was afraid: and as he began to sinke, he cried, saying, Master, saue me.

31 So immediatly Iesus stretched forth his hand, and caught him, and sayd to him, O thou of litle faith, wherefore diddest thou doubt.

32 And asfoone as they were come into the ship, the winde ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

34  $\pi$  + And when they were come ouer, they came into the land of Gennezaret.

35 + And when the men of that place knew him, they sent out into all that country round about, and brought vnto him all that were sicke.

36 And besought him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

## CHAP. XV.

3 The commandments and traditions of men. 11 Offences. 12 The plants which is rooted vp. 14 Blind led the blind. 18 The heart. 21 The woman of Canane. 26 The childrens bread: whelpes. 28 Faith. 31 A quene madd. 36 Thanksgiuing.

T HEN came to Iesus the Scribes and Pharisees, which were of Ierusalem, sayng,

2 \* Why doe thy disciples transgresse the tradition of the Elders? for they wash not their hands when they cate bread.

3 But he answered and sayd vnto them, Why doe yee also transgresse the commandement of God by your tradition?

4 \* For God hath commanded, saying, b Honour thy father and mother:  $\pi$  and hee that curseth father or mother, let him die the death.

5 But ye say, c Whosoever shall say to father or mother, By the gift that is offered by me, thou mayest haue profit,

6 Though he honour not his father, or his mother, shall free: thus haue ye made the commandement of God of no  $\pi$  authoritie by your tradition.

7 3 O hypocrites, Elias prophesied well of you, saying,

8 \* This people draweth neere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre off from me.

9 But in vaine they worship me, teaching for doctrines, mens precepts.

10 + Then hee called the multitude vnto him and said to them, Heare and vnderstand.

4 By faith we tread  
vnder fecte  
euen the tempests  
ourselues, but  
yet by the vertue of  
Christ, which hel-  
peth their veru-  
which he of his  
mercy hath giuen.  
+ Marke 6. 5.  
+ This Gennezareth  
was a lake nigh to  
Capernaum, which  
they call the sea  
of Galile, and Tiberias, so that the  
country it selfe  
grew to be called  
by that name.  
5 so that that  
Christ cleanse the  
nake, we are giuen  
to vnderstand that  
we may seeke re-  
medy for spiritual  
diseases at his  
hand: and that  
we are bound our  
ouely to run to  
Iesus, but also to  
bring others to  
him.

1 None commonly  
are more bold  
countenances of Gods  
children, whom  
God appointeth  
keepers of his law.  
+ Marke 7. 5.  
a Which they re-  
ceiued of their an-  
cesters from hand  
to hand, or their el-  
ders assured, which  
were the queneers  
of the Church.  
2 Their wicked  
boldnesse, in con-  
rariety the com-  
mandement of  
God, and that vpon  
pretence of godli-  
nesse, and vsporing  
authoritie to make  
lawes, is here re-  
prooued.  
+ Exo. 10. 12. deut.  
5. 16. Ephes. 6. 2.  
b By honour is  
meant all kinde of  
duty which chil-  
dren owe to their  
parents.  
+ Exod. 21. 17.  
+ Ioh. 9. 9. pr. 20. 12.  
c The meaning is  
that they who say  
I beseech vpon thee

Temple, is to say profit, for it is as good as if I gaue it thee, for (as the Pharisees of our time say) it shall be meritorious for thee: for out of this colour of religion, they vaded all to themselves, as though that had caused any thing to the Temple, had done the duties of a child. d Thou made it of no power and authoritie as much as lay in you: for otherwise the commandments of God stand fast in the Church of God, in despite of the world and Satan. e The same men are condemned for hypocrite and superstition, because they made the kingdom of God to stand in outward things. + Eph. 29. 13. + Christ teacheth vs that hypocrite of false teachers, which deceive our soule, is not to be borne withall, no not in indifferent matters, and there is no reason why their ordinary vocation should blind our eyes: otherwise we are like to perill with them.



11 which goeth into if mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and said vnto him, Perceiuest thou not, that the Pharisees are offended in hearing this saying?

13 But he answered and sayd, ¶ Euery plant which mine heavenly Father hath not planted, shall be rooted vp.

14 Let them alone, they be the blinde leaders of the blind; and if the blind leade the blind, both shall fall into the ditch.

15 ¶ Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then sayd Iesus, Areye yet without vnderstanding?

17 Perceiue yee not yet, that whatsoever entureth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which procede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart, come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, & banders.

20 These are the things which defile a man: but to eat with vnclean hands, defileth not the man.

21 ¶ And Iesus went thence, and departed into the coasts of Tyrus and Sidor.

22 And behold, a woman a Cananite came out of the same coasts, & cried, saying vnto him, Haue mercy on me, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuill.

23 ¶ But he answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she cryeth after vs.

24 But he answered, and sayd, I am not sent, but vnto the lost sheepe of the house of Israel.

25 Yet she came, and worshipped him, saying, Lord, helpe me.

26 And he answered, and said, It is not good to take the childrens bread, and to cast it to whelpes.

27 But the sayd, True, Lord: yet indeede the whelps eate of the crummes, which fall from their masters table.

28 Then Iesus answered, and sayd vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Iesus went awy from thence, and came neere vnto the sea of Galilee, and went vp into a mountaine and fard downe there.

30 And great multitudes came to him, having with them halfe blind, dumme, & maimed, and many other, and cast them downe at Iesus feet, and he healed them.

31 In so much that the multitude wondered, to see the dumme speake, the maimed whole, the halt to goe, and the blinde to see: & they glorified the God of Israel.

32 ¶ Then Iesus called his disciples vnto him, and sayd, I haue compassion on this multitude, because they haue continued with me already three dayes, and I haue nothing to eate: and I will not let them depart fasting, least they faint in the way.

33 And his disciples sayd vnto him, Whence should wee get so much bread in the wilderness, as should suffice to great a multitude?

34 And Iesus said vnto them, How many loaves haue ye? And they said, Seven, & a few little fishes.

35 Then hee commanded the multitude to sit downe on the ground.

36 And tooke the seven loaves, and the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were satisfied, & there tooke vp of the fragments that remained, seven lvsaf keis full.

38 And they that had eaten, were foure thousand men, besides women, and little children.

39 Then Iesus sent away the multitude that tooke ship, and came into the parts of Bithala.

# CHAPTER XVI.

1 The signe of Ionas. 2 The leauen of the Pharisees. 3 The disciples. 4 The people opinion of Christ. 5 The leuen of the Pharisees. 6 The leuen of the Pharisees. 7 The leuen of the Pharisees. 8 The leuen of the Pharisees. 9 The leuen of the Pharisees. 10 The leuen of the Pharisees. 11 The leuen of the Pharisees. 12 The leuen of the Pharisees. 13 The leuen of the Pharisees. 14 The leuen of the Pharisees. 15 The leuen of the Pharisees. 16 The leuen of the Pharisees. 17 The leuen of the Pharisees. 18 The leuen of the Pharisees. 19 The leuen of the Pharisees. 20 The leuen of the Pharisees. 21 The leuen of the Pharisees. 22 The leuen of the Pharisees. 23 The leuen of the Pharisees. 24 The leuen of the Pharisees. 25 The leuen of the Pharisees. 26 The leuen of the Pharisees. 27 The leuen of the Pharisees. 28 The leuen of the Pharisees. 29 The leuen of the Pharisees. 30 The leuen of the Pharisees. 31 The leuen of the Pharisees. 32 The leuen of the Pharisees. 33 The leuen of the Pharisees. 34 The leuen of the Pharisees. 35 The leuen of the Pharisees. 36 The leuen of the Pharisees. 37 The leuen of the Pharisees. 38 The leuen of the Pharisees. 39 The leuen of the Pharisees. 40 The leuen of the Pharisees. 41 The leuen of the Pharisees. 42 The leuen of the Pharisees. 43 The leuen of the Pharisees. 44 The leuen of the Pharisees. 45 The leuen of the Pharisees. 46 The leuen of the Pharisees. 47 The leuen of the Pharisees. 48 The leuen of the Pharisees. 49 The leuen of the Pharisees. 50 The leuen of the Pharisees. 51 The leuen of the Pharisees. 52 The leuen of the Pharisees. 53 The leuen of the Pharisees. 54 The leuen of the Pharisees. 55 The leuen of the Pharisees. 56 The leuen of the Pharisees. 57 The leuen of the Pharisees. 58 The leuen of the Pharisees. 59 The leuen of the Pharisees. 60 The leuen of the Pharisees. 61 The leuen of the Pharisees. 62 The leuen of the Pharisees. 63 The leuen of the Pharisees. 64 The leuen of the Pharisees. 65 The leuen of the Pharisees. 66 The leuen of the Pharisees. 67 The leuen of the Pharisees. 68 The leuen of the Pharisees. 69 The leuen of the Pharisees. 70 The leuen of the Pharisees. 71 The leuen of the Pharisees. 72 The leuen of the Pharisees. 73 The leuen of the Pharisees. 74 The leuen of the Pharisees. 75 The leuen of the Pharisees. 76 The leuen of the Pharisees. 77 The leuen of the Pharisees. 78 The leuen of the Pharisees. 79 The leuen of the Pharisees. 80 The leuen of the Pharisees. 81 The leuen of the Pharisees. 82 The leuen of the Pharisees. 83 The leuen of the Pharisees. 84 The leuen of the Pharisees. 85 The leuen of the Pharisees. 86 The leuen of the Pharisees. 87 The leuen of the Pharisees. 88 The leuen of the Pharisees. 89 The leuen of the Pharisees. 90 The leuen of the Pharisees. 91 The leuen of the Pharisees. 92 The leuen of the Pharisees. 93 The leuen of the Pharisees. 94 The leuen of the Pharisees. 95 The leuen of the Pharisees. 96 The leuen of the Pharisees. 97 The leuen of the Pharisees. 98 The leuen of the Pharisees. 99 The leuen of the Pharisees. 100 The leuen of the Pharisees.

1 ¶ Then Iesus came the Pharisees and Sadducees, and did tempt him, desiring him to shewe a signe from heauen.

2 But he answered, & said vnto them, When it is euening, ye say, Faire weather, for the ike is red.

3 ¶ And in the morning ye say, To day shall be a tempest, for the ike is red and lowing. O hypocrites, ye can discern the face of the ike, and can ye not discern the signes of the times?

4 ¶ The wicked generation, and adulterous seeketh a signe, but there shall no signe be giuen it, but that signe of the Prophet a Ionas: so he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread with them.

6 Then Iesus sayd vnto them, Take heede and beware of the leauen of the Pharisees & Sadducees.

7 And they reasoned among themselves, saying, It is because we haue brought no bread.

8 But Iesus knowing it, sayd vnto them, O ye of little faith, why reason ye thus among your selves, because ye haue brought no bread?

9 Doe ye not yet perceiue, neither remember the five loaves, when there were five thousand men, and how many baskets tooke ye vp?

10 Neither the seven loaves when there were foure thousand men, and how many baskets tooke ye vp?

11 Why perceiue ye not that I sayd not vnto you concerning bread, that yee should beware of the leauen of the Pharisees, and Sadducees?

12 Then vnderstoode they that he had not sayd that they should beware of the leauen of bread, but of the doctrine of the Pharisees, and Sadducees.

13 ¶ ¶ Now when Iesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom doe men say that I, the sonne of man, am?

14 And they sayd, Some say, Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He sayd vnto them, But whom say yee that I am?

16 Then Simon Peter answered, & said, Thou art that Christ, the sonne of the liuing God.

17 ¶ And Iesus answered, and sayd to him, question ioynd with admiration. ¶ Sayd for commandment.

¶ These are Iudgements and opinions of Christ, who himselfe bee is knowen of his alone, & there were two Cesars, the one called Sitius, the other was Cesarea Philippi, which heere the great the Tetrarches house by Cleopatra built in the house of Tiberius: the first of Lebanon, Isid. 15, 16. As heere thought, 20, 69. 4. Forth is of grace, not of nature.





THE METEOR.

vato you, except ye forgive from your hearts, each one to his brother their trespasses.

### CHAP. XIX.

**2** The sickle are healed, 3 and 7 A bill of divorcement. 12 Eunuchs. 13 Children brought to Christ. 17 Gladly goeth. The Commandments must be kept. 21 A perfect man. 23 A rich man. 26 Salvation is of God. 27 To leave all and follow Christ.

**A**ND it came to passe, that when Iesus had finished these sayings, he departed from Galilee, and came into the coasts of Iudea beyond Iordan.

**2** And great multitudes followed him, and he healed them there.

**3** Then came vnto him the Pharisees tempting him and saying to him, Is it lawful for a man to be put away his wife upon every occasion?

**4** And he answered and said vnto them, Have ye not read, that he which made them at the beginning, made them male and female,

**5** And saide, For this cause, shall a man leave father and mother, and cleave vnto his wife, and they which were 2 two, shall be one flesh?

**6** Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

**7** They said to him, Why did then Moses command to give a bill of divorcement, and to put her away?

**8** He sayd vnto them, Moses because of the hardnesse of your heart, suffered you to put away your wives: but from the beginning it was not so.

**9** I say therefore vnto you, that whosoever shall put away his wife, except it be for whoredome, & marry another, committeth adultery: and whosoever marrieth her which is divorced, doeth commit adultery.

**10** Then said his disciples to him, If the matter be so between man & wife, it is not good to marry.

**11** But he said vnto them, All men cannot receive this thing, save they to whom it is given.

**12** For there are some I eunuchs, which were so borne of their mothers belly: and there be some eunuchs, which be gelded by men: and there be some eunuchs, which have self gelded themselves for the kingdome of heauen. He that is able to receive this, let him receive it.

**13** ¶ Then were brought vnto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

**14** But Iesus said, Suffer little children, and forbid them not to come to mee: for of such is the kingdome of heauen.

**15** And when he had put his hands on them, he departed thence.

**16** ¶ And beholde, one came and said vnto him, Good Master, what good thing shall I do, that I may haue eternall life?

**17** And he said vnto him, Why callest thou mee good? there is none good but one, euen God: but if thou wilt enter into life, keepe the Commandments.

**18** He said vnto him, Which? And Iesus said, These, Thou shalt not kill: Thou shalt not com-

mit adultery: Thou shalt not steale: Thou shalt not beare false witness.

**19** Honour thy father, and mother: and, Thou shalt loue thy neighbour as thy selfe.

**20** The young man said vnto him, I haue observed all these things from my youth. What lacke I yet?

**21** Iesus said vnto him, If thou wilt be perfect, goe, sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come, and follow me.

**22** And when the young man heard that saying, hee went away sorrowfull, for hee had great possessions.

**23** ¶ Then Iesus said vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

**24** And againe I say vnto you, It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

**25** And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

**26** And Iesus beheld them, and said vnto them, With men this is vnpossible, but with God all things are possible.

**27** ¶ Then answered Peter, and said to him, Behold, we haue forsaken all, and followed thee: what therefore shall we haue?

**28** ¶ And Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his Maiestie, ye which followed mee in the regeneration, I shall sit also vpon twelve thrones, and iudge the twelve tribes of Israel.

**29** And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundred fold more, and shall inherite euertlasting life.

**30** ¶ But many that are first, shall be last, and the last shall be first.

**31** To him that begun well, not to continue vnto the end, he shall be cast away. ¶ Chap. 20. Mar. 10. 13. Luke 13. 30.

### CHAP. XX.

**1** Labourers hired into the vineyard. 15 The enuill eye. 17 Hee foretelleth his passion. 20 Zebedee's sonnes. 22 The cap. 23 Christ is our minister. 30 Two blinde men.

**F**OR the kingdome of heauen is like vnto a certaine husbandholder, which went out at the dawning of the day to hire labourers into his vineyard.

**2** And he agreed with the labourers for a penny a day, and sent them into his vineyard.

**3** And he went out about the third houre, and saw other standing idle in the market place,

**4** And said vnto them, Goe ye also into my vineyard, and whatsoever is right, I will giue you: and they went their way.

**5** Again he went out about the sixth and ninth houre, and did likewise.

**6** And hee went about the eleuenth houre, and found other standing idle, and said vnto them, Why stand ye here all the day idle?

**7** They said vnto him, Because no man hath hired vs. Hee said to them, Goe ye also into my vineyard, and whatsoever is right, that shall ye receive.

**8** ¶ And when euen was come, the master of the vineyard said vnto his steward, Call the labourers, & giue them their hire, beginning at the last till thou come to the first.

**9** And they which were hired about the eleuenth houre,

n The young man did not answer truly in saying that he had kept all the commandments: and therefore he layeth out an example of true charity by telling him, to whom the disciples that day lurking in his mind.

6 Rich men have need of a singular gift of God, to escape out of the furnace of Satan.

9 Word for word, it is of Iacobi's labour, p Throphylus's word, that by this word is meant a cable rope, but Caninius all together out of the Thalmudists.

17 It is a proverb, and the word Game, signifieth the bait of selfe.

¶ Mar. 10. 18. Luke 13. 30. It is not lost, that is neglected for Gods sake.

9 The regeneration, I take in for that day, wherein the earth shall begin to haue a new life, that is to say, when they shall enjoy the heavenly inheritance, both in body and soule.

¶ Luke 21. 29. It is not only not possible, but also verily much. ¶ Chap. 20. Mar. 10. 13. Luke 13. 30.

1 Labourers hired into the vineyard. 15 The enuill eye. 17 Hee foretelleth his passion. 20 Zebedee's sonnes. 22 The cap. 23 Christ is our minister. 30 Two blinde men.

God is bound to no man, and therefore be callest whomsoever and whensoever he listeth. This only euen man ought to take heed of, so as hee may follow his whole endeavour, that he goe forward and come to the marke without all stopping or staggering.

¶ Not easily to examine other men's doings, or the iudgements of God.

a Word for word, fell in time: it is a kind of speech taken from long.

b The last hour: for the day was twine houre long, and the first houre began at the Sunne's rising.

¶ Mar. 10. 18. Luke 13. 30. It is not only not possible, but also verily much. ¶ Chap. 20. Mar. 10. 13. Luke 13. 30.

1 Labourers hired into the vineyard. 15 The enuill eye. 17 Hee foretelleth his passion. 20 Zebedee's sonnes. 22 The cap. 23 Christ is our minister. 30 Two blinde men.

God is bound to no man, and therefore be callest whomsoever and whensoever he listeth. This only euen man ought to take heed of, so as hee may follow his whole endeavour, that he goe forward and come to the marke without all stopping or staggering.

¶ Mir. 10. 1. A puffd over the water out of Galilee, into the borders of Iudea.

1 The band of marriage thought not to be broken; whereas it is for fornication.

b To lend her a booke of divorcement, afore, cap. 1. 10.

¶ Gen. 2. 14. Gen. 2. 16. Eber. 5. 31. The Greek word imported to be glorified vnto, whereas it is signified that great knot, which is between man and wife, as though they were glorified together.

d They which were women, become as it were one: and this word itself is by a figure taken for the whole man, or the body after the manner of the Hebrews.

e Hath made some good fellows, as the marriage it selfe is by a borrowed kinde of speech called a yoke.

f Because politike Lawes are constrained to heare with some things, it followeth not by and by that God alloweth them.

¶ Deut. 24. 1. f Being occasioned by reason of the hardnesse of your hearts.

g By a politike law, not by the moral law: for this law is a perpetual law of Gods iustice, the other both civil and deneth as the carpenters Beuel.

¶ Chap. 5. 33. Mar. 10. 11. Luke 10. 18. 2 cor. 7. 11.

h Therefore shee Lawes that were made against adulterers were not regarded: for they should haue needed a divorcement, if marriage had bene out against with punishment by death.

i If the matter stand between man and wife, or in marriage. 3 The gift of continencie is peculiar, and therefore so man can be a Law to himselfe of perpetual continencie. k Receiue and admit, as by transgression, that a strait & narrow place is not able to receive many things.

l The word Eunuch is a general word, and hath diuers kinde of vnderstanding, as it is written in the gift of God. 4 Infants and little children are contained in the Covenant of God. ¶ Mir. 10. 13. Luke 9. 5. chap. 18. 2. 5 They neither know the statutes nor the Law, therefore to be saved by the Law. ¶ Mar. 10. 13. Luke 18. 15. ¶ Exod. 20. 13. Deut. 5. 16. Rom. 13. 9.

¶ Mir. 10. 13. Luke 9. 5. chap. 18. 2. 5 They neither know the statutes nor the Law, therefore to be saved by the Law. ¶ Mar. 10. 13. Luke 18. 15. ¶ Exod. 20. 13. Deut. 5. 16. Rom. 13. 9.

¶ Mir. 10. 13. Luke 9. 5. chap. 18. 2. 5 They neither know the statutes nor the Law, therefore to be saved by the Law. ¶ Mar. 10. 13. Luke 18. 15. ¶ Exod. 20. 13. Deut. 5. 16. Rom. 13. 9.

¶ Mir. 10. 13. Luke 9. 5. chap. 18. 2. 5 They neither know the statutes nor the Law, therefore to be saved by the Law. ¶ Mar. 10. 13. Luke 18. 15. ¶ Exod. 20. 13. Deut. 5. 16. Rom. 13. 9.



10 Now when the first came, they supposed that they should receive more, but they likewise received every man a penny.

11 And when they had received it, they murmured against the master of the house.

12 Saying, These last have wrought but one hour, and thou hast made them equal vnto vs, which haue borne the burden & heat of the day.

13 And hee answered one of them, saying, Friend, I doe thee no wrong: didst thou not agree with me for a penny?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawful for me to do as I will with mine owne? Is thine eye e. euil, because I am good?

16 4 So the last shall be first, and the first last: for many are called, but few chosen.

17 5 And Iesus went vp to Hierusalem, and tooke the twelue disciples apart in the way, and sayd vnto them,

18 3 Behold, we go vp to Hierusalem, and the Sonne of man shall be deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemne him to death,

19 4 And: shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him, but the third day he shall rise againe.

20 4 Then came to him the mother of Zebedee children with her sonnes, worshipping him, and desiring a certaine thing of him.

21 And he said vnto her, What wouldest thou? Shee sayd to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered, and sayd, Ye know not what ye aske. 4c Ye are able to drinke of the cup that I shall drinke of, and to be baptized with the baptisme that I shall be baptized with? they sayd to him, We are able.

23 And he sayd vnto them, Ye shall drinke indeede of my cup, and shall be baptized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is not mine to giue: but it shall be giuen to them for whom it is prepared of my Father.

24 4 And when the other ten heard this, they dislinde at the two brethren.

25 Therefore Iesus called them vnto him, and sayd, Ye knowe that the lords of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whoeuer will be great among you, let him be your seruant.

27 And whoeuer will be chiefe among you, let him be your seruant.

28 4 Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransom of many.

29 4 4 And as they departed from Iericho, a great multitude followed him.

30 And behold, two blind men sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the Sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercie on vs.

32 Then Iesus stood still, and called them, and said, What wilt thou that I should doe to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion, touched their eyes, and immediately their eyes received sight, and they followed him.

C H A P. XXII.

1 Christ sitteth on an asse vnto Hierusalem, 2 Hee calleth out the filders, 3 The house of prayer, 4 The wretched fig-tree, 5 Iohn baptiste, 6 The will of God, 7 The blaine, 8 Harlot, 9 The vineyard, 10 The leues, 11 The sonne killeth of the husbandmen, 12 The corner stone.

1 And 4 when they drew neere to Hierusalem, and were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anon ye shall finde an asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say ye, that the Lord hath need of them, and straightway he will let them goe.

4 All this was done that it might be fulfilled, which was spoken by the Prophet, saying,

5 4 Tell ye the daughter of Sion, Behold, thy King cometh vnto thee, meeke and sitting vpon an asse, and a colt, the foale of an asse sed to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse and the colt, and put on them their e. cloathes, and set him d. thereon.

8 And a great multitude spread their garments in the way: and other cut downe brancies from the trees, and strawed them in the way.

9 Moreover, the people that went before, and they also that followed, cried, saying, e. Hosanna to the Sonne of Dauid, f. Blessed be he that cometh in the Name of the Lord, Hosanna thou which art in the highest heauens.

10 4 And when he was come into Hierusalem, 4 all the citie was moued, saying, Who is this?

11 And the people sayd, This is Iesus that Prophet of Nazareth in Galilee.

12 4 And Iesus went into the Temple of God, and cast out all them: that fold and bought in the Temple, and ouerthrew the tables of the money changes, and the seats of them that sold doves,

13 And said to them, It is written, 4c My house shall be called the house of prayer: but ye haue made it a denne of theeues.

14 Then the blind, and the balme came to him, in the Temple, and he healed them.

15 4 But when the chiefe Priests and Scribes saw the miracles that he did, and the children crying in the Temple, and sayring, Hosanna to the Sonne of Dauid, they dislinde,

16 And sayd vnto him, Hearest thou what these say? And Iesus sayd vnto them, Yea: read ye neuer, 4c By the mouth of babes and sucklings thou shalt praise Me: so hee left the praise?

17 4 4 So hee left them; and went out of the citie vnto Bethanias, and lodged there.

18 4 And in the morning, as he returned into the citie, hee was hungry.

1 Christ sitteth on an asse vnto Hierusalem, 2 Hee calleth out the filders, 3 The house of prayer, 4 The wretched fig-tree, 5 Iohn baptiste, 6 The will of God, 7 The blaine, 8 Harlot, 9 The vineyard, 10 The leues, 11 The sonne killeth of the husbandmen, 12 The corner stone.

1 And 4 when they drew neere to Hierusalem, and were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anon ye shall finde an asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say ye, that the Lord hath need of them, and straightway he will let them goe.

4 All this was done that it might be fulfilled, which was spoken by the Prophet, saying,

5 4 Tell ye the daughter of Sion, Behold, thy King cometh vnto thee, meeke and sitting vpon an asse, and a colt, the foale of an asse sed to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse and the colt, and put on them their e. cloathes, and set him d. thereon.

8 And a great multitude spread their garments in the way: and other cut downe brancies from the trees, and strawed them in the way.

9 Moreover, the people that went before, and they also that followed, cried, saying, e. Hosanna to the Sonne of Dauid, f. Blessed be he that cometh in the Name of the Lord, Hosanna thou which art in the highest heauens.

10 4 And when he was come into Hierusalem, 4 all the citie was moued, saying, Who is this?

11 And the people sayd, This is Iesus that Prophet of Nazareth in Galilee.

12 4 And Iesus went into the Temple of God, and cast out all them: that fold and bought in the Temple, and ouerthrew the tables of the money changes, and the seats of them that sold doves,

13 And said to them, It is written, 4c My house shall be called the house of prayer: but ye haue made it a denne of theeues.

14 Then the blind, and the balme came to him, in the Temple, and he healed them.

15 4 But when the chiefe Priests and Scribes saw the miracles that he did, and the children crying in the Temple, and sayring, Hosanna to the Sonne of Dauid, they dislinde,

16 And sayd vnto him, Hearest thou what these say? And Iesus sayd vnto them, Yea: read ye neuer, 4c By the mouth of babes and sucklings thou shalt praise Me: so hee left the praise?

17 4 4 So hee left them; and went out of the citie vnto Bethanias, and lodged there.

18 4 And in the morning, as he returned into the citie, hee was hungry.

1 He himselfe, met by other mens means.

2 Marke 11. 1. Luke 19. 30.

3 Crucify by his humility, assuming here the pride of this world, ascended to true glory by ignomine of the crosse.

4 He that shall say any thing to you, shall let them, I will, the asse and the colt.

5 Esa. 62. 11. 2466.

6 Iohn 12. 17.

7 The citie of Sion.

8 An Hebrew kind of fig-tree, common in the lamentations of Ierusalem.

9 Their oppression.

10 Upon their garments, not upon the asse and the colt.

11 This was an ancient kind of crying, which they vsed in the feast of Tabernacles, when they uttered praises according as God commanded Lewis. 23. 40.

12 And the word is corruptly made of two, for we should say, Hosanna, which is as much to say, as Save I pray thee.

13 We'll be to him that cometh in the Name of the Lord, that is to say, to him that is to be praised.

14 Marke 11. 1. Luke 19. 30.

15 Iohn 12. 17.

16 All the men of Hierusalem were moued.

17 Esa. 62. 11.

18 Esa. 62. 11.

19 Iohn 12. 17.

20 Luke 19. 30.

21 A such as should be matters of godlines, are they that doe most vnto the glory of Christ: but in vaine.

22 Esa. 62. 11.

23 Thou hast made most perfite Wee read in Dauid, Thou hast established and grounded.

24 Euen, i. faithful.

25 Christ doeth to forsake the wicked, that yet be hath a consideration and regard of his Church.

26 Hypocrites shall at length haue their masks discouered, and their warden plucked from their faces.

27 Marke 21. 12.

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues only, and sayd to it, Neuer fruit grow on thee henceforward. And anon the figtree withered.

20 And when his disciples saw it, they marvelled, saying, How soone is the figtree withered!

21 ¶ And Iesus answered, and sayd vnto them, Verely I say vnto you, if ye haue faith, & I doubt not, ye shall not onely do that, which I haue done to the figtree, but also if ye say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 ¶ And whatsoever ye shall aske in prayer, if ye beleue, ye shall receive it.

23 ¶ And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as hee was teaching, and sayd, By what authority doest thou these things: and who gaue thee this authority?

24 Then Iesus answered, and said vnto them, I also will aske of you I a certaine thing, which if ye tell me, I likewise will tell you by what authority I doe these things.

25 The baptism of Iohn, whence was it? from heaven, or of men? Then they reasoned among themselves, saying, If we shall say, From heaven, hee will say vnto vs, Why did ye not then beleeue him?

26 And if we say, Of men, we feare the multitude, for all hold Iohn as a Prophet.

27 Then they answered Iesus, and sayd, We can not tell. And hee sayd vnto them, Neither tell I you by what authority I doe these things.

28 ¶ But what thinke ye? A certaine man had two sonnes and came to the elder, and said, Sonne, goe and worke to day in my vineyard.

29 But he answered, and sayd, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and sayd likewise. And he answered, and sayd, I will, Sir: yet he went not.

31 Whether of them twaine did the will of the father? They sayd vnto him, The first. Iesus sayd vnto them, Verely I say vnto you, that the publicanes and the Pharisees goe before you into the kingdom of God.

32 For Iohn came vnto you in the way of righteousness, and yee beleued him not: but the Publicanes and the Pharisees beleued him, and ye, though ye saw it, were not moued with repentance afterward, that ye might beleue him.

33 ¶ Heare another parable. There was a certaine householder, which planted a vineyard, and hedged it round about, and made a winepresse therein, and built a tower, & let it out to husbandmen, and went into a strange country.

34 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruit thereof.

35 And the husbandmen tooke his seruants, and beat one, and killed another, and stoned another.

36 Again he sent other seruants, more then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they sayd among themselves, \* This is the heire: come, let vs kill him, & let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and flew him.

40 When therefore the Lord of the vineyard shall come, what will hee doe to those husbandmen?

41 They said vnto him, He will: cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

42 Iesus sayd vnto them, Reade ye neuer in the Scriptures, \* The stone which the builders refused, the same is made the head of the corner? \* This was the Lords doing, and it is maruelous in our eyes.

43 Therefore I say vnto you, The kingdom of God shall be taken from you, and shall be giuen to a nation, which shall bring forth the fruits thereof.

44 ¶ And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will b dash him in pieces.

45 And when the chiefe Priests and Pharisees had heard his parables, they perceived that hee spake of them.

46 ¶ And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

¶ Eia s. 14. b. A chaffe offer to be scattered with the wind, which signifieth properly, to separate the chaffe from the corn: with winnowing, and to scatter it abroad. \* The wicked can doe nothing, but what God will.

## CHAP. XXII.

2 The parable of the marriage, 3 The calling of the Gentiles, 4 The wedding garments, faith. 16 Of Cafars tribute.

21 They question with Christ touching the resurrection. 34 Gods will of the iung. 36 The greatest commandment. 37 To loue God. 39. To loue our neighbours. 42 Iesus reasoneth with the Pharisees touching the Millias.

Then ¶ Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdom of heauen is like vnto a certaine king which married his sonne.

3 And sent forth his seruants to call them that were bidde to the wedding, but they would not come.

4 Again he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them sharply, and slew them.

7 But when the king heard it, he was wroth, and sent forth his warriors, and destroyed those murderers, and burnt vp their citie.

8 Then sayd hee to his seruants, Truly the wedding is prepared: but they which were bidden, were not worthy.

9 ¶ Goe ye therefore out into the hie wayes, and as many as ye find, bid them to the marriage.

10 So those seruants went out into the high wayes, and gathered together all that euer they found, both good and bad: so the wedding was furnished with guests.

11 ¶ Then the king came in, to see the guests,

¶ Luke 14. 16. reu. 19. ¶ Not all the whole company of them that are called by the voyce of the Gospel, are the true church before God: but for the most part of them had rather follow the commodities of this life: and some doe most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth. ¶ The word here used is commonly used in scripture, and is by instruction used for other things also: for feasts and banquets were wont to be kept with sacrifices. ¶ A dreadfull destruction of them that contemne Christ. ¶ The marriage feast. ¶ God doth first choose, when we thinke nothing of it. ¶ The generally calling offereth the Gospel to all men: but their life is examined that enter in. 4. In the small number which come to this calling, there are some callawayes which doe not confirme their faith with newe life of life.

and





18 ¶ But be not ye called Rabbis: for ye are ye also: for outward ye appear  
is your doctour, to wit, Christ, and all ye are full of hy-  
pocrites.

19 And I call no man your father vpon the  
earth: for there is but one, your father which is in  
heauen.

20 Be not called Rabbis: for one is your  
doctour vnto Christ.

21 But he that is greatest among you, let him  
be your seruant.

22 ¶ For whosoever will exalt himselfe, shall  
be brought low: and whosoever will humble  
himselfe, shall be exalted.

23 ¶ I Woe therefore be vnto you, Scribes  
and Pharisees, because ye shut vp the  
kingdome of heauen before men: for yee your  
selues goe not in, neither suffer yee them that  
would enter, to come in.

24 ¶ Woe be vnto you, Scribes and Pharisees,  
hypocrites: for ye deuoure widows houses, euen  
vnder a colour of long prayers: wherefore yee  
shall receive the greater damnation.

25 Woe be vnto you Scribes and Pharisees, hy-  
pocrites: for ye compass sea and land to make  
one of your profession: and when he is made, yee  
make him two fold more the child of hell, then  
you your selues.

26 Woe be vnto you blinde guides, which say,  
Whosoever sweareth by the Temple, it is nothing:  
but whosoever sweareth by the gold of the Tem-  
ple, he is offendeth.

27 Ye fooles and blind, whether is greater, the  
gold, or the Temple that is sanctified the gold?

28 And whosoever sweareth by the altar, it is  
nothing: but whosoever sweareth by the offering  
that is vpon it, offendeth.

29 Ye fooles and blinde, whether is greater,  
the offering, or the altar which sanctifieth the  
offering?

30 Whosoever therefore sweareth by the altar,  
sweareth by it, and by all things thereon.

31 ¶ And whosoever sweareth by the Temple,  
sweareth by it, and by him that dwelleth therein.

32 ¶ And he that sweareth by heauen, swea-  
reth by the throne of God, and by him that sit-  
teth thereon.

33 ¶ Woe be to you, Scribes and Pharisees,  
hypocrites: for ye tithe mynt, & annise, and cum-  
min, and leaue the weightier matters of the law, as  
iudgement, and mercy, and fidelitie. I hefte ought  
ye to haue done, and not to haue left the other.

34 Ye blinde guides, which straine out a gnat,  
and swallow a camel.

35 ¶ Woe be to you Scribes and Pharisees,  
hypocrites: for yee make cleane the vtter side of  
the cup, and of the platter: but within they are full  
of briberie and exesse.

36 Thou blinde Pharisee, cleanse first the inside  
of the cuppe and platter, that the outside of them  
may be cleane also.

37 Woe be to you, Scribes and Pharisees, hy-  
pocrites: for ye are like vnto whitened tombes,  
which appeare beautiful outward, but are within full of  
dead mens bones and all filthinesse.

38 ¶ Woe be to you, Scribes and Pharisees, hy-  
pocrites: for ye build the tombes of the Pro-  
phets, and garnish the f-pulchres of the righteous.

39 And say, If we had bene in the dayes of our  
fathers, we would not haue bene partners with  
them in the blood of the Prophets.

40 So then ye be witnesses vnto your selues,  
that yee are the children of them that murdered the  
Prophets.

41 ¶ Fulfill ye also the measure of your fathers.

42 O serpents, the generation of vipers, how  
should ye escape the damnation of hell?

43 ¶ Wherefore behold, I send vnto you Pro-  
phets, and wise men, and Scribes, and of them yee  
shall kill & crucifie: and of them shall ye scourge  
in your Synagogues, and persecute from citie to  
citie.

44 ¶ That vpon you may come all the righte-  
ous blood that was shed vpon the earth, & from  
the blood of Abel the righteous, vnto the blood of  
Zacharias the sonne of Barachias, & whom ye  
slew betwene the Temple and the altar.

45 Verely I say vnto you, all these things shall  
come vpon this generation.

46 ¶ Hierusalem, Hierusalem, which killest  
the Prophets, and stonest them which are sent to  
thee, how often would I haue gathered thy child-  
ren together, as the henne gathereth her chickens  
vnder her wings, and ye would not?

47 Behold, your habitation shall be left vnto  
you desolate.

48 For I say vnto you, yee shall not see mee  
henceforth till that ye lay, Blessed is he that com-  
meth in the Name of the Lord.

## CHAP. XXIV.

¶ The destruction of the Temple. 4 The signes of Christs  
coming. 12 Iniquitie. 23 False Christs. 29 The signes of  
the end of the world. 31 The Angels. 32 The  
dayes of Noe. 42 We must watch. 43 The tremeat.

¶ And Iesus went out, and departed from the  
Temple, and his disciples came to him, to  
shew him the building of the Temple.

2 ¶ And Iesus said vnto them, See yee not all  
these things? Verely I say vnto you, & there shall  
not be here left a stone vpon a stone, that shall not  
be cast downe.

3 And as hee fate vpon the mount of Olives,  
his disciples came vnto him apart, saying, Tell vs  
when these things shall be, and what signe shall be  
of thy coming, and of the end of the world.

4 ¶ And Iesus answered, and said vnto them,  
Take heede that no man deceiue you.

5 For many shall come in my Name, saying, I  
am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumours  
of warres: see that yee be not troubled: for all  
these things must come to passe, but the end is  
not yet.

7 For nation shall rise against nation, and  
realme against realme, and there shall be fa-  
mine, and pestilence, and earthquakes in diuers  
places.

8 All these are but the beginning of sor-  
rowes:

9 ¶ Then shall they deliuer you vp to be af-  
flicted,

3 Hypocrites  
when they goe  
about to con-  
uer their wicked-  
nesse, then do they  
by the iust iudge-  
ment of God  
blame themselves.

¶ A pious  
word of the Law,  
which hath this  
meaning, See ye en-  
ally & follow your  
ancestors, that at  
length your wicked-  
nesse may be come  
to the full.

¶ Luke Chap. 5.  
vers 22.

10 Hypocrites be  
cruell.

11 The end of  
them which per-  
secute the Gospel,  
vnder the pre-  
text of zeale.

¶ Gen. 4. 9.

¶ Of Iudas, who  
was also called Ba-  
nachab, that is,  
the son of the hand.

2 Chron. 24. 21.

12 Where the  
mercy of God was  
greater, there was  
greater wicked-  
nesse and rebellion,  
and at length the  
most sharpe iudge-  
ments of God.

¶ Luke 13. 34.

13 He shaketh of  
the outward mini-  
ster, and as he  
was promised for  
the saving of this  
people, so he  
was careful for it,  
even from the time  
that the promise  
was made to  
Abraham.

¶ Mark 13. 1.

¶ Luke 21. 5, 6.

¶ The destruction  
of the citie, and  
of the Temple is fore-  
told.

¶ Luke 19. 44.

¶ The Church  
shall haue a conti-  
nual conflict with  
infinite miseries  
and afflictions,  
and that more is, with  
false professors, un-  
till the day of  
victorie and tri-  
umph cometh.

¶ Eph 5. 6. col. 2. 12.

¶ That is, when  
those that are  
falsest, yet the end  
shall not come.

¶ Every where.

¶ Word for word,  
of great torment,  
like unto women  
in travail.

¶ Chap. 10. 17.

¶ Luke 21. 1. 16th.

15, 20, and 26, 27



And shall kill you, and ye shall be like  
all nations for my Names sake.

1. Thee, 3. 13.  
2. Tim. 2. 5.  
3. The Gospel  
shall spread  
abroad, & the  
devil shall be  
much; and they  
constantly beleue,  
shall be saved.  
4. Joyfull tidings  
of the Kingdom  
of heauen.  
5. Through all  
that part that is  
deserted in.  
6. The kingdom  
of Christ is not  
be troubled when  
the cite of Ieru-  
salem is utterly  
destroyed, but  
shall be blessed  
out even to the  
end of the  
world.  
7. Maite 13. 14.  
Luke 21. 30.  
8. The abomina-  
tion of desolation,  
that is to say,  
which all  
men detest and  
cannot abide, by  
reason  
of the sinne  
and shamefull  
filthines of  
it, and he speak-  
eth of the idola-  
try that were for  
up in the Temple,  
or as  
either think, or  
he meant the mar-  
ring of the doctrine  
in the Church.  
9. Dan 9. 17.  
10. This betokeneth  
the great feare  
that shall be  
fall.  
11. Acts 1. 12.  
12. It was not law-  
full to take a iour-  
ney on the Sabbath  
day, Iosaph. book 3.  
13. These things  
which befall the  
people of the Iewes,  
in the 34. yeeres,  
when as the whole  
land was wasted,  
and at length the  
cite of Hierusalem  
ruined, and both  
the Temple  
destroyed, are mixed  
with those that  
shall come to  
pass before the last  
comming of our  
Lord.  
14. The whole nation  
shall utterly be  
destroyed; and this  
word is his by a  
figure taken for  
man, as the He-  
brews use to speak.  
15. Mark 13. 31.  
16. Luk. 13. 31.  
17. I shall openly lay  
forth great signs for men to behold. \* Luk. 17. 37. The only remedie against  
the furious rage of the world, is to be gathered and ioyned to Christ in Christ,  
who will come with speed and his presence will be with a multitude to whom all  
shall be like as Angels. \* Mar. 13. 14. 15. 25. 26. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And then shall all the  
kinreds of the earth mourne, & they shall  
see the Sonne of man come in the clouds of  
heauen with power and great glory.  
31 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
32 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
33 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
34 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
35 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
36 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
37 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
38 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
39 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
40 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
41 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
42 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
43 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
44 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
45 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
46 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
47 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
48 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
49 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
50 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
51 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
52 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
53 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
54 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
55 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
56 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
57 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
58 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
59 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
60 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
61 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
62 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
63 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
64 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
65 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
66 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
67 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
68 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
69 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
70 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
71 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
72 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
73 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
74 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
75 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
76 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
77 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
78 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
79 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
80 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
81 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
82 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
83 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
84 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
85 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
86 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
87 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
88 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
89 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
90 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
91 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
92 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
93 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
94 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
95 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
96 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
97 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
98 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
99 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.  
100 And he shall send his Angels with a great  
found of a trumpet, and they shall gather together  
his elect, from the four winds, and from the  
four corners of the earth, and shall stand  
before him.

Now learne the parable of the figge tree:  
her bough is yet tender, & it putteth forth  
leaves, ye know that sommer is neere.  
33 So likewise ye, when ye see all these things,  
know that the kingdom of God is neere, even at  
the dores.  
34 Verely I say vnto you, this generation shall  
not passe, till all these things be done.  
35 \* Hear: n and earth shall passe away: but  
my wordes shall not passe away.  
36 \* But of that day & houre knoweth to man,  
no not the Angels of heauen, but my father onely.  
37 But as the dayes of Noe were, so likewise  
shall the coming of the Sonne of man be.  
38 \* For as in the dayes before the flood, they  
did eate and drinke, marie, and giue in marriage,  
vnto the day that Noe entred into the Arke,  
39 And knew nothing till the flood came, and  
tooke them all away, so shall also the coming of  
the Sonne of man be.  
40 \* Then two shall be in the fields, the one  
shall be receiued, and the other shall be refused.  
41 \* Two women shall be grinding at a mill: the  
one shall be receiued, and the other shall be refused.  
42 \* Watch therefore: for ye knowe not  
what houre your master will come.  
43 \* Of this be sure, that if the good pail of  
the house knewe at what watch the thief would  
come, hee would surely watch, and not suffer his  
house to be digged through.  
44 Therefore be ye also ready: for in the houre  
that ye thinke not, will the Sonne of man come.  
45 \* Who then is a faithfull seruant and wise,  
whom his master hath made ruler over his house-  
hold, to give them meat in season?  
46 Blessed is that seruant, whom his master  
when he cometh, shall find so doing.  
47 Verely I say vnto you, hee shall make him  
ruler over all his goods.  
48 But if that cuill seruant shall say in his heart,  
My master doth deferre his coming,  
49 And begin to smite his fellowes, and to eat  
and to drinke with the drunken,  
50 That seruants master will come in a day,  
when hee looketh not for him, and in an houre that  
he is not ware of,  
51 And will cut him off, and giue him his por-  
tion with hypocrites: 4 there shall be weeping and  
gnashing of teeth.  
52 Against them that persecute themselves that God will be mercifull  
to all men, and doe by that means give ouer themselues to liue, that they may  
in the meane while liue in pleasure vnder all care. \* Luke 7. 36. \* The Greeke  
women and the Barbarians did drinke and bake. Plut. heke Proble. 11. An ex-  
ample of the heuile carelesnes of men in those things whereof they ought to be  
most careful. \* Mar. 13. 37. \* Luke 13. 39. \* I will cut him into two parts, which  
was a moile kind of punishment, wherewith as Iustine Martyr witnesseth,  
Esay the Prophet was executed by the Iewes: the like kind of punishment  
we read of, 1. Sam. 15. 33. and Dan. 3. 30. \* Chap. 13. 42. and 35. 30.

CHAP. XXV.

The virgins looking for the Bridegroom. 13. Womans  
watch. 14. The talents delivered vnto the seruants. 24.  
The cuill seruant. 30. After what sort the last iudge-  
ment shall be. 41. Thereof.  
Then the kingdom of heauen shall be likened  
vnto ten virgines, which tooke their lampes  
and went forth to meet the bridegroome,  
2 And five of them were wise, and five foolish.  
3 And when the bridegroom came, the wise  
dankene, to bring vs to our desired end: otherwise if we become slothfull  
and negligent, as wrenie of our paines and travail, we shall be shut out of the  
dores. A pompe of bride-ales was wont for the most part to be kept in the  
night season, and thus by damells

If God hath pre-  
sented a creature  
order to nature  
much more hath  
be done for to his  
eternall iudge-  
ments, but the  
wedded vessel  
is not, or rather  
it is made as it  
is: but the good  
do make it,  
and wait for it.  
\* When his tender-  
ness sheweth that  
the sinner which is  
the life of the tree,  
is come from the  
root into the berke.  
1 This age, this  
ward generation  
or Age, being used  
for the men of this  
time.  
\* Math. 13. 31.  
2 The Lord doeth  
now begin the  
iudgement, which  
he will make an  
end of in the later  
day.  
3 It is sufficient  
for vs to know  
that God hath ap-  
pointed a latter  
day for the rebui-  
ding of all things,  
but when it shall  
be, it is hidden  
from vs all, for our  
profit, that we may  
be to much the  
more watchfull,  
that we be not  
taken as they were  
in old time in the  
flood.  
\* Luke 17. 36.  
Gen 7. 1 per 320.  
4 The word which  
the Evangelist us-  
eth, expreth the  
master more fully  
then our auth: for  
it is a word which  
is proper to brute  
creatures, and his mean-  
ing is, that in  
these dayes men shall  
be given to their  
bellies like unto  
beasts, and shall  
be as beasts, for  
otherwise it is no  
fault to eat and  
drinke.  
5 Against them that persecute themselves that God will be mercifull  
to all men, and doe by that means give ouer themselues to liue, that they may  
in the meane while liue in pleasure vnder all care. \* Luke 7. 36. \* The Greeke  
women and the Barbarians did drinke and bake. Plut. heke Proble. 11. An ex-  
ample of the heuile carelesnes of men in those things whereof they ought to be  
most careful. \* Mar. 13. 37. \* Luke 13. 39. \* I will cut him into two parts, which  
was a moile kind of punishment, wherewith as Iustine Martyr witnesseth,  
Esay the Prophet was executed by the Iewes: the like kind of punishment  
we read of, 1. Sam. 15. 33. and Dan. 3. 30. \* Chap. 13. 42. and 35. 30.

3 The foot <sup>Other lamps, but</sup> <sup>the came</sup>  
no oyle with them.

4 But the wife tooke oyle in their vessels <sup>for</sup>  
their lamps.

5 Now while the bridegrome taried long, all  
b slumbered and slept.

6 And at midnight there was a crie made, Be-  
hold, the bridegrome cometh: goe out to meet  
him.

7 Then all those virgines arose and trimmed  
their lamps.

8 And the foolish said to the wife, Giue vs of  
your oyle, for our lamps are out.

9 But the wife answered, saying, *Not so*, least  
there will not be ynough for vs and you: but goe  
ye rather to them that sell, and buy for your selues.

10 And while they went to buy, the bridegrome  
came; and they that were ready, went in with him  
to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, say-  
ing, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vn-  
to you, I know you not.

13 \* Watch therefore: for ye know neither the  
day, nor the houre, when the son of man will come.

14 \* For the kingdom of heauen is as a man  
that going into a strange countrey, called his ser-  
uants, and deliuered to them his goods.

15 And vnto one he gaue five talents, &c to an-  
other two, and to another one, to euery man after  
his owne ability, &c straightway went from home.

16 Then hee that had receiued the five talents,  
went and occupied with them, and gained other  
five talents.

17 Likewise also he that receiued two, hee also  
gained other two.

18 But hee that receiued that one, went and dig-  
ged it in the earth, and hid his masters money.

19 But after a long season, the master of those  
seruants came, and reckoned with them.

20 Then came hee that had receiued five tal-  
ents, and brought other five talents, saying, Master,  
thou deliueredst vnto mee five talents: behold, I  
haue gained with them other five talents.

21 Then his master saide vnto him, It is well  
done: good seruant and faithfull, Thou hast beene  
faithfull in little, I will make thee ruler ouer much:  
enter into thy masters joy.

22 Also he that had receiued two talents, came,  
and saide, Master, thou deliueredst vnto mee two  
talents: behold, I haue gained two other talents  
more.

23 His Master saide vnto him, It is well done  
good seruant, and faithfull, Thou hast beene faith-  
full in little, I will make thee ruler ouer much: en-  
ter into thy masters joy.

24 Then hee that had receiued the one talent,  
came, and saide, Master, I knewe that thou wast an  
hard man, which respect where thou sowedst not,  
and gatherest where thou hast sowed not:

25 I was therefore afraid, and went, and hid thy  
talent in the earth: behold, thou hast thine owne.

26 And his master answered, and saide vnto him,  
Thou euill seruant, and slothfull, thou knewest that  
I reape where I sowed not, and gather where I  
strawed not.

27 Thou oughtest therefore to haue put my  
money to the exchangers, &c then at my coming  
should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and

no him which hath ten talents.

For vnto euery man that hath, it shall be

40 given, and he shall haue abundance, and from him  
that receiueth, he shall haue taken away.

30 Cū therefore that vnprouisable seruant in-  
to vnto \* darkness: there shall be weeping and  
gnashing of teeth.

31 \* And when the Sonne of man cometh  
in his glorie, and all the holy Angels with him, then  
shall he sit vpon the throne of his glorie,

32 And before him shall be gathered all na-  
tions, and hee shall separate them one from another  
as a shepheard separateth the sheepe from the  
goates.

33 And he shall set the sheepe on his right hand,  
and the goats on the left.

34 Then shall the king say to them on his right  
hand, Come ye blessed of my father: take the in-  
heritance of the kingdom prepared for you from  
the foundation of the world.

35 \* For I was an hungred, & ye gaue me meat:  
I thirsted, and ye gaue me drinke: I was a stranger,  
and ye tooke me in vnto you.

36 I was naked, and ye clothed mee: I was  
sicke, and ye visited me: I was in prison, and ye  
came vnto mee.

37 Then shall the righteous answer him, say-  
ing, Lord, when saw wee thee an hungred, and fed  
thee? or athirst, and gaue thee drinke?

38 And when saw wee thee a stranger, and tooke  
thee in vnto vs? or naked, and clothed thee?

39 Or when saw wee thee sicke, or in prison, and  
came vnto thee?

40 And the king shall answer, and say vnto  
them, Verely I say vnto you, in as much as ye haue  
done it vnto one of the least of these my brethren,  
ye haue done it to me.

41 Then shall he say to them on the left hand,  
\* Depart from mee ye cursed, into euertlasting fire,  
which is prepared for the deuill and his angels.

42 For I was an hungred, and ye gaue mee no  
meat: I thirsted, and ye gaue mee no drinke:

43 I was a stranger, and ye tooke mee not in vn-  
to you: I was naked, and ye clothed mee not, sicke,  
and in prison, and ye visited me not.

44 Then shall they also answer him, saying,  
Lord, when saw wee thee an hungred, or athirst, or  
a stranger, or naked, or sicke, or in prison, and did  
not minister vnto thee?

45 Then shall he answer them, and say, Verely  
I say vnto you, in as much as ye did it not to one  
of the least of these, ye did it not to me.

46 \* And these shall goe into euertlasting paine,  
and the righteous into life eternall.

#### CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His  
feet are anointed. 15 Iudas selleth him. 16 The  
institution of the supper. 34 and 36 Peters denieth  
Christ is beate. 47 He is betrayed with a kisse.  
47 He is led to Caiaphas. 64 He confesseth himselfe  
to be Christ. 65 They spit at him.

A ND \* it came to passe, when Iesus had fini-  
shed all these sayings, hee saide vnto his disci-  
ples,

2 \* Ye know that after two dayes is the Pass-  
ouer, and the Sonne of man shall be deliuered to  
be crucified.

3 \* Then assembled together the chiefe Priests,  
and the Scribes, and the Elders of the people into  
the hall of the high Priest called Caiaphas:

printed the time that Christ should be crucified in. *John*  
11, 47.

\* Chap. 13, 22,  
marke 4, 25,  
luke 8, 18,  
and 19, 16.

\* Chap. 8, 12,  
and 22, 13.

3 A liuely setting  
forth of the euerla-  
sting iudgement  
which is to come.

f Blessed and hap-  
pie, upon whom my  
Father hath most  
abundantly be-  
stowed his benefices:  
\* Esaus 58, 7,  
ezech. 25, 7.

\* Eccles. 7, 35.

\* Psal. 6, 5,  
Chap. 7, 25,  
luke 13, 27.

\* Mat. 12, 2,  
Iohn. 5, 29.

\* Marke. 14, 2,  
luke. 22, 14.  
3 Christ witness-  
eth by his volun-  
tarie going to  
death, that he will  
make full satisfac-  
tion for the sinne  
of Adam, by his  
obedience.  
4 God himselfe  
and not man, *John*  
11, 47.

b Their eyes being  
cleane with sleepe.

\* Chap. 24, 42,  
marke 13, 35.

\* Luke 19, 12, 13.

c Christ witness-  
eth that there shall  
be a long time be-  
tweene his depar-  
ture to his father,  
and his coming  
again to vs, but  
ye need not bilan-  
cing that, he will  
at that day take  
account not onely  
of the rebellious  
and obdinate, but  
they haue bestow-  
ed that which  
they receiued of  
him, but also of his  
household seruants,  
which haue not  
through slothful-  
nesse employed  
those gifts which  
he bestowed vpon  
them.

d According to  
the wisdom and  
skill in dealings  
which was giuen  
them.

e Came, and recei-  
ued the fruit of  
goodnesse, now the  
Lord is to be  
blessed. Iohn 15, 16.

f In any day may  
remaine in you, and  
your joy be fulfill-  
ed.

e Table mates  
which beare their  
owne sinnes, or  
others lesse abrad,  
vnto thei let out  
thy to vantage.





10



Seeing this prophesie is in Zach. 12. it can not be denied, but Ieremias name crept into the text, either through the Printer's fault, or from others ignorance; may be also that it came out of the margin, by reason of the abbreviation of the letters, the one being like the other, in such sort as not much unlike, but in the Syriack text the Prophet's name is not set down at all.

2. *Zach. 12. 10.* *The Eudaen gift shall not follow the Prophets words, but his meaning, which he purposed to be fulfilled.*

3. *Christ holdeth his peace when he is accused, that we may not be accused, & not acknowledging our guiltiness, and therefore will bail his owne innocency.*

4. *Mark 15. 1. Luke 23. 10. 18. 33.* *Christ is first quieted of the same Iudge, before he be condemned, that we might see howe the Iust died for the vniuers.*

5. *Mark 15. 11. Luke 23. 18. 19. 40. 43. 5. 14.*

6. *Christ being quiet by the testimony of the Iudge himselfe, is notwithstanding condemned by the same, to quit vs before God.*

7. *It was a manner in old time, when any man was murdered, and in other places, to wash their hands in water, to declare themselves guiltlesse.*

8. *Of the murder, an Hebrew kinde of speech, where he is committed on slaying him, let vs and our posterity smart for it.*

9. *Mark 15. 16. John 1. 2.* *Christ satisfieth that reproach which was due to our finnes, notwithstanding in the meane time by the secret prouidence of God, he is exalted King by them that despised him, that reproach.*

10. *They call a cloake about him, and wrapped it about him, for it lacked sleeves.*

11. *John 19. And Marke make mention of a purple robe, which is also a very pleasant robe. But these pretious and many part saues soldiers clad Iesus in this way to mocke him withall, who was indeed a true King.*

12. *Mark 15. 18. Luke 23. 16.*

13. *And when they came unto the place called Golgotha (is to say, the place of dead mens skulls)*

14. *They gaue him vinegar to drinke, mingled with gall: and when hee had tasted thereof, hee would not drinke.*

15. *And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet.*

16. *They divided my garments among them, and upon my vesture did cast lots.*

17. *And they fate and watched him there.*

18. *They set vp also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEWEES.*

19. *And there were two thieves crucified with him, one on the right hand, & another on the left.*

20. *And they that passed by, reviled him, wagging their heads,*

21. *And saying, Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the Son of God, come down from the crosse.*

22. *Likewise also the high Priests mocking him with the Scribes, and Elders, and Pharisees, sayd,*

23. *He faued others, but hee cannot saue himselfe: if he be the King of Israel, let him now come downe from the crosse: and we will beleue in him.*

24. *Hee trusted in God, let him deliuer him now, if he will haue him: for he sayd, I am the Sonne of God.*

25. *The selfe same thing also the Phariſees which crucified with him, said in his teeth.*

26. *Now from the sixth houre was there darkness ouer all the land, vnto the ninth houre.*

27. *And about the ninth houre Iesus cried with a loud voyce, saying, Eli, Eli, lama, sabachthani: that is, My God, my God, why hast thou forsaken mee?*

28. *And some of them that stood there, when they heard it, sayd, This man calleth Elias.*

29. *And straightway one of them ran, and tooke a sponge and filled it with vinegar, and put it on a reed, and gaue him to drinke.*

30. *Other sayd, Let be: let vs see if Elias come and saue him.*

31. *Then Iesus cried againe with a loud voyce and yielded vp the ghost.*

32. *And behold, & the vaille of the Temple was rent in twaine, from the toppes to the bottome, and the earth did quake, & the stones were clouen.*

33. *And the graues did open themselves, and many bodies of the Saints, which slept, arose.*

34. *And came out of the graues after his resurrection, and went into the holy citie, and appeared vnto many.*

35. *When the Centurion, and they that were with him, watching Iesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truly this was the Sonne of God.*

36. *And many women were there, beholding him afraie off, which had followed Iesus from Galilee, minding vnto him.*

37. *Among whom was Marie Magdalene, and*

38. *And when they came unto the place called Golgotha (is to say, the place of dead mens skulls)*

39. *They gaue him vinegar to drinke, mingled with gall: and when hee had tasted thereof, hee would not drinke.*

40. *And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet.*

41. *They divided my garments among them, and upon my vesture did cast lots.*

42. *And they fate and watched him there.*

43. *They set vp also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEWEES.*

44. *And there were two thieves crucified with him, one on the right hand, & another on the left.*

45. *And they that passed by, reviled him, wagging their heads,*

46. *And saying, Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the Son of God, come down from the crosse.*

47. *Likewise also the high Priests mocking him with the Scribes, and Elders, and Pharisees, sayd,*

48. *He faued others, but hee cannot saue himselfe: if he be the King of Israel, let him now come downe from the crosse: and we will beleue in him.*

49. *Hee trusted in God, let him deliuer him now, if he will haue him: for he sayd, I am the Sonne of God.*

50. *The selfe same thing also the Phariſees which crucified with him, said in his teeth.*

51. *Now from the sixth houre was there darkness ouer all the land, vnto the ninth houre.*

52. *And about the ninth houre Iesus cried with a loud voyce, saying, Eli, Eli, lama, sabachthani: that is, My God, my God, why hast thou forsaken mee?*

53. *And some of them that stood there, when they heard it, sayd, This man calleth Elias.*

54. *And straightway one of them ran, and tooke a sponge and filled it with vinegar, and put it on a reed, and gaue him to drinke.*

55. *Other sayd, Let be: let vs see if Elias come and saue him.*

56. *Then Iesus cried againe with a loud voyce and yielded vp the ghost.*

57. *And behold, & the vaille of the Temple was rent in twaine, from the toppes to the bottome, and the earth did quake, & the stones were clouen.*

58. *And the graues did open themselves, and many bodies of the Saints, which slept, arose.*

59. *And came out of the graues after his resurrection, and went into the holy citie, and appeared vnto many.*

60. *When the Centurion, and they that were with him, watching Iesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truly this was the Sonne of God.*

61. *And many women were there, beholding him afraie off, which had followed Iesus from Galilee, minding vnto him.*

62. *Among whom was Marie Magdalene, and*

63. *And when they came unto the place called Golgotha (is to say, the place of dead mens skulls)*

64. *They gaue him vinegar to drinke, mingled with gall: and when hee had tasted thereof, hee would not drinke.*

65. *And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet.*

66. *They divided my garments among them, and upon my vesture did cast lots.*

67. *And they fate and watched him there.*

68. *They set vp also ouer his head his cause written, THIS IS IESVS THE KING OF THE IEWEES.*

69. *And there were two thieves crucified with him, one on the right hand, & another on the left.*

70. *And they that passed by, reviled him, wagging their heads,*

71. *And saying, Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the Son of God, come down from the crosse.*

72. *Likewise also the high Priests mocking him with the Scribes, and Elders, and Pharisees, sayd,*

73. *He faued others, but hee cannot saue himselfe: if he be the King of Israel, let him now come downe from the crosse: and we will beleue in him.*

74. *Hee trusted in God, let him deliuer him now, if he will haue him: for he sayd, I am the Sonne of God.*

75. *The selfe same thing also the Phariſees which crucified with him, said in his teeth.*

76. *Now from the sixth houre was there darkness ouer all the land, vnto the ninth houre.*

77. *And about the ninth houre Iesus cried with a loud voyce, saying, Eli, Eli, lama, sabachthani: that is, My God, my God, why hast thou forsaken mee?*

78. *And some of them that stood there, when they heard it, sayd, This man calleth Elias.*

79. *And straightway one of them ran, and tooke a sponge and filled it with vinegar, and put it on a reed, and gaue him to drinke.*

80. *Other sayd, Let be: let vs see if Elias come and saue him.*

81. *Then Iesus cried againe with a loud voyce and yielded vp the ghost.*

82. *And behold, & the vaille of the Temple was rent in twaine, from the toppes to the bottome, and the earth did quake, & the stones were clouen.*

83. *And the graues did open themselves, and many bodies of the Saints, which slept, arose.*

84. *And came out of the graues after his resurrection, and went into the holy citie, and appeared vnto many.*

85. *When the Centurion, and they that were with him, watching Iesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truly this was the Sonne of God.*

86. *And many women were there, beholding him afraie off, which had followed Iesus from Galilee, minding vnto him.*

87. *Among whom was Marie Magdalene, and*





4 Luke Mat 3:17.

4. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

4. 1. Mat. 4. 1. Luke

7 Then there was a voyce from heauen, say-  
ing, Thou art my beloved Sonne, in whom I  
am well pleased.

12 & 6 And immediately the Spirit drieth him  
into the wilder nesse.

13 And hee was there in the wilder nesse four-  
tie dayes, and was tempted of Satan: he was also  
with the wilde beastes, and the Angels ministred  
vnto him.

14 ¶ 7 N w after that Iohn was committed  
to prison, Iesus came into Galile, preaching the  
Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the  
kingdome of God is at hand: repent and beleue  
the Gospel.

16 ¶ 8 And as he walked by the sea of Gali-  
lee, he saw Simon and I Andrew his brother, calling  
a net into the sea (for they were fishers.)

17 Then Iesus said vnto them, Follow me, and  
I will make you to be fishers of men.

18 And straightway they forsooke their nets,  
and followed him.

19 ¶ And when hee had gone a litle further  
thence, he saw James the sonne of Zebedee, and  
Iohn his brother, as they were in the ship, mending  
their nets.

20 And anon hee called them: and they left  
their father Zebedee in the ship with his hired  
seruants, and went their way after him.

21 ¶ So ¶ they entred into Capernaum: and  
straightway on the Sabbath day hee entred into  
the Synagogue, and taught.

22 And they were astonied at his doctrine,  
for he taught them as one that had authoritie,  
and not as the Scribes.

23 ¶ 10 And there was in this Synagogue a  
man in whom was an vnclane spirit, and hee  
cried out,

24 Saying, Ah, what haue we to doe with thee,  
O meeke of Nazareth? Art thou come to destroy  
vs? I know thee what thou art, thou that art holy one  
of God.

25 And Iesus rebuked him, saying, Hold thy  
pece, and come out of him.

26 And the vnclane spirit ¶ rase him, and cried  
with a loud voyce, and came out of him.

27 And they were all amazed, so that they de-  
manded ¶ one of another, saying, What thing is  
this? what new doctrine is this? for hee com-  
meth euen the foule spirits with authoritie, and they  
obey him.

28 And immediately his fame spread abroad  
throughout all the region ¶ bordering on Galile.

29 ¶ 11 And as soone as they were come out  
of the Synagogue, they entred into the house of  
Simon and Andrew, with Iames and Iohn.

30 And Simons wifes mother lay sicke of a  
feuer, and anon they told him of her.

31 And hee came and tooke her by the hand,  
and lifted her vp, and the feuer forsooke her by  
and by, and she ministred vnto them.

32 And when euen was come, at what time the  
Sanne setteth, they brought to him all that were  
diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together  
at the doore.

34 And he healed many that were sicke of di-  
uers diseases: and hee cast out many deuils, and  
suffered not the deuils to say that they knew him.

35 And in the morning very early before day,

Iesus arose and went out into a solitary place, and  
there prayed.

36 And Simon, and they that were with him,  
followed carefully after him.

37 And when they had found him, they said  
vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs goe into the  
next towne, that I may preach there also: for I  
came out for that purpose.

39 And hee ¶ preached in their Synagogues,  
throughout all Galile, and cast the deuils out.

40 ¶ 12 And there came a leper to him, & said  
to him, If thou wilt, thou shalt make me cleane.

41 And Iesus had compassion, and put forth  
his hand, and touched him, and said to him, I will:  
be thou cleane.

42 And as soone as hee had spoken, immediatly  
the leprosie departed from him, and hee was made  
cleane.

43 And after hee had giuen him a strict com-  
mandement, he sent him away forthwith.

44 13 And said vnto him, See thou say no-  
thing to any man, but get thee hence, and shew  
thy life to the ¶ Priests, and offer for thy cleans-  
ing those things which Moyses commanded, for a  
testimonie vnto them.

45 But when he was departed, ¶ he beganne to  
tell many things, and to publish the matter: so that  
Iesus could no more openly enter into the city,  
but was without in desert places: and they came  
to him from euery quarter.

## CHAP. II.

3 and 4 One sicke of the palsey, having his sinnes forgiven  
him, is healed. 14 Iesus healeth 15 Fastings and  
afflictions are justified 16 The Disciples picketh the  
eares of corne. 26 The forebode

AFTER ¶ a few dayes, he entred into Caperna-  
um againe, and it was noised that hee was in  
the house.

2 And anon many gathered together, insomuch,  
that the places about the doore could not  
receiue any more: and hee preached the word  
vnto them.

3 And there came vnto him, that brought one  
sicke of the palsey, borne of foure men.

4 And because they could not come neere vnto  
him for the multitude, they vacouered the rooffe  
of the house where hee was: and when they had  
broken it open, they let downe the sicke, where-  
in the sicke of the palsey lay.

5 Now when Iesus saw their faith, hee sayd to  
the sicke of the palsey, Sonne, thy sinnes are for-  
giuen thee.

6 And there were certaine of the Scribes sit-  
ting there, and reasoning in their hearts,

7 Why doeth this man speake such blasphemies?  
¶ who can forgive sinnes, but God onely?

8 And immediatly, when Iesus perceived in  
his spirit, that thus they reasoned with their selues,  
he sayd vnto them, Why reason ye these things in  
your hearts?

9 Whether is it easier to say to the sicke of the  
palsey, Thy sinnes are forgiven thee? or to say,  
Arise, take vp thy bed, and walke?

10 But that ye may know, that the Sonne of  
man hath authoritie in earth to forgive sinnes, hee  
sayd vnto the sicke of the palsey,

11 I say vnto thee, Arise, and take vp thy bed,  
and get thee hence into thine owne house.

12 And by and by hee arose, and tooke vp his  
bed,

Villages, which  
were as cities.

4 Matt. 8. 2.  
Luke 5. 12.

12 By healing the  
leper, he sheweth  
that he came  
for this cause, to  
wipe out the sin  
of the world with  
his teaching.

73 Hee witnesseth  
that hee was con-  
secrated with em-  
broidered, but with  
the only desire of his  
Fathers glory, and  
loue toward a poore  
sinner.

10 All the pssalty  
of Asa, which  
judge of a leper.  
4. Luke 14. 4.  
4. Luke 13. 15.

8. Matt. 9. 1. Luke 11. 1.  
1. Christ receiveth  
by healing this man,  
which was sicke of  
the palsey, that hee  
recovered in him  
through faith onely,  
all their strength,  
which they haue  
lost.

1. In the house  
where hee was to  
remaine, for hee  
chose Capernaum  
to dwell in, and left  
Nazareth.

16 After the house  
where the man was  
able to hold them.

17 They brake up the  
upper part of the  
house, which was  
plaine, and let downe  
the man, that was  
sicke of the palsey,  
into the street, where  
the Scribes sat.

18 The word which  
Iesus said, that hee  
would forgive sinnes,  
was not to be  
taken literally, but  
to be taken in a  
figurative sense.

19 The word which  
Iesus said, that hee  
would forgive sinnes,  
was not to be  
taken literally, but  
to be taken in a  
figurative sense.

20 The word which  
Iesus said, that hee  
would forgive sinnes,  
was not to be  
taken literally, but  
to be taken in a  
figurative sense.

21 The word which  
Iesus said, that hee  
would forgive sinnes,  
was not to be  
taken literally, but  
to be taken in a  
figurative sense.

22 The word which  
Iesus said, that hee  
would forgive sinnes,  
was not to be  
taken literally, but  
to be taken in a  
figurative sense.

23 The word which  
Iesus said, that hee  
would forgive sinnes,  
was not to be  
taken literally, but  
to be taken in a  
figurative sense.

For it belongeth  
not to the deuils  
to preach the Gospel,  
Mat. 16. 18.

f Word for word,  
pat themselves, or  
out of their wits.  
g The Gospel of  
seceder the proud,  
and faueth the  
humble.  
h Matt. 9. 9.  
Luke 5. 27.  
i Matthew  
other name.

bed, and went forth before them all, in so much  
that they were all amazed, and glorified God, say-  
ing, We neuer saw such a thing.

13 ¶ Then he went forth againe toward the  
sea, and all the people resorted vnto him, and hee  
taught them.

14 ¶ And as Iesus passed by, he saw a Leuit the  
sonne of Alphaeus sit at the receipt of custome, and  
said vnto him, Follow me. And he arose and fol-  
lowed him.

15 ¶ And it came to passe, as Iesus sat at table  
in his house, many Publicanes and sinners sat at  
table with Iesus, and his disciples: for there  
were many that followed him.

16 And when the Scribes and Pharisees saw him  
eate with the Publicanes and sinners, they said vn-  
to his disciples, How is it, that he eateth and drinketh  
with Publicanes and sinners?

17 Now when Iesus heard it, hee saide vnto  
them, The whole haue no neede of the Physician,  
but the sicke. ¶ I came not to call the righteous, but  
the sinners to repentance.

18 ¶ And the disciples of Iohn, and the Phari-  
sees did saie, and came and said vnto him, Why do  
the disciples of Iohn, and of the Pharisees saie, and  
thy disciples fast not?

19 And Iesus said vnto them, Can the children  
of the marriage chamber fast, whiles the bridegome  
is with them; long as they haue the bridegome  
with them, they cannot fast.

20 But the dayes will come, when the bride-  
gome shalbe taken from them, and then shall they  
fast in those dayes.

21 Also no man seweth a piece of new cloth in  
an olde garment: for els the new piece that is filled  
it w<sup>th</sup> taketh away somewhat from the olde, and the  
breach is worse.

22 Likewise, no man putteth new wine into old  
vessels: for els the new wine braketh the vessels,  
and the wine runneth out, and the vessels are ruined:  
but new wine must be put into new vessels.

23 ¶ And it came to passe as hee went  
through the corne on the Sabbath day, that his  
disciples, as they went on their way, began to pluck  
the eares of corne.

24 And the Pharisees said vnto him, Behelde,  
why doe they on the Sabbath day, that which is  
not lawfull?

25 And he said to them, Haue yee neuer read  
what David did when hee had need, and was an  
hungred, both he, and they that were with him?

26 How hee went into the house of God, in the  
dayes of Abiathar the high Priest, and did eate the  
Shewbread, which were not lawfull to eate, but for  
the Priests, and gaue also to them which were  
with him?

27 And he said to them, The Sabbath was made  
for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen  
of the Sabbath.

### CHAP. III.

1 The withered hand is healed, 2 The Pharisees consult with  
the Herodians. 30 Many are healed by touching Christ.

1 At his sight the dunnis fall down before him. 24  
The twice Agyres. 25 The King in diuine against his iustice.

26 As he came against the holy Ghost 33 Christ's parents.  
27 ¶ He entered againe into the Synagogue, &c.

28 ¶ There was a man which had a withered hand.  
1 The withered hand is healed, 2 The Pharisees consult with  
the Herodians. 30 Many are healed by touching Christ.

1 At his sight the dunnis fall down before him. 24  
The twice Agyres. 25 The King in diuine against his iustice.

26 As he came against the holy Ghost 33 Christ's parents.  
27 ¶ He entered againe into the Synagogue, &c.

28 And they watched him, whether he would  
heale him on the Sabbath day, that they might  
accuse him.

29 Then hee saide vnto the man which had the  
withered hand Arise: stand forth in the middes.

30 And hee saide to them, Is it lawfull to doe a  
good dede on the Sabbath day, or to doe euill? to  
saue the life, or to kill? but they held their peace.

31 Then hee looked round about on them a-  
ngerly, mourning also for the hardness of their  
hearts, and saide to the man, stretch forth thine  
hand. And he stretched it out: and his hand was  
restored, as whole as the other.

32 ¶ And the Pharisees departed, and straight-  
way gathered a councell with the Herodians a-  
gainst him, that they might destroy him.

33 ¶ But Iesus answered with his disciples to the  
sea: and a great multitude followed him from Ga-  
lilee, and from Iudea,

34 ¶ And from Ierusalem, and from Idumea, and  
beyond Iordan: and they that dwelled about Ty-  
rus and Sidon, when they had heard what great  
things he did, came vnto him in great number.

35 ¶ And hee commanded his disciples, that a little  
ship should wait for him, because of the multi-  
tude, lest they should throng him.

36 ¶ For hee had healed many, in so much that  
they pressed vpon him to touch him, as many as  
had plagues.

37 ¶ And when the vnclane spirits saw him,  
they fell downe before him, and cried, saying,  
Thou art the Sonne of God.

38 And he sharply rebuked them, to the end  
they should not vnder him.

39 ¶ ¶ Then hee went vp into a mountaine,  
and called vnto him whom hee would, and they  
came vnto him.

40 ¶ And hee appointed twelue, that they  
should be with him, and that he might send them  
to preach,

41 And that they might haue power to heale  
sickenes, and to cast out deuils.

42 And the first was Simon, and he named Si-  
mon, Peter,

43 ¶ Then Iames the sonne of Zebedee, & Iohn  
Iames Brother (and furnished them Boanerges,  
which is, The sonnes of thunder.)

44 ¶ And Andrew, and Philip, and Bartemew, and  
Matthew, and Thomas, and Iames the sonne of  
Alphaeus, and Thaddeus, and Simon the Cana-  
natie,

45 ¶ And Iudas Iscariot, who also betrayed him;  
and they came to home.

46 And the multitude assembled againe, so that  
they could not so much as eate & read.

47 ¶ And when his kinfolks heard of it, they  
went out to lay hold on him: for they sayd that he  
was beside himselfe.

48 ¶ And the Scribes which came down from  
Hierusalem, said, He hath Beelzebub, and it through  
the prince of the deuils he casteth out deuils.

49 ¶ But hee called them vnto him, and sayd vn-  
to them in parables, How can Satan drine out Satan?

50 ¶ For if a Kingdome be diuided against it selfe,  
that Kingdome cannot stand.

51 ¶ Or if a house be diuided against it selfe, it  
shall not continue.

52 ¶ So if Satan make insurrection against  
himselfe, and be diuided, he cannot endure, but is  
at an end.

53 ¶ And he said, I will bind the strong man,  
and he will be a prey to me.

54 ¶ And he said, I will bind the strong man,  
and he will be a prey to me.

b A figurative  
speech, by the figure  
Synecdoche. For  
this kinde of sayinge  
to saue the life, is  
as much, as to saue  
the man.

c Men, when they  
haue wrong done  
vnto them, are an-  
gry, but not with-  
out cause: but Christ  
is angry without  
cause, neither is he  
angry so much for  
the sinners that  
saue to his owne  
people, as for their  
wickednesse: and  
therefore he had  
pity vpon them,  
and for that cause  
is he said to haue  
mourned.

d As though their  
heart had bene so  
close & up, & grow-  
ing together, that which  
some doctrine could  
preuaile so much  
with them.

e The more the  
multitude is here vn-  
der the more it  
commeth out.

f Luke 11. 22, 26,  
¶ Which Ioh<sup>n</sup> saith  
callesh sinne or  
reicke.

g Should alwayes  
be ready for him.  
h Iohnes wher  
with God congeith  
men as it were with  
whips.

i In them which  
they had miste in-  
to: or by the figure  
called Metonymia,  
for them which were  
filled with vn-  
clane spirits.

k Chap. 6. 7. mat.  
10. 1. Luke 9. 1.  
l The twelue A-  
postles are set  
apart to be trained  
vp to the office of  
the Apostoll.

m Christ is appoin-  
ted out twine to be  
familiar & conser-  
uant with him.

n Whom Luke also  
callesh Iudas: and  
for difference sake,  
the other Iudas is  
callesh Ieremias.

o The disciples w<sup>th</sup>  
Christ had taken to  
be of his traine and  
to line with him,  
come home to his  
house, to be with  
him alwayes after.

p These are voca-  
les of the Gos-  
pel, in the which  
least caught.

q Word for word,  
they that were if  
him, that is, his  
kinfolks: for they  
that were his kin-  
dred, were his kin-  
dred.

r Mat. 9. 34. and  
12. 24. Luke 11. 15.  
s Satan is impo-  
r band.

t Mat. 9. 34. and  
12. 24. Luke 11. 15.  
s Satan is impo-  
r band.

u Mat. 9. 34. and  
12. 24. Luke 11. 15.  
s Satan is impo-  
r band.

v Mat. 9. 34. and  
12. 24. Luke 11. 15.  
s Satan is impo-  
r band.

w Mat. 9. 34. and  
12. 24. Luke 11. 15.  
s Satan is impo-  
r band.



27 No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoyle his house.

28 ¶ Verily I say vnto you, all finnes shall be forgiven vnto the children of men, and blasphemies wherewith they blaspheme :

29 But hee that blasphemeth against the holy Ghost, shall neuer haue forgiveness, but is culpable of eternal damnation.

30 ¶ Because they sayd, Hee had an vncleane spirit.

31 ¶ Then came his brethren and mother and stood without, and send vnto him, and called him.

32 And the people sate about him, and they sayd vnto him, Behold, thy mother, and thy brethren seek for thee without.

33 But hee answered them, saying, Who is my mother and my brethren?

34 And hee looked round about on them, which sate in compasse about him, and sayd, Behold my mother and my brethren.

35 For whosoever doth the will of God, he is my brother, my sister, and my mother.

CHAP. IV.

1 The parable of the sower. 14 And the meaning thereof. 23 The candle. 26 Of him that sowd. 37 Then seynt. 38 The graine of mustard seed. 39 Christ sleepeth in the ship.

And he began againe to teach by fables, and he gathered vnto him a great multitude, so that he entered into a ship, and sat in the sea, and all the people was by the sea side on the land.

2 And hee taught them many things in parables, and sayd vnto them in his doctrine.

3 ¶ Hearken: Behold, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, and the fowles of the heauen came, and deuoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But as soone as the Sunne was up, it was burnt vp, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, and did yeeld fruit that sprang vp, & it grew. & it brought forth, some thirte folde, some sixtie folde, and some an hundred fold.

9 Then he sayd vnto them, He that hath eares, to heare, let him heare.

10 And when he was alone, they that were about him with the euellue, asked him of the parable.

11 And hee sayd vnto them, To you it is giuen to know the mytery of the kingdome of God: but vnto them that are without, all things be done in parables,

12 ¶ That they seeing, may see, and not discern: and they hearing, may heare, and not vnderstand, least at any time they should turne, and their finnes should be forgiven them.

13 Againe he sayd vnto them, Perceiue ye not this parable? how then should yee vnderstand all other parables?

14 The sower sowed the word.

15 And these are they that receiue the seede by the wayes side, in whom the word is sowed

but when they haue heard it, Satan cometh immediately, & taketh away the word that was sowed in their hearts.

16 And likewise they that receiue the feede in stony ground, are they, which when they haue heard y word, straightwaies receiue it with gladnesse.

17 Yet haue they no roote in themselves, and endure but a time: for when trouble and perfection ariseth for the word, immediately they be offended.

18 Also they that receiue the feede among the thornes, are such as heare the word:

19 But the cares of this world, and the deceitfulness of riches, and the lusts of other things enter in, and choke the word, and it is fruitfull.

20 But they that haue receiued feede in good ground, are they that heare the word, and receiue it, & bring forth fruit: one cometh thirte, an other sixtie, and some an hundred.

21 ¶ Also he sayd vnto them, ¶ Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlestick?

22 ¶ For there is nothing hid, that shall not be opened, neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 And he sayd vnto them, Take heed what ye heare. ¶ With what measure you mete, it shall be measured vnto you: and vnto you that heare, shall more be giuen.

25 ¶ For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, euen that hee hath.

26 ¶ Also he sayd, So is the kingdome of God, as if a man should cast seed in the ground.

27 And s should sleepe, and rise vp night and day, and the seed should spring and grow vp, hee not knowing how.

28 For the earth bringeth forth fruite i of it selfe, first the blade, then the eares, after that full come in the eares.

29 And as soone as the fruite sheweth it selfe, anon he putteth in the sickle, because the barne is come.

30 ¶ He sayd moreover, Wherevnto shall wee liken the kingdome of God? or with what comparision shall we compare it?

31 It is like a graine of mustard seede, which when it is sowed in the earth, is the least of all seeds that be in the earth:

32 But after that it is sowed, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the fowles of the heauen may build vnder the shadow of it.

33 And s with many such parables he preached the word vnto them, as they were able to heare it.

34 And without parables spake he nothing vnto them: but hee expounded all things to his disciples apart.

35 ¶ Now the same day when euen was come, he sayd vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, and tooke him as hee was in the shippe, and there were also with him other little ships.

37 And there arose a great storme of winde, and the waues dashed into the ship, so that it was now full.

38 And he was in the keepe asleepe on a pillow.

Which pertaine to this life.

¶ 1 Tim 6. 17. 2 Although hee light of the Gospel be sowed in the world, yett ought to be lighted, if it were for no other cause then this, that the wickednesse of the world might be made manifest.

¶ Mat. 5. 13. Luk. 8. 6. and 11. 33. ¶ Mat. 10. 16. Luk. 10. 17. and 12. 1.

The more liberally than we common eate such fish.

¶ 44 God hath giuen vs without our brethren, the more bountifullly will God be towards vs.

¶ Mat. 2. 2. Luk. 6. 38.

¶ Luk. 12. 12. and 2. 29. Luk. 12. 12. and 2. 29.

¶ The Lord sowed and reapech after a manner vnknowne to men.

¶ That is, when he hath done some good, should passe the time both day and night, making doubting, but the seede would spring which groweth.

¶ It is the part of the ministers, to labour the ground with all diligence, and to commend the seede to God: for that mighte worke wherevnto the seede cometh to blade and eare, is secret, and onely knowne by the fruit.

¶ By a certain power which man hath in himselfe.

¶ Mat. 13. 31. Luk. 13. 19.

¶ God saith otherwise: hee meane, begeth with the seed, and eacheth with the creature.

¶ Mat. 8. 33. 34. ¶ According to the capacity of the ear.

¶ Word for word, I saye, as you would saye, I saye.

¶ Mat. 8. 33. Luk. 8. 32.

¶ They that sille with Christ, although be free to deepe neuer so soundly when they are in danger, yet they are preferred of him in time conuersion, being awaked.

¶ Mat. 13. 1. Luk. 8. 4.

¶ A Sea side of Tiberias.

¶ In a ship which was launched into the sea.

¶ The same doctrine of the Gospel is sowed where, but it hath not like successe in the fault of man, but yes by the iust iudgement of God.

¶ Word for words, figurary.

¶ They that followed him in the heeles.

¶ That is to say, to strangers, and such as are none of ours.

¶ Mat. 6. 9. Mat. 13. 14. Luk. 9. 10. John 12. 40. Actes 26. 18. Rom. 11. 8.

low: and they awoke him, and sayd to him, Master, carest thou not that we perishe?

39 And hee arose vp, and rebuked the winde, and sayd vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then he sayd vnto them, Why are yee so fearefull? how is it that yee haue no faith?

41 And they feared exceedingly, and sayd one to another, Who is this, that both the wind and sea obey him?

### CHAP. V.

a One possessed is bound: The devil acknowledgeth Christ.  
A Legion of devils 13 casteth out Iesus, 22 Iesus daughter, as A woman is a body of a stocke vsed as Physicians 34 Faith. 39 Sleeps.

And they came ouer to the other side of the sea into the country of the Gabaens.

2 And when hee was come out of the shippes, there met him incontinently out of the graues, a man which had an vnclane spirit:

3 Who had his abiding among the graues, and no man could bind him, nor with chaines:

4 Because that when he was often bound with fetters &c chaines, he plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cryed in the mountaines, and in the graues, and strooke himselfe with thones.

6 And when he saw Iesus asafar off, he ranne, and worshipped him,

7 And cryed with a loude voyce, and sayd, What haue I to doe with thee, Iesus the Sonne of the most High God? I c will that thou sweare to me by God, that thou torment me not.

8 (For hee sayd vnto him, Come out of the man, thou vnclane spirit.)

9 And hee asked him, What is thy name? and he answered, saying, My name is Legion: for wee are many.

10 And hee prayed him instantly, that hee would not send them away out of the country.

11 Now there was there in the mountaines a great heard of swine feeding.

12 And all the devils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently, Iesus gave them leave. Then the vnclane spirits went out & entered into the swine, and the heard ranne headlong from the hill backe into the sea, (&c there were about two thousand swine) &c they were cloaked vp in the sea.

14 And the swineherds fled, and told it in the citie, and in the country, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the deuill, and had the legion, sit both cloaked, and in his right mind: and they were afraid.

16 And they that saw it, told them, what was done to him that was possessed with the deuill, and concerning the swine.

17 Then they began to pray him, that he would depart from their coasts.

18 And when hee was come into the ship, hee that had bene possessed with the deuill, prayed him that he might be with him.

19 Howbeit, Iesus would not suffer him, but sayd vnto him, Go thy way home to thy friends, and shewe them what great things the Lord hath doppe vnto thee, and how hee hath had

compassion on thee.

20 So hee departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did maruaile.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered together to him, and hee was nere vnto the sea.

22 ¶ And he beholde, there came one of the rulers of the Synagoge, whose name was Iairus: and when he saw him, he fell downe at his feete,

23 And he sought him instantly, saying, My little daughter lieth at point of death: I pray thee, that thou wouldest come and lay thine hands on her, that she may be healed, and liue.

24 Then he went with him, and a great multitude followed him and thronged him.

25 ¶ And there was a certaine woman, which was afflicted with an illue of blood twelue yeeres,

26 And had suffered many things of many Physicians, and had spent all that shee had, and it availed her nothing, but she became more wofe.

27 When shee had heard of Iesus, shee came in the presse behind, and touched his garment.

28 For she sayd, if I may but touch his clothes, I shall be whole.

29 And straightway the course of her blood was dried vp, and shee felt in her body, that shee was healed of that plague.

30 And immediately when Iesus did know in himselfe the vertue that went out of him, he turned him round about in the presse, and sayd, Who hath touched my clothes?

31 And his disciples sayd vnto him, Thou seekest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for shee knew what was done in her, and shee came and fell downe before him. &c told him the whole truth.

34 And he sayd to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy plague.)

35 While hee yet spake, there came from the same ruler of the Synagogs house certaine which sayd, Thy daughter is dead: why dost thou trouble the master any farther?

36 As Iesus heard that word spoken, hee sayd vnto the ruler of the Synagoge, Be not afraid: onely beleue.

37 And he suffered no man to follow him save Peter and James, and Iohn the brother of James.

38 So hee came vnto the house of the ruler of the Synagoge, and saw the tumult, and them that wept and wailed greatly.

39 And hee went in, and sayd vnto them, Why make ye this trouble, and weepe? the child is not dead, but sleepech.

40 ¶ And they laugh him to scorne: but hee put them all out, and toke the father, and the mother of the child, and them that were with him, and entered in where the child lay.

41 And tooke the child by the hand, and sayd vnto her, Talitha cumi, which is by interpretation, Mayden, I say vnto thee arise.

42 And straightway the mayden arose, &c walked: for she was of the age of twelue yeeres, and they were astonied out of measure.

¶ Mat. 9. 18.  
Iairus 1. 21.

¶ The whole company assembled together disorderly, but Iesus came into the Synagoge, there were certaine men which governed the people.

¶ Iesus being touched with true faith although it be but weeke, doth heale vs by his vertue.

¶ Fathers approved by faith the promises of life even for their children.

¶ Such as mocke and scorne Christ, are unworthy to be winners of his good will.  
¶ The three disciples.

¶ How crimeth it to passe that you haue no faith?

¶ Mat. 9. 23.  
Iairus 1. 21.  
¶ Many true the vertue of Christ in admiration, and yet they will not redeeme it with the losse of the least thing they haue.

¶ Luke 8. 30.  
¶ Word for word, an vnclane spirit: now they are said to be in the spirit, because the spirit holdeth them fast lock & up, and as it were blind.

¶ That is, assure with an oath, that thou wilt not weare vs.

¶ That deuill that played the messenger for his fellows.  
¶ That whole country is for the greater part of it very holy, for the mountaines of Galaad ranne through it.

¶ Strabo in the sixteenth booke saith that in Gadaria there is a flauing pool of very na ghastly water, which if hee taste of, they speed about haire, nailes, & bones, & bones.





\* Matth. 14.17.  
Luke 9.13, 14, 15.

1 Word for word,  
by bankers, after  
the manner of the  
High priests, who  
have no distribu-  
tions, as Chapter 6.

2 Now he calleth  
the rows of the  
fishes, bankers.

3 The word is signi-  
ficat the bread in a  
golden and at its  
round for boys, by  
beds and beds,

4 meaning thereby  
that they fate  
downe in rows one  
by another, as beds  
in a garden.

5 The faithful  
seruants of God  
after their little  
labour, are subiect  
to great tempta-  
tion, which Christ  
dwelt to moderate  
being preface  
in power, al-  
though absent  
in body, that he  
bring them to  
the true bauen,  
as each time and  
by such means,  
as they looked  
not for: A lively  
image of the  
Church triu-  
mphant, and  
in this  
world.

6 His disciples,  
\* Matth. 14.13.  
John 6.15.

7 They were so  
farre from leaning  
to be amazed, when  
they knew that it  
was no spirit, that  
they were much  
more aston-  
ished then euer they were  
before, when they  
saw the wind and  
the sea obey his  
commandment.

8 Either they per-  
ceived not, or had  
not well considered  
that miracle of the  
five loaves, in-  
formeth that that  
verue of Christ  
was no lesse strange  
to them, then if they  
had not bene pre-  
sent at that miracle  
which was done  
but a little before.

9 Marke 14.36.  
8 Christ being reiect in his owne country, and arriuing vpon  
a sudden amongst them of whom he was not looked for, is reiect to their pro-  
fit, a Or, the himke of the garment.

10 Then he said vnto them, How many loaves  
haue ye? goe and locke. And when they knew it,  
they said, Five, and two fishes.

11 So he commanded them to make them all  
sit downe by companies vpon the greene grasse.

12 Then they fate downe by rows, by hun-  
dreds, and by fifties.

13 And hee tooke the five loaves, and the two  
fishes, and looked vnto heauen, and gaue thanks,  
and brake the loaves, and gaue them to his disci-  
ples to set before them, and the two fishes he di-  
uided among them all.

14 So they did all eate, and were satisfied,

15 And they tooke vp twelue baskets full of  
the fragments, and of the fishes.

16 And they that had eaten, were about fise  
thousand men.

17 And straightway hee caused his disciples  
to goe into the shippe, and to goe before vnto the  
other side vnto Bethsaida, while hee went away  
the people.

18 Then assoone as he had sent them away, he  
departed into a mountaine to pray.

19 And when euen was come, the shippe  
was in the mids of the sea, and hee alone on the  
land.

20 And hee saw them troubled in rowing, (for  
the winde was contrary vnto them) and about the  
fourth watch of the night, hee came vnto them,  
walking vpon the sea, and would haue passed by  
them.

21 And when they saw him walking vpon the  
sea, they supposed it had bene a spirit, and cried  
out.

22 For they all saw him, and were sore afraide:  
but anon he talked with them, and said vnto them,  
Be ye of good comfort: it is I, be not afraid.

23 Then hee went vp vnto them into the ship,  
and the winde ceased, and they were much more  
amazed in themselves, and maruelled.

24 For they all saw him, and were sore afraide:  
but anon he talked with them, and said vnto them,  
Be ye of good comfort: it is I, be not afraid.

25 Then hee went vp vnto them into the ship,  
and the winde ceased, and they were much more  
amazed in themselves, and maruelled.

26 For they had not considered the master of  
the loaves, because their hearts were hardened.

27 And they came out, and went into the  
land of Genesareth, and arrived.

28 So when they were come out of the ship,  
straightway they knew him,

29 And ranne about throughout all that region  
round about, and began to cary hither and thither  
in couches all that were sicke, where they heard  
that he was.

30 And whither soeuer hee entred into townes,  
or cities, or villages, they layde their sicke in the  
streets, and prayed him that they might touch at  
the least the edge of his garment. And as many as  
touched a him, were made whole.

31 And whither soeuer hee entred into townes,  
or cities, or villages, they layde their sicke in the  
streets, and prayed him that they might touch at  
the least the edge of his garment. And as many as  
touched a him, were made whole.

32 Christ being reiect in his owne country, and arriuing vpon  
a sudden amongst them of whom he was not looked for, is reiect to their pro-  
fit, a Or, the himke of the garment.

33 The Apostles are found faultwith, for eating with vn-  
washed hands. 4 The Pharisees traditions about washing  
Hypocrites. 5 Mens traditions more set by then Gods.  
6 Parents must be honoured. 14 The things that doe in-  
deide defile a man. 25 The woman of Canane. 32 The  
deafe dumme man is healed.

34 Then gathered vnto him the Pharisees, and  
certaine of the Scribes which came from Hieru-  
salem.

35 And that vpon a sale of their owne traditions: for men doe  
not please themselves more in any thing then in superstition, that is to say, in a  
worship of God fully deuiled of themselves.

36 And when they sawe some of his disciples  
eate meate with common bands, (that is to say,  
vntwashed) they complained.

37 For the Pharisees, and all the Iewes, except  
they wash their hands oft, eate not, c holding the  
traditions of the Elders.

38 And when they come from the market, ex-  
cept they wash, they eate not: and many other  
things there be, which they haue taken vpon them  
to obserue, as the washing of cups, and c pots, and  
of brazen vessels, and of beds.)

39 Then asked him the Pharisees and Scribes,  
Why walk not thy disciples according to the  
tradition of the Elders, but eate meate with vn-  
washed hands?

40 Then hee answered and saide vnto them,  
Surely I may haue prophesied well of you, hypo-  
crites, as it is written, This people honoureth  
mee with lippes, but their heart is farre away from  
me,

41 But they worship me in vaine, teaching for  
doctrines the commandments of men.

42 For ye lay the Commandments of God  
apart, and obserue the tradition of men, as washing  
of pots and of cups, and many other such like  
things ye doe.

43 And he said vnto them, Will ye reiect the  
commandment of God, that ye may obserue your  
owne tradition.

44 For Moses said, Honour thy father and thy  
mother: and c Whosoever shall speake euill of fa-  
ther or mother, let him g die the death.

45 But they say, If a man say to father or mother,  
Corban, that is, By the gift that is offered by mee,  
thou mayest haue profane, he shall be free.

46 So ye suffer him no more to doe any thing  
for his father or his mother.

47 Making the word of God of none autori-  
tie, by your tradition, which ye haue ordeined: and  
ye do many such like things.

48 Then he called the whole multitude vnto  
him, and said vnto them, Hearken yee all vnto me,  
and vnderstand.

49 There is nothing without a man, that can de-  
file him, when it eneteth into him: but the things  
which proceed out of him, are they which defile  
the man.

50 If any haue eares to heare, let him heare.

51 And when he came into an house, away from  
the people, his disciples asked him concerning the  
parable.

52 And he said vnto them, What? are ye with-  
out vnderstanding also? Doe yee not knowe that  
whosoever thing from without eneteth into a  
man, cannot defile him,

53 Because it eneteth not into his heart, but in-  
to the belly, and goeth out into the draught which  
is the purging of all meates?

54 Then he saide, That which commeth out of  
man, that defileth man.

55 For from within, men out of the heart of  
men proceed euill thoughts, adulteries, fornicati-  
ons, murders,

56 Theftis, incontinencie, wickednesse, deceit,  
vncleannesse, a wicked eye, backebiting, pride,  
foolishnesse.

57 All these euill things come from within, and  
defile a man.

58 And he said vnto them, What? are ye with-  
out vnderstanding also? Doe yee not knowe that  
whosoever thing from without eneteth into a  
man, cannot defile him,

59 Because it eneteth not into his heart, but in-  
to the belly, and goeth out into the draught which  
is the purging of all meates?

60 Then he saide, That which commeth out of  
man, that defileth man.

61 For from within, men out of the heart of  
men proceed euill thoughts, adulteries, fornicati-  
ons, murders,

62 Theftis, incontinencie, wickednesse, deceit,  
vncleannesse, a wicked eye, backebiting, pride,  
foolishnesse.

63 All these euill things come from within, and  
defile a man.

64 And he said vnto them, What? are ye with-  
out vnderstanding also? Doe yee not knowe that  
whosoever thing from without eneteth into a  
man, cannot defile him,

65 Because it eneteth not into his heart, but in-  
to the belly, and goeth out into the draught which  
is the purging of all meates?

66 Then he saide, That which commeth out of  
man, that defileth man.

67 For from within, men out of the heart of  
men proceed euill thoughts, adulteries, fornicati-  
ons, murders,

68 Theftis, incontinencie, wickednesse, deceit,  
vncleannesse, a wicked eye, backebiting, pride,  
foolishnesse.

69 All these euill things come from within, and  
defile a man.

70 And he said vnto them, What? are ye with-  
out vnderstanding also? Doe yee not knowe that  
whosoever thing from without eneteth into a  
man, cannot defile him,

71 Because it eneteth not into his heart, but in-  
to the belly, and goeth out into the draught which  
is the purging of all meates?

72 Then he saide, That which commeth out of  
man, that defileth man.

73 For from within, men out of the heart of  
men proceed euill thoughts, adulteries, fornicati-  
ons, murders,

1 Word for word,  
eate breua: a kinde  
of flesh which  
the High priests  
saking treat of,  
all kinde of food.

2 For the Phari-  
sees would not eate  
their meate with  
vntwashed hands,  
because they  
thought that their  
hands were defiled  
with a common  
handling of things.

3 Matth. 15.11.12.  
4 Observing dili-  
gently.

5 That is to say,  
from ciuill offences  
and worldly, they  
goe about in meate,  
vntwashed, they  
think they are  
themselves pure.

6 By their words  
are vnderstood all  
kinds of vessels,  
which are appoin-  
ted for our daily  
use.

7 Why liue they  
not a kinde of  
speech taken from  
the Hebrewes:  
for amongst them,  
the way is taken for  
trade of life.

8 A Hypocrite is  
alwayes ioynd  
with superstition,  
as this is.

9 The more ear-  
nest the supersti-  
tious are, the more  
they are mid, in  
promoting them-  
selves Gods fa-  
uour by their de-  
votions.

10 The deuities of  
superstitious men  
doe not onely not  
fulfill the Law of  
God (as they blas-  
phemously per-  
suade themselves)  
but also doe vi-  
ciously caken away  
it.

11 True Religion,  
which is cleane  
contrary to super-  
stition, consisteth  
in spiritual wor-  
ship: and all ene-  
mies of true Reli-  
gion, although  
they seeme to  
haue chosen deepe  
rootes, shall be  
pluckt vp.

12 Exod. 10.12.  
13 Gen. 5.6.  
14 Gen. 6.2.

15 Exod. 11.17.  
16 Gen. 9.9.  
17 Gen. 10.10.

18 Withoute of  
paradise, he shall  
not die.

19 Matth. 11.10.  
20 For that that  
goeth into the  
draught, purgeth  
all meates.

21 Gen. 6.5.  
22 Gen. 21.

23 All kinde of  
euillnesse, whereby men profite themselves by vices, men's lo-  
uings.

24 Gen. 21.

25 All kinde of  
euillnesse, whereby men profite themselves by vices, men's lo-  
uings.

26 Gen. 21.

27 All kinde of  
euillnesse, whereby men profite themselves by vices, men's lo-  
uings.

28 Gen. 21.

29 All kinde of  
euillnesse, whereby men profite themselves by vices, men's lo-  
uings.

30 Gen. 21.

31 All kinde of  
euillnesse, whereby men profite themselves by vices, men's lo-  
uings.

32 Gen. 21.



4 *Mat. 15. 12.*  
6 That which the  
proud do select  
is often vnto  
them, that  
came doe the modest  
and humble  
foolish as it were  
violently vying out  
1 Into the other  
most coasts of Pa-  
lestina, which were  
next to Tyras and  
Sidon.  
2 By profession,  
pharisee.  
3 In Neighbour  
were to Damascus  
4 He with this  
word Whelpes ra-  
ther then the word  
Dages, that hee may  
seeme to speake  
more comfortably  
5 As if he said, it  
is as thou sayest  
Lord, for it is  
enough for the  
whelpes, if they can  
but gather up the  
crummes that are  
vnder the table:  
therefore I reuere the  
crummes, and not  
the childrens bread.  
7 As the Father  
created vnto this  
life in the begin-  
ning, in his onely  
Sonne, so doth he  
also in him alone  
renew vs vnto  
euertlasting life.  
8 It was a little  
country, and is cal-  
led of ten cities,  
which the four  
gouernments doe run  
betwene and com-  
pass, Plinie, book  
3. chap. 8.

5 Gen. 1. 31.  
scale. 39. 11.

7 Mat. 15. 32.

a Word for word,  
they will sell on fur-  
der, or be disculped,  
for when men fall  
in a swound, their  
synes fall one  
from another

24 ¶ And from thence he arose, and went into the borders of Tyras and Sidon, and entred into an house, and would that no man should haue known: but he could not be hid.

25 For a certaine woman, whose little daughter had an vnclene spirit, heard of him, and came, and fell at his feete,

26 (And the woman was a Greek, a Syrophenician by nation) and she besought him that he would cast out the deuill out of her daughter.

27 But Iesus sayd vnto her, Let the children first be fedde: for it is not good to take the childrens bread, and to cast it vnto whelpes.

28 Then shee enuered, and sayd vnto him, P Truth, Lord: yet indeede the whelpes eate vnder the table of the childrens crummes.

29 Then he sayd vnto her, For this saying goe thy way: the deuill is gone out of thy daughter.

30 And when she was come home to her house, she found the deuill departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coasts of Tyras and Sidon, and came vnto the sea of Galile, through the middes of the coasts of Decapolis.

32 And they brought vnto him one that was deafe and stumbled in his speech, and prayed him to put his hand vpon him.

33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he sighed, and said vnto him, Ephphata, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them that they should tell no man: but howe much soeuer hee forbade them, the more a great deale they published it.

37 And were beyond measure aitoined, saying, ¶ He hath done all things well: hee maketh both the deafe to heare, and the dumbe to speake.

### CHAP. VIII.

a The miracle of the seven loaves. 1 The Iewes seeke signes. 15 To beware of the leauen of the Pharisees. 22 A blinde man healed 27 The peoples sundry opinions of Christ. 29 The Apostles acknowledge Christ. 31 He foretelleth his death. 33 Peter, Satan. 35 To saue and lose the life. 38 To be ashamed of Christ.

¶ In those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and sayd vnto them,

1 I haue compassion on the multitude, because they haue nowe continued with mee three dayes, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

4 Then his disciples answered him, Whence can a man satisfie these with bread here in the wilderness?

5 And hee asked them, How many loaves haue ye? And they sayd, Seuen.

6 Then hee commanded the multitude to sit downe on the ground: and hee tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a few small fishes: and when hee had giuen thanks, he commanded them also to beset before them.

8 So they did eat, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 ¶ And anon he entred into a ship with his disciples, and came into the parts of Dalmanutha.

11 ¶ And the Pharisees came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then hee signed deeply in his spirit, and sayd, Why doeth this generation seecke a signe? Verely I say vnto you, a signe shall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 ¶ And he charged them, saying, Take heede and beware of the leauen of the Pharisees, and of the leauen of Herod.

16 ¶ And they reasoned among themselves, saying, It is because we haue no bread.

17 And when Iesus knew it, he sayd vnto them, Why reason you thus, because ye haue no bread? perceiue ye not, neither vnderstand? haue yee your hearts yet hardened?

18 Haue ye eyes, and see not? and haue yee eares, and heare not? and doe ye not remember?

19 ¶ When I brake the five loaves among five thousand, how many baskets full of broken meate tooke ye vp? They said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how many baskets full of leauings of broken meate tooke ye vp? And they sayd, Seuen.

21 Then hee sayd vnto them, ¶ How is it that ye vnderstand not?

22 ¶ And hee came to Bethsaida, and they brought a blind man vnto him, and desired him to touch him.

23 Then hee tooke the blind by the hand, and led him out of the towne, and spar in his eyes, and put his hands vpon him, and asked him, if he saw ought.

24 And he looked vp, and said, I see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him to looke againe. And hee was reformed to his sight, and saw euery man as faste off clearly.

26 ¶ And he sent him home to his house, saying, Neither goe into the towne, nor tell to any in the towne.

27 ¶ ¶ And Iesus went out, and his disciples into the towne of Cesarea Philippi. And by the way he asked his disciples, saying vnto them, Whom doe men say that I am?

28 And they answered, Some say, John Baptiste: and some, Elias: and some, one of the Prophets.

29 And he sayd vnto them, But whom say ye that I am? Then Peter answered, and sayd vnto him, Thou art that Christ.

30 ¶ And he sharply charged them, that concerning him they should tell no man.

him againe, to trie indeede, whether he could see well or no. ¶ Christ will not haue his miracles to be separated from his doctrine. ¶ Mat. 16. 13 Luke. 9. 18. ¶ Many praise Christ, which yet notwithstanding spoile him of his praise. ¶ Christ hath appointed his times to the preaching of the Gospel: and therefore here desire it to a more commodious time, least sudden haste should raise hinder then further the myserie of his coming.

¶ Mat. 15. 39.  
¶ The multitude  
of the Pharisees  
of the doctrine  
of the Gospell,  
giving no credit  
to the mira-  
cles already done  
require more: but  
Christ being angry  
with them, doeth  
not desire to like  
them.  
¶ A common kind  
of speech, which the  
Hebrewes vsed,  
whereby is meant  
that the Pharisees  
went from their  
houses of prayer, to  
encounter with him.  
¶ The fight came  
men from his heart  
rooter, the Lord  
was very much  
moued with these  
mens so great inso-  
lency.  
¶ A Word for word,  
if hee signe be giuen  
it is a certain kind  
of speech very com-  
mon among the He-  
brewes: which  
some such word  
they must be vnder-  
stand. Let me be  
taken for a Iar, or  
some such like. And  
when they speake  
out the while, they  
say, The Lord doe  
thus and thus by me.  
¶ Mat. 16. 5.  
¶ We must espe-  
cially take heed  
of them which  
corrupt the word  
of God, what de-  
gree soeuer they  
be of either in the  
Church, or in ciuill  
politic.  
¶ They that haue  
their mindes fixed  
on earthly things,  
are vterly blind  
in heauely things,  
although they be  
better to plainly  
see, fourth vnto them.  
¶ John 6. 11.  
¶ How cometh it  
to passe, that you  
vnderstand not  
these things, which  
are so plaine and  
euidēt?  
¶ A true image of  
our regenerate  
which Christ sepa-  
rating vs from this  
world, worketh  
and accomplisheth  
by little and little  
in vs.  
¶ He perceived  
some measure of  
men, when he  
could not discern  
their bodies.  
¶ He commanded  
him againe, to trie indeede, whether he could see well or no. ¶ Christ will not haue his miracles to be separated from his doctrine. ¶ Mat. 16. 13 Luke. 9. 18. ¶ Many praise Christ, which yet notwithstanding spoile him of his praise. ¶ Christ hath appointed his times to the preaching of the Gospel: and therefore here desire it to a more commodious time, least sudden haste should raise hinder then further the myserie of his coming.

8 Christ offered all that he suffered for vs, not unwillingly neither unawares, but foreknowing it, and willingly.

9 None are able to resist then they that are wise before the word of God.

10 The disciples of Christ must beate thout what burden fouer the Lord layeth vpon them, and subdue the afflictions of the flesh.

11 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

12 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

13 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

14 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

15 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

16 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

17 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

18 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

19 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

20 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

21 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

22 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

23 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

24 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

25 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

26 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

27 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

28 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

29 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

30 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

31 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

32 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

33 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

34 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

35 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

36 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

37 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

38 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

39 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

40 They are the most foolish of all men which purchase the enjoying of this life, with the loss of eternall blisse.

31 Then hee began to teach them that the sonne of man must suffer many things, and should be reprooched of the Elders, and of the chief Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 And hee spake that thing boldly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe & looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan: for thou be understandest not the things that are of God, but the things that are of men.

34 And hee called the people vnto him with his disciples, and sayd vnto them, Whosoever will follow me, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whosoever will & save his life, shall lose it: but whosoever shall lose his life for my sake and the Gospels, he shall save it.

36 For what shall it profit a man, though he should win the whole world, if he lose his soule?

37 Of what exchange shall a man give for his soule?

38 For whosoever shall be ashamed of mee, and of my wordes among this adulterous and sinful generation, of him shall the Sonne of man be ashamed also, when hee cometh in the glory of his Father with the holy Angles.

# CHAP. IX.

Christ's transfiguration. 7 Christ must be heard. 11 Of Elias and Iohn Baptist. 12 The possessed is healed. 13 Earth can doe all things. 14 Christ foretelleth his death. 15 Who is greatest among the Apostles. 16 Christ taketh a child in his armes. 17 To offend. 18 Salt, Peace.

1 And hee sayd vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death till they have seene the <sup>k</sup>ingdome of God come with power.

2 And sixe dayes after, Iesus taketh vnto him Peter, and James, and Iohn, and carrieth them vp into an high mountaine out of the way alone, & his shape was changed before them.

3 And his raiment did shine, and was very white as snowe, so white as no fuller can make vp on the earth.

4 And there appeared vnto them Elias with Moises, and they were talking with Iesus.

5 Then Peter answered, and sayd to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moises, and one for Elias.

6 Yet hee knew not what they sayd: for they were <sup>c</sup> afraid.

7 And there was a cloud that shadowed them, and a voice came out of the cloud, saying, This is my beloved Sonne: I heare him.

8 And suddenly they looked round about, and saw no more any man face Iesus onely with them.

9 And as they came downe from the mountaine, hee charged them, that they should tell no man what they had seene, save when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselves, and demanded one of another, what the rising from the dead againe should meane.

11 Also they asked him, saying, Why say the Scribes, that <sup>e</sup> Elias must first come?

12 And he answered, and said vnto them, Elias verely shall first come, and restore all things: and as it is written of the Sonne of man, hee must suffer many things, and be set at naught.

13 But I say vnto you, that Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 And when he came to his disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amazed, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selves?

17 And one of the companie answered, and sayd, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And whosoever he taketh him, he teareth him, and be someth, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and said, O faithlesse generation, how long now shall I be with you? how long now shall I suffer you? I bring him vnto me.

20 So they brought him vnto him: and as soone as the spirit saw him, he tare him, and hee fell downe on the ground wallowing and foaming.

21 Then he asked his father, how long time is it since it hath bene thus? And he said, Of a child.

22 And oft times hee catcheth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus sayd vnto him, If thou canst beleeue, all things are possible to him y<sup>e</sup> beleeueth.

24 And straightway the father of the child crying with teares, sayd, Lord, I beleeue: help my vn-beliefe.

25 When Iesus sawe that the people came running together, he rebuked the vnclen spirit, saying vnto him, Thou dumbe and deaf spirit, I charge thee come out of him, & enter no more into him.

26 So then the spirit cried, and rent him selfe, and came out, and he was as one dead, in so much that many sayd, He is dead.

27 But Iesus toke his hand, and lift him vp, and he arose.

28 And when he was come into the house, his disciples asked him secretly, Why could not wee cast him out?

29 And he said vnto them, This kind can by no other meanes come forth, but by prayer & fasting.

30 And they departed thence, and went together thorough Galilee, and hee would not that any should haue knowne it.

31 For he taught his disciples, and said vnto them, The Sonne of man shall be deliuered into the hands of men, and they shall kill him, but after that he is killed, he shall rise againe the third day.

32 But they understood not that saying, and were afraid to aske him.

33 After, he came to Capernaum: and when he was in the <sup>k</sup> house, he asked them, What was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselves, who should be the chiefe.

35 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

36 And hee came to Capernaum: and when he was in the <sup>k</sup> house, he asked them, What was it that ye disputed among you by the way?

37 And they held their peace: for by the way they reasoned among themselves, who should be the chiefe.

38 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

39 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

40 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

41 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

42 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

43 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

44 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

45 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

46 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

47 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

48 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

49 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

50 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

51 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

52 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

53 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

54 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

55 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

56 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

57 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

58 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

59 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

60 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

61 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

62 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

63 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

64 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

65 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he

66 And hee came downe and called the twelve, and sayd to them, If any man desire to be first, he



same shall be last of all, and seruant vnto all.

36 And he tooke a little childe, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoever shall receiue one of such little children in my Name, receiueth me. and whosoever receiue me, receiue me, receiue me, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, we tawe one casting out devils by thy Name, which followeth not vs, and we torbade him, because he followeth vs not.

39 ¶ But Iesus said. Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake of me.

40 For whosoever is not against vs, is on our part.

41 ¶ And whosoever shall giue you a cup of water to drinke for my Names sake, because yee belong to Christ, verely I say vnto you, hee shall not lose his reward.

42 ¶ And whosoever shall offende one of these little ones that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore, if thine hand cause thee to offend, cut it off, it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shall be quenched.

44 ¶ Where thine worme dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete, to bee cast into hell, into the fire that neuer shall be quenched.

46 Where thine worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdom of God with one eye, then hauing two eyes, to be cast into hell fire.

48 Where thine worme dieth not, and the fire neuer goeth out.

49 ¶ For every man shalbe salted with fire: and euery sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt be insauoury, where with shall it be seasoned? haue salt in your selues, and haue peace one with another.

#### CHAP. X.

¶ The wise, onely for seruants. 1. 21 to be put away. 12 Little children are brought to Christ. 17 A rich man asketh Iesus, how he may possesse eternall life. 23 The Apostles saye all things for Christs sake. 33 Christ foretold his death. 35 Zebedeus his sonnes request. 46 Blind Bartimeus healed.

And he was a noile from that, and went into the coastes of Iudea by the farre side of Iordan, and the people resorted vnto him againe, and as he was wont, he taught them againe.

1 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And hee answered, and saide vnto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 ¶ Then Iesus answered, and saide vnto them, For the hardnesse of your heart hee wrote this precept vnto you.

6 But at the beginning of the creation God made them male and female:

7 ¶ For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled together, let no man separate.

10 And in the house his disciples asked him againe of that matter.

11 And hee said vnto them, ¶ Whosoever shall put away his wife and marry another, committeth adulterie against her.

12 And if a woman put away her husband, and be married to another, she committeth adulterie.

13 ¶ Then they brought little children to him, if at he should receiue them, and his disciples rebuked those that brought them.

14 But when Iesus tawe it, hee was displeased, & saide to them, Suffer the little children to come vnto me, and forbid them not: for of such is the kingdom of God.

15 Verely I say vnto you, Whosoever shall not receiue the kingdom of God as a little childe, he shall not enter therein.

16 And hee tooke them vp in his armes, and put his hands vpon them, and blessed them.

17 ¶ And when he was gone out on the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus saide to him, Why callest thou mee good? there is none good but one, euen God.

19 Then knoweth the commandments, ¶ Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hate no man. Honour thy father and mother.

20 Then hee answered, and saide to him, Master, all these things haue I observed from my youth.

21 And Iesus looked vpon him, and loued him, and saide vnto him, One thing is lacking vnto thee, Goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

22 But he was sad at that saying, and went away forowfull: for he had great possessions.

23 And Iesus looked round about, and saide vnto his disciples, How hardly doe they that haue riches, enter into the kingdom of God?

24 And his disciples were afraid at his words. But Iesus answered againe, and saide vnto them, Children, how hard it is for them that trust in riches, to enter into the kingdom of God?

25 It is easier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdom of God.

26 And they were much more astonished, saying with themselves, Who then can be saved?

27 But Iesus looked vpon them, and saide, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ ¶ Then Petes began to say vnto him, Lo, we haue forsaken all, and haue folowed thee.

29 Iesus answered, and saide, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But hee shall receiue an hundred fold, now

I hee doth not onely receive me, but also him that sent me.

¶ Luke v. 49

God who is the author of our vocation, worketh also extraordinarily to offe us in search of him. But an extrao dinary vocation is tried by the doctrine and the effects.

1 Cor. 12. 13. Max. 10. 42.

¶ Math. 11. 6.

God is so seuerely a true god of offe, that it is better to suffer any losse, than to be an occasion of offence vnto any.

¶ Math. 1. 19.

¶ Eccl. 10. 17.

Thine worme which shall be cast into that flame.

We must be seasoned and powdered by God, both what we may be acceptable to him, and also that we being together, may season one another.

2 Thes. 1. 11.

2 Thes. 1. 11.

2 Thes. 1. 11.

2 Thes. 1. 11.

2 Thes. 1. 11.

2 Thes. 1. 11.

2 Thes. 1. 11.

2 Thes. 1. 11.

2 Thes. 1. 11.

2 Thes. 1. 11.

2 Thes. 1. 11.

2 Thes. 1. 11.

2 Thes. 1. 11.

2 Thes. 1. 11.

2 Thes. 1. 11.

2 Thes. 1. 11.

Gen. 1. 27.

Gen. 2. 24.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

1 Cor. 16.

f Euen in the mid  
of persecutions.

¶ Mat. 19. 30.  
Luce 13. 30.

¶ Mat. 30. 17.  
Luce 18. 31.

The disciples  
are againe prepa-  
red to patience,  
not in be ouer-  
come by the fore-  
telling vnto the  
end of his death,  
which  
was at hand,  
and therewithall  
of life which should  
most certainly  
follow.

¶ Mat. 20. 20.  
¶ We must first  
strive, before we  
reioyce.  
¶ We pray thee.

¶ The Magi rates  
according to Gods  
appointment, rule  
ouer their subjects:  
but the Pastors are  
not called to rule,  
but to serue, accord-  
ing to the exam-  
ple of the Sonne  
of God himselfe,  
who went before  
us for so much  
as he also was a  
Minister of his Fa-  
thers will.  
¶ Luke 22. 25.  
¶ They to whom  
it is decreed and  
appointed.  
¶ Mat. 20. 29.  
Luce 8. 35.  
¶ Christ only,  
being called vpon  
by faith, beareth  
our blindnesse.

at this present, house, and brethren, and sisters, and  
mothers, and children, and landes with perfec-  
tions, and in the world to come, eternall life.

31 ¶ But many that are first, shall be last, and  
the last, first.

32 ¶ And they were in the way going vp  
to Hierusalem, and Iesus went before them, and  
they were troubled, and as they followed, they  
were afraid, and Iesus tooke the twelue againe,  
and began to tell them what things should come  
vnto him,

33 Saying, Beholde, we goe vp to Ierusalem,  
and the Sonne of man shall be deliuered vnto the  
bie Priests, and to the Scribes, and they shall con-  
demne him to death, and shall deliuer him to the  
Gentiles,

34 And they shall mocke him, and scourge him,  
and spit vpon him, and kill him: but the third day  
he shall rise againe.

35 ¶ Then Iames & Iohn the sonnes of Ze-  
bedeus came vnto him, saying, Master, w<sup>e</sup> would  
that thou shouldst doe for vs that we desire.

36 And he said vnto them, What would yee I  
should doe for you?

37 And they said vnto him, Graunt vnto vs, that  
we may sit, one at thy right hand, and the other at  
thy left hand in thy glory.

38 But Iesus saide vnto them, Yee knowe not  
what ye aske. Can ye drinke of the cup that I shall  
drinke of, and be baptized with the baptisme that  
I shall be baptized with?

39 And they said vnto him, We can. But Iesus  
said vnto them, Ye shall drinke indeede of the  
cup that I shall drinke of, and be baptized with  
the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left,  
is not mine to giue, but it shall be giuen to them for  
whom it is prepared.

41 And when the ten heard that, they began  
to disfaile at Iames and Iohn

42 ¶ But Iesus called them vnto him, and said  
to them, ¶ Ye knowe that they which are princes  
among the Gentiles, haue domination ouer them,  
and they that be great among them, exercise au-  
thoritie ouer them.

43 But it shall not be so among you: but who-  
soeuer will be great among you, shall be your ser-  
uant.

44 And whosoever will be chiefe of you, shall  
be the seruant of all.

45 For euen the Sonne of man came not to be  
serued, but to serue, and to giue his life for the ran-  
some of many.

46 ¶ Then they came to Iericho: and as he  
went out of Iericho with his disciples, and a  
great multitude, Bartimeus the sonne of Timeus  
a blinde man, sat by the way side begging.

47 And when he heard that it was Iesus of Na-  
zareth, he began to cry, and to say, Iesus the Sonne  
of Dauid, haue mercie on me.

48 And many rebuked him, because he should  
hold his peace: but he cryed much more, O Sonne  
of Dauid, haue mercie on me.

49 Then Iesus stood still, and commanded him  
to be called: and they called the blinde, saying vnto  
him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloake, and rose, and  
came to Iesus.

51 And Iesus answered, & said vnto him, What  
wilt thou that I doe vnto thee? And the blinde

said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Go thy way: thy  
faith hath saved thee. And by and by he receiued  
his sight, and followed Iesus in the way.

# CHAP. XI.

¶ Christ enreth into Hierusalem riding on an asse. ¶ The  
fruitlesse figge tree is cursed. ¶ Sellers and buyers are  
cast out of the Temple. ¶ The force of faith. ¶ Faith in  
prayer. ¶ The brothers offences must be pardoned. ¶ The  
Priests ask by what authoritie he wrought these things  
that he did. ¶ Whence Iohns baptisme was.

¶ And ¶ when they came neere to Hierusalem,  
to Bethpage and Bethania vnto the mount  
of Olives, he sent fourth two of his disciples,

2 And said vnto them, Goe your wayes into  
that towne that is ouer against you, and asloone  
as ye shall enter into it, yee shall finde a colt tied,  
whereon neuer man saie: loose him, and bring  
him.

3 And if any man say vnto you, Why doe ye  
this? Say that the Lord hath neede of him, and  
straightway he will send him thither.

4 And they went their way, and found a colt,  
tied by the doore without, in a place where two  
wayes met, and they loosed him,

5 Then certaine of them, that stode there,  
said vnto them, What doe ye loosing the colt?

6 And they said vnto them, as Iesus had com-  
manded them: So they let him goe.

7 ¶ And they brought the colt to Iesus, and  
cast their garments on him, and he sat vpon him.

8 And many spread their garments in the way:  
other cut downe branches off the trees, & strayed  
them in the way.

9 And they that went before, and they that  
followed, cried, saying, Hosanna: ¶ a blessed be he  
that cometh in the Name of the Lord.

10 ¶ Blessed be the kingdome that cometh  
in the Name of the Lord of our father Dauid:  
Hosanna, ¶ O they which art in the highest hea-  
uens.

11 ¶ So Iesus entered into Hierusalem, and into  
the Temple: and when he had looked about on  
all things, and now it was evening, he went forth  
vnto Bethania with the twelue.

12 ¶ And on the morrowe when they were  
come out from Bethania, he was hungry.

13 ¶ And seeing a figge tree a farse off, that  
had leaues, he went to see if he might finde any  
thing thereon: but when he came vnto it, he  
found nothing, but leaues: for the time of figges  
was not yet.

14 Then Iesus answered and said to it, Neuer  
man eate fruite of thee hereafter while the world  
standeth: and his disciples heard it.

15 ¶ And they came to Ierusalem, and Iesus  
went into the Temple, and began to cast out  
them that sold and bought in the Temple, and  
ouerthrew the tables of the money changers,  
and the seates of them that sold doves.

16 Neither would he suffer that any man  
should carry a vessel through the Temple,

17 And he taught, saying vnto them, Is it not  
written, ¶ Mine house shall be called the house of  
prayer vnto all nations? ¶ but you haue made it a  
denne of theues.

18 And the Scribes and hie Priests heard it, and  
sought how to destroy him: for they feared him,  
because the whole multitude was astonished at his  
doctrine.

19 But when euen was come, Iesus went out  
of the citie.

¶ Mat. 23. 13.

¶ Luke 13. 3.  
¶ A liuely image  
of the spirituall  
kingdome of Christ  
on earth.

¶ Iohn 13. 14.

¶ Well be it to him  
that cometh to vs  
from God, or that  
is sent of God.  
¶ Happy and  
prosperous.  
¶ Mat. 21. 10.  
¶ Iake 19. 45.

¶ Mat. 21. 19.

¶ An example of  
that vengeance  
which hangeth  
ouer the heads of  
hypocrites.

¶ Christ sheweth  
indeede, that he is  
the true King and  
hig Priest, and  
therefore the re-  
venge of the di-  
uine seruice of the  
Temple.  
¶ That is, any pro-  
phane instrument,  
of which these fel-  
lowes had a com-  
mon, that made the  
court of the Temple  
a market place.  
¶ Iohn 6. 7.  
¶ Shall openly be  
accused and  
taken.  
¶ Iacob. 7. 21.



4 The force of faith is exceeding great, and charitie is ever joyous with it.

e The faith of God is that assured faith and trust which we have in him.

Mat. 7. 17. Luke 11. 9. f Word for word, that you receive it, speaking in the same that now is, to show the certainty of the thing and the performance intended.

g When you shall appear before the altar. h Mat. 21. 13. Luke 10. 1. i The Gospell hath bene assailed long time since vnder the pretence of an ordinarie succession.

k A reward of our built confidence to be afraid of those, of whom they should and might have bene feared.

l The calling of God is not tied either to place, person, or time, without exception. m This word Parable, when the Evangelists use, doth not only signify a comparing of things together, but also darke speeches and allegories. n E. 5. 1. Luke 20. 9. o When the fruits of the ground are gathered.

18 And in the morning as they journeyed together, they saw the figge tree dried up from the roots.

19 Then Peter remembered, and said vnto him, Master, behold, the figge tree which thou cursedst, is withered.

20 And Iesus answered, and saide vnto them, Haue e the faith of God.

21 For verely I say vnto you, that whosoever shall say vnto this mountaine, Be thou taken away, and cast into the sea, & shall not wauer in his heart, but shall beleuee that those things which he saith, shall come to passe, whatsoeuer he saith, shall be done to him.

22 Therefore I say vnto you, Whatsoeuer ye desire when ye pray, beleuee that yee shall haue it, and it shall be done vnto you.

23 But when yee shall stand, and pray, forgive, if yee haue any thing against any man, that your Father also which is in heauen, may forgive you your trespasses.

24 For if you will not forgive, your Father which is in heauen, will not pardon you your trespasses.

25 ¶ Then they came againe to Hierusalem: and as he walked in the Temple, there came to him the chief Priests, & the Scribes, & the Elders.

26 And said vnto him, By what authoritie dost thou these things: and who giue thee this authoritie, that thou shouldst doe these things?

27 Then Iesus answered, & said vnto them, I will also aske you a certain thing & answer ye me, and I will tell you by what authoritie I doe these things.

28 The baptism of Iohn, was it from heauen, or of men? answer me.

29 And they thought with themselves, saying, If we shall say, From heauen, he will say, Why then did ye not beleuee him?

30 But if wee say, Of men, we feare the people: for all men counted Iohn that he was a Prophet indeed.

31 Then they answered, and saide vnto Iesus, We cannot tell. And Iesus answered, and said vnto them, Neither will I tell you by what authoritie I doe these things.

CHAP. XII.

1 Of the vineyard. 2 Christ the stone refused of the Iewes. 3 Of tribute to be giuen to Cesar. 4 The Sadduces denying the resurrection. 5 The first commandment. 6 To love God and the neighbour better than selfe. 7 Christ Dauides sonne. 8 To beware of the Scribes and Pharisees. 9 The poore widow.

And he began to speake vnto them in parabables. ¶ A certaine man planted a vineyard, & compassed it with an hedge, and digged a pit for the winepresse, and built a tower in it, and let it out to husbandmen, and went into a strange country. 2 And at the time, he sent to the husbandmen a seruant, that hee might receiue of the husbandmen of the fruit of the vineyard.

3 But they tooke him, and beat him, and sent him away emptye.

4 And againe he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away likewise handled.

5 And againe hee sent another, and him they slew, & many other, beating some, & killing some.

6 Yet had hee one sonne, his deare beloved: him also hee sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen said among themselves, This is the heire: come, let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue ye not read so much as this Scripture? ¶ The stone which the buildiers did refuse, is made the head of the corner.

11 This was done of the Lord, and it is marvellous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, and went their way.

13 ¶ And they sent vnto him certaine of the Pharisees, and of the Herodians, that they might take him in his tale.

14 And when they came, they saide vnto him, Master, we know that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truly, Is it lawful to giue tribute to Cesar, or not?

15 Should we giue it, or should we not giue it? but he knew their hypocisie, and saide vnto them, Why tempt ye me? Bring me a penie, that I may see it.

16 So they brought it, and hee saide vnto them, Whose is this image and superscription? and they said vnto him, Cefars.

17 Then Iesus answered, and said vnto them, ¶ Giue to Cesar the things that are Cefars, and to God, those that are Gods: and they marvelled at him.

18 ¶ Then came the Sadduces vnto him, (which say, there is no resurrection) & they asked him, saying,

19 Master, ¶ Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother should take his wife, & raise vp seed vnto his brother.

20 There were seuen brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, & he died, neither did he yet leave issue, and the third likewise.

22 So those seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had her to wife.

24 Then Iesus answered and saide vnto them, Are ye not deceiued, because ye knowe not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wives are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, how in the bulsh God spake vnto him, saying, I am the God of Abraham, & the God of Isaac, and the God of Iakob?

27 God is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceiued.

28 ¶ Then came one of the Scribes that had heard them disputing together, and perceiving that hee had answered them well, hee asked him, Which is the first commandment of all?

29 Iesus answered him, The first of all the commandments is, ¶ Hear, O Israel, The Lord our God is the onely Lord.

Mat. 21. 19. Luke 11. 9. f Word for word, that you receive it, speaking in the same that now is, to show the certainty of the thing and the performance intended.

Mat. 22. 15. Luke 20. 20. g The Gospell hath bene assailed long time since vnder the pretence of an ordinarie succession.

Rom. 13. 7.

3 The resurrection of the bodie is ascribed against the foolish ignorance, and miserie of the Sadduces.

Mat. 22. 29. Luke 20. 27. Deut. 32. 5. Matt. 23. 29.

Exod. 3. 6. Mat. 23. 29.

Mat. 23. 29. Sacrifices dead outward worthiness neuer pleased God, vnto such necessary duties as we owe to God, and our neighbours sweet along.

4. *Leuit. 19. 18.*  
*mat. 23. 39.*  
*rom. 13. 9.*  
*gal. 5. 14.*  
*1 ier. 18. 2.*  
*Mat. 22. 41.*  
*luke 20. 41.*

5. *Christ proueth his*  
*Godhead enen*  
*out of Dauid him-*  
*selfe, of whom*  
*he came according*  
*to the flesh.*

6. *Word for word,*  
*in the holy Ghost,*  
*and there is a great*  
*euill in the kind of*  
*speech, whereby*  
*meane that it was*  
*not Iames D. viid.*  
*at the holy Ghost*  
*that spake, who did*  
*in a manner per-*  
*fecte Dauid.*

7. *Mat. 10. 1.*  
*Mat. 13. 6.*  
*luke 11. 43.*  
*and 20. 43.*

8. *The maisters of*  
*ministers are not*  
*ready to be fol-*  
*lowed as an ex-*  
*ample.*

9. *Widowes he taught*  
*them.*  
*he word is a*  
*flute, which is a*  
*kind of woman*  
*garment, long en-*  
*down to the knees,*  
*and is taken ge-*  
*nerally for any gar-*  
*ment made for*  
*conuolence, but in*  
*this place it ser-*  
*ues to signifye that*  
*fringed gar- in in-*  
*termed in inter-*  
*uener as 11.*

10. *Mat. 13. 14.*  
*luke 20. 47.*

11. *The doing of*  
*our duties, which*  
*God alloweth, is*  
*not esteemed*  
*according to the*  
 *outward value,*  
*but to the inward*  
*affection of the heart.*

12. *Luke 21. 1.*  
*Money of any kind of metall,*  
*as the Romans used, who in*  
*the beginning did stamp or coine*  
*brasse, and after of silver for*  
*current money.*

13. *CHAP. XIII.*

14. *Of the destruction of Ierusalem.*  
*9 Persecutions for*  
*the Gospel. 10 The Gospel must*  
*be preached to all*  
*nations. 16 Of Christ coming in*  
*judgment. 33 We*  
*must watch and pray.*

15. *Mat. 24. 7.*  
*luke 21. 8.*

16. *The destruction*  
*of the Temple, ci-*  
*tie, and whole na-*  
*tion is aliover, and*  
*the members of the Church,*  
*but y<sup>e</sup> there are ex-*  
*pected many co-*  
*forts, and last of*  
*all, the end of the*  
*world is defec-*  
*ted.*

17. *Luke 19. 43.*  
*2. Eph. 5. 6.*  
*2. Eph. 4. 3.*

30. Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy minde, and with all thy strength: this is the first commandment

31 And the second is like, that is, Thou shalt loue thy neighbour as thy selfe. These are two other commandment greater then these.

32 Then that Scribe said vnto him, Well, Master, thou hast said the truth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, and with a'l the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all whole burnt offerings and sacrifices.

34 Then when Iesus saw that he answered differently, he said vnto him, Thou art not farre from the kingdom of God. And no man after that durst aske him any question.

35 ¶ And Iesus answered & tolde teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himselfe said by the holy Ghost, The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 These Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 ¶ Moreover he said vnto them in his doctrine, Beware of the Scribes which loue to goe in long robes, and loue salutations in the markets,

39 And the chiefe seats in the Synagogues, and the high rooms at feasts,

40 Which exdemeure widowes houses, euen vnder a colour of long prayers. Theise shall receiue the greater damnation.

41 ¶ And as Iesus sat ouer against the treasure, he beheld how the people cast in money into the treasure, and many rich men cast in much.

42 And there came a certaine poore widow, and she threw in two mites, which make a quadrin.

43 Then hee called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasure.

44 For they all did cast in of their superfluitie: but she of her povertie did cast in all that she had, euen all her liuing.

¶ CHAP. XIII.

¶ Of the destruction of Ierusalem. 9 Persecutions for the Gospel. 10 The Gospel must be preached to all nations. 16 Of Christ coming in judgment. 33 We must watch and pray.

¶ And as he went out of the Temple, one of his disciples said vnto him, Master, see what manner stones, and what manner buildings are here.

¶ Then Iesus answered, and said vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be throwen downe.

¶ And as he sat on the mount of Oliues, ouer against the Temple, Peter, and James, and Iohn, and Andrew asked him secretly,

¶ Tell vs, when shall these things bee? and what shall be the figure when all these things shall be fulfilled?

¶ And Iesus answered them, and began to say, Take heed least any man deceiue you.

¶ For many shall come in my Name, saying, I

am Christ, and shall deceiue many.

¶ Furthermore when ye shall heare of warres, and tumors of warres, be ye not troubled: for such things must needs be: but the end shall not be yet.

¶ For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in diuers quarters, and there shall be fasting and troubles: these are the beginnings of sorowes,

¶ But take ye heede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: yee shall be beaten, and brought before rulers & kings: for my sake, for a testimoniall vnto them.

¶ And the Gospel must be published among all nations.

¶ But when they lead you, and deliuer you vp, be not careful before hand, neither craftiue what ye shall say: but what is giuen you at the same time, that speake: for it is not you that speake, but the holy Ghost.

¶ And the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

¶ And yee shall be hated of all men for my Names sake: but whosoever shall endure vnto the end, he shall be saved.

¶ Moreover, when yee shall see the abomination of desolation (spoken of by Daniel the Prophet) set where it ought not, (let him that readeth, consider it) then let them that be in Iudea, flee into the mountaines,

¶ And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

¶ And let him that is in the feld, not turne backe againe to take his garment.

¶ Then woe shall be to them that are with child, and to them that giue sucke in those dayes.

¶ Pray therefore that your flight be not in the winter.

¶ For those dayes shall be such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.

¶ And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sakes, which he hath chosen, he hath shortened those dayes.

¶ Then as if any man say to you, Loe, here is Christ, or loe, he is here, bekenne it not.

¶ For false Christs shall rise, and false prophets, and shall these signes and wonders, to deceiue, if it were possible the very elect.

¶ But take ye heede: behold, I haue shewed you all this before.

¶ Moreover in those dayes after that tribulation, the sunne shall waxe dark: & the moone shall not giue her light,

¶ And the starres of heauen shall fall: and the powers which are in heauen, shall shake.

¶ And then shall they see the Sonne of man coming in the clouds, with great power and glorie.

¶ And he shall then send his Angels & shall gather together his elect from the foure winds, and from the vmoost part of the earth to the vmoost part of heauen.

¶ Now learne a parable of the figge tree, When her bough is yet tender, and it bringeth forth leaues, ye know that sommer is neere.

¶ So in like manner, when yee see these things come

¶ The hearing of you preaching, shall be a most euident manifeste against them, so that they shall not be able to pretend synonimes.

¶ Mat. 24. 11.

¶ Mat. 24. 12.

¶ Mat. 24. 13.

¶ Mat. 24. 14.

¶ Mat. 24. 15.

¶ Mat. 24. 16.

¶ Mat. 24. 17.

¶ Mat. 24. 18.

¶ Mat. 24. 19.

¶ Mat. 24. 20.

¶ Mat. 24. 21.

¶ Mat. 24. 22.

¶ Mat. 24. 23.

¶ Mat. 24. 24.

¶ Mat. 24. 25.



The Greeks were  
signified that part  
of the hosts that  
big fell from the  
ground, to what  
fear it be put, but  
because they did  
not hope in what  
part of the host,  
they called it a sup-  
ping chamber.  
Ff ii. q. i. 10.  
m. 1. 16. 10. 13.  
like 23. 14.  
in 13. 18. 27.  
The figure of  
the law, which li-  
by and by to be  
fulfilled; as brog-  
ed; and in place  
thereof are both fi-  
gures of the new  
covenant and con-  
table unto them,  
which shall come  
to the world's end  
f That yee be  
at meat with me.  
Acts i. 10.  
Mat. 16. 26.  
1 Cor. 13. 29.

3 Corinth foretells how he shall  
be made king of his  
but yet that he  
will never forsake  
them.  
Zech. 5. 7.  
Chap. 6. 7.  
In Hebrew fore-  
tell in state of per-  
fection, a most ex-  
cellent title & ample  
as many nations  
and weakless.  
That denoting  
words, I seteth out  
how plainly Pen-  
ter's solemn affir-  
mation.  
Mat. 16. 26.  
Mark at 29.  
Christ suffering  
for vs is that bella  
which he took  
in his own pur-  
poses, the most  
bitterlest tortors of  
the curie of God,  
receiveth the cup  
at his Father's  
hands, which bee  
being cut, doeth  
his gateway unto  
us by his precious

... according to the Law: and therewithall by a miracle  
... hindering bee in the flesh shall straightway suffer, yet that  
... is, upon which day, and at the evening of the same day  
... of the fifteenth, Seeke Matthe 26. 17. & They which  
... is spoken, being by the figure Accompli: which is used in  
... the Pattern is meant the People of Iuda-

The latter day  
 is not curiously to  
 be searched for,  
 which the Father  
 alone knoweth:  
 but let vs rather  
 take heed, that it  
 come not vpon vs  
 vntoward.

✠ Mat. 26. 1.  
Luke 22. 1.

1 By the will of  
God, against the  
counsell of men,  
it came to passe  
that Christ should  
be put to death  
vpon the solempn  
day of the Passoe-  
uer. that in all  
spectis the truth  
might agree to  
the figure

7 Mat. 26.6,  
Joh 11.2.  
2. Refs in Index.

3. *Which is about six pounds English.*  
3. *Christ suffered himself to be appointed once or twice for certain considerations: but his will is to be daily appointed in the poor.*

4 This woman  
of the Spirit, an  
ointing Christ, f  
teth before mens  
eyes, his death a  
buriall which wa  
at hand.

\* *Matt. 26.14*  
*Luke 22.4.*  
5. Countessieffe  
cloaked with a  
zeale of charitie,  
is an occasion to  
betray and cruci-  
fye Christ.

\* Math. 26. 17  
Luce 2. 15.  
Christ being

36 An

*b* This doubling of the word was used in those days, when their language were so mixed together. *Ab. 64, is a Syrian word.*  
*11* An horrible example of the sluggishness of men, even in the disciples whom Christ had chosen.

*¶ Math. 26. 47. Luke 22. 47. John 13. 30.*  
*12* At me did willingly spile God their Creator of his praise in forsaking and betraying him, so Christ willingly going about to make satisfaction for this crime, is forsaken of his owne, and betrayed by one of his familiars as a thief, that the punishment might be agreeable to the crime, and we who are very traitors, forsakers, and sacrilegious might be delivered out of the devil's hands.  
*13* Seditiously, that he scape not out of your hands.

*¶* *14* *Thou is, Peter. 1* All his disciples, *23* Vnder pretence of goodlines, all things are left, sell to (such as do violence against Christ, *m* Which he can about him, when he hearing that stirre on the night suddenly name fourth : whereby we may understand with how great licentiousness these willames violently set upon him.  
*¶* *Math. 26. 57. Luke 22. 54. John 18. 20.*  
*15* The highest council was assembled, because Christ was accused as a blasphemer and a false prophet : for as the other crime of treason, it was forged against him by the Priests, to enforce Pilate to enforce Pilate to condemn him  
*¶* *16* Christ, who was so innocent that he could not be oppressed, nor by false witnesses, is at the length, for confessing God to be his Father, condemned of impiety before the hie Priest : that we, who denied God were indeed wicked, might be gaine before God. *¶* *Math. 26. 59. & John 2. 19.*

*36* And he sayd, b Abba, Father, all things are possible vnto thee : take away this cup from me : neuertheless not that I will, but that thou wilt, be done.  
*37* *11* Then he came, and found them sleeping, and sayd to Peter, Simon, sleepest thou ? couldest not then watch one houre ?  
*38* ¶ Watch yee, and pray, that yee enter not into temptation : the spirit indeede is ready, but the flesh is weak.  
*39* And againe he went away, and prayed, and spake the same words.  
*40* And he returned, and found them asleepe againe : for their eyes were heauie : neither knewe they what they should answer him.  
*41* And he came the third time, and said vnto them, Sleepe henceforth, and take your rest : it is ynough : the houre is come : behold, the Sonne of man is deliuered into the hands of sinners.  
*42* Rise vp : let vs goe : loe, he that betrayeth me, is at hand.  
*43* ¶ *12* And immediatly while hee yet spake, came Iudas that was one of the twelve, and with him a great multitude with swords and staves from the hie Priests, and Scribes, and Elders.  
*44* And he that betrayed him, had giuen them a token, saying, Whomsoever I shall kisse, he is it : take him and leade him away : safely.  
*45* And assoone as hee was come, hee went straightway to him, and sayd, Haile Master, and kissed him.  
*46* Then they layd their hands on him, and tooke him.  
*47* And one of them that stood by, drewe out a sword, and smote a seruant of the hie Priest, and cut off his eare.  
*48* And Iesus answered, and sayd to them, Yee be come out as against a thiefe, with swords and with staves, to take me.  
*49* I was daily with you, teaching in the Temple, and yeeooke me not : but this is done that the Scriptures should be fulfilled.  
*50* Then they all forsooke him, and fled.  
*51* ¶ And there followed him a certaine yong man, clothed in linen vpon his bare body, and the yong men caught him.  
*52* But he left his linen cloth, and fled from them naked.  
*53* ¶ So they led Iesus away to the hie Priest, and to him came together all the hie Priests, and the Elders, and Scribes.  
*54* And Peter followed him a farr off, euen into the hall of the hie Priest, and fare with the seruants, and warmed himselfe at the fire.  
*55* ¶ And the hie Priests, and all the Councill sought for witness against Iesus, to put him to death, but found none.  
*56* For many bare false witness against him, but their witness agreed not together.  
*57* Then there arose certaine, and bare false witness against him, saying,  
*58* Wee heard him say, & I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.  
*59* But their witness yet agreed not together.  
*60* Then the hie Priest stood vp amongst them, and asked Iesus, saying, Answerest thou

nothing ? What is the matter that these beare witness against thee ?  
*61* But he held his peace, and answered nothing ; Againe the hie Priest asked him, & sayd vnto him, Art thou that Christ the sonne of the ° Blessed ?  
*62* And Iesus sayd, I am he, & seee I shall fee the Sonne of man sit at yight hand of the power of God, and come in the cloudes of heauen.  
*63* Then the hie Priest rent his clothes, and said, What haue we any more neede of witnesses ?  
*64* Ye haue heard the blasphemie : what thinke ye ? And they all condemned him to be worthe of death.  
*65* ¶ And some began to spit at him, and to couer his face, and to beate him with hilts, and to say vnto him, Prophecie And the sergeants smote him with their rods.  
*66* ¶ *16* And as Peter was beneath in the hall, there came one of the maides of the hie Priest.  
*67* And when she saw Peter warming him selfe, shee looked on him, and sayd, Thou wast also with Iesus of Nazareth.  
*68* But he denied it, saying, I know him not, neither wot I what thou sayest. Then he went out into the porch, and the cocke crow.  
*69* ¶ Then a maid saw him againe, and began to say to him that stood by, This is one of them.  
*70* But hee denied it againe : and anon after, they that stood by, saide againe to Peter, Surely thou art one of them : for thou art of Galilee, and thy speech is like.  
*71* And hee began to curse, and sweare, saying, I know not this man of whom yee speake.  
*72* ¶ Then the second time the cocke crowed, and Peter remembered the word that Iesus had said vnto him, Before the cocke crow twice, thou shalt denie me thrise, and weighing that with himselfe, he wept.  

C H A P. XV.

*1* Of the things that Christ suffered vnder Pilate. *11* Barabbas is preferred before Christ. *15* Pilate deliuereth Christ to be crucified. *17* He is crowned with thorne. *19* They spit on him, and mocke him. *21* Simon of Cyrene carrieth Christs crosse. *27* Christ is crucified betweene two theenes. *31* He is raiued at. *37* He giueth up the ghost. *43* Ioseph burieh him.

*1* And ¶ anon in the dawning, the hie Priests helde a Councill with the Elders, and the Scribes, and the whole Councill, and bound Iesus, and led him away, and deliuered him to Pilate.  
*2* Then Pilate asked him, Art thou the King of the Iewes ? And he answered and sayd vnto him, Thou sayest it.  
*3* And the hie Priestes accused him of many things.  
*4* ¶ Wherefore Pilate asked him againe, saying, Answerest thou nothing ? behold now many things they witness against thee.  
*5* But Iesus answered no more at all, so that Pilate marvelled.  
*6* Now at the feast, Pilate b did deliuer a prisoner vnto them, whomsoever they would desire.  
*7* Then there was one named Barabbas, which was bound with his fellows, that had made insurrection, who in the insurrection had committed murder.  
*8* And the people cryed aloud, and began to

*¶* *Of God, who is most worthe of all praise ?*  
*¶* *Math. 46. 59. Luke 22. 55. John 18. 25.*  
*¶* *16* An heauie example of the frailties of man, together with a most comfortable example of the mercie of God, who giueth the spirit of repentance and faith to his elect.  
*¶* *Math. 26. 71. Luke 22. 58.*  
*¶* *17* If we compare the Euangelists diligently together, we shall perceiue that Peter was knowne of many through the maidens report : yea, and in Luke, when the second denall is spoken of, there is a man, for want mentioned, and not a maid.  
*¶* *Math. 26. 71. John 13. 38.*  
*¶* *Math. 27. 1. Luke 22. 19. John 18. 19.*  
*¶* *1* Christ being bound before the iudgement seat of an earthly iudge, in open assembly is condemned as guilty vnto the death of the crosse, not for his owne finnes, (as appeareth by the Iudges owne wordes) but for all ours, that we must giue crosse being deliuered from the guiltines of our finnes, might be deliued before the iudgement seat of God, euen in the open assembly of the Angels.  
*¶* *1* It was not lawful for them to put any man to death, for all causes of life, and death were taken away from them, first by Herod the great, and afterwards by the Romans, after foure yeeres before the destruction of the Temple, and therefore they deliuer Iesus to Pilate. *¶* *Math. 27. 1. Luke 23. 3. John 18. 35. & Yhesu Pilate to deliuer,*  

delire











18 And all they that heard them, els them vpon  
 19 in their hearts, saying, Woe manner child shall  
 20 this be! and the hand of the Lord was with him.  
 21 67 ¶ Then his father Zacharias was filled with  
 22 the holy Ghost, and prophesied, saying,  
 23 68 Blessed be the Lord God of Israel, because  
 24 he hath visited & redeemed his people,  
 25 69 & hath raised vp the horn of saluati-  
 26 on vnto vs, in the house of his seruant Dauid,  
 27 70 ¶ As he spake by the mouth of his holy Pro-  
 28 phets, which were since the world began, saying,  
 29 71 That he would send vs deliverance from our  
 30 enemies, and from the hands of all that hate vs.  
 31 72 That he might shew mercy towards our fa-  
 32 thers, and & remember his holy covenant,  
 33 73 & And the oath which he sware to our fa-  
 34 ther Abraham,  
 35 74 Which was, that hee would grant vnto vs,  
 36 that we being delivered out of the hands of our  
 37 enemies, should serue him without feare,  
 38 75 All the daies of our life, in & holinesse and  
 39 righteousness before him.  
 40 76 And thou, babe, shalt be called the Pro-  
 41 phet of the most high: for thou shalt goe before  
 42 the face of the Lord to prepare his waies,  
 43 77 And to give knowledge of saluation vnto his  
 44 people, by the remission of their sinnes,  
 45 78 Through the tender mercy of our God, wher-  
 46 by the day spring from on high hath visited vs,  
 47 79 To give light to them that sit in darkenesse,  
 48 and in the shadow of death, and to guide our feet  
 49 into the way of peace.  
 50 80 And the child grew, and waxed strong in  
 51 spirit, and was in the wildernes, till the day came  
 52 that he should shew himselfe vnto Israel.

# CHAP. II.

1 Augustus Cesar reth all the world. 7 Christ is borne.  
 2 The Angels sing. 3 Christ is circumcised. 4 Marie  
 5 purified. 6 Simon taketh Christ in his armes. 10 His  
 11 first 36 Ann the Prophet Isr. 40 The Child Christ.  
 41 Iesus d' speaketh with the doctours.

18 And it came to passe in those dayes, that there  
 19 came a decree from Augustus Cesar, that all  
 20 the world should be taxed,  
 21 (This first taxing was made when Cyrenius  
 22 was gouernour of Syria.)  
 23 Therefore went all to be taxed, eury man  
 24 to his owne cite.  
 25 And Ioseph also went vp from Galile out of  
 26 a cite called Nazareth, into Iudea, vnto the cite  
 27 of Dauid, which is called Beth-leem (because he  
 28 was of the house and lineage of Dauid.)  
 29 To be taxed with Mary that was giuen him  
 30 to wife, which was with child.  
 31 ¶ And so it was, that while they were there,  
 32 the dayes were accomplished that these should be  
 33 deliuered.  
 34 And she brought forth her first begotten  
 35 sonne, and wrapped him in swaddling clothes, and  
 36 laid him in a cratch, because there was no roome  
 37 for them in the inn.

8 ¶ And there were in the same countrey  
 9 shepherds, abiding in the hille, and keeping  
 10 watch by night ouer their flocke.  
 11 ¶ And loe, the Angel of the Lord came vpon  
 12 them, and the glory of the Lord shined about  
 13 them, and they were sore afraid.  
 14 ¶ Then the Angel saide vnto them, Be not a-  
 15 fraid: for behold, I bring you glad tidings of great  
 16 ioy, that shall be vnto all the people,  
 17 ¶ That is, that vnto you is borne this day in  
 18 the cite of Dauid, a Saviour, which is Christ the  
 19 Lord.  
 20 ¶ And this shall be a signe vnto you, Vee shall  
 21 finde the babe wrapped, and laid in a cratch.  
 22 ¶ And straightway there was with the Angel  
 23 a multitude of heauely souldiers, praising God,  
 24 and saying,  
 25 ¶ Glory be to God in the high heauens, and  
 26 peace in earth, and towards men good will.  
 27 ¶ And it came to passe when the Angels were  
 28 gone away from them into heauen, that the shep-  
 29 herds saide one vnto another, Let vs goe then vnto  
 30 Beth-leem, and see this thing that is come to passe,  
 31 which the Lord hath shewed vnto vs.  
 32 ¶ So they came with haste, and found both  
 33 Mary and Ioseph and the babe layd in the cratch.  
 34 ¶ And when they had seene it, they published  
 35 abroad the thing that was tolde them of that  
 36 child.  
 37 ¶ And all that heard it, wondered at the things  
 38 which were tolde them of the shepherds.  
 39 ¶ But Mary kept all those sayings, and pondered  
 40 them in her heart.  
 41 ¶ And the shepherds returned glorifying and  
 42 praising God, for all that they had heard and seene,  
 43 as it was spoken vnto them.  
 44 ¶ ¶ 3 And when the eight dayes were ac-  
 45 complished, that they should circumcise the child,  
 46 his name was then called & Iesus, which was na-  
 47 med of the Angel, before he was concieued in the  
 48 wombe.  
 49 ¶ ¶ 4 And when the dayes of her purifica-  
 50 tion, after the Law of Moyses, were accomplished,  
 51 they brought him to Hierusalem, to present him to  
 52 the Lord.  
 53 ¶ (As it is written in the Law of the Lord,  
 54 ¶ Eury man child that is first openeth the wombe,  
 55 shall be called holy to the Lord.)  
 56 ¶ And to giue an oblation, as it is comen-  
 57 ded in the Law of the Lord, a paire of turtle doves,  
 58 or two young pigeons.  
 59 ¶ ¶ 5 And behold, there was a man in Hieru-  
 60 salem, whose name was Simeon: this man was iust,  
 61 and feared God, and waited for the consolation of  
 62 Israel, and the holy Ghost was vpon him.  
 63 ¶ And it was declared to him from God by  
 64 the holy Ghost, that he should not see death, be-  
 65 fore he had seene that Anointed of the Lord.  
 66 ¶ And he came by the motion of the spirit in-  
 67 to the Temple, and when the parents brought in  
 68 the babe Iesus, to doe for him after the custome of  
 69 the Law,  
 70 ¶ Then he tooke him in his armes, and praised  
 71 God, and sayd,  
 72 ¶ Lord, now I lettest thou thy seruant depart  
 73 in peace, according to thy word,  
 74 ¶ For mine eyes haue seene thy saluation,  
 75 which thou hast prepared for all people,  
 76 ¶ For as much as I haue seen thee, O Lord, as  
 77 thou hast said by thy holie prophets, saying, Thy  
 78 light shall arise vnto all them that are in dark-  
 79 nes, to giue light vnto them that are in the  
 80 shadow of death, to direct vnto us the way  
 81 of peace.

1 Christ the sonne  
 2 of God, taking vp-  
 3 on him the forme  
 4 of a seruant, and  
 5 making himselfe  
 6 of an equall nature,  
 7 is poorly borne  
 8 in a stable: and by  
 9 the means of Aug-  
 10 ustus the mightie  
 11 prince in the  
 12 world (thinking  
 13 nothing lesse) doth  
 14 his cratch prepa-  
 15 red in Beth-leem,  
 16 as the Prophe-  
 17 ts foretold.  
 18 ¶ So farre as the  
 19 Empire of the Ro-  
 20 mans did stretch  
 21 ¶ That is, the in-  
 22 habitants of eury  
 23 cite should haue  
 24 their names taken,  
 25 and those goods  
 26 rated at a certeyn  
 27 value, by the  
 28 Emperour Augustus  
 29 ¶ And thus it  
 30 came to passe, that  
 31 Ioseph and Mary  
 32 with the child  
 33 Iesus, went  
 34 into Iudea  
 35 to be taxed  
 36 ¶ And thus it  
 37 came to passe,  
 38 that Ioseph and  
 39 Mary with the  
 40 child Iesus, went  
 41 into Iudea to  
 42 be taxed.

1 The Angels  
 2 themselves declare  
 3 to poure shep-  
 4 herds (nothing  
 5 regarding the  
 6 pride of the mis-  
 7 take) the Goodhead  
 8 and office of the  
 9 child lying in the  
 10 crib.  
 11 ¶ Lodging without  
 12 doores, and open in  
 13 the aire.  
 14 ¶ Come suddenly  
 15 vpon them, when  
 16 they thought of no  
 17 such matter.  
 18 ¶ Whole armies  
 19 of Angels, which  
 20 compass the Ma-  
 21 gestic of God round  
 22 about, as it were  
 23 soldiers.  
 24 ¶ Gods richly  
 25 girded, and  
 26 glorious fauours  
 27 towards men.  
 28 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 29 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 30 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 31 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 32 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 33 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 34 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 35 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 36 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 37 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 38 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 39 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 40 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 41 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 42 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 43 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 44 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 45 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 46 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 47 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 48 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 49 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 50 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 51 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 52 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 53 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 54 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 55 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 56 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 57 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 58 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 59 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 60 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 61 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 62 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 63 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 64 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 65 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 66 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 67 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 68 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 69 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 70 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 71 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 72 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 73 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 74 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 75 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 76 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 77 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 78 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 79 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 80 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 81 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 82 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 83 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 84 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 85 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 86 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 87 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 88 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 89 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 90 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 91 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 92 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 93 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 94 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 95 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 96 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 97 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 98 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 99 ¶ ¶ ¶ ¶ ¶ ¶ ¶  
 100 ¶ ¶ ¶ ¶ ¶ ¶ ¶





voice from heauen, saying, Thou art my beloved Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to be about thirtie yeeres of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Nann, the sonne of Esli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 ¶ The sonne of Iose, the sonne of Eliczer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacin,

31 The sonne of Melea, the sonne of Mainan, the sonne of Mattathia, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Obed, the son of Booz, the sonne of Salomon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thata, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusela, the sonne of Enoch, the sonne of Iared, the sonne of Maleleel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

#### CHAP. IV.

¶ Of Christes temptation, and fasting. ¶ He teacheth in Nazareth to the great admiration of all. ¶ A Prophet that teacheth in his owne country is contemned. ¶ One possessed of the deuill is cured. ¶ Peters mother in law is healed. ¶ And diuers sicke persons are restored to health. ¶ The deuill acknowledgeth Christ.

¶ And Iesus full of y holy Ghost returned from Iordan, and was led by that Spirit into the wilderness.

1 ¶ And was there fourtie dayes tempted of the deuill, & in those dayes he did eat nothing, but when they were ended, he afterward was hungry.

2 Then the deuill sayd vnto him, If thou be the sonne of God, command this stone, that it be made bread.

3 But Iesus answered him, saying, It is written, ¶ That man shall not liue by bread onely, but by euery word of God.

4 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinkling of an eye.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinkling of an eye.

¶ To a vaier confidence of himselfe, ouercometh him thirfe ¶ Druis, 8.3. Mat. 4.

6 And the deuill fayd vnto him, All this power will I giue thee, and the glory of those kingdomes: for that is b deliuered to me: and to whomsoeuer I will, I giue it.

7 If thou therefore wilt worship mee, they shall be all thine.

8 But Iesus answered him, and sayde, Hence from this, Satan: for it is written, ¶ Thou shalt worship the Lord thy God, and him alone thou shalt serue.

9 Then he brought him to Hierusalem, and set him on a pinacle of the Temple, and sayd vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, ¶ That hee will giue his Angels charge ouer thee to keepe thee:

11 And with their handes they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and sayd vnto him, It is sayd, ¶ Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the temptation, he departed from him for a litle season.

14 ¶ And Iesus returned by the power of the spirit into Galile: and there went a fame of him throughout all the region round about:

15 For hee taught in their Synagogues, and was honoured of all men.

16 ¶ And hee came to Nazareth where hee had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when hee had opened the booke, he found the place, where it was written,

18 ¶ The Spirit of the Lord is vpon mee, because he hath anoynted mee, that I should preach the Gospel to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recovering of sight to the blinde: that I should set at libertie them that are bound:

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, & fate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say vnto them, This day is this Scripture fulfilled in your eares.

22 ¶ And all e bare him witness, and wondered at the gracious wordes, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he sayd vnto them, Ye will surely say vnto mee this Prouerbe, Physician, heale thy selfe: whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne country.

24 And hee sayd, Verely I say vnto you, ¶ No Prophet is accepted in his owne country.

25 But I tell you of a truth, when beauen was shut three yeeres & sixe monethes, when great famine was throughout all the land:

26 But vnto none of them was Elias sent, saue into Sarepta, a ciitie of Sidon, vnto a certaine widowe.

27 Also many lepers were in Iisraell, in the time

thy lips. ¶ Iohn 4.44. ¶ 1. King. 17.9. Iames 5. 17. b Land of a frati, Luke Marke 5. 33.

a By this word power, are the kingdoms: themselves mean, which haue the power: and so it is spoken by the figure Metonymy.

That is sure, for hee is prince of the world, yet not absolutely: and as the seruenge over it, but by iustification, and way of intercession, and therefore hee saith not, for hee is prince of the world: but he can give it to whom hee will.

c One of an high place, which had a goodly champion country vnderneath it, hee shewed him the situation of all countries.

¶ Druis. 6. 13. and 10. 10. ¶ Psal. 91. 12. ¶ Druis. 6. 16. ¶ Mat. 13. 14. Marke 6. 1. Iohn 4. 43.

¶ Who Christ is, and wherefore hee came, be therewith out of the Prophet Esay.

d Their bucker in these dayes were rolled up as scrolls upon a roller: and ¶ Christ unrolled, or unfolded it, which is here called opened.

¶ Esay 61. 1. ¶ Familiaritie causeth Christ to be contemned, and therefore hee oftentimes goeth to strangers.

e Approached these things, which hee spake, with common consent and voyce: for the word, witness, signifieth in this place and many other to allow and approve a thing with open confession.

f Not onely the Doctors, but also the common people were present at this conference of the Scriptures: and besides that their hearts were opened, for hee showed the people howe wonderful those present at the same order in the Church at Corinth.

1. Cor. 14. g Words full of the mightie power of God, which appeared in all his doings a world, and did more marvellous vnto him, Psal. 41. a grace is poured into

Land of a frati, Luke Marke 5. 33.



of 4. Elifues the prophet: yet none of them was made cleane, faying Naaman the Syrian.

28 ¶ Then all *that were* in the Synagogue, when they heard it, were filled with wrath,

29 And rofe vp, and thruſt him out of the citie, and led him vnto the edge of the hill, wherein their citie was built, vnto caſt him downe headlong.

30 But he paſſed through the mids of them, and went his way,

31 ¶ And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 ¶ And they were aſtoniſhed at his doctrine: for his word was with authoritie.

33 ¶ And in the Synagogue there was a man which had a ſpirit of an vncleane deuil, which cried with a loud voyce,

34 ¶ Saying, Oh, what haue we to doe with thee, thou Ieſus of Nazareth: art thou come to deſtroy vs? I knowe who thou art, *even* the Holy one of God.

35 And Ieſus rebuked him, ſaying, Hold thy peace, &c come out of him. Then the deuil throwing him in the middes of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they ſpake among themſelves, ſaying, What thing is this: for with authoritie and power hee commaundeth the foule ſpirits, and they come out?

37 And the fame of him ſpread abroad throughout all the places of the country round about.

38 ¶ 7 And he roſe vp, and came out of the Synagogue, and entred into Simons houſe. And Simons wifes mother was taken with a great feuer, and they required him for her.

39 Then he ſtood ouer her, and rebuked the feuer, and it left her, and immediatly ſhe aroſe, and miniſtred vnto them.

40 Now at the Sunne ſetting, all they that had ſicke ſoules of diuers diſeaſes, brought them vnto him, and he layd his handes on euery one of them, and healed them.

41 ¶ And deuils alſo came out of many, crying, and ſaying, Thou art that Chriſt that Sonne of God: but he rebuked them, and ſuffered them not to ſay that they knew him to be that Chriſt.

42 ¶ And when it was day, he departed, & went forth into a deſart place, and the people ſought him, and came to him, & kept him that he ſhould not depart from them.

43 But hee ſaid vnto them, Surely I muſt alſo preach the kingdome of God to other citieſ: for therefore am I ſent.

44 And hee preached in the Synagogues of Galile.

### CHAP. V.

1 Chriſt teacheth out of the ſhip, 6 of the draught of fiſh. 12 The Exorciſt Chriſt prayeth in the deſert. 15 One ſicke of the palſie. 17 Lewis the Publicane. 34 The ſayings and afflictions of the Apoſtles after Chriſtes aſcenſion. 36. 37. 38 Feint hearted & weak diſciples alſo likened to old baſtles and warme garments.

¶ Then ¶ it came to paſſe, as the people preaſed vpon him to heare the word of God, that he ſtood by the lake of Geneſareth,

2 And ſawe two ſhips ſtand by the lakes ſide, but the fiſhermen were gone out of them, and were wiſhing their nets.

3 And hee entered into one of the ſhips, which

wits Simons, and requiſed ſaid vnto 1. *For ſake the fiſhing, and follow me: and I will make you a little from the land: and hee fate downe, and taught the people out of the ſhip.*

4 ¶ Now when hee had left ſpeaking, hee ſaide vnto Simon, Lanch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and ſaide vnto him; ¶ Maſter, we haue trauailed fore all night, and haue taken nothing: neuertheleſſe at thy word I will let downe the net.

6 And when they had ſo done, they encloted a great multitude of fiſhes, ſo that their net brake.

7 And they beckened to their partners, which were in the other ſhip, that they ſhould come and helpe them, who came then, and filled both the ſhips, that they did ſinke.

8 Now when Simon Peter ſaw it, hee fell downe at Ieſus knees, ſaying, Lord, goe from me: for I am a ſinfull man.

9 For hee was utterly aſtoniſhed, and all that were with him, for the draught of fiſhes which they tooke.

10 And ſo was alſo Iames and Iohn the ſonnes of Zebedeus, which were companions with Simon. Then Ieſus ſaide vnto Simon, Feare not: for from henceforth thou ſhalt catch men.

11 And when they had brought the ſhips to land, they ſurlooke all, and followed him.

12 ¶ ¶ Now it came to paſſe, as hee was in a certaine citie, beholde, there was a man full of leproſie, and when hee ſaw Ieſus, hee fell on his face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me cleane.

13 So hee ſtretched forth his hand, and touched him, ſaying, I will be thou cleane. And immediatly the leproſie departed from him.

14 And hee commaunded him that he ſhould tell it no man: but, *Goe, ſaith he,* and ſhew thy ſelfe to the Prieſt, and offer for thy clearing, as ¶ Moſes hath commaunded, for a witneſſe vnto them.

15 But ſo much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their inſirmities.

16 But he kept himſelfe apart in the wildernes, and prayed.

17 ¶ ¶ And it came to paſſe, on a certaine day, as hee was teaching, that the Pharifeſ & doctours of the Law fate by, which were come out of euery towne of Galile, and Iudea, and Hieruſalem, and the power of the Lord ¶ was in him, to heale them.

18 ¶ Then beholde, men brought a man lying in a bed, which was taken with a palſie, and they fought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, becauſe of the preſſe, they went vp on the houſe, and let him downe through the tiling, bed and all, in the mids before Ieſus.

20 And when hee ſaw their faith, hee ſaid vnto him, Man, thy finnes are forgiven thee.

21 Then the Scribes and the Pharifeſ began to reaſon, ſaying, Who is this that ſpeaketh blaſphemies? Who can forgive finnes, but God onely?

22 But when Ieſus perceived their reaſoning, hee answered, and ſaid vnto them, What reaſon ye in your hearts?

23 Whether is eaſier to ſay, Thy finnes are forgiven thee, or to ſay, Riſe and walke?

¶ The more ſharply the world is rebuked, the more it rageth openly: but the life of the body is not ſimply ſubiect to the pleaſure of the wicked. ¶ Mat. 4. 23. Marke 1. 31.

¶ Mat 7. 29. Marke 1. 22.

¶ Marke 3. 33.

¶ Chriſt aſtoniſheth not onely men, but they neuer fo blockiſh, but euen the deuils alſo, whether they will or no.

¶ Mat. 8. 14. Marke 1. 30. ¶ In that, that Chriſt healeth the diſeaſes of the body with his word onely, hee is prouoche that he is God Almighty, ſee for our ſaluation.

¶ Mat. 1. 3. ¶ Saren, whoſe a continuall enemy to the truth, ought not to be heard, no northern, whoſe ſpeech heareth the truth. ¶ No colour of zeale ought to haue vs in the ſide of our vocation.

¶ Chriſt aduerſeth the foure diſciples, which hee had taken vnto him, of the office of the Apoſtle. ¶ ſhip, which ſhould heereafter be committed vnto them. ¶ Mat. 4. 18. Marke 1. 16.

¶ A Didas it were ſaid vpon him, ſo deſirous they were to ſee him, and heare him, and therefore he taught them out of a ſhip.

¶ The word ſignifieth him that hath rule ouer any thing.

¶ Theſe 99 hee of men

¶ Mat 1. 8. Marke 1. 40.

¶ Chriſt by heaſing the leper with his onely touchard, ſencing him to the Prieſt, witneſſeth that it is he, through whom and by whom, apprehended by faith, all we which are vncleane, according to the Lawe, by the witneſſe of God himſelfe, are prouoched to be pure and cleane.

¶ Chriſt had rather to be famous by his doctrine, then by miracles, and therefore hee depaerth from them that ſeeke him, as a phyſician of the body, and not as the author of ſaluation.

¶ Chriſt, in healing him that was ſicke of the palſie, ſheweth the cauſe of all diſeaſes, and the remedie.

¶ The mightie power of Chriſtes Godhead, ſheweth it ſelfe in him, at that time.

¶ Mat. 9. 2. Marke 2. 3.

16 But that yee may knowe that the Sonne of man hath authoritie to forgive finnes in earth, (he said vnto the sicke of the palfie) I say to thee, Arise: take vp thy bed, and goe into thine house.  
17 And immediately hee rose vp before them, and tooke vp his bed whereon he lay, and departed to his owne house, praising God.  
18 And they were all amazed, & praised God, and were filled with feare, saying, Doubtlesse wee haue seene strange things to day.

19 ¶ And after that, he went forth and saw a Publicane named Leui, sitting at the receipt of custom, and said vnto him, Follow mee.

20 And he left all, rose vp, and followed him.

21 Then Leui made him a great feast in his owne house, where there was a great company of Publicans, and of other that sat at table with them.

22 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke yee with Publicans and sinners?

23 Then Iesus answered, and saide vnto them, They that are whole, neede not the Physician, but they that are sicke.

24 ¶ I came not to call the righteous, but sinners to repentance.

25 ¶ Then they said vnto him, Why do the disciples of Iohn fast of en, and pray, and the disciples of the Pharises also, but thine eate & drinke?

26 And hee said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

27 But the dayes will come, euen when the bridegrome shall be taken away from them: then shall they fast in those dayes.

28 Againe hee spake alfo vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece taken out of the newe, agreeth not with the olde.

29 Alfo no man poweth new wine into olde vessels, for then the new wine will breake the vessels, and it will run out, and the vessels will perish:

30 But new wine must be poured into new vessels: so both are preferred.

31 Alfo no man that drinketh old wine, straightway desireth new: for hee saith, The olde is more profitable.

## CHAP. VI.

The disciples put the eares of corne on the Sabbath of him that had a withered hand. 13 The election of the Apostles. 20 The blessings and curses. 27 We must love our enemies. 46 With what frunt the word of God is to be heard.

¶ And it came to passe on a second Solemne Sabbath, that he went through y<sup>e</sup> cornfields, and his disciples picked the eares of corne, and did eate, and rub them in their hands.

2 And certaine of the Pharises said vnto them, Why doe ye y<sup>e</sup> which is not lawfull to do on the Sabbath dayes?

3 Then Iesus answered them, and said, ¶ Hae yee not read this, that Dauid did when he him selfe was an hungred, and they which were with him,

4 How hee went into the house of God, and

took and ate the shewbread, and gaue alfo to them which were with him, which was not lawfull to eate, but for the S<sup>r</sup> Priests onely?

5 And hee said vnto them, The Sonne of man is Lord alfo of the Sabbath day.

6 ¶ It came to passe alfo on another Sabbath, that hee entered into the Synagogue, and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether hee would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoughts, and saide to the man which had the withered hand, Arise, and stande vp in the middes. And hee arose, and stood vp.

9 Then saide Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do euill? to save life, or to destroy?

10 And hee behelde them all in compasse, and said vnto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, hee called his disciples, and of them hee chose twelue, which alfo hee called Apostles:

14 (Simon whom hee named alfo Peter, and Andrew his brother, James and Iohn, Philip and Bartolomew,

15 Matthew and Thomas, James the sonne of Alphaeus, and Simon called Zelous,

16 Iudas James brother, and Iudas Iscariot, which alfo was the traitour.)

17 Then he came downe with them, and stood in a plaine place with the company of his disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ And he lifted vp his eyes vpon his disciples, and said, Blessed be yee poore: for yours is the kingdome of God.

21 ¶ Blessed are yee that hunger now: for yee shall be satisfied: ¶ blessed are yee that weepe now: for ye shall laugh.

22 ¶ Blessed are yee when men hate you, and when they separate you, and reuile you, and put out your name as euill, for the Sonne of mans sake.

23 Reioyce yee in that day, and be glad: for beholde, your reward is great in heauen: for after this manner their fathers did to the Prophets:

24 ¶ But woe be to you that are rich: for yee haue receiued your consolation.

25 ¶ Woe be to you that are full: for yee shall hunger. Woe be to you that now laugh: for yee shall weep and weepe.

26 Woe be to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ But

Exod. 16. 33.  
Leuit. 8. 31.  
Mat. 23. 9.  
Mat. 23. 19.  
Mat. 3. 11.  
Chabrieus be  
tule of all cele-  
stionies.

b Woe to be-  
not his neighbour  
when he can be  
killed him.

c In this, that  
Christe hath  
sought & long pray-  
in choosing twelue  
of his owne com-  
pany, to the office  
of the Apostles-  
hip, hee sheweth  
how religiously  
we ought to be-  
have out selfe in  
the choice of Ec-  
clesiasticall persons.

¶ Chap. 9. 1. mat.  
10. 1. make 13. 3.  
and 6. 7.

d From all the sea  
coast, which is called  
Syenniticus.

¶ Mat. 5. 3.  
Christe teacheth  
against all Philoso-  
phers, and especi-  
ally the Epicures,  
that the chiefest  
felicitie of man is  
in a place  
here in carth, but  
in heauen: and that  
persecution for  
righteousnes sake,  
is the right way  
vnto it.

¶ Eia. 65. 13.  
¶ Eia. 65. 13.  
¶ Mat. 5. 1. 1.  
d Cuff you out  
of their Synagogs,  
as Iohn expounded  
11. 6. 2. which is  
the supple punishment  
the Church  
hath, so to be the  
Elders iudge righte-  
ly, and by the  
word of God.

e Leaps (as cattell  
doe, which are pro-  
uociously pricked)  
for exceeding joy.

¶ Amos 8. 1.  
¶ That is, you re-  
joice in your  
all the commoditie  
and blessings you  
are euill like to  
have, and therefore  
you haue not to  
look for any other  
reward. Mat. 6. 2.

¶ Eia. 65. 13.

¶ Mat. 9. 9.  
¶ Mat. 9. 11.  
¶ The Church is  
a company of sin-  
ners through the  
grace of Christ  
repentant, which  
banquet with him,  
to the great of-  
fence of the proud  
and enuious  
worldlings.

¶ 1. Tim. 1. 15.

¶ Mat. 9. 14.  
¶ Marke. 2. 18.  
¶ It is the point  
of hypocrites and  
ignorant men to  
put an euill in  
fasting, and in  
things indifferent.

¶ Leuit. 19. 19.  
¶ Leuit. 19. 19.  
¶ Leuit. 19. 19.  
¶ Leuit. 19. 19.

¶ Leuit. 19. 19.  
¶ Leuit. 19. 19.  
¶ Leuit. 19. 19.  
¶ Leuit. 19. 19.

¶ Mat. 11. 12.

¶ Marke. 2. 18.  
¶ Christe teacheth  
against the super-  
stitious, who sticke  
in every trifles, but  
the Law of the  
very Sabbath, was  
not given to be  
kept without ex-  
ception: much  
lesse that the sal-  
uation of man  
should consist in  
the outward keep-  
ing of it.

¶ Ephraim hath  
well in his trans-  
gression, when hee  
confesseth Ebron,  
that the time, when  
the disciples  
picked the eares of  
corne, was in the  
feast of vnleued bread.  
Now, whereas  
in these feastes which  
were kept many  
dayes together, as  
the feast of Taber-  
nacles, and the Pas-  
cover, their first day  
and their last were  
of like solemnitie,  
Leuit. 23. Leuit. 23.  
Leuit. 23. Leuit. 23.

¶ Leuit. 23. Leuit. 23.  
¶ Leuit. 23. Leuit. 23.  
¶ Leuit. 23. Leuit. 23.  
¶ Leuit. 23. Leuit. 23.

¶ Leuit. 23. Leuit. 23.  
¶ Leuit. 23. Leuit. 23.  
¶ Leuit. 23. Leuit. 23.  
¶ Leuit. 23. Leuit. 23.

¶ Leuit. 23. Leuit. 23.  
¶ Leuit. 23. Leuit. 23.  
¶ Leuit. 23. Leuit. 23.  
¶ Leuit. 23. Leuit. 23.

¶ Leuit. 23. Leuit. 23.  
¶ Leuit. 23. Leuit. 23.  
¶ Leuit. 23. Leuit. 23.  
¶ Leuit. 23. Leuit. 23.



17 \* But I say vnto you which heare, Loue your enemies: doe well to them which hate you.  
 18 Bless them that curse you, and pray for them which hurt you.  
 19 \* And vnto him that smiteth thee on the one cheeke, offer also the other: \* and him that taketh away thy cloake, forbid not to take thy coat also.  
 20 Giue to every man that asketh of thee: and of him that taketh away the things that be thine, aske them not againe.  
 21 \* And as ye would that men should doe to you, so doe ye to them likewise.  
 22 \* For if ye loue them which loue you, what thanks shall ye haue? for euen the sinners loue those that loue them.  
 23 And if ye doe good for them which doe good for you, what thanks shall ye haue? for euen the sinners doe the same.  
 24 \* And if ye lend to them of whom ye hope to receiue, what thanks shall ye haue? for euen the sinners lend to sinners, to receiue the like.  
 25 Wherefore loue yee your enemies, and doe good, and lend, looking for nothing againe, and your reward shall be great, and ye shall be the children of the most High: for he is kind vnto the vnkind, and to the euill.  
 26 Be ye therefore mercifull, as your Father also is mercifull.  
 27 \* Iudge not, and ye shall not be iudged: condemne not, and ye shall not be condemned: forgive, and ye shall be forgiven.  
 28 Giue, and it shall be giuen vnto you: a good measure, \* pressed downe, shaken together and running ouer shall men giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.  
 29 \* And he spake a parable vnto them, \* Can the blind leade the blind? shall they not both fall into the ditch?  
 30 \* The disciple is not aboue his master: but whosoever will be a perfect disciple, shall be as his master.  
 31 \* And why seekest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?  
 32 Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seekest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out y mote that is in thy brothers eye.  
 33 \* For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruit.  
 34 \* For euery tree is known by his owne fruit: \* for neither of thornes gather men figges, nor of a buddes gather they grapes.  
 35 A good man out of the good treasure of his heart bringeth forth good: and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.  
 36 \* But why call ye me Lord, Lord, and doe not the things that I speake?

10 Whosoever cometh to mee, and heareth my words, and doth the same, I will giue vnto whom he is like:  
 48 He is like a man which built an house, and digged deepe, and layd the foundation on a rocke: & when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.  
 49 But hee that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.  
 C H A P. VII.  
 1 Of the Centurions seruant. 9 The Centurions faith. The widowes want raised from death at Nain. 19 Iesus sendeth his disciples to Christ. 33 His peculiar kind of teaching. 37 The first woman to which Iesus teete.  
 W Hen \* he had ended all his sayings in the audience of the people, hee entred into Capernaum.  
 2 And a certaine Centurions seruant was sicke and ready to die, which was deare vnto him.  
 3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come, and heale his seruant.  
 4 So they came to Iesus, and besought him instantly, saying that he was worthy that he should doe this for him:  
 5 For he loueth, sayd they, our nation, and he hath built vs a Synagogue.  
 6 Then Iesus went with them: but when hee was now not farr from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter vnder my roofe:  
 7 Wherefore I thought not my selfe worthy to come vnto thee: but say the word, and my seruant shall be whole:  
 8 For I lik wife am a man set vnder authority, and haue vnder mee souldiers, and I say vnto one, Goe, and he goeth: and to another, Come, and he cometh: and to my seruant, Do this, and hee doeth it.  
 9 When Iesus heard these things, hee marvelled at him, and turned him, and sayd to the people that followed him, I say vnto you, I haue not found so great faith, no not in Israel.  
 10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.  
 11 And it came to passe the day after, that he went into a citie called Nain, and many of his disciples went with him, and a great multitude.  
 12 Now when hee came neere to the gate of the citie, behold, there was a dead man caried out, who was the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her.  
 13 And when the Lord saw her, hee had compassion on her, and sayd vnto her, Weepe not.  
 14 And hee went and touched the coffin (and they that bare him, stood still) and he sayd, Young man, I say vnto thee, Arise.  
 15 And he that was dead, sat vp, and began to speake, and hee deliuered him to his mother.  
 16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among vs, and God hath visited his people.  
 17 And this rumour of him went forth.

10 Affliction doth by the length of time true goodnes from false and fauced.  
 2 Mat. 8, 5. Curill admonisheth the Iewes, by setting before them the example of the Centurion, that for their obstinacie and rebellion, he will goe to the Gentiles.  
 2 Christ saoucheth nearly his power ouer death.  
 3 Nain is the name of a towne in Galilee, which was situate on the other side of Kefin, which falleth into the sea of Galilee.

1-144 eth which is to be accounted of? for if you looke to haue commodities by lending, seeke those commodities, which are commodities in deede: loue your enemies, and saye that you looke for those commodities, which come from God.  
 2 Mat. 4, 4.  
 3 Mat. 7, 1.  
 4 Mat. 7, 2.  
 5 Mat. 7, 4.  
 6 Mat. 7, 5.  
 7 Mat. 7, 6.  
 8 Mat. 7, 7.  
 9 Mat. 7, 8.  
 10 Mat. 7, 9.  
 11 Mat. 7, 10.  
 12 Mat. 7, 11.  
 13 Mat. 7, 12.  
 14 Mat. 7, 13.  
 15 Mat. 7, 14.  
 16 Mat. 7, 15.  
 17 Mat. 7, 16.  
 18 Mat. 7, 17.  
 19 Mat. 7, 18.  
 20 Mat. 7, 19.  
 21 Mat. 7, 20.  
 22 Mat. 7, 21.  
 23 Mat. 7, 22.  
 24 Mat. 7, 23.  
 25 Mat. 7, 24.  
 26 Mat. 7, 25.  
 27 Mat. 7, 26.  
 28 Mat. 7, 27.  
 29 Mat. 7, 28.  
 30 Mat. 7, 29.  
 31 Mat. 7, 30.  
 32 Mat. 7, 31.  
 33 Mat. 7, 32.  
 34 Mat. 7, 33.  
 35 Mat. 7, 34.  
 36 Mat. 7, 35.  
 37 Mat. 7, 36.  
 38 Mat. 7, 37.  
 39 Mat. 7, 38.  
 40 Mat. 7, 39.  
 41 Mat. 7, 40.  
 42 Mat. 7, 41.  
 43 Mat. 7, 42.  
 44 Mat. 7, 43.  
 45 Mat. 7, 44.  
 46 Mat. 7, 45.  
 47 Mat. 7, 46.  
 48 Mat. 7, 47.  
 49 Mat. 7, 48.  
 50 Mat. 7, 49.  
 51 Mat. 7, 50.  
 52 Mat. 7, 51.  
 53 Mat. 7, 52.  
 54 Mat. 7, 53.  
 55 Mat. 7, 54.  
 56 Mat. 7, 55.  
 57 Mat. 7, 56.  
 58 Mat. 7, 57.  
 59 Mat. 7, 58.  
 60 Mat. 7, 59.  
 61 Mat. 7, 60.  
 62 Mat. 7, 61.  
 63 Mat. 7, 62.  
 64 Mat. 7, 63.  
 65 Mat. 7, 64.  
 66 Mat. 7, 65.  
 67 Mat. 7, 66.  
 68 Mat. 7, 67.  
 69 Mat. 7, 68.  
 70 Mat. 7, 69.  
 71 Mat. 7, 70.  
 72 Mat. 7, 71.  
 73 Mat. 7, 72.  
 74 Mat. 7, 73.  
 75 Mat. 7, 74.  
 76 Mat. 7, 75.  
 77 Mat. 7, 76.  
 78 Mat. 7, 77.  
 79 Mat. 7, 78.  
 80 Mat. 7, 79.  
 81 Mat. 7, 80.  
 82 Mat. 7, 81.  
 83 Mat. 7, 82.  
 84 Mat. 7, 83.  
 85 Mat. 7, 84.  
 86 Mat. 7, 85.  
 87 Mat. 7, 86.  
 88 Mat. 7, 87.  
 89 Mat. 7, 88.  
 90 Mat. 7, 89.  
 91 Mat. 7, 90.  
 92 Mat. 7, 91.  
 93 Mat. 7, 92.  
 94 Mat. 7, 93.  
 95 Mat. 7, 94.  
 96 Mat. 7, 95.  
 97 Mat. 7, 96.  
 98 Mat. 7, 97.  
 99 Mat. 7, 98.  
 100 Mat. 7, 99.  
 101 Mat. 7, 100.  
 102 Mat. 7, 101.  
 103 Mat. 7, 102.  
 104 Mat. 7, 103.  
 105 Mat. 7, 104.  
 106 Mat. 7, 105.  
 107 Mat. 7, 106.  
 108 Mat. 7, 107.  
 109 Mat. 7, 108.  
 110 Mat. 7, 109.  
 111 Mat. 7, 110.  
 112 Mat. 7, 111.  
 113 Mat. 7, 112.  
 114 Mat. 7, 113.  
 115 Mat. 7, 114.  
 116 Mat. 7, 115.  
 117 Mat. 7, 116.  
 118 Mat. 7, 117.  
 119 Mat. 7, 118.  
 120 Mat. 7, 119.  
 121 Mat. 7, 120.  
 122 Mat. 7, 121.  
 123 Mat. 7, 122.  
 124 Mat. 7, 123.  
 125 Mat. 7, 124.  
 126 Mat. 7, 125.  
 127 Mat. 7, 126.  
 128 Mat. 7, 127.  
 129 Mat. 7, 128.  
 130 Mat. 7, 129.  
 131 Mat. 7, 130.  
 132 Mat. 7, 131.  
 133 Mat. 7, 132.  
 134 Mat. 7, 133.  
 135 Mat. 7, 134.  
 136 Mat. 7, 135.  
 137 Mat. 7, 136.  
 138 Mat. 7, 137.  
 139 Mat. 7, 138.  
 140 Mat. 7, 139.  
 141 Mat. 7, 140.  
 142 Mat. 7, 141.  
 143 Mat. 7, 142.  
 144 Mat. 7, 143.  
 145 Mat. 7, 144.  
 146 Mat. 7, 145.  
 147 Mat. 7, 146.  
 148 Mat. 7, 147.  
 149 Mat. 7, 148.  
 150 Mat. 7, 149.  
 151 Mat. 7, 150.  
 152 Mat. 7, 151.  
 153 Mat. 7, 152.  
 154 Mat. 7, 153.  
 155 Mat. 7, 154.  
 156 Mat. 7, 155.  
 157 Mat. 7, 156.  
 158 Mat. 7, 157.  
 159 Mat. 7, 158.  
 160 Mat. 7, 159.  
 161 Mat. 7, 160.  
 162 Mat. 7, 161.  
 163 Mat. 7, 162.  
 164 Mat. 7, 163.  
 165 Mat. 7, 164.  
 166 Mat. 7, 165.  
 167 Mat. 7, 166.  
 168 Mat. 7, 167.  
 169 Mat. 7, 168.  
 170 Mat. 7, 169.  
 171 Mat. 7, 170.  
 172 Mat. 7, 171.  
 173 Mat. 7, 172.  
 174 Mat. 7, 173.  
 175 Mat. 7, 174.  
 176 Mat. 7, 175.  
 177 Mat. 7, 176.  
 178 Mat. 7, 177.  
 179 Mat. 7, 178.  
 180 Mat. 7, 179.  
 181 Mat. 7, 180.  
 182 Mat. 7, 181.  
 183 Mat. 7, 182.  
 184 Mat. 7, 183.  
 185 Mat. 7, 184.  
 186 Mat. 7, 185.  
 187 Mat. 7, 186.  
 188 Mat. 7, 187.  
 189 Mat. 7, 188.  
 190 Mat. 7, 189.  
 191 Mat. 7, 190.  
 192 Mat. 7, 191.  
 193 Mat. 7, 192.  
 194 Mat. 7, 193.  
 195 Mat. 7, 194.  
 196 Mat. 7, 195.  
 197 Mat. 7, 196.  
 198 Mat. 7, 197.  
 199 Mat. 7, 198.  
 200 Mat. 7, 199.

rowout all Iudea, and thorowout all the region round about.

18 And the disciples of Iohn showed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that shouldest come, or shall we wait for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that shouldest come, or shall we wait for another?

21 And at that time, he cured many of their sickneses, and plegues, and of euill spirits, and vnto many blind men he gaue sight freely.

22 And Iesus and he said vnto them, Go ye your wayes, and shew Iohn, what things yee haue seene and heard: that the blinde see, the deafe heare, the leprous are cleansed, the deafe heare, the deafe are raised, and the poore receiue the Gospel.

23 And blessed is he that shall not be offended in mee.

24 And when the messengers of Iohn were departed, hee began to speake vnto the people of Iohn, What went ye out into the wilderness to see? A reed shaken with the wind?

25 But what went ye out to see? A man clothed in soft apparel? behold, they which are gorgeously apparelled, and liue delicately, are in kings courts.

26 But what went ye forth to see? A Prophet? yea, say to you, and greater than a Prophet.

27 This is he of whom it is written, and behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet than Iohn, among them that are begotten of woman: notwithstanding, he that is the least in the kingdome of God, is greater than he.

29 Then all the people that heard, and the Publicanes certified God, being baptized with the baptism of Iohn.

30 But the Pharisees, and the exponents of the Law despised the counsel of God against themselves, and were not baptized of him.

31 And the Lord said, Wherevnto shall I liken the men of this generation? and what thing att they like vnto?

32 They are like vnto little children sitting in the market place, and crying vnto one another, and saying, We haue piped vnto you, and yee haue not danced: we haue wailed vnto you, and yee haue not wept.

33 For Iohn Baptist came neither eating bread, nor drinking wine: and yee say, He hath the devil.

34 The Sonne of man is come, and eateth, and drinketh: and yee say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisdom is justified of all her children.

36 And one of the Pharisees desired him that he would eat with him: and he went into the Pharisees house, and sat downe at table.

37 And behold, a woman in the cite, which was a sinner, when she knew that Iesus sat at table in the Pharisees house, she brought a box of ointment,

38 And shee tooke it at his feete behind him weeping, and began to wash his feete with teares, and did wipe them with the haire of her head.

and kissed his feete, and anointed them with the ointment.

39 Now when the Pharisee which bare him, saw hee, he spake within himselfe, saying, If this man were a Prophet, hee would surely haue knowne who, and what manner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered and said vnto him, Simon, I haue somewhat to say vnto thee. And hee said, Master, say on.

41 There was a certaine lender which had two debtors: the one ought five hundred pence, and the other fifty:

42 When they had nothing to pay, he forgave them both: Which of them therefore, tell me, will loue him most?

43 Simon answered, and said, I suppose that he, to whom he forgave most. And he said vnto him, Thou hast truly iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entered into thine house, and thou gauest me no water to my feete: but these hath washed my feete with teares, and wiped them with the haire of her head,

45 Thou gauest me no kisse: but she, since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say vnto thee, many finnes are forgiven her: for the loued much. To whom a little is forgiven, hee debteth a little.

48 And he said vnto her, Thy finnes are forgiven thee.

49 And they that sat at table with him, began to say within themselves, Who is this that euergiveth finnes?

50 And he said to the woman, Thy faith hath saved thee: goe in peace.

After for Christ sayth now as the Pharisee said, that shee was his wife, which is the same as the Pharisee said, that shee was his wife, which is the same as the Pharisee said, that shee was his wife.

CHAP. VIII.

1 When hee had finished the word, hee departed from thence, and came into his native cite, and taught in the synagoge. 2 And many were astonished in him, saying, Whence hath this? and what thing cometh forth by this man? 3 And hee answered them, and said, I have here a scroll of the prophet Isaiah, which is thus written, He hath sent me before his face, to prepare the way before him: to give to the blind to see, to send the deafe to heare, to send the lame to walke, to send the deafe to heare, to send the lame to walke, to send the deafe to heare, to send the lame to walke.

4 And it came to passe afterward, that he himselfe went through every cite, and towne, preaching and publishing the kingdome of God, and the twelve were with him.

5 And certaine women, which were healed of euill spirits, and infirmities, as Mary which was called Magdalene, out of whom went seven devils,

6 And Ioanna the wife of Chuza Herods steward, and Salome, & many other which ministered vnto him of their substance.

7 Now when many people were gathered together, and were come vnto him out of all cities, he spake by a parable.

8 A sower went out to sow his seede, and as he sowed, some fell by the way side, and it was troden vnder feete, and the fowles of heaven deuoured it.

9 And some fell on the stones, and when it was sprung vp, it withered away, because it lacked moisture.

10 And some fell among thornes, and the thornes sprang vp with it, and choked it.

11 And some fell on good ground, and sprang

John saw Iesus in the citie his was the first to come to him: hee was the first to come to him.

When Iohns disciples came to Christ.

That which the Prophets say of Iohn the Baptist, that he should come before the Lord, and baptize him: and that he should be the first to come to him: and that he should be the first to come to him.

He said that he was the first to come to him: and that he should be the first to come to him.

Mat. 11. 16. 17. What waye for Iesus God followeth in offering vs the Gospel, the most part of men receive it: yet some receive it: yet some receive it: yet some receive it.

That men despise the presence of Christ, even then when he is at home with them in secret houses, which he himselfe hath denoted.

Mat. 13. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And hee said, that shee was his wife, which is the same as the Pharisee said, that shee was his wife, which is the same as the Pharisee said, that shee was his wife.

Mat. 23. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.





and bleed and flanch'd.

45 Then Iesus said, Who is it that hath touch'd me? When every man denied, Peter said, and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, Who hath touch'd me?

46 And Iesus said, Some one hath touch'd me, for I perceiue that vertue is gone out of me.

47 When the woman sawe that: there was not hid, she came trembling, and fell downe before him, and tolde him before all the people, for what cause she had touch'd him, and how she was healed immediately.

48 And he said vnto her, Daughter, be of good comfort: thy faith hath sued thee: goe in peace.

49 While he yet spake, there came one of the ruler of the Synagoges house, which saide to him, Thy daughter is dead: disleafe not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleue only, and thee shall be saued.

51 And when he went into the house, he suffered no man to goe in with him, save Peter, and Iames, and Iohn, and the father and mother of the maide.

52 And all wept, and <sup>o</sup> forrowed for her: but he said, Weepe not: for she is not dead, but sleepe.

53 And they laugh't him to scorne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cri'd, saying, Maid, arise.

55 And her spirit came againe, and she rose straightaway: and he commanded to giue her meat.

56 Then her parents were astonied: but hee commanded them that they should tell no man what was done.

#### CHAP. IX.

1 The Apostles are sent to preach. 7 and 19 The common peoples opinion of Christ. 12 O the fine loaves and two fishes. 20 The Apostles can give. 21 To take of the fish. 35 We must hear Christ. 37 The gift of a first-fruit. 46 Strengthen among the Apostles. 47 The first-fruit. 49 One casting out devils in Christes Name. 50 The 5. and 6. are sent. 51 Of three that would follow Christ, but on diuers conditions.

Then <sup>¶</sup> called hee his twelve disciples together, and gaue them power and authoritie ouer all deuils, and to heale th' a.s.

2 <sup>¶</sup> And hee sent them forth to preach the kingdome of God, and to care the sicke.

3 And hee said to them, <sup>¶</sup> Take nothing to your iourney, neither staves, nor scrippes, neither bread, nor siluer, neither haue two coats a piece.

4 And whatoeuer house ye enter into, there abide, and thence depart.

5 And how many soeuer will not receiue you, when ye goe out of that citie, <sup>¶</sup> shake off the yerie dust from your feet for a testimonie against them.

6 And they went out, and went through euery towne preaching the Gospell, and healing euery where.

7 <sup>¶</sup> Now Herod the Tetrarch heard of all that was done by him: and he doubted, because that it was said of some, that Iohn was risen againe from the dead.

8 And of some, that Elias had appeared: and of some, that the olde Prophet was risen againe.

9 Then Herod said, Iohn haue I beheaded: who then is this of whom I heare such things? and hee desired to see him.

10 <sup>¶</sup> And when the Apostles returned, they tolde him what great things they had done.

11 Then he tooketh them to him, and went into a solitary place, neere to the citie called Bethsaida.

12 But when the people knewe it, they followed him: and he receiued them, and spake vnto them of the kingdome of God, and healed them that had neede to be healed.

13 And when the day began to waie away, the twelve came, and said vnto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

14 But he said vnto them, Giue yeem to eat. And they laide, We haue no more but five loaves and two fishes, except we should goe and buy meate for all this people.

15 For they were about five thousand men.

16 Then hee laide to his disciples, Cause them to sit downe by fifties in a company.

17 And they did so, and caused all to sit downe.

18 Then hee tooke the five loaves, and the two fishes, and looked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set before the people.

19 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

20 <sup>¶</sup> And it came to passe, as hee was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

21 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

22 And hee said vnto them, But whom say ye that I am? Peter answered, and saide, That Christ of God.

23 And he warned and commanded them, that they should tell that to no man.

24 <sup>¶</sup> Saying, The Sonne of man must suffer many things, and be reproboued of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

25 <sup>¶</sup> And he said to them all, If any man will come after mee, let him denie himselfe, and take vp his crosse e daily, and follow me.

26 <sup>¶</sup> For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, the same shall save it.

27 <sup>¶</sup> For what auantageth it a man, if he winne the whole world, and destroy himselfe, or lose himselfe?

28 <sup>¶</sup> For whosoever shall be ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glorie, and in the glorie of the Father, and of the holy Angels.

29 <sup>¶</sup> And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the kingdome of God.

30 Marke 6, 30.

31 Tery had lacke

nothing that fol-

lowing Christ, no

in the wilderness.

32 Mat. 14, 13.

33 Marke 6, 30.

34 The word signi-

fie a desert: note

this was not in the

towne Bethsaida,

but part of the

fields belonging to

the towne.

35 Mat. 14, 13

36 Mat. 6, 33. Iohn 6, 5.

37 It is unperfec-

tion, and there-

fore we must wa-

nderstand some thing,

as this, we cannot

giue them to eate,

unlesse we goe and

buy, &c.

38 Hee giue God

thanks for the

loaves and fishes,

and withal prayd

him to feede this

great multitude

with so small a

quantitie, and to

be forth, that this

miraculous banquet might

be to the glory of

God

39 Mat. 16, 13.

40 Marke 8, 27.

41 Although the

world be tossed

vp and downe, be-

cause of these er-

rors, yet we ought

not to contemne

the truth: but be-

cause much the more

desire, as to know

it, & be more con-

stant to confesse it.

42 Arise from the

people.

43 Christ himselfe

ordained to the

best glory by the

cross: and in-

vincible patience.

44 Mat. 17, 22.

45 Mat. 8, 31.

46 Chap. 14, 27.

47 Mat. 13, 35 and 16,

14. Mat. 8, 34.

48 Euen as oneday

followeth another,

so doth one crosse

follow another, and

the crosse is by the

figure Metonymy,

as here for the in-

ferre of his life: for

to be hang'd, was the sweet and cru-

elty punishment that was amongst

the Iewes.

49 Chap. 7, 33.

50 Mat. 16, 30 and 16,

23. Iohn 12, 21.

51 Mat. 16, 35.

52 Marke 8, 26.

53 Chap. 12, 9. mat.

10, 31. Mat. 9, 33.

54 Tim. 2, 12.

55 Mat. 16, 18.

56 Mat. 9, 11.





...fuch things as by them shall be for before you:  
+ Let the labourer be worthy of his wages. Go out  
from hence to houle.

8 ¶ But into whatsoever citie yee shall enter,  
if they receive you, eat such things as are set be-  
fore you.

9 And heale the sicke that are there, and say  
vnto them, The kingdome of God is come nere  
vnto you.

10 ¶ But into whatsoever citie ye shall enter, if  
they will not receiue you, go your wayes out into  
the streets of the same, and say,

11 Euen the vertie \* dust, which cleauesh vs  
of yee cite, wee wipe off against you: not with-  
standing know this, that the kingdome of God was  
come nere vnto you.

12 For I say to you, that it shall be easier in that  
day for them of Sodome, then for that citie.

13 ¶ Woe be to thee, Chorazin, woe be to thee,  
Bethsaida: for if the miracles had bene done in  
Tyrus and Sidon, which haue bene done in you,  
they had a great while ago repented, sitting in  
sackcloth and ashes.

14 Therefore it shall be easier for Tyrus and  
Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to  
heauen, shalt be thrust downe to hell.

16 ¶ Hee that heareth you, heareth me: and he  
that despiseth you, despiseth me: and he that des-  
piseh me, despiseh him that sent me.

17 ¶ And the fouente turned againe with ioy,  
saying, Lord, euen the deuils are subdud to vs  
through thy Name.

18 And hee said vnto them, I sawe Satan, like  
lightning, fall downe from heauen.

19 Behold, I give vnto you power to tread on  
Serpents, and Scorpions, and ouer all the power of  
the enemye, and nothing shall hurt you.

20 Neuerthelesse, in this reioyce not, that the  
spirites are subdud vnto you: but rather reioyce,  
because your names are written in heauen.

21 ¶ That same houre reioyced Iesus in the  
spirite, and said, I confesse vnto thee, Father, Lord  
of heauen and earth, that thou hast hid these things  
from the wise and vnderstanding, and haue reuea-  
led them to babes: euen so, Father, because it so  
pleased thee.

22 ¶ All things are giuen me of my Father: and  
no man knoweth who the Sonne is, but the Father:  
neither who the Father is, saue the Sonne, and he to  
whome the Sonne will reueale him.

23 ¶ And he turned to his disciples, and said  
secrety, ¶ Blessed are the eyes, which see that yee  
see.

24 For I tell you that many Prophets & Kings  
haue desired to see those things, which yee see, and  
haue not seene them: and to heare those things  
which yee heare, and haue not heard them.

25 ¶ Beholde, in a certaine Lawyer  
floode vp, and tumbled him saying, Master, what  
shall I doe to inherite eternall life?

26 And hee saide vnto him, What is written in  
the Law: how readest thou?

27 And hee answered and saide, ¶ Thou shalt

28 ¶ Whosoever seeketh the Father  
shall finde him, and out of him shall flowe the  
rivers of liuing water. ¶ The difference of the old Te-  
stament and the newe is in the meane of translation. \* Mat. 13. 16.  
¶ One of them that professed himselfe to be learned in the  
law. \* Mat. 23. 2. ¶ Dom. 6. 5.

...all by force, and with all thy strenght, and with all  
thy thyng, & with thy neighbour: & thy selfe.

28 Then he said vnto him, Thou hast answered  
right: thus doe, and thou shalt liue.

29 ¶ But hee willing to iustifie himselfe, saide  
vnto Iesus, Who is then my neighbour?

30 And Iesus answered, and saide, A certaine  
man went downe from Ierusalem to Iericho, and  
fell among thornes, and they robbed him of his  
raiment, and wounded him, and departed, leauing  
him halfe dead.

31 Now loe it fell out, that there came downe a  
certaine Priest that same way, and when hee sawe  
him, he passed by on the other side.

32 And likewise also a Leuite, when hee was  
come nere to the place, went and locked on him,  
and passed by on the other side.

33 Then a certaine Samaritan, as he journeyed,  
came nere vnto him, and when he sawe him,  
he had compassion on him.

34 And went to him, and bound vp his wounds,  
and powdered in oyle and wine, and put him on his  
owne beast, and brought him to an inn, and made  
provision for him.

35 And on the morrow when he departed, hee  
tooke out two pence, and gaue them to the host,  
and said vnto him, Take care of him, and whatsoe-  
uer thou spendest more, when I come againe, I will  
recompence thee.

36 Which now of these three, thinkest thou,  
was neighbour vnto him that fell among the  
thornes?

37 And he said, He that shewed mercie on him.  
Then said Iesus vnto him, Goe, and doe thou like-  
wise.

38 ¶ Now it came to passe, as they went, that  
hee entered into a certaine towne, and a certaine  
woman named Martha, receiued him into her  
house,

39 And she had a sister called Mary, which also  
sat at Iesus feet, and heard his preaching.

40 But Martha was troubled about much ser-  
uings, and came to him, and saide, Master, reioycest  
thou not care that my sister hath left me to serue alone?  
bid her therefore, that she helpe me.

41 And Iesus answered, and said vnto her, Mar-  
tha, Martha, thou carest, and art troubled about  
many things:

42 But one thing is needfull, Marie hath cho-  
sen the good part, which shall not be taken away  
from her.

### CHAP. XI.

1 He teacheth his Apostles to pray. 14 The deuile dwelt  
driven out. 27 A woman of the compasse is cast out by  
her. 30 The lewes require signes. 37 Hee bringeth forth  
the Pharisee, reprooueth the Pharisee, for his unbelief.

¶ Now it was, that as hee was praying in a cer-  
taine place, when hee ceased, one of his disci-  
ples said vnto him, Lord, teach vs to pray, as thou  
also taught thy disciples.

2 ¶ And he said vnto them, When ye pray, say,  
Our father which art in heauen, hallowed be thy  
Name. Thy kingdome come: Let thy will be done,  
euen in earth, as it is in heauen:

3 Our daily bread giue vs for the day:  
4 And forgive vs our finnes: for we are for-  
giue euery man that is indebted to vs: And leade  
vs not into temptation: but deliuer vs from euill.

5 ¶ Moreouer he said vnto them, Which of  
you shall say vnto his brother, I will be thy brother,  
and shall not love him, as himselfe? or shall hee  
say vnto his brother, I will be thy brother, and shall  
not love him, as himselfe? or shall hee say vnto his  
brother, I will be thy brother, and shall not love him,  
as himselfe? or shall hee say vnto his brother, I will  
be thy brother, and shall not love him, as himselfe?

...neighbour, by the  
Lawe, whomfoe-  
uer we may helpe.  
¶ That is, to reue-  
le his rightnesse,  
or justice, that he  
was not a sinner,  
void of all faults:  
and thus, as with  
the wide of consi-  
deration in this sense.

9 All they that  
comprehend in  
the name of our  
neighbour, by the  
Lawe, whomfoe-  
uer we may helpe.  
¶ That is, to reue-  
le his rightnesse,  
or justice, that he  
was not a sinner,  
void of all faults:  
and thus, as with  
the wide of consi-  
deration in this sense.

10 Christ careth  
not to be enter-  
tained delicately,  
but to be heard  
simply, that is  
to say, when he  
is specially requir-  
ed.

11 Christ careth  
not to be enter-  
tained delicately,  
but to be heard  
simply, that is  
to say, when he  
is specially requir-  
ed.

12 Christ careth  
not to be enter-  
tained delicately,  
but to be heard  
simply, that is  
to say, when he  
is specially requir-  
ed.

13 Christ careth  
not to be enter-  
tained delicately,  
but to be heard  
simply, that is  
to say, when he  
is specially requir-  
ed.

14 Christ careth  
not to be enter-  
tained delicately,  
but to be heard  
simply, that is  
to say, when he  
is specially requir-  
ed.

15 Christ careth  
not to be enter-  
tained delicately,  
but to be heard  
simply, that is  
to say, when he  
is specially requir-  
ed.

16 Christ careth  
not to be enter-  
tained delicately,  
but to be heard  
simply, that is  
to say, when he  
is specially requir-  
ed.

17 Christ careth  
not to be enter-  
tained delicately,  
but to be heard  
simply, that is  
to say, when he  
is specially requir-  
ed.

18 Christ careth  
not to be enter-  
tained delicately,  
but to be heard  
simply, that is  
to say, when he  
is specially requir-  
ed.

19 Christ careth  
not to be enter-  
tained delicately,  
but to be heard  
simply, that is  
to say, when he  
is specially requir-  
ed.

20 Christ careth  
not to be enter-  
tained delicately,  
but to be heard  
simply, that is  
to say, when he  
is specially requir-  
ed.

21 Christ careth  
not to be enter-  
tained delicately,  
but to be heard  
simply, that is  
to say, when he  
is specially requir-  
ed.

22 Christ careth  
not to be enter-  
tained delicately,  
but to be heard  
simply, that is  
to say, when he  
is specially requir-  
ed.

23 Christ careth  
not to be enter-  
tained delicately,  
but to be heard  
simply, that is  
to say, when he  
is specially requir-  
ed.





to bee borne, and yee your felues touch not the burdens with one of your fingers.

47 **W**o be to you : for you build the sepulchres of the Prophets, and your fathers killed them.

48 Truly ye beare witness, and allow the deedes of your fathers : for they killed them, and ye build their sepulchres.

49 Therefore sayd the wisefome of God, I will send them Prophets and Apostles, and of them they shall slay and I persecute away.

50 That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation,

51 From the blood of **A**bel, vnto the blood of Zacharias, which was slaine betwene the altar and the Temple : verely I say vnto you, it shall be required of this generation.

52 **W**o be to you, Lawyers : for ye haue taken away the key of knowledge : ye entered not in your felues, and them that came in, ye forbad.

53 And as hee sayd these things vnto them, the Scribes and Pharisees began to vrge him sore, and to prouoke him to speake of many things.

54 Laying waite for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

CHAP. XII.

The leauen of the Pharisees. **W**ho to be feared. **S**o confesse Christ. **T**he parable of the rich man whose land was very fertile. **N**ot to care for earthly things. **T**o seeke the Kingdom of God. **T**he thief in the night. **D**ebate for the Gospels sake.

**N**ow in the meane time, there gathered together an innumerable multitude of people, so they trode one another : and he began to say vnto his disciples first, Take heede to your felues of the leauen of the Pharisees, which is hypocricie.

2 **F**or there is nothing couered, that shall not be reuealed : neither hidde, that shall not be known.

3 Wherefore whatsoever yee haue spoken in darkenesse, it shall be heard in the light : and that which ye haue spoken in the eare, in secret places, shall be preached on the houles.

4 **A**nd I say vnto you, my friends, be not afraid of them that kill the bodie, and after that are not able to doe any more.

5 But I will beforewarne you, who ye shall feare : feare him which after he hath killed, hath power to cast into hell : yea, I say vnto you, him feare.

6 Are not two sparrows bought for two farthings, and yet not one of them is forgotten before God ?

7 **Y**ea, and all the haire of your head are numbered, feare not therefore : ye are more of value than many sparrows.

8 **A**llo I say vnto you, Whosoever shall

confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

9 But he that shall deny me before men, shall be denied before the Angels of God.

10 **A**nd whosoever shall speake a worde against the Sonne of man, it shall be forgiven him : but vnto him that shall blasphem the holy Ghost, it shall not be forgiven.

11 **A**nd when they shall bring you vnto the Synagogues, and vnto the rulers and Princes, take no thought how, or what thing ye shall answer, or what ye shall speake.

12 For the holy Ghost shall teach you in the same houre, what ye ought to say.

13 **A**nd one of the company said vnto him, Master, bid my brother diuide the inheritance with me.

14 And he said vnto him, Man, who made mee a iudge, or a diuider ouer you ?

15 Wherefore hee said vnto them, Take heed, and beware of concupiscence : for though a man haue abundance, yet his felicitie standeth not in his riches.

16 **A**nd he put forth a parable vnto them, saying, The ground of a certaine rich man brought forth fruit plentifully.

17 Therefore hee thought with himselfe, saying, What shall I doe, because I haue no room where I may lay vp my fruites ?

18 And he said, This will I do, I will pull down my barnes, and build greater, and therein will I gather all my fruites, and my goods.

19 And I will say to my soule, Soule, thou hast much goods laid vp for many yeeres : lye at ease, eate, drinke, and idly take thy pastime.

20 But God said vnto him, O foole, this night will they fetch away thy soule froe thee : then whose shall those things be which thou hast prouided ?

21 So is he that gathereth riches to himselfe, and is not rich in God.

22 **A**nd hee spake vnto his disciples, Therefore I say vnto you, Take no thought for your life, what ye shall eat : neither for your bodie, what ye shall put on.

23 The life is more then meat : and the body more then the rayment.

24 Consider the rauen : for they neither sowe nor reape : which neither haue storehouse nor barn, and yet God feedeth them : how much more are ye better then fowles ?

25 And which of you by taking thought, can add to his stature one cubite ?

26 If ye then be not able to doe the least thing, why take ye thought for the remnant ?

27 Consider the lilies how they grow : they labour not, neither spin they : yet I say vnto you, that Salomon himselfe in all his royaltie was not clothed like one of these.

28 If then God so cloath the grasse which is to day in the field, and to morrow is cast into the oven, how much more will he cloath you, O yee of little faith ?

29 Therefore aske not what yee shall eate, or what ye shall drinke, neither hang you in suspence.

30 For all such things the people of the world seeke for : and your Father knoweth that ye haue need of these things.

\* Mat. 12, 31.  
marke 3, 28.  
1. iohn 5, 15.  
\* Mat. 10, 19.  
marke 13, 11.

4 It is a great and hard conflict to confesse the truth, yet he that can doe all things, and is almightie, will not be wanting to the weakest which strive and contend in his appointed time.

5 Christ would not for three causes be a iudge to diuide an inheritance. First, for that he would not be Master vp and cleerly the finally opinion that the Iewes had of Messias : Secondly, for that he would discourage the ciuill gouernance, for the Ecclesiasticall : Thirdly, to teach vs to beware of them which abuse the flesh of the Gospel, and also the name of ministers, to their owne priuate commodities.

6 By concupiscence is meant, that great desire to get, commonly with other mens hurt.

7 Ged is the author and preseruer of mans life, goods and name.

8 There are none more mad, then rich men which hang upon their riches.

9 Or rather countray, for here is set forth a man that is possessed not with a piece of ground onely, but an whole countray, as they are, which lye waste to house, and field to field, Elias, 8.

10 Made his reckoning with himselfe, which is the property of cautious churiches that spend their life in those trifles.

11 Bomey & make his cheare.

12 Caring for himselfe, and for his name but for himselfe, & manding to trust in himselfe.

13 An earnest binning for the prouidence of God, is a preserue remedie against a most foolish and proud carelesness of men.

14 Metaphor taken of things that hang in the ayre, for they are carefull for their worldly life, and hang upon the arme of man, haue always wauering and doubtful minds, standing sometimes this way, and sometimes that way.

8 Hypocrites haue those gains when they are dead, whom they mock mostly persecute, when they were alive.

\* Mat. 23, 29.  
8 When you persecute Gods seruants, taken as mortuaries as your fathers did, though you call it with a pretence of Gods iustice, yet withwillingly, in that you braust the sepulchres of the Prophets, what do you els, but glory in your fathers inuerty, and set up monuments (as it were) in glory and triumph of it ?

1 They shall be worse than them that trouble them, that though they shall banish them, yet they shall be called to an account for it, yea, and be punished for the shedding of that blood of the Prophet **S**o Gen. 4, 8. **S**o Chron. 24, 21.

16 They haue of long time chiefly hindered the people, from coming vnto the knowledge of God, which ought to be the doctores keepers of the Church, in that you haue hidden and taken away, so that it cannot be found any where.

17 The more the world is reprobated, the worse it is, and yet must wee not betray the truth.

18 They proposed many questions to him, to draw some thing out of his mouth, which they might trustfully carpe at.

\* Mat. 16, 5.  
marke 1, 12.  
8 The faithfull teachers of Gods word, which are appointed by him for his people, must both take good heed of them, which corrupt the puritie of doctrine with goodly fables, and also take paines through the helpe of God, to set forth sincere doctrine, openly and without feare.

9 A word for word, thousands of people, a certaine number for an certaine.

\* Mat. 10, 26.  
4, 12.  
10, 23.  
8 I haue preached their felicitie, yet there is cause why should be afraid of them, the least that may be.

11 They can do nothing, but whatpleaseth God, and God will not any thing that may agitate the saluation of his elect.

12 He warneth them of danger that presently hang ouer their heads, for those that come upon the sudden, doe 1. Sam. 14, 45. Acts 27, 34. Chap. 9, 26. Mat. 10, 32.

13 Great is the reward of a constant confession : and holding the punishment of the denying of Christ, yea impossible to be called backe into the punishment, if upon set purpose, both with mouth and heart, to reproue a known truth.





God.

4. A lively image of hypocrite, and reward thereof.  
5. One of the rulers of the Synagogue, forth appearing by Mark 11. 21. and Acts 13. 15. that there were many rulers of the Synagogue.  
6. Mat. 13. 31.  
7. Mat. 23. 12.  
8. God beginneth his kingdom with small beginnings, that the volucries for proceeding of it may better be forth his power.  
9. Mat. 13. 33.  
10. Mat. 9. 35.  
11. Agnisk them which had rather erre with many, then goe right with few; and by that means through their own doowlesse, are shut out of the kingdom of God.  
12. Mat. 7. 13.  
13. His is vaine in the Church, which is not of the Church, which doing the cleauces of life sheweth.  
14. Mat. 7. 23. and 23. 13. plal. 6. 8.  
15. The casting off of the Leues, & the alling of the Gentiles is foreride.  
16. From all the quarters of the world, and these are foure of the chiefes.  
17. Mat. 19. 30. and 26. 16. Marke 10. 32.  
18. Wee must goe forward in the case of our calling, through the midst of tedious, whether they be true or fained.  
19. That deceiueful & encherous man.  
20. That is, a small one, and Theophyl. sayth, it is a promise to els, by T. say, we may understand the time that is, and by T. morrow, the time to come, meaning thereby all the time of his ministry and office.  
21. To wit, when the sacrifice for sinne is ended.  
22. There are no more cruel enemies of the god, then they which within the Sanctuary and Church, but God is it, and will in time haue account of it.  
23. 23. 37.

14. \* And the ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath day, and sayd vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15. Then answered him the Lord, and sayd, Hypocrite, doth not ech one of you on the Sabbath day loose his oxe or his asse from the stall, and lead him away to the water?

16. And ought not this daughter of Abraham, whom Satan had bound, loe, eighteen yeeres, be loosed from this bond on the Sabbath day?

17. And when he sayd these things, all his aduersaries were ashamed: but all the people reioycd at all the excellent things that were done by him.

18. \* Then sayd he, What is the kingdom of God like? or whereto shall I compare it?

19. \* It is like a graine of mustard seed, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heauen made nests in the branches thereof.

20. \* And againe he sayd, Wherevnto shall I liken the kingdom of God?

21. It is like leauen, which a woman tooke, and hid in three pecks of flour, till all was leavened.

22. \* And hee went thorow all cities and townes, teaching, and journeying towards Hierusalem.

23. Then sayd one vnto him, Lord, are there few that shall be saved? And he sayd vnto them,

24. \* Strive to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25. When the good man of the house is risen vp, and bath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, open to vs, and he shall answere and say vnto you, I know you not whence ye are.

26. \* Then shall ye begin to say, We haue eaten and drunken in thy presence, and thou hast taught in our streets.

27. \* But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquitie.

28. \* There shall be weeping and gnashing of teeth, when ye shall see Abraham & Isaac, and Iacob, and all the Prophets in the kingdom of God, and your selues thrust out at doores.

29. Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdom of God.

30. \* And beholde, there are last, which shall be first, and there are first, which shall be last.

31. \* The same day there came certaine Pharisees, and sayd vnto him, Depart, and go hence: for Berod will hit thee.

32. Then sayd he vnto them, Goe yee and tell that foxe, Behold, I cast out demis, and will heale still i to day and to morrow, and the third day I shall be perfected.

33. \* Neuerthelesse I must walke to day, and to morrow, and the day following: for it cannot be that a Prophet should perish out of Hierusalem.

34. \* O Hierusalem, Hierusalem, which killest the Prophets, and stoneest them that are sent to thee, how often would I haue gathered thy chil-

dren together, as the henne gathereth her brood vnder her wings, and ye would not!

35. Beholde, your house is left vnto you desolate: and verely I tell you, ye shall not see me vntill the time come that ye shall say, Blessed is he that commeth in the name of the Lord.

### CHAP. XIII.

1. The dropsie healed on the Sabbath. 2. The chiefes places at banquet. 15. The poore must be called to our feasts. 16. Of those that were bid to the great supper. 23. Some compelled to come in. 28. One ought to build a tower.

And it came to passe that when hee was entred into the house of one of the chiefes, Pharisees on the Sabbath day, to eat bread, they watched him.

2. And beholde, there was a certain man before him, which had the dropsie.

3. Then Iesus answering, spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day?

4. And they held their peace. Then hee tooke him, and healed him, and let him goe.

5. And answered them, saying, Which of you shall haue an asse, or an oxe fallen into a pit, & will not straightway pull him out on the Sabbath day?

6. And they could not answere him againe to those things.

7. \* Hee spake also a parable to the ghefts, when hee marked how they chose out the chiefes rooms, and sayd vnto them,

8. When thou shalt be bidden of any man to a wedding, fer not thy selfe downe in the chiefe place, lest a more honourable man then thou be bidden of him,

9. And he that bade both him and thee, come, and say to thee, Give this man room, and thou then begin with flus to take the lowest room.

10. \* But when thou art bidden, goe and sit downe in the lowest room, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

11. \* For whosoever exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

12. \* Then said he also to him that had bidden him, \* When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompense bee made thee.

13. But when thou makest a feast, call the poore, the maimed, the lame and the blinde.

14. And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the iust.

15. \* Now when one of them that sat at table heard these things, he sayd vnto him, Blessed is he that eateth bread in the kingdom of God.

16. Then said he to him, \* A certaine man made a great supper, and bade many,

17. And sent his servant at supper time to say to them that were bidden, Come: for all things are now ready.

18. \* But they all with one minde beganne to make excuse. The first said vnto him, I haue bought a farme, and I must needs go out and see it: I pray thee haue me excused.

19. And another sayd, I haue bought five yoke of oxen, and I goe to plowee them: I pray thee haue me excused.

Word for word, the nett is now the bread of chickens is the nett.

1. The Lawe of the very Sabbath ought not to be so high, as to hinder the offices of charitie.

2. Either one of the Elders, whom they called the Sanhedrim, or one of the chiefes of the Synagogue, Ihesu 7. 46. for that word Pharisee was the name of a sect, though it appear by the whole history that the Pharisees were in great credit.

3. The reward of pride is ignominy: and the reward of true modestie is glorie.

4. Proud. 25. 7.

5. Chap. 21. 14. mat. 23. 12.

6. Agnisk them which haue out their goods either ambitiously, or for hope of recompense, whereas Christian charity respecteth onely the glory of God, and the profit of our neighbour.

7. Proud. 27. 106. 4. 7.

8. Mat. 23. 3. Luc. 14. 9.

9. The most part came of them to whom God hath rewarded himselfe as is said, that such help as they haue received of God, they willingly turne into lets and hindrances.

10. As Iesus purposed, and things agreed upon before, for though they already seemed to have consented, yet all of them were in this, that they haue their excuses, that they may not come to supper.



20 And another sayd, I haue married a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the Goodman of the house angry, and sayd to his seruant, Goe out quickly into the streets and lanes of the ciuite, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome.

23 Then the master said to the seruant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 Now there went great multitudes with him, and he turned and said vnto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, hee cannot be my discipule.

27 And whosoener beareth not his crosse, and cometh after me, cannot be my discipule.

28 For which of you minding to builde a towre, sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it,

29 Least that after he hath layed the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or whatking going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him that cometh against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoener he be of you, that forsaketh not all that he hath, hee cannot be my discipule.

34 Salt is good: but if salt haue lost his sauour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghil, but men cast it out. Hee that hath eares to heare, let him heare.

### CHAP. XV.

4 The parable of the lost sheepe.

5 Of the graine,

13 And of the prodigall sonne.

Then<sup>1</sup> resorted vnto him<sup>2</sup> all the Publicans and sinners, to heare him.

2 Therefore the Pharisees and Scribes murmured, saying, Hee receiueh sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 What man of you hauing an hundredth sheepe, if hee lose one of them, doeth not leaue ninetie and nine in the wilder nesse, and goe after that which is lost, vntill he finde it?

5 And when he hath found it, hee layeth it on his shoulders with ioy.

6 And when he cometh home, he calleth together his friends and neighbours, saying vnto them, Reioyce with mee: for I haue founde my sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in

heauen for one sinner that conuerteth, more then for ninetie and nine iust men, which neede none amendment of life.

8 Either what woman hauing tenne groates, if shee loose one groate, doeth not light a candle, and sweepe the house, and seeke diligently till shee finde it?

9 And when she ha found it, shee calleth her friends, and neighbours, saying, Reioyce with me: for I haue founde the groate which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He said moreover, A certain man had two sonnes.

12 And the yonger of them said to his father, Father, giue mee this portion of the goods that falleth to mee, So he diuided vnto them his substance.

13 So not many dayes after, when the yonger sonne had gathered all together, he tooke his iourney into a farre countrey, and there he wasted his goods with riotous living.

14 Now when he had spent all, there arose a great dearth thorowout that land, and hee began to be in neede.

15 Then hee wen and claue to a citizen of that countrey, and hee sent him to his farme, to feed swine.

16 And hee would faile haue filled his bellie with the huskes that the swine ate: but no man gaue them him.

17 ¶ Then he came to himselfe, and sayd, How many hired seruants at my fathers haue bread enough, and I die for hunger?

18 I will rise and go to my father, and say vnto him, Father, I haue sinned against heauen, and before thee,

19 And am no more worthy to be called thy sonne: make me as one of thine hired seruants.

20 So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 ¶ And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete,

23 And bring the fat calfe, and kill him, and let vs eat, and be merry:

24 For this my sonne was dead, and is aliue againe: he was lost, but he is found, And they began to be merry.

25 ¶ Now the elder brother was in the field, and when hee came and drew neere to the house, hee heard melodie, and dancing.

26 And called one of his seruants, and asked what those things meant.

27 And he said vnto him, Thy brother is come, and thy father hath killed the fat calfe, because he hath receiued him safe and sound.

28 Then he was angry, and would not goe in: therefore came his father out, and intreated him. 29 But he answered, and sayd to his father, Lo, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kid that I might make mery with my friends,

Men by their voluntary fasting from God, haue spoiled themselves of the benefits which they receiue of him, call themselves headlong into infinite calamities: but God of his singular goodness, offering himselfe freely to them, whom he called to repentance, through the greatest of their iniquities wherewith they were tamed, doeth not only graciously receive them, but also enricheth them with farre greater gifts, and blisseth them with the chiefest blisse.

The beginning of repentance is the acknowledging of the mercy of God, which filleth us with hope.

Against God, because he is said to dwell in heauen.

To true repentance there is a feeling of our iniquities, joyed with sorrow and shame, from whence springeth a confession, after which followeth forgiveness.

Such a truly true God, desire to haue all men to be their fellowes.





times in a day, and seven times in a day turne againe to thee, saying, It repenteth mee, thou shalt forgive him.

5 ¶ And the Apollies sayde vnto the Lord, Increase our faith.

6 And the Lord said, ¶ If ye had faith, as much as is a graine of mustard seed, and should say vnto this morberie tree, Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.

7 ¶ Who is it also of you, that bawing a seruant plowing or feeding cattell, would say vnto him by and by, when hee were come from the field, Goe, and sit downe at table?

8 And would not rather say to him, Dresse wherewith I may suppe, & gird thy selfe, and serue me, till I haue eaten and drunken, and afterward eat thou, and drinke thou?

9 Doeth hee thanke that seruant, because hee did that which was commanded vnto him? I trow not.

10 So likewise yee, when yee haue done all those things, which are commanded you, say, We are vnprofitable seruants: we haue done that which was our dutie to doe.

11 ¶ And foir was when he went to Hierusalem, that hee passed through the middes of Samaria, and Galile.

12 And as hee entred into a certaine towne, there met him ten men that were lepers, which stood a farre off.

13 And they lift vp their voyces and sayd, Iesus, Master, haue mercy on vs.

14 And when he saw them, he sayd vnto them, ¶ Go, shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when he saw that hee was healed, turned backe, and with a loud voyce praised God,

16 And fell downe on his face at his feete, and gane him thanks, and he was a Samaritan.

17 And Iesus answered, and sayd, Are there not ten cleansed? but where are the nine?

18 There is none found that returned to giue God praise, saue this stranger.

19 And hee sayd vnto him, Arise, goe thy way, thy faith hath saved thee.

20 ¶ And when hee was demanded of the Pharisees, when the kingdome of God should come, he answered them, and sayd, The kingdome of God cometh not with obseruation.

21 Neither shall men say, Lo here, or lo there: for behold, the kingdome of God is within you.

22 ¶ And he sayd vnto the disciples, the dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it.

23 ¶ Then they shall say to him, Behold here, or behold there: but hee will saye, neither follow them.

24 For as the lightning that lighteth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his day.

25 But first must hee suffer many things and be reprooued of this generation.

when they be present, which wee afterword desire when they are gone, but vainly. ¶ The time will come that you shall seeke for the Sonne of man, with great strewe of heart, and shall not finde him. ¶ Mat. 24. 23. Mar. 13. 21. ¶ Christ forewarneth vs that false Christs shall come, and that his glory shall suddenly be spread farre and wide through the world, after that the ignomine of the crosse is put out and extinguished.

¶ 16 ¶ And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

¶ 17 They ate, they dranke, they married wines, and gaue in marriage vnto the day that Noe went into the Aike: and the flood came, and destroyed them all.

¶ 18 Likewise also as it was in the dayes of Lot: They ate, they dranke, they bought, they sold, they planted, they built.

¶ 19 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

¶ 20 After these ensamples shall it be in the day when the sonne of man is reuealed.

¶ 21 At that day he that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

¶ 22 Remember Lot's wife.

¶ 23 ¶ Whosoever will seeke to saue his soule, shall lose it: and whosoever shall lose it, shall get it life.

¶ 24 ¶ I tell you, in that night there shall be two in one bed: the one shall be receiued, and the other shall be left.

¶ 25 Two women shall be grinding together, the one shall be taken, and the other shall be left.

¶ 26 Two shall be in the field: one shall be receiued, and another shall be left.

¶ 27 ¶ And they answered, and sayde to him, Where, Lord? And he sayd vnto them, ¶ Whosoever the body is, thither shall also the eagles be gathered together.

## CHAP. XVIII.

2 The parable of the vnrighteous iudge and the widow, 10 Of the Pharisee and the Publicane, 15 Children are sent to buy bread, 22 To sell and buy to the poor, 35 The disciples forsake all, 37 Christ foretelleth his death, 38 The blinde man receiveth sight.

AND hee spake also a parable vnto them, to this end, that they should alwayes to pray, & not to waxe faint,

2 ¶ Saying, there was a iudge in a certaine city, which feared not God, neither reuerenced man.

3 And there was a widow in that city, which came vnto him, saying, Doe mee iustice against mine aduersarie.

4 And hee would not of a long time: but afterward he sayd with himselfe, Though I feare not God, nor reuerence man,

5 Yet because this widow troubleth mee, I will doe her right, lest at the last she come and make me weary.

6 And the Lord sayd, Heare what the vnrighteous iudge saith.

7 Now shall not God auenge his elect, which cry day and night vnto him, yea, though he suffer long for them?

8 I tell you he will auenge them quickly: but when the Sonne of man cometh, shall hee finde faith on the earth?

9 ¶ He spake also this parable vnto certaine which trusted in themselves that they were iust, and despised other.

10 Two men went vp into the Temple to pray:

¶ Gen. 7. 1. mat. 24. 38. 1. pet. 3. 20. ¶ The world shall be taken awaye with the sudden iudgement of God: and sheweth the faithfull ought to watch continually. ¶ Gen. 19. 14.

¶ We must take good heed, that neither distrust, nor the iniucemets of this world, nor any respect of friendship binde vs the least that may be. ¶ Gen. 19. 16. ¶ Chap. 9. 14. mat. 10. 39. mar. 13. 35. 1. thm. 2. 15. ¶ That is, he shall save vs from vs. ¶ Mat. 24. 41. ¶ The only way to continue is to cleaue to Christ. ¶ Mat. 24. 12.

¶ God will haue vs to continue in prayer, not to waxe vaine, but to perseuer in vs, therefore we must to strive with impatience, that long delay cause vs not to breake off the course of our prayers. ¶ Rom. 12. 12. ¶ I tell you, ¶ A desire to offend him, and aduersities, as they doe which are out of hand. ¶ He doeth not compare things that are equal together, but the lesse with the greater: ¶ If a man get his right at a vnrighteous iudge hands, much more shall the prayers of the godly preuaile before God. ¶ Word for word, hee me doe me with her blowes, ¶ It is a metaphor taken of wrestlers, who beate their lusts with their fists or clabbes: ¶ I doe they that are impudent, beate the blinde men who they crying out, as if it were with him. ¶ I doe they seeme to be in reuenging the iustice due to his. ¶ Two things especially make our prayers voyde and of none effect: confidence of our owne righteousness, and the contempt of other: and in a humble heart is contrary to both these.

3 Although we  
confesse, that what  
souer we haue, we  
haue it of God, yet  
are we despised of  
God, as proud,  
& arrogant, if we  
put ouer to little  
trust in our owne  
works before  
God.

4 *Exe from the  
Pharisee in a lower  
place.*

4 *Chap. 14. 11.  
mat. 23. 11.*

4 *Mat. 19. 13.  
mat. 10. 13.*

4 *The children were  
tender and young, in  
that they were  
brought, which ap-  
peareth more euen-  
ly in that, that  
they were infants,  
which is to be mar-  
ked againe, them  
that are enemies to  
the appearing of  
children.*

4 *To ingre or thinke  
of Christ after  
the reueren of ou.  
flesh, is the  
cause of infinite  
corruption.*

4 *The children  
also of the Iairfall  
a comendement  
in the free com-  
munit of God,  
4 *Them that car-  
riede in children,  
whom the disciples  
also carry.**

4 *Ch. 14. 11.  
mat. 19. 17.*

4 *Exe. 20. 30.*

4 *The intem-  
per of richer car-  
riers, as many  
from the right way.*

4 *To be both rich  
and godly, is a  
greatest gift of God.*

4 *Mat. 19. 27.  
mat. 10. 28.*

4 *They become  
the richest of all,  
which refuse not  
to be poore for  
Christ sake.*

4 *Mat. 10. 17.  
mat. 10. 32.*

4 *As to sure and cer-  
tain at perfection  
is, a sure is the  
glory which re-  
maineth for the  
conquerours.*

4 *Heigh we see  
how hee reuerent  
the disciples were.*

the one a Pharisee, and the other a Publican,  
11 3 The Pharisee stood and prayed thus with  
himselfe, O God, I thank thee that I am not as  
other men, extortioners, vnjust, adulterers, or euen  
as this Publican.

12 I fast twice in the weeke: I giue tithes of all  
that euer I possesse.

13 But the Publican standinge v a farre off, would  
not lift vp so much as his eyes to heauen, but smote  
his breast, saying, O God, be mercifull to mee a  
sinner.

14 I tell you, this man departed to his house, ius-  
tified rather than the other: 4 for euerie man that  
exalteth himselfe: shall be brought low, and he that  
humbleth himselfe: shall be exalted.

15 ¶ They brought vnto him also babes  
that he should touch them. 4 And when his disci-  
ples saw it, they rebuked them.

16 ¶ But Iesus called them vnto him, and said,  
Suffer the babes to come vnto mee, and forbid  
them not: for of such is the kingdome of God.

17 Verely I say vnto you, whosoever receiue-  
th not the kingdome of God as a babe, hee shall not  
enter therein.

18 ¶ Then a certaine ruler asked him, saying,  
Good Master, what ought I to doe, to inherite  
eternall life?

19 And Iesus sayd vnto him, Why callest thou  
me good? if none is good, saue one, euen God.

20 Thou knowest the commandments, 4 Thou  
shalt not commit adultery: Thou shalt not kill:  
Thou shalt not steale: Thou shalt not beare false  
witness: Honour thy father and thy mother.

21 And he sayd, All these haue I kept from  
my youth.

22 Now when Iesus heard that, hee said vnto  
him, Yet lackest thou one thing, Sell all that thou  
hast, and distribute vnto the poore, and thou  
shalt haue treasure in heauen, & come follow me.

23 But when he heard these things, he was ve-  
ry heavy: for hee was mercenarie rich.

24 And when Iesus saw him very sorrowfull,  
he sayd, With what difficultie shall they that haue  
riches, enter into the kingdome of God?

25 Surely it is easier for a camel to go through  
a needles eye, then for a rich man to enter into the  
kingdome of God.

26 Then sayd they that heard it, And who then  
shall be saved?

27 And he sayd, The things which are vnpossi-  
ble with men, are possible with God.

28 ¶ Then Peter said, Loe, we haue left all,  
and haue followed thee.

29 ¶ And he sayd vnto them, Verely I say vnto  
you, there is no man that hath left house, or pa-  
rents or brethren, or wife, or children for the king-  
dome of Gods sake,

30 Which shall not receiue much more in this  
world, and in the world to come life euerlasting.

31 ¶ \* 10 Then Iesus tocke vnto him Ierulie,  
and sayd vnto them, Behold, we goe vp to Hieru-  
salem, and all things shall be fulfilled to the sonne  
of man, that are written by the Prophets.

32 For hee shall be deliuered vnto the Gentiles,  
and shall be mocked, and shall be spitefully entreated,  
and shall be spitte on.

33 And when they haue scourged him, they will  
put him to death: but the third day hee shall rise  
againe.

34 But they vnderstood none of these things,

and this saying was hid from them, neither percei-  
ued they the things, which were spoken.

35 ¶ \* 11 And it came to passe, that as he was  
come neere vnto Iericho, a certaine blinde man  
sat by the way side, begging.

36 And when he heard the people passe by, he  
asked what it meant.

37 And they sayd vnto him, that Iesus of Na-  
zareth passed by.

38 Then he cryed, saying, Iesus the Sonne of  
Dauid, haue mercy on me.

39 ¶ And they which went before, rebuked  
him that hee should hold his peace, but he cryed  
much more, O Sonne of Dauid haue mercy on me.

40 And Iesus stood still, and commanded him  
to be brought vnto him. And when hee was come  
neere, he asked him,

41 Saying, What wilt thou that I doe vnto  
thee? And hee sayd, Lord, that I may receiue my  
sight.

42 And Iesus sayd vnto him, Receiue thy sight:  
thy faith hath saved thee.

43 Then immediately he receiued his sight, and  
followed him, praying God: and all the people,  
when they saw this, gaue praise to God.

# CHAP. XIX.

¶ *Zaccheus the Publican, 13 Ten pieces of money delivered  
to servants to occupy withall, 19 Iesus entred into Hieru-  
salem, 40 Hee foretelleth the destruction of the citie  
with teares, 45 Hee casteth the iustices out of the Temple.*

**N**ow when Iesus entred and passed through  
Iericho,

2 Beholde, there was a man named Zaccheus,  
which was one of the chiefe rulers of the tribute, and  
he was rich.

3 And hee sought to see Iesus, who hee should  
be, and could not for the presse, because hee was  
of a low stature.

4 Wherefore he ranne before, and climed vp  
into a wilde figge tree, that he might see him: for  
he should come that way.

5 And when Iesus came to the place, hee look-  
ed vp, and saw him, and said vnto him, Zaccheus,  
come downe at once: for to day I must abide at  
thine house.

6 Then he came downe hastily, and receiued  
him into his house.

7 ¶ And when all they saw it, they murmured,  
saying, how hee was gone in to lodge with a sinner  
man.

8 ¶ And Zaccheus stood forth, & said vnto the  
Lord, Behold, Lord, the halfe of my goods I giue  
to the poore: and if I haue taken from any man by  
forged caualition, I restore him foure fold.

9 Then Iesus sayd to him, This day is saluati-  
on come vnto this house, forasmuch as he is also be-  
come the sonne of Abraham.

10 ¶ For the sonne of man is come to seeke  
and to save that which was lost.

11 ¶ And while they heard these things, hee  
continued, and spake a parable, because hee was  
neere to Hierusalem, & because also they thought  
that the kingdome of God should shortly appeare.

12 He said therefore, ¶ A certaine noble man  
went into a farre country, to receiue for himselfe  
a kingdome, and so to come againe.

¶ *common weale is hindered, 4 Beloued of God, one that  
walketh in the steps of  
Abrahams faith: and we gather that saluation came to that hee, because they  
receiued the blessing as Abraham had, for all of the household were circumcised.  
4 Math. 18. 11. 4 We must patiently waite for the iudgement of God, which  
shall be revealed in his time, 4 Mat. 25. 14.*

4 *Mat. 20. 19.  
mat. 10. 46.  
11 Christ the worth-  
y by a visible mir-  
acle, that he is the  
light of the world.*

12 *The more  
Ropes and less than  
Satan layeth in  
our way, euen by  
them which pro-  
fess Christians  
Name, so much  
the more ought  
we to goe for-  
ward,*

1 *Christ preuen-  
teth them with his  
grace especially,  
which seemed to  
be further from it.  
4 The onser and  
head of the Publi-  
cans which were  
there together: for  
the Publicans  
were divided into  
companies, as we  
may gather by ma-  
ny places of Cister  
his writings.*

3 *The example of  
our repentance is  
known by the  
effect.*  
4 *By falsely accu-  
sing an man: and  
this needeth mu-  
stity to the master  
of the customers  
person: for com-  
monly they haue  
trade among them  
when they rob and  
spoil the common  
weale, they haue  
nothing in their  
hands, but the  
11th of the com-  
mon weale, and wonder  
that that colour they  
play the theures,  
as much that if  
man reproue and  
goe about to re-  
dress their robber-  
ies, and spoyling  
they cry out,*









Ware.

✠ Rom. 13, 13.

34 ÷ Take heed to your selves, least at any time

was so br' kept. f I am put to death.  
Ecc 3 19 & And

Ecc 3 19 +, And

† Mat. 26, 26.  
mark 14, 22.  
13. Christ establisheth his new Covenant, and his communicating with vs with newe

† Here is a double Metonymie; for first the chalice is taken for that which is contained in the chalice, as the cup for the wine which is within the cup. Then the wine is called the Communion or Testament, whereunto it is but the signe of the Testament, or rather of the blood of Christ, whereby the Testament was made: which is a waite sign, though it be not all one with the thing that it represents.

† The word, that sheweth the excellencie of the Testament, and aduoceth to the place of Ieremie, Chap. 31. 31. where the new Testament is promised.

† Mat. 26, 28.  
mark 14, 23.  
14. Christ sheweth

against that he goeth to death willingly, although he be not ignorant of his execution.

† That is, his practice, to use the heuiness to speake, 2a. Kings 24, 19. Is was the hand of Iehoi in his matter?

† Although the name of Gods providence come incessantly to passe, yet we attribute not the fault of the instrument.

† Mat. 26, 28.  
mark 14, 24.  
15. The Patience

is put called to rule, but to serve. 8. Haue great titles, for so it was the custom to honour Princes, with some great titles.

9. Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdom. 2a. Mat 19 28. 2a. Wee must alwayes thinke vpon the waite that Sathan laie for vs. 2a. 1. Pet. 4, 13. 13. If you suffer, you also will call you out. 13. It is through the prayers of Christ, that the church do neuer utterly fall away from the faith: and so that for this cause, that they should firste yet one another. 2a. Mat. 26, 34. mark 14, 29. Iohn 13, 28.

19. And he took bread, and when he had given thanks, he brake it, and gaue to them, saying, This is my body, which is given for you: doe this in remembrance of me.

20 Likewise also after supper he took the cup, saying, This is the cup of the new Testament in my blood, which is shed for you.

21 ¶ Yet behold, the hand of him that betrayeth me, is with me at the table.

22 And truly the Sonne of man goeth as it is appointed: but woe be to that man by whom he is betrayed.

23 Then they began to enquire among themselves which of them it should be, that should doe that.

24 ¶ And there arose also a strife among them, which of them should seeme to be the greatest.

25 But hee said vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called lordshipful.

26 But ye shall not be so: but let the greatest among you be as the least: and the chiefeest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? is not hee that sitteth at table? And I am among you as he that serueth.

28 ¶ And yee are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdom, as my Father hath appointed vnto me,

30 ¶ That ye may eate, and drinke at my table, in my kingdom, and sit on seates, and iudge the twelue tribes of Israel.

31 ¶ And the Lord sayd, Simon, Simon, behold, Sathan hath desired you, to winnow you as wheat.

32 ¶ But I haue prayed for thee, that thy faith faile not: therefore when thou art conuicted, strengthen thy brethren.

33 ¶ And he said vnto him, Lord, I am ready to goe with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke shall not crow this day, before thou hast thrise denied that thou knowest me.

35 ¶ And he said vnto them, ¶ When I sent you without bag, and scrip, and shoes, lacked ye any thing? And they sayd, Nothing.

36 ¶ Then he said to them, But now hee that hath a bagge, let him take it, and likewise a scrip: and he that hath none, let him sell his coate, and buy a sword.

37 For I say vnto you, That yet the same which is written, must be performed in mee, &c. ¶ Even with the wicked was he numbered: for doubtlesse those things which are written of me, haue an end.

38 And they sayd, Lord, behold, here are two swords. And he sayd vnto them, it is enough.

39 ¶ And he came out, and went far as he was

went) to the mount of Oliues; and his disciples also followed him.

40 ¶ And when hee came to the place, hee sayd to them, Pray, leaſt ye enter into temptation.

41 And hee was drawn aside from them about a stones cast, and kneeled downe, and prayed,

42 Saying, Father, If thou wilt, take away this cuppe from mee: neuerthelesse, if not my will, but thine be done.

43 And there appeared an Angell vnto him from heaven, comforting him.

44 But being in an agony, hee prayed more earnestly: and his sweat was like drops of blood, trickling downe to the ground.

45 ¶ And he rose vp from prayer, and came to his disciples, and found them sleeping for heaviness.

46 And he sayd vnto them, Why sleepe ye yet? rise and pray, leaſt ye enter into temptation.

47 ¶ And while hee yet spake, behold, a company, and he that was called Iudas one of the twelue, went before them, and came neere vnto Iesus to kisse him.

48 ¶ And Iesus sayd vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 ¶ Now when they which were about him, saw what would follow, they sayd vnto him, Lord, shall we smite with the sword?

50 And one of them smote a seruant of the hie Priest, and brooke off his right eare.

51 Then Iesus answered, and said, Suffer them thus farre: and he touched his eare, &c. healed him.

52 ¶ Then Iesus sayd vnto the hie Priests, and captains of the Temple, and the Elders which were come to him, Bee yee come out as vnto a thiefe with swords and staves?

53 ¶ When I was daily with you in the Temple, ye stretched not forth the hands against me: but this is your very hour, & the power of darkness.

54 ¶ Then tooke they him, and led him, and brought him to the hie Priests house. ¶ And Peter followed aftere off.

55 ¶ And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sat downe among them.

56 And a certaine maide beheld him as he sat by the fire, and hauing well looked on him, sayd, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a litle while, another man saue him, and sayd, Thou art also of them. But Peter sayd, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely, even this man was with him: for he is also a Galilean.

60. And Peter sayd, Man, I know not what thou sayest. And immediately while hee yet spake, the cocke crew.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembered the worde of the Lord, how he had sayd vnto him, ¶ Before the cocke crow, thou shalt denie me thrise.

62. And Peter went out, and wept bitterly.

63. ¶ And the men that held Iesus, mocked him, and brooke him.

all these things were done by Gods providence. 2a. The 10. sheweth, 1. the light of a passion. 2a. Mat. 26, 19. Wee be about to behold in Peter an example both of the fragilitie of mans nature, and of the singular goodnesse of God towards his church. 2a. Mat. 26, 19. Iohn 13, 28. 2a. Mat. 26, 19. Iohn 13, 28. 2a. Mat. 26, 19. Iohn 13, 28. 2a. Mat. 26, 19. Iohn 13, 28.

† Mat. 26, 41.  
mark 14, 38.  
13. Christ hath made flesh acceptable vnto vs, by overcoming in our name, all the borrowes of death, which had vnto us with them, the curse of God.

14. Prayers are as a fence against the most pernicious assaults of our enemies.

15. This agonie sheweth that Christ strue much, and was in great distress, for Christ strue not onely with the feare of death, as other men doe to doe, for many martyrs might serue more constant then Christ.

16. In this the first judgement of his angier Father, which is the fullest thing in the world, and the matter was, for that hee tooke the burden of all our sinnes vpon himselfe.

17. These doe not only shew that Christ was true man; but other things: for which the godly haue to comfort of, whereat they are forced to a remembrance of full redemption is contended in the Sonne of God his debasing himselfe to the state of a seruant: such things a Roman can sufficiently declare.

18. Men are verely sluggish, even in their good deers, until Christ stirre them vp.

19. Mat. 26, 43.  
mark 14, 39.  
Iohn 18, 27.  
16. Christ is willingly betrayed, and taken, shew by his obedience he might deliuer vs, which were galled by the betraying of Gods goodly.

17. That zeale which careth vs out of the bounds of our vocation, pleaseth not in the heart.

18. Even the very feare of them which tooke Christ, procureth partly their euill conscience, and partly a conscience that was to be given to the world.

19. Wee be about to behold in Peter an example both of the fragilitie of mans nature, and of the singular goodnesse of God towards his church. 2a. Mat. 26, 19. Iohn 13, 28. 2a. Mat. 26, 19. Iohn 13, 28. 2a. Mat. 26, 19. Iohn 13, 28.



64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophetic who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 \* And also as it was day, the Elders of the people, and the high Priests, and the Scribes came together, and led him into their Council.

67 Saying, Art thou that Christ? tell vs. And he said vnto them, If I tell you, ye will not believe it.

68 And if also I aske you, you will not answer me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said vnto them, Ye say that I am.

71 Then said they, What neede we any further witness? for wee our selues haue heard it of his owne mouth.

### CHAP. XXIII.

1 He is accused before Pilate. 7 He is sent to Herod. 11 He is mocked. 24 Pilate yieldeth him up to the Iewes request. 27 The woman bewaileth him: 33 He is crucified. 39 One of the thieves crieth him: 43 The other is said by faith. 45 He dieth. 53 He is buried.

**T**HEN the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, We haue found this man peruerter the nation, & forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the high Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee moueth the people, teaching throughout all Iudea, beginning at Galilee, vnto this place.

6 \* Now when Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And when he knew that he was of Herods iurisdiction, he sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for hee was desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The high Priests also and Scribes stood forth and accused him vehemently.

11 And Herod with his men of warre, despised him, and mocked him, and traied him in white, and sent him againe to Pilate.

12 \* And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 \* Then Pilate called together the high Priests, and the rulers, and the people.

14 \* And said vnto them, Ye haue brought this man vnto me, as one that peruerter the people: and behold, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him:

16 \* Christ is quite the second time, even of him of whom he is condemned, that it might appeare, how he being iust, redeemed vs which were vniust. 4 Those whom the Iewes called the Sanhedrim. 43 Mathew 27:13.

and loe, nothing worthy of death is done of him.

16 \* I will therefore chastise him, and let him loose.

17 (For of necessity hee must haue let one loose vnto them at the feast)

18 Then all the multitude cried at once, saying, Away with him, and deliuer vs to Barabbas:

19 Which for a certaine infurrection made in the citie, and murder, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cried, saying, Crucifie him, crucifie him.

22 \* And he said vnto them the third time, But what euill hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loud voyce, and required that he might be crucified: and the voyces of them and of the high Priests prevailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And hee let loose vnto them him that for infurrection and murder was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

26 \* And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the croisse, to beare it after Iesus.

27 \* And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke.

30 Then shall they begin to say to the mountaintes, & to the hills, Cover vs:

31 \* For if they doe the things to a greene tree, what shall be done to the drie?

32 \* And there were two others, which were euill doers, led with him to be slaine.

33 \* And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 \* Then said Iesus, Father, forgive them: for they knowe not what they doe. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with him, saying, Hee saued others: let him saue himselfe, if he be the Christ the Chosen of God.

36 The soldiers also mocked him, and came and offered him vinegar.

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 \* And a superscription was also written ouer him, in Greeke letters, and in Latine, and in Hebrew, THIS IS THAT KING OF THE IEWES.

39 \* And one of the euill doers, which were hanged, tailed on him, saying, If thou be that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

5 The wickedness of the flesh, or of the euill which the flesh doeth, but God careth such counsels.

6 Christ is quite the third time, but hee is condemned once, that it might appeare, how that our sinnes were condemned in him.

7 An example of the outrageous and disorder of soldiers.

8 The triumph of the wicked hath a most brutish end.

9 The triumph of the wicked hath a most brutish end.

10 The triumph of the wicked hath a most brutish end.

11 The triumph of the wicked hath a most brutish end.

12 The triumph of the wicked hath a most brutish end.

13 The triumph of the wicked hath a most brutish end.

14 The triumph of the wicked hath a most brutish end.

15 The triumph of the wicked hath a most brutish end.

16 The triumph of the wicked hath a most brutish end.

17 The triumph of the wicked hath a most brutish end.

18 The triumph of the wicked hath a most brutish end.

19 The triumph of the wicked hath a most brutish end.

20 The triumph of the wicked hath a most brutish end.

21 The triumph of the wicked hath a most brutish end.

22 The triumph of the wicked hath a most brutish end.

23 The triumph of the wicked hath a most brutish end.

24 The triumph of the wicked hath a most brutish end.

25 The triumph of the wicked hath a most brutish end.

26 The triumph of the wicked hath a most brutish end.

27 The triumph of the wicked hath a most brutish end.

28 The triumph of the wicked hath a most brutish end.

29 The triumph of the wicked hath a most brutish end.

30 The triumph of the wicked hath a most brutish end.

31 The triumph of the wicked hath a most brutish end.

32 The triumph of the wicked hath a most brutish end.

33 The triumph of the wicked hath a most brutish end.

34 The triumph of the wicked hath a most brutish end.

35 The triumph of the wicked hath a most brutish end.

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

41

42

43

44

45

46

47

48

49

50

51

52

53

54

55

56

57

58

59

60

61

62

63

64

65

66

67

68

69

70

71

72

73

74

75

76

77

78

79

80

81

82

83

84

85

*b* More then hee  
*augur.*  
*1* God made the  
*visible paradise* in the  
*East part* of the  
*world:* but that  
*which we behold*  
*with the eyes,* our  
*minde is the place*  
*of enlivening joy*  
*and salvation,*  
*through the good-*  
*will and mercy of*  
*God, a most plea-*  
*sant sight of his*  
*glorie, of the goodly*  
*and vast quiet and*  
*joyful dwelling.*  
*13* Christ being  
*seen at the point*  
*of death, he with*  
*himselfe to be*  
*God which is,*  
*even to the blind.*  
*14* Cari t enrich  
*floury into the*  
*very day benefit*  
*of death, for to our*  
*come death even*  
*within his most*  
*secret place.*  
*15* *Ysa.* 37. 6.  
*17* Christ causeth  
*his very enemies*  
*to give honorable*  
*witnesse on his*  
*side, to witte*  
*pleaseth him.*  
*16* Christ be-  
*came a man, and*  
*defeath his little*  
*focke in the mid*  
*st of the tormen-*  
*tous.*  
*17* *Mat.* 17. 57. *Mar.*  
*15. 43* *John* 19. 38.  
*17* Carit through  
*his famous buriall*  
*confirmeth the*  
*truth both of his*  
*death, and resur-*  
*rection, by the*  
*plaine and evident*  
*witnesse of Pilate.*  
*18* *W*ord for word,  
*awayne,* as new  
*beginning, for the*  
*light of the former*  
*daye dwelt towards the*  
*going downe, and that was the day of preparation for the*  
*feast which was to be kept the day following.* 18 Carit being uppon by the  
*deail and all his instruments, and being even in death mouth, fereish weate*  
*women in his forehead, minding straight wayes to triumph over those terrible*  
*animes, without any great endowr.*

41 We are indeede righteously here: for we  
 receive things worthy of that we haue done: but  
 it is man hath done nothing & amitie.  
 42 And hee said vnto Iesus, Lord, remember  
 me, when thou comest into thy kingdom.  
 43 Then Iesus said vnto him, Verely I say vnto  
 thee, to day shalt thou be with me in Paradise.  
 44 ¶ 13 And it was about the sixth houre: and  
 there was a darknesse ouer all the land, vntill the  
 ninth houre.  
 45 14 And the Sunne was darkened, and the  
 vail of the Temple rent through the middles.  
 46 And Iesus cried with a loud voyce, and said,  
 4 Father, into thine handes I commend my spirit.  
 And when he thus had sayd, he gaue vp the ghost.  
 47 ¶ 15 Now when the Centurion saw what  
 was done, he glorified God, saying, Of a suretie  
 this man was iust.  
 48 And all the people that came together to  
 that fight, beholding the things which were done,  
 smote their breasts, and returned.  
 49 16 And all his acquaintance stood asarte off,  
 and the women that followed him from Galilee,  
 beholding these things.  
 50 ¶ 17 And behold, there was a man na-  
 med Ioseph, which was a counsellor, a good man  
 and iust.  
 51 Hee did not consent to the counsell and  
 dede of them, which was of Arimathea, a chiefe  
 of the law, who also himselfe waited for the king-  
 dome of God.  
 52 He went vnto Pilate, and asked the bodie  
 of Iesus,  
 53 And tooke it downe, and wrapped it in a  
 linnen cloth, and layde it in a tombe bewen out of  
 a rocke, wherein was neuer man yet layd.  
 54 And that day was the preparation, and the  
 Sabbath drew on.  
 55 18 And the women also that followed after,  
 which came with him from Galilee, beheld the sepul-  
 chre, and how his body was layd.  
 56 And they returned and prepared odours,  
 and oynments, and rested the Sabbath day accord-  
 ing to the commandement.

CHAP. XXIV.

1 The women come to the sepulchre 2 They report that which  
 they heard of the Angels, vnto the Apostles. 13 Christ  
 with accompanieing two iunges to Emmaus. 14 He expoundeth  
 the Scriptures vnto them. 19 He offereth himselfe to his  
 Apostles to be handled. 42 He promitteth the holy Ghost.  
 51 He is caried vp into heauen.

**N**OW the first day of the weeks early in  
 the morning, they came vnto the sepulchre,  
 and brought the odours which they had prepared,  
 and certaine women with them.  
 2 And they found the stone rolled away from  
 the sepulchre,  
 3 And went in, but found not the body of the  
 Lord Iesus.  
 4 And it came to passe, that as they were ama-  
 zed thereat, behold, two men suddenly stood by  
 them in shining vestures.  
 5 And as they were afraid, and bowed downe  
 their faces in the earth, they said to them, Why  
 seek ye him that lieth among the dead?

6 He is not here, but is risen: remember & how  
 he spake vnto you, when he was yet in Galilee,  
 7 Saying, that the Sonne of man must be deli-  
 uered into the hands of fowfull men, and be cruci-  
 fied, and the third day rise againe.  
 8 And they remembered his words,  
 9 And returned from the sepulchre, and told  
 all these things vnto the eleven, and to all the  
 remnant.  
 10 Now it was Mary Magdalene, & Ioanna, &  
 Mary the mother of Iames, and other women with  
 them which told these things vnto the Apostles.  
 11 But their words seemed vnto them as a fain-  
 ted thing, neither beleued they them.  
 12 ¶ 3 Then arose Peter, and ran vnto the se-  
 pulchre, and looked in, & saw the linnen clothes  
 layed by themselves, and departed wondering in  
 himselfe at that which was come to passe.  
 13 ¶ 4 And behold, two of them went that  
 same day to a towne which was from Hierusalem  
 about threefore furlongs, called Emmaus.  
 14 And they talked together of all these things  
 that were done.  
 15 And it came to passe, as they communed  
 together, and reasoned, that Iesus himselfe drew  
 neere, and went with them.  
 16 ¶ 5 But their eyes were holden, that they could  
 not know him.  
 17 And he said vnto them, What manner of  
 communications are these that ye haue one to an-  
 other as ye walke and are sad?  
 18 And the one (named Cleopas) answered  
 and saide vnto him, Art thou only a stranger in  
 Hierusalem, and hast not known the things which  
 are come to passe therein in these dayes?  
 19 And he said vnto them, What things? And  
 they sayd vnto him, Of Iesus of Nazareth, which  
 was a Prophet, mightie in dede and in worde be-  
 fore God, and all the people,  
 20 ¶ And how the hie Priestes, and our rulers  
 deliuered him to be condemned to death, and haue  
 crucified him.  
 21 But we trusted that it had beene hee that  
 should haue deliuered Israel, and as touching all  
 these things, to day is the third day, that they were  
 done.  
 22 Yea, and certaine women among vs, made  
 vs astonished, which came early vnto the sepulchre.  
 23 And when they found not his bodie, they  
 came, saying, that they had also seene a vision of  
 Angels, which said, that he was aliae.  
 24 Therefore certaine of them which were  
 with vs, went to the sepulchre, & found it enen so  
 as the women had said, but him they saw not.  
 25 Then hee sayde vnto them, O fooles and  
 slowe of heart to beleuee all that the Prophets haue  
 spoken!  
 26 Ought not Christ to haue suffered these  
 things, & to enter into his glory?  
 27 And he began at Moses, and at all the Pro-  
 phets, and interpreted vnto them in all the Scrip-  
 tures the things which were written of him.  
 28 And they drew neere vnto the towne, which  
 they went to, but he made as though he would  
 haue gone further.  
 29 But they constrained him, saying, Abide  
 with vs: for it is towards night, and the day is farre  
 spent. So he went in to tary with them.  
 30 And it came to passe, as hee sat at table  
 with them, he tooke the bread, and blessed, and  
 brake

4 Chap. 9. 2.  
 mat. 17. 23.  
 marke 9. 31.  
 1 The cowardly  
 & dauidly minded  
 of the disciples is  
 vprayed by the  
 stout courage of  
 women, (lo  
 wrought by Gods  
 ear mercie) lo  
 shew that the  
 kingdom of God  
 consisteth in an  
 extraordinary  
 power.  
 3 John 20. 6.  
 3 Christ vnto the  
 disciples of his  
 disciples, to the  
 fuller seeing forth  
 of the truth of  
 his resurrection,  
 least they should  
 seeme to haue  
 beleued that too  
 lightly, which  
 they preached af-  
 terward to all the  
 world.  
 b As it were hold-  
 ing downe his  
 head, and bowing  
 his necke, looked  
 diligently in.  
 c Marke 16. 12.  
 12 The resurrection  
 is proved by two  
 other witnesse,  
 which saw it,  
 and that it was  
 forged this faine  
 of purpose to  
 in their own  
 braines, all the cir-  
 cumstances doe  
 declare.  
 d Were holden  
 backe and stayed,  
 God (as appenning  
 it, no doubt: and  
 therefore his body  
 was not inuifible,  
 but their eyes were  
 dimmed.  
 e Some of the old  
 fathers thinke that  
 the other disciple  
 was this our Euan-  
 gelist: but Epipha-  
 nius writing against  
 the Samaritans,  
 saith it was Na-  
 thaniel, and that  
 these are uncer-  
 tainities.  
 f It appeareth by  
 the conferring of  
 the forewarnings  
 of the Prophets  
 that all these  
 things are true and  
 certaine, which  
 the Evangelists haue  
 pur due in writ-  
 ing of Christ.



brake it, and gaue it to them.

31 Then their eyes were opened, & they knew him: and he was <sup>c</sup> no more seene of them.

32 And they said betweene themselves, Did not our heartes burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and founde the eleven gathered together, and them that were with them,

34 Which said, The Lord is risen indeed, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and how he was knowne of them in breaking of bread.

36 ¶ <sup>a</sup> And as they spake these things, Iesus himselfe stood in the mids of them, and said vnto them, Peace be to you.

37 But they were abashed and afraid, supposing that they hath seene a spirit.

38 Then he said vnto them, Why are ye troubled? & wherefore dos doubts arise in your hearts?

39 Behold mine hands and my feet: for it is I my selfe: handle me and see: for a spirit hath not flesh and bones, as yee see me haue.

40 And when he had thus spoken, hee shewed them his hands and feet.

41 And while they yet beleened not for ioy, and wondered, hee said vnto them, Haue yee here any meat?

42 And they gaue him a piece of a broyled fish, and of an hony combe.

43 And he tooke it, and eate before them.

44 ¶ And hee saide vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must be fulfilled which were written of mee in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened hee their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance, & remission of finnes should be preached in his Name among all nations, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And beholde, I doe sende <sup>a</sup> & promise of my Father vpon you: but tarry yee in the cite of Ierusalem, vntill ye be endued with power from on high.

50 ¶ Afterward he led them out into Bethaniam, and lift vp his hands, and blessed them.

51 ¶ And it came to passe, that as hee blessed them, hee departed from them, and was carried vp into heauen.

52 And they worshipped him, and returned to Ierusalem with great ioy,

53 And were continually in the Temple, praying, and lauding God. Amen.

7 The preaching of the Gospell, which was promised to the Prophets and performed in his time, is committed vnto the Apostles, the same whereof, is spoken of in the next remission of finnes.

<sup>b</sup> The Apostles who are the preachers of the Gospell beginning at Ierusalem. John 13. 36.

<sup>c</sup> The holy Ghost came downe from heauen vpon you.

<sup>d</sup> Christ ascended into heauen, and departing bodily from his disciples, filleth their hearts with the holy Ghost.

Mark 16. 13. Acts 1. 9.

## THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

### CHAP. 1.

<sup>a</sup> That Word begoten of God before all worldes, and which was euen with the Father, 14 is made man, 6. 7 For what end Iohn was sent from God: 16 His preaching of Christs office. 19, 20 The record that hee haue gauen out vnto the Priestes. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.

**I**N the <sup>a</sup> beginning <sup>b</sup> was <sup>c</sup> that Word, & that Word was <sup>d</sup> with God, and that <sup>e</sup> Word was God. 2 This fame was in the beginning with God. 3 ¶ All things were made by it, and <sup>f</sup> without it <sup>g</sup> was made nothing that was made.

4 ¶ In it was life, and that life was the light of men.

<sup>a</sup> The Some of God is of one, and the selfe same eternitie or euangelistie, and of one and the selfe same essence or nature, with the Father. <sup>b</sup> From the beginning, as the Euangelist saith, i. Epistle 1. v. as though he said, that the world began not then to haue his being, when God began to make all that was made: for the word was euen then when all things that were made, began to be made, and therefore hee was before the beginning of all things. ¶ And his being: This word, That, primeth out vnto vs a peculiar and chiefe thing about all other, and putteth a difference betwene this Word, which is the Sonne of God, and the Lawes of God, which otherwise also are called the word of God. ¶ This word (Word) primeth out the distinction of persons in vs. ¶ This word (Word) is the first in order in the sentence, and that which the learned call (Subiectum: ) and this word (God) is the latter in order, and the same which the learned call (Predicatum: ) ¶ Col. 1. 16. The sonne of God declarer that same his euangelistie God-hath, both by the creating of all things, and also by the preserving of them, & especially by the excellent gifts of reason & vnderstanding, whereof he hath bestowed man above all other creatures. ¶ Paul expounded this place, Coloss. 1. 5, and 16 verses. ¶ That is, as the Father did the world, so did the Sonne worke with him: for he was fellow-worker with him. ¶ ¶ Of all these things which were made, nothing was made without him. ¶ ¶ All of these things which were made, nothing was made without him. ¶ ¶ That is, by him; and as it is spoken, after the manner of the Hebrewes, meaning thereby that by his force it is spoken, after the manner of the Hebrewes, meaning thereby that by his force all things are made: by him, for as hee would haue said, Life is in him, and not life was: I. That force of reason and vnderstanding, which is kindred in our mindes to knowledge him: the author of so great a benefit.

5 ¶ And that light shineth in the darkenesse, and the darkenesse <sup>a</sup> comprehended it not.

6 ¶ ¶ There was a man sent from God, whose name was Iohn.

7 This fame came for a witness, to beare witness of that light, that all men <sup>a</sup> through him might beleene.

8 Hee was not <sup>a</sup> that light, but was sent to beare witness of that light.

9 ¶ This was <sup>a</sup> that true light, which lighteth every man that cometh into the world.

10 ¶ Hee was in the world, and the world was made by him: and the world knew him not.

11 He came vnto his owne, and his owne received him not.

12 But as many as received him, to them hee gaue <sup>a</sup> prerogative to be the sonnes of God, euen to them that beleue in his Name.

13 Which are borne not of blood, nor of the will of the flesh, nor of <sup>a</sup> will of man, but of God.

3 The light of men is turned into darknesse, but yet so that there is cleareness of truth to the men without excuse. ¶ ¶ They could not perceive nor reach vnto it, to receive any light of it, nor they did not so much as acknowledge him.

¶ Mat. 3. 1. mark 1. 4. Luk 3. 2.

¶ There is another more full manifestation of the will of the Father, in the consideration whereof men are in good time filled vp, euen by Iohns voyce, who is as it were the

herault of Christ. ¶ Through Iohn. ¶ That light which we speak of, is Iesus Christ, who onely can lighten our darknesse. ¶ ¶ When as the Sonne of God sawe, that man did not acknowledge him by his wordes, although they were endued with vnderstanding, which hee had giuen to them all: hee exhibited himselfe vnto his people to be seene of them by their corporal eyes: yet neither so did they acknowledge him, nor receive him. ¶ ¶ Who onely and properly deserveth to be called the light, for hee shined of himselfe, & beareth witness of note. ¶ ¶ That person of the Word, was made manifest euen at that time when the world was made. ¶ ¶ Heb. 1. 3. ¶ The Word bore himselfe againe, when he came in the flesh. ¶ ¶ The Sonne being thus out of the most of his people, and acknowledged but of a fewe, hee regarded them by his owne benigne and puer, and receiued them into that honour which was common to all the children of God, that is to be the sonnes of God. ¶ ¶ He was conuulsed to give them this prerogative to take them to be his children. ¶ ¶ Of that greffe and corrupt nature of man, which is throughout the Scriptures: [as] as he is the Spirit.

✱ Mat. 1. 16.

That Some, who is God from everlasting, took a woman his nature, that one and the selfsame might be both God and man, which manifestly appeared to many witnesses, that saw him amongst whom he was conversant, and what witness by sure and undoubted arguments be showed both his natures.

✱ 1. 17. That the spirit is taken for the robe, by the figure Synecdoche, for he took upon him all our whole nature, that is to say, true flesh, and true flesh.

✱ For a flesh, and when that was ended, he went up into heaven: for the word which he used, is taken from Genesis: and yet notwithstanding, his absence from our body is not such, but that he is always present with us, though not in flesh, yet by the virtue of his spirit.

✱ 1. 17. a. 1. 17.

The glory which he speaks of here is that manifestation of Christ his maiesty,

which was as it were layd open before our eyes when the Sonne of God appeared in flesh. *a* This word (as doeth not in this place broken a sheweth, but the truth of the matter, for his making it, that we saw flesh a glory, and a word and was made for the true and only begotten Sonne of God, who is Lord and King over all the world. a Hee was not only a speaker of grace and truth, but was full of the very fullness of grace and truth. b John is a faithful witness of the excellency of Christ. b That is, Hee before whom I am fere to prepare him the way: for that these words are referred to the time of his calling, and of this age, for John was five moneths older then he. c This sentence hath in it a reuolting of the reason as we call it, as who would say, a tearing of that first which should be last, and that last which should be first: for in plain speech this is it. He that came after me, is before I am, for he was before me. The like of turning the reason you find in Luke 7. 47. many stones are forgotten here, because they loved much, which is thus much to say, he loved much, because many sinners are forgiven here. c Coloss. 1. 19. and 2. 9. Christ is the most plentiful fountaine of all goodnesse, and then he poured out his gifts most bountifully, when as he exhibited, and shewed himselfe to the world. d That is, grace upon grace, as a man would say, graces heaped one upon another. 1. 10. The true knowledge of God proceedeth only from Iohn Christ. e 1. Tim. 6. 16. 1. 16. 12. Who is nearest to his Father, not only in respect of his nature, but by the kind of nature, and for that reason or cause that is between them, whereby the Father and the Sonne are one. f Received him, and shewd him unto vs, whereas before he was hid under the shadowes of the Lawe, f that the quickness of the light of our minds was not able to perceive him: for he sheweth him forth the Father as is. a John is neither the Messiah, nor like to any of the other Prophets, but is the herald of Christ, who is now present. g He did acknowledge him, and spake of him plainly and openly. h This revealing of one and the selfsame thing, though in divers words, is used much of the Holy Scriptures, and hath great force: for they oftentimes shew things, to let it out more certainly and plainly. i Acts 13. 25. i The Text sheweth that Elias should come againe before the dayes of Messiah, and they took the ground of that their opinion out of Malac. 4. 5, which place is to be understood of Iohn. Math. 11. 14. And yet Iohn denied that he is Elias, answering them in derision according as they meant. k They enquire of Iohn great things, as not of Christ, for Iohn denied before that he was Christ, for they thought that some great Prophet should be sent like unto Moses, writing to that purpose about the day of Deut. 34. 10. which is not under the name of all the Company of the Prophets and ministers, which have bene and shall be to the end and specially of Christ, who is the head of all Prophets. \* 11a. 2. 23. 11b. 3. 4. and 2. 4. Christ is the author of baptisme, and our Iohn, and therefore the force thereof consisteth not in Iohn, who is the minister, but wholly in Christ the Lord. l Heekey we may proue that the Iewes knew there should be some change in religion under Messiah, in whom all the world should, and as came amongst you,

know not.

27 a Hee it is that cometh after me, which was before me, whose shoe latcher I am not worthy to vnloose.

28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 c 13 The next day Iohn seeth Iesus coming unto him, and sayeth, Behold a that Lambe of God, which taketh away the sinne of the world.

30 This is he of whom I said, After me cometh a man, which was before me: for he was better then I.

31 And I knew him not: but because hee should be declared to Israell, therefore am I come, baptizing with water.

32 14 So Iohn bare record, saying, I beheld a, that Spirit come downe from heauen, like a dove, and it abode upon him,

33 And I knewe him not: but hee that sent me to baptize with water, hee saide unto mee, Vpon whom thou shalt see that Spirit come downe, and tary still on him, that is hee which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is that Sonne of God.

35 c 15 The next day, Iohn stood againe, and two of his disciples.

36 16 And he beheld Iesus walking by, and said, Behold that Lambe of God.

37 17 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and saw them follow, and saide vnto them, What seeke ye? And they said vnto him, Rabbi, (which is to say by interpretation, Master) where dwellest thou?

39 Hee saide vnto them, Come, and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The same found his brother Simon first, and said vnto him, We haue found that Messiah which is by interpretation, that Christ.

42 And hee brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sonne of Ionas: thou shalt be called Cephas, which is by interpretation a stone.

43 c The day following, Iesus would goe into Galilee, and found Philip, and said vnto him, Follow me.

44 Now Philip was of Bethsaida, the citie of Andrew and Peter.

45 18 Philip founde Nathanael, and sayde vnto him, Wee haue founde him of whom Moses did write in the Lawe, and the Prophets, Iesus the Sonne of Ioseph, that was of Nazareth.

19 Iohn gathered disciples, not to himselfe, but to Christ. 16 Christ is set before us to followe out as a shine shadowe, but as our Mediator. 17 It is this first gathering of the disciples were haue showed vnto vs, that the beginning of saluation is from God, who calleth vs vnto his Sonne by the multitude of his seruants: whom (so presenting) we must also bene, and followe his Sonne, that bearing instructed by him, we may also instruct others. f Where is thy father? The night grew on. g That is, announced, and King after the manner of the Iewish people. 18 The good endeouours euen of the valiant, God doeth so approve, that he maketh them matters to the learned. \* Gen. 49. 10. dem. 17. 28. 1. Isai. 42. 1. and 49. 20. and 45. 8. iere. 23. 5. and 33. 14. ezech. 34. 13. and 28. 24. Dan. 9. 24.

✱ Mat. 3. 11. mark. 1. 7. Luke 3. 16. Acts 1. 5. and 11. 16. and 19. 4.

13 The bodie and strength of all the sacrifices of the Law, to make satisfaction for the sinne of the world, is in Christ.

n This word (They) which is added, hath great force in it, not only to set forth the worthinesse of Christ, and so to separate him from the Lambe, which was a figure of him, and from all other sacrifices of the Law, but also to bring into our minds the Prophecies of Eiaj and others.

o This word of the present time, signifieth a continual all, for the Lambe hath this vertue proper vnto him, for ever, and for euer, to take away the sinnes of the world.

p That is, that rest of sinnes, to wit, our corruption, and consequently, the fruits of sinne, which are continually in the ground number sinnes.

q I neuer knew him by face before, 24. Christ is proued to be the

son of God, by the downe of the holy Ghost, by the Fathers voice, and by Iohns testimony.

\* Mat. 3. 16. mark. 1. 10. Luke 3. 22.

r This word (Thou) speaketh our vnto vs, some excellent thing, and maketh it a difference betweene Christ and other, whom Moses and the Prophets

sheweth to be the sinners of the most high.

















† 1<sup>st</sup> 56. 13.  
see 3. 13.  
In the booke of  
the Prophet,  
for the old Testament  
was divided by them  
into three severall  
parts, into the Law,  
the Prophets, and  
the Holy writ.  
As to wit, they sh<sup>d</sup>  
be children of the  
Church, for so the  
Prophet Esaias  
expounded it, chap.  
54. 13. that is to say,  
ordained to life.  
Acts 12. 48. and  
therefore the know-  
ledge of the heav-  
enly truth, at the gift  
and worke of God,  
and standeth not in  
any power of man.  
1<sup>st</sup> Cor. 12. 17.  
† If the same on-  
ly hath bene the  
Father, then it is he  
only that can teach  
and instruct us  
truly.

2<sup>nd</sup> The true life of  
Souramen, is to  
ascend from them  
to the thing it selfe,  
that is to Christ:  
by the partaking  
of whom only, we  
get everlasting life.  
† Exod. 16. 15.  
† He pointed out  
himselfe when he  
saith these words.  
1<sup>st</sup> Christ being  
sent from the Fa-  
ther, is the selfe  
same vnto vs for  
the getting and  
keeping of ever-  
lasting life.  
that bread and fl<sup>r</sup>, yea  
meate and drinke  
are to the use of  
this transitory life.  
9 Which giveth  
life to the world.  
† That is to say,  
whosoever is parta-  
ker of Christ indeed  
who is our life.  
12 Flesh cannot  
put a difference  
betweene fleshly  
eating, which is  
done by the helpe  
of the teeth, and  
spirituall eating,  
which consisteth  
in faith, and there-  
fore it condemneth  
that which it understandeth  
not yet, notwithstanding  
the truth must be preached  
and taught. † If Christ be  
present, I speake present, but  
when Christ is absent, then is  
death present. † 1<sup>st</sup> Cor. 11. 27. † In that  
that Christ is man, he receiveth that  
power which quickeneth and giveth life  
to them that are his, of his Father: and  
hee addeeth this word (That) to make a  
difference betweene him and all others  
that followe him. † Christ his meaning  
is, that though he be man, yet his fl<sup>r</sup> can  
give life, not of the owne nature, but  
because that fl<sup>r</sup> of his by which he  
was quickened, that is to say, death  
lake and come out of the Father, that  
power which it hath to give life.  
13 The reason of man cannot comprehend  
the giving of Christ and his members:  
therefore let it be worship and reuerence  
that which is better than it selfe.  
† Chap. 3. 13. 14 The fl<sup>r</sup> of Christ  
doeth therefore quicken vs, because  
that he that is man, is God: which  
myerie is onely comprehended by faith,  
which is the gift of God, properly onely  
to the elect. † † Spirit, that is, that  
power which floweth from the  
Gallad, causeth the fl<sup>r</sup> of Christ, which  
otherwise were nothing but  
fl<sup>r</sup>, both to live in it selfe, and to  
give life to vs.

43 Iesus then answered, and sayde vnto them,  
Murmure not among you, for Iesus.

44 No man can come to me, except the Father  
thrust him vp at the last day.

45 It is written in the 4<sup>th</sup> = Prophets, And they  
shall be all taught of God. Euery men therefore  
that hath heard, and hath learned of the Father,  
cometh vnto me:

46 & Not that any man hath seene the Father,  
or saue hee which is of God, he hath seene the Fa-  
ther.

47 Verely, verely I say vnto you, he that be-  
leueth in me, hath eueralding life.

48 I am that bread of life.

49 † Your fathers did eate Manna in the wil-  
deresse, and are dead.

50 P This is that bread, which cometh downe  
from heauen, that he which eateth of it, should  
not die.

51 I am that I liuing bread, which came  
downe from heauen: if any man eate of this  
bread, he shall liue for euer: and the bread that I  
will giue is my flesh, which I will giue for the life  
of the world.

52 Then the Iewes stroue among them-  
selues, saying, How can this man giue vs his  
flesh to eate?

53 Then Iesus sayd vnto them, Verely, verely  
I say vnto you, Except ye eate the flesh of the Son  
of man, and drinke his blood, ye haue no life in  
you.

54 Whosoever eateth my flesh, and drinketh  
my blood, hath eternal life, and I will raise him vp  
at the last day.

55 For my flesh is meate indeede, and my  
blood is drinke indeede.

56 He that eateth my flesh, and drinketh my  
blood, dwelleth in me, and I in him.

57 As that liuing Father hath sent me, so liue  
I by the Father, and he that eateth me, euen hee  
shall liue by me.

58 This is that bread which came downe from  
heauen: not as your fathers haue eaten Manna,  
and are dead. He that eateth of this bread, shall  
liue for euer.

59 These things spake he in the Synagogue, as  
he taught in Capernaum.

60 Many therefore of his disciples (when  
they heard this) said, This is an hard saying: who  
can heare it?

61 But Iesus knowing in himselfe, that his  
disciples murmured at this, said vnto them, Doeth  
this offend you?

62 What then if yee should see that Sonne of  
man ascend vp? where he was before?

63 It is the spirit that quickeneth: the flesh  
profiteth nothing: the wordes that I spake vnto

you, are spiritid and life.

64 But there are some of you that beleeue not:  
for Iesus knewe from the beginning, which they  
were that beleueed not, and who should betray  
him.

65 And he said, Therefore said I vnto you, that  
no man can come vnto me, except it be giuen vnto  
him of my Father.

66 From that time, many of his disciples went  
backe, and walked no more with him.

67 Then said Iesus to the twelve, Will ye also  
go away?

68 Then Simon Peter answered him, Master, to  
whom shall we goe? thou hast the wordes of eter-  
nall life:

69 And wee beleeue and knowe that thou art  
that Christ that Sonne of the liuing God.

70 Iesus answered them, Haue not I cho-  
sen you twelve, and one of you is a deuil?

71 Now he spake it of Iudas Iscariot the sonne  
of Simon: for hee it was that should betray him,  
though he was one of the twelve.

### CHAP. VII.

1 Christ, after his cousins were gone up to the feast of  
Tabernacles, 10 teacheth thither privacy, 12 The peoples  
sundry opinions of him, 14 He teacheth in the Temple,  
15 The priests command him to take him, 16 Strife among  
the multitude about him, 17 and between the Pharisees  
and the officers that were sent to take him, 18 Nicodemus.

After these things, Iesus walked in Galile, and  
would not walke in Iudea: for the Iewes sought  
to kill him.

2 Now the Iewes & a feast of the Tabernacles  
was at hand.

3 His brethren therefore sayd vnto him, De-  
part hence, and goe into Iudea, that thy disciples  
may see thy works that thou doest.

4 For there is no man that doth any thing fe-  
cretly, & he himselfe seeketh to be famous. If thou  
doest these things, shew thy selfe to the world.

5 For as yet his brethren beleueed not in  
him.

6 Then Iesus sayd vnto them, My time is not  
yet come: but your time is alway ready.

7 The world can not hate you: but me it ha-  
teth, because I testifie of it, that the works thereof  
are euill.

8 Goe ye vp into this feast: I will not goe vp  
vnto this feast: for my time is not yet fulfilled.

9 These things he sayd vnto them, and a-  
bode still in Galile.

10 But assoone as his brethren were gone vp,  
then went he also vp vnto the feast, not openly, but  
as it were priuily.

11 Then the Iewes sought him at the feast, and  
sayd, Where is he?

12 And much murmuring was there of him a-  
mong the people. Some sayd, He is a good man:  
other sayd, Nay: but he deceiueth the people.

13 Howbeit no man spake openly of him for  
fear of the Iewes.

14 Now when a halfe the feast was done, Ie-  
sus went vp into the Temple, and taught.

15 And the Iewes marueiled, saying, How  
knoweth this man the Scriptures, seeing that he  
neuer learned?

know him, coolidemy him rashly: a very few thinke we  
secret. † O, boldely and freely for the cheefe of the  
Jewes: taught nothing so  
much, as to bury his fame and name. † Christ  
tristeth with the wickedest of the world: in the  
meane season the most part of men take  
occasion of offence euenly that same, whereby  
they ought to haue bene stirred vp  
to embrace Christ. † About the fourth day of the  
feast.

17 Such is the ma-  
lice of men, that  
they take occasion  
of their owne de-  
struction, even of  
the very doctrine  
of saluation (we  
lesse it be a few,  
which beleeue  
through the singu-  
lar gift of God.)  
16 The number  
of the professors  
of Christ is very  
small, and among  
them also there be  
some hypocrites,  
and worke them all  
order.

† Matt. 26. 16.

† Levit. 23. 34.  
A This feast was  
called, because of  
the booths and  
tents which they  
pitched of dimes  
bundles of boughes,  
and faste on the  
seuen dayes  
together, all which  
time the feast la-  
sted.

8 The grace of  
God cometh not  
by inheritance, but  
it is a gift that com-  
meth otherwayes,  
whereby it com-  
meth to passe, that  
often times the  
children of God  
suffer more afflicti-  
on by their owne  
kinfolkes then  
by strangers.

6 His kinfolkes  
for so the He-  
brewes to spake,  
A We must not  
follow the foolish  
desires of our  
friends.

† Chap. 5. 20.  
3 An example of  
horrible confusion  
in the very bofome  
of the Church. The  
Pharisees oppresse  
the people with  
terrors and feare:  
the people feele  
Christ, when he ap-  
peareth not: where  
he offends himselfe,  
they neglect him.  
Some also that

will of him, and that  
the people feele  
Christ, when he ap-  
peareth not: where  
he offends himselfe,  
they neglect him.  
Some also that



16 ¶ Iesus answered them, and sayd, e My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe.

18 ¶ He that speaketh of himselfe, seeketh his owne glory: but hee that seeketh his glory that sent him, the same is true, and no vniuersitall in him.

19 ¶ Did not Moses giue you a Law, and yet none of you keepeth the Law? ¶ Why goe yee about to kill me?

20 The people answered, and sayd, Thou hast a devil: who goeth about to kill thee?

21 ¶ Iesus answered, and sayd vnto them, I haue done one worke, and ye all maruail.

22 ¶ Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and yee on the Sabbath day circumsise a man.

23 If a man on the Sabbath receiue circumcision, that the Law of Moses should not be broken, be ye angry with mee, because I haue made a man euery whit whole on the Sabbath day?

24 ¶ Iudge not s according to the appearance, but iudge righteous iudgement.

25 ¶ Then sayd some of them of Hierusalem, Is not this he whom they goe about to kill?

26 And beholde, he speaketh openly, and they say nothing to him: doe the rulers know indeed that this is indeed that Christ?

27 ¶ Howbeit we know this man whence hee is, but when that Christ cometh, no man shall know whence he is.

28 ¶ Then cryed Iesus in the Temple as hee taught, saying, Ye both know mee, and knowe whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 ¶ Then they fought to take him, but no man layd hands on him, because his houre was not yet come.

31 Now many of the people beleened in him, and sayd, When that Christ cometh, will he doe moe miracles than this man hath done?

32 ¶ The Pharisees heard that the people murmured these things of him, and the Pharisees, and high Priests sent officers to take him.

33 ¶ Then sayd Iesus vnto them, Yet am I a little while with you, & then I goe vnto him that sent me.

34 ¶ Ye shall seeke me, and shall not find mee, and where I am, can ye not come.

35 ¶ Then sayd the Iewes among themselves, Whither will hee goe, that we shall not find him? Will he goe vnto them that are dispersed among the Grecians, and teach the Grecians?

36 ¶ What saying is this that hee sayd, Ye shall seeke me, and shall not find mee? and Where I am, can ye not come?

¶ By this shew that I make: for I knowe to be but an abridgement.

¶ And of all of Galile, and a carpenters sonne, whom no man maketh account of: but make the matter is selfe well, and iudge the vice by the fruit. 10 Many doe maruail that the euidouers of the enemies of God haue no power of God, in the meane season they doe not acknowledge the virtue and power of God.

¶ 11 Men are very wile to procure hope and flattery to themselves. 12 The wicked can do much that they list, but what God hath appointed. 13 As the kingdome of God is increaseth, so increaseth the rage of his enemies, till at length they in vaine seek for those blessings abroad, which they dispised when they were present. ¶ Chap. 23. 33. ¶ A word for word (to the dispersion of the Gentiles or Grecians) and vnder the name of the Grecians be vnderstandeth the Iewes which were dispersed among the Gentiles. ¶ 1 Pet. 1.

37 ¶ Now in the last and great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 ¶ He that beleueth in mee, & as sayth the Scripture, out of his belly shall flowe riuers of water of life.

39 ¶ This spake hee of the Spirit which they that beleueed in him, should receiue: for the holy Ghost was not yet giuen, because that Iesus was not yet glorified.)

40 ¶ So many of the people, when they heard this saying sayd, ¶ Of a trueness this is that Prophet.

41 Other sayd, This is that Christ: and some sayd, But shall that Christ come out of Galilee?

42 ¶ Saith not the Scripture that that Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there diuision among the people for him.

44 And some of them would haue taken him, but no man layd hands on him.

45 ¶ Then came the officers of the hie Priests and Pharisees, and they sayd vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharisees, Are ye also deccied?

48 ¶ Doeth any of the rulers, or of the Phatisees beleene in him?

49 But this people, which know not the Law, are cursed.

50 Nicodemus sayd vnto them, ¶ He that came to Iesus by night, and was one of them.)

51 Doth our Law iudge a man before it heare him, & know what he hath done?

52 They answered, and sayd vnto him, Art thou also of Galilee? Search and looke: for out of Galilee ariseth no Prophet.

53 ¶ And euery man went vnto his own house.

¶ There is contention euen in the Church it selfe about the chief point of religion whether hath Christ any more cruell enemies than those that occupie the face of truth: yet can they not doe what they would. ¶ Dmt. 18. 12.

¶ Mich. 2. mat. 25 ¶ 17 God from heauen (correcte such as are his fowles enemies. 18 False Testimonies are to found & foolish that they cleeme the Church of God according to the multitude and outward shew. ¶ Chap. 2. 8. Dmt. 7. 8. and 19. 15. ¶ What be hath committed, who is accusd. 19 There is no counsell against the Lord.

## CHAP. VIII.

¶ The woman taken in adulterie, 13 hath her finnes forgiven her, 14 Christ the light of the world, 19 The Pharisees aske where his Father is, 39 The finnes of Abraham, 44 The finnes of God, 44 The will the father of Iesus, 56 Abraham saw Christs day.

¶ And Iesus went vnto the mount of Oliues,

¶ And early in the morning came againe into the Temple, and all the people came vnto him, and hee saide downe and taught them.

¶ Then the Scribes and the Pharisees brought vnto him a woman taken in adulterie, and set her in the middes,

¶ And said vnto him, Master, we found this woman committing adulterie, vnto in the very act.

¶ Now Moses in our Law commanded, that such should be stoned: what saiest thou thereof?

¶ And this they said to tempt him, that they might haue, whereof to accuse him. But Iesus stood downe, & with his finger wrote on the ground.

¶ And while they continued asking him, hee lift himselfe vp, and sayd vnto them, ¶ Let him that is among you without sinne, cast the first stone at her.

¶ There are two principles of our saluation: the one is to be thoroughly touched with a true feeling of our extreme pousitie: the other to seeke in Christ onely (whom we catch hold on by faith) the abundance of all good things.

¶ The last day of the feast of Tabernacles, that is, the eighth day, was as high a day as the first.

¶ Leuit. 23. 36. ¶ Dmt. 18. 15.

¶ This is not read word for word in any place, but it seemeth to be taken out of many places where mention is made of the gifts of the holy Ghost.

¶ Isai. 4. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2. ¶ Isai. 44. 2.

9 Christ would  
take upon him  
the civil Magi-  
straes office: he  
contented him-  
self to bring sin-  
ners to faith and  
repentance.  
10 The world  
which is blinded in  
itself, cannot  
come to haue any  
light but in Christ  
only.  
11 Chap. 11. v. 9-15  
Christ is with-  
out all exception  
the best witnesse  
of true h, for he  
was sent by his Fa-  
ther for that pur-  
pose, and was by  
him approued to  
the world by in-  
finite miracles.  
12 How knowest  
thou thyself of thy life  
which thing by all  
men is spoken, is  
naught: and for a  
man to commend  
himself is very  
discommendable.  
13 Chap. 531-3  
That which he  
denied after, Chap.  
531, must be taken  
by a manner of ex-  
ception, for in that  
place hee framed  
himself to be some-  
what like the humi-  
lity of his hearers,  
which acknowledged  
nothing in Christ but  
his humilitie, and  
therefore he was  
content they should let  
light by his own  
weaknesse, vniuersit  
were otherwise con-  
fident in him in this  
place hee standeth  
for the maiestie  
of his Calthead, and  
praeseth his Father,  
whos his minde,  
and aye with him.

14 I doe not only  
search you, I con-  
demne a man:  
that yet if I lust to  
doe it, I might law-  
fully doe it: for I am  
not alone, but my  
Father is with me.  
15 I doe not only  
search you, I con-  
demne a man:  
that yet if I lust to  
doe it, I might law-  
fully doe it: for I am  
not alone, but my  
Father is with me.  
16 I doe not only  
search you, I con-  
demne a man:  
that yet if I lust to  
doe it, I might law-  
fully doe it: for I am  
not alone, but my  
Father is with me.

17 I doe not only  
search you, I con-  
demne a man:  
that yet if I lust to  
doe it, I might law-  
fully doe it: for I am  
not alone, but my  
Father is with me.  
18 I doe not only  
search you, I con-  
demne a man:  
that yet if I lust to  
doe it, I might law-  
fully doe it: for I am  
not alone, but my  
Father is with me.  
19 I doe not only  
search you, I con-  
demne a man:  
that yet if I lust to  
doe it, I might law-  
fully doe it: for I am  
not alone, but my  
Father is with me.

20 I doe not only  
search you, I con-  
demne a man:  
that yet if I lust to  
doe it, I might law-  
fully doe it: for I am  
not alone, but my  
Father is with me.  
21 I doe not only  
search you, I con-  
demne a man:  
that yet if I lust to  
doe it, I might law-  
fully doe it: for I am  
not alone, but my  
Father is with me.

22 I doe not only  
search you, I con-  
demne a man:  
that yet if I lust to  
doe it, I might law-  
fully doe it: for I am  
not alone, but my  
Father is with me.  
23 I doe not only  
search you, I con-  
demne a man:  
that yet if I lust to  
doe it, I might law-  
fully doe it: for I am  
not alone, but my  
Father is with me.

24 I doe not only  
search you, I con-  
demne a man:  
that yet if I lust to  
doe it, I might law-  
fully doe it: for I am  
not alone, but my  
Father is with me.  
25 I doe not only  
search you, I con-  
demne a man:  
that yet if I lust to  
doe it, I might law-  
fully doe it: for I am  
not alone, but my  
Father is with me.

8 And againe hee stouped downe, and wrote on the ground.  
9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to y<sup>e</sup> last: Iesus was left alone, and the woman standing in the mids.  
10 3 When Iesus had lift vp himselfe againe, & saw no man, but the woman, hee sayd vnto her, Woman, where are those thine accusers? hath no man condemned thee?  
11 She said, No man, Lord. And Iesus said, Neither do I condemne thee: go and sinne no more.  
12 4 Then spake Iesus againe vnto them, say- ing, I & am that light of the world: hee that fol- loweth me, shall not walke in darkenesse, but shall haue that light of life.  
13 5 The Pharisees therefore sayde vnto them, 6 Thou bearest record of thy selfe: thy record is not true.  
14 7 Iesus answered, & said vnto them, 8 Though I beare record of my selfe, yet my record is true: for I know whence I come, and whither I go: but ye cannot tell whence I came, and whither I goe.  
15 9 Ye iudge after the flesh: I iudge no man.  
16 10 An if I also iudge, my iudgement is true, for I am not alone, but I, and the Father, that sent me.  
17 11 And it is also written in your Law, that the testimony of two men is true.  
18 12 I am one that beare witness of my selfe, & the Father that sent me beareth witness of me.  
19 13 9 Then sayd they vnto him, Where is that Father of thine? Iesus answered, Ye neither know me, nor y<sup>e</sup> Father of mine. If ye had known me, ye should haue known that Father of mine also.  
20 14 These words spake Iesus in the temple, as he taught in the Temple, and no man layd hands on him: 7 for his house was not yet com.  
21 15 8 Then sayd Iesus againe vnto them, I goe my way and ye shall seeke me, & shall die in your sinnes. Whither I goe, can ye not come.  
22 16 Then sayd the Iewes, Will he kill himselfe, because he saith, Whither I goe, can ye not come?  
23 17 And he sayd vnto them, Ye are from this world, I am not of this world.  
24 18 I sayd therefore vnto you, That ye shall die in your sinnes: for except ye beleue, that I am he, ye shall die in your sinnes.  
25 19 Then sayd they vnto him, Who art thou? And Iesus sayd vnto them, Euen <sup>is</sup> the same thing that I sayd vnto you from the beginning.  
26 20 10 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the world.  
27 21 They understood not that hee spake to them of the Father.  
28 22 Then sayd Iesus vnto them, When ye haue lift vp the Sonne of man, then shall ye know that I am he, and that I doe nothing of my selfe, but as

my Father hath taught me, so I speak those things.  
29 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.  
30 11 As he spake these things, many beleued in him.  
31 12 Then sayd Iesus to the Iewes which beleued in him, If ye continue in my word, yee are verely my disciples,  
32 And shall know the truth, and the truth shall make you free.  
33 13 They answered him, We be to Abrahams seede, and were neuer bond to any man: why sayest thou then, Ye shall be made free?  
34 Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sinne, is the seruant of sinne.  
35 And the seruant abideth not in the house for ever: but the Sonne abideth for ever.  
36 If that Sonne therefore shall make you free, ye shall be free indeed.  
37 14 I know that ye are Abrahams seede, but yee seeke to kill mee, because my word hath no place in you.  
38 I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your Father.  
39 They answered, and sayd vnto him, Abraham is our father. Iesus sayd vnto them, If ye are Abrahams children, ye would doe the workes of Abraham.  
40 But now ye goe about to kill mee, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham.  
41 Ye doe the workes of your father. Then sayd they to him, We are not borne of fornication: we haue one Father, which is God.  
42 Therefore Iesus sayd vnto them, If God ware your Father, then would ye loue me: for I proceede forth, and come from God, neither came I of my selfe, but he sent me.  
43 Why doe ye not understand my <sup>1</sup> talke? because ye cannot heare my word.  
44 15 Ye are of your father the deuill, and the liues of your father yee will doe: he hath bene a murderer from the <sup>1</sup> beginning, and <sup>1</sup> abode not in the <sup>1</sup> truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the Father thereof.  
45 And because I tell you the truth, yee beleue me not.  
46 16 Which of you can rebuke me of sinne? and if I say the truth, why do ye not beleue me?  
47 17 He that is of God heareth Gods wordes: ye therefore heare them not, because ye are not of God.  
48 18 Then answered the Iewes, and sayd vnto him, Say we not wot that thou art a Samaritan, & hast a deuill?  
49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.  
50 And I seeke not mine owne praise: but there is one that <sup>1</sup> seeketh it, and iudgeth.  
51 18 Verely, verely I say vnto you, If a man keepe my word, he shall neuer see death.  
52 19 My Father hath taught me, so I speak those things.

12 The true disci-  
ples of Christ con-  
tinue in his do-  
ctrine, that profit-  
ing more & more  
in the knowledge  
of his sonneship, they  
may be deliuered  
from the most  
griuous burden  
of sinne, into the  
true libertie of  
righteousness and  
life.  
13 From the flau-  
re of sinne,  
14 Some of the mu-  
ltitude, not they that  
beleued: for this is  
not the speech of  
men that consent  
vnto him, but of  
men that are  
against him.  
15 Some and be-  
getter of Abra-  
ham.  
16 Rem. 8. 30.  
17 per. 2. 19.  
18 Our wicked  
manners declare,  
that we are plainly  
borne of a deuil-  
ish nature. But we  
are changed, and  
made of the boult-  
hold of God, ac-  
cording to the co-  
sument which he  
made with Abra-  
ham by Christ on-  
ly, apprehended  
and layd hold on  
by faith: which  
faith is knowen by  
a godly and honest  
life.

19 Or language, as  
though he sayd you  
doe no more under-  
stand what I say,  
then if I spake in a  
strange and un-  
known language  
to you.  
20 1. Iohn 3. 8.  
21 From the begin-  
ning of the world:  
for as soon as man  
was made, the deuill  
cast him headlong  
into death.  
22 That is, conti-  
nued not constantly  
in that, or remained  
not in that, is, in for-  
nication, & upright-  
nesse, that is, kept  
not his creation.  
23 Euen of his owne  
breed, of his owne  
brain or disposition.  
24 The author  
thereof.  
25 Christ did  
thoroughly execute  
the office, that his  
Father hath taught  
him, while the Father  
will appeare at his  
time to reuenge the  
reproach that is  
done vnto him in the  
person of his sonne.  
26 That is, that will  
revenge both  
your despising of me,  
and of him.  
27 The onely doct-  
rine of the Gospel  
apprehended by faith,  
is a sure remedy  
against death.

28 That is, shall  
not see life.  
29 For as much  
as I haue tolde you  
the truth, which I  
haue heard of God:  
this did not Abra-  
ham.  
30 Ye doe the work-  
es of your father.  
31 Then sayd they  
to him, We are not  
borne of fornication:  
we haue one Father,  
which is God.  
32 Therefore Iesus  
sayd vnto them, If  
God ware your Fa-  
ther, then would ye  
loue me: for I pro-  
ceede forth, and  
come from God, nei-  
ther came I of my  
selfe, but he sent me.  
33 Why doe ye not  
vnderstand my  
talke? because ye  
cannot heare my  
word.  
34 Ye are of your  
father the deuill,  
and the liues of  
your father yee will  
doe: he hath bene  
a murderer from the  
beginning, and  
abode not in the  
truth, because there  
is no truth in him.  
35 When he speak-  
eth a lie, then speak-  
eth he of his owne:  
for he is a liar, and  
the Father thereof.  
36 And because I  
tell you the truth,  
yee beleue me not.  
37 Which of you  
can rebuke me of  
sinne? and if I say  
the truth, why do  
ye not beleue me?  
38 He that is of  
God heareth Gods  
wordes: ye there-  
fore heare them  
not, because ye are  
not of God.  
39 Then answered  
the Iewes, and  
sayd vnto him, Say  
we not wot that  
thou art a Samaritan,  
& hast a deuill?  
40 Iesus answered,  
I haue not a deuill,  
but I honour my  
Father, and ye haue  
dishonoured me.  
41 And I seeke not  
mine owne praise:  
but there is one  
that seeketh it, and  
iudgeth.  
42 Verely, verely  
I say vnto you, If  
a man keepe my  
word, he shall neuer  
see death.

43 My Father hath  
taught me, so I  
speak those things.  
44 For he that sent  
me, is with me: the  
Father hath not left  
me alone, because  
I do alwayes those  
things that please  
him.  
45 As he spake these  
things, many be-  
leued in him.  
46 Then sayd Iesus  
to the Iewes which  
beleued in him, If  
ye continue in my  
word, yee are verely  
my disciples,  
47 And shall know  
the truth, and the  
truth shall make you  
free.  
48 They answered  
him, We be to  
Abrahams seede, and  
were neuer bond to  
any man: why sayest  
thou then, Ye shall  
be made free?  
49 Iesus answered  
them, Verely, verely  
I say vnto you, that  
whosoever committeth  
sinne, is the seruant  
of sinne.  
50 And the seruant  
abideth not in the  
house for ever: but  
the Sonne abideth  
for ever.  
51 If that Sonne  
therefore shall make  
you free, ye shall be  
free indeed.  
52 I know that ye  
are Abrahams seede,  
but yee seeke to kill  
mee, because my word  
hath no place in you.  
53 I speake that  
which I haue seene  
with my Father: and  
ye doe that which ye  
haue seene with your  
Father.  
54 They answered,  
and sayd vnto him,  
Abraham is our  
father. Iesus sayd  
vnto them, If ye are  
Abrahams children,  
ye would doe the  
workes of Abraham.  
55 But now ye goe  
about to kill mee, a  
man that haue tolde  
you the truth, which  
I haue heard of God:  
this did not Abra-  
ham.  
56 Ye doe the  
workes of your  
father. Then sayd  
they to him, We are  
not borne of fornication:  
we haue one Father,  
which is God.  
57 Therefore Iesus  
sayd vnto them, If  
God ware your  
Father, then would  
ye loue me: for I  
proceede forth, and  
come from God, nei-  
ther came I of my  
selfe, but he sent me.  
58 Why doe ye not  
vnderstand my  
talke? because ye  
cannot heare my  
word.  
59 Ye are of your  
father the deuill,  
and the liues of your  
father yee will doe:  
he hath bene a  
murderer from the  
beginning, and  
abode not in the  
truth, because there  
is no truth in him.  
60 When he speak-  
eth a lie, then speak-  
eth he of his owne:  
for he is a liar, and  
the Father thereof.  
61 And because I  
tell you the truth,  
yee beleue me not.  
62 Which of you  
can rebuke me of  
sinne? and if I say  
the truth, why do  
ye not beleue me?  
63 He that is of  
God heareth Gods  
wordes: ye there-  
fore heare them  
not, because ye are  
not of God.  
64 Then answered  
the Iewes, and  
sayd vnto him, Say  
we not wot that  
thou art a Samaritan,  
& hast a deuill?  
65 Iesus answered,  
I haue not a deuill,  
but I honour my  
Father, and ye haue  
dishonoured me.  
66 And I seeke not  
mine owne praise:  
but there is one  
that seeketh it, and  
iudgeth.  
67 Verely, verely  
I say vnto you, If  
a man keepe my  
word, he shall neuer  
see death.

68 My Father hath  
taught me, so I  
speak those things.  
69 For he that sent  
me, is with me: the  
Father hath not left  
me alone, because  
I do alwayes those  
things that please  
him.  
70 As he spake these  
things, many be-  
leued in him.  
71 Then sayd Iesus  
to the Iewes which  
beleued in him, If  
ye continue in my  
word, yee are verely  
my disciples,  
72 And shall know  
the truth, and the  
truth shall make you  
free.  
73 They answered  
him, We be to  
Abrahams seede, and  
were neuer bond to  
any man: why sayest  
thou then, Ye shall  
be made free?  
74 Iesus answered  
them, Verely, verely  
I say vnto you, that  
whosoever committeth  
sinne, is the seruant  
of sinne.  
75 And the seruant  
abideth not in the  
house for ever: but  
the Sonne abideth  
for ever.  
76 If that Sonne  
therefore shall make  
you free, ye shall be  
free indeed.  
77 I know that ye  
are Abrahams seede,  
but yee seeke to kill  
mee, because my word  
hath no place in you.  
78 I speake that  
which I haue seene  
with my Father: and  
ye doe that which ye  
haue seene with your  
Father.  
79 They answered,  
and sayd vnto him,  
Abraham is our  
father. Iesus sayd  
vnto them, If ye are  
Abrahams children,  
ye would doe the  
workes of Abraham.  
80 But now ye goe  
about to kill mee, a  
man that haue tolde  
you the truth, which  
I haue heard of God:  
this did not Abra-  
ham.  
81 Ye doe the  
workes of your  
father. Then sayd  
they to him, We are  
not borne of fornication:  
we haue one Father,  
which is God.  
82 Therefore Iesus  
sayd vnto them, If  
God ware your  
Father, then would  
ye loue me: for I  
proceede forth, and  
come from God, nei-  
ther came I of my  
selfe, but he sent me.  
83 Why doe ye not  
vnderstand my  
talke? because ye  
cannot heare my  
word.  
84 Ye are of your  
father the deuill,  
and the liues of your  
father yee will doe:  
he hath bene a  
murderer from the  
beginning, and  
abode not in the  
truth, because there  
is no truth in him.  
85 When he speak-  
eth a lie, then speak-  
eth he of his owne:  
for he is a liar, and  
the Father thereof.  
86 And because I  
tell you the truth,  
yee beleue me not.  
87 Which of you  
can rebuke me of  
sinne? and if I say  
the truth, why do  
ye not beleue me?  
88 He that is of  
God heareth Gods  
wordes: ye there-  
fore heare them  
not, because ye are  
not of God.  
89 Then answered  
the Iewes, and  
sayd vnto him, Say  
we not wot that  
thou art a Samaritan,  
& hast a deuill?  
90 Iesus answered,  
I haue not a deuill,  
but I honour my  
Father, and ye haue  
dishonoured me.  
91 And I seeke not  
mine owne praise:  
but there is one  
that seeketh it, and  
iudgeth.  
92 Verely, verely  
I say vnto you, If  
a man keepe my  
word, he shall neuer  
see death.

93 My Father hath  
taught me, so I  
speak those things.  
94 For he that sent  
me, is with me: the  
Father hath not left  
me alone, because  
I do alwayes those  
things that please  
him.  
95 As he spake these  
things, many be-  
leued in him.  
96 Then sayd Iesus  
to the Iewes which  
beleued in him, If  
ye continue in my  
word, yee are verely  
my disciples,  
97 And shall know  
the truth, and the  
truth shall make you  
free.  
98 They answered  
him, We be to  
Abrahams seede, and  
were neuer bond to  
any man: why sayest  
thou then, Ye shall  
be made free?  
99 Iesus answered  
them, Verely, verely  
I say vnto you, that  
whosoever committeth  
sinne, is the seruant  
of sinne.  
100 And the seruant  
abideth not in the  
house for ever: but  
the Sonne abideth  
for ever.  
101 If that Sonne  
therefore shall make  
you free, ye shall be  
free indeed.  
102 I know that ye  
are Abrahams seede,  
but yee seeke to kill  
mee, because my word  
hath no place in you.  
103 I speake that  
which I haue seene  
with my Father: and  
ye doe that which ye  
haue seene with your  
Father.  
104 They answered,  
and sayd vnto him,  
Abraham is our  
father. Iesus sayd  
vnto them, If ye are  
Abrahams children,  
ye would doe the  
workes of Abraham.  
105 But now ye goe  
about to kill mee, a  
man that haue tolde  
you the truth, which  
I haue heard of God:  
this did not Abra-  
ham.  
106 Ye doe the  
workes of your  
father. Then sayd  
they to him, We are  
not borne of fornication:  
we haue one Father,  
which is God.  
107 Therefore Iesus  
sayd vnto them, If  
God ware your  
Father, then would  
ye loue me: for I  
proceede forth, and  
come from God, nei-  
ther came I of my  
selfe, but he sent me.  
108 Why doe ye not  
vnderstand my  
talke? because ye  
cannot heare my  
word.  
109 Ye are of your  
father the deuill,  
and the liues of your  
father yee will doe:  
he hath bene a  
murderer from the  
beginning, and  
abode not in the  
truth, because there  
is no truth in him.  
110 When he speak-  
eth a lie, then speak-  
eth he of his owne:  
for he is a liar, and  
the Father thereof.  
111 And because I  
tell you the truth,  
yee beleue me not.  
112 Which of you  
can rebuke me of  
sinne? and if I say  
the truth, why do  
ye not beleue me?  
113 He that is of  
God heareth Gods  
wordes: ye there-  
fore heare them  
not, because ye are  
not of God.  
114 Then answered  
the Iewes, and  
sayd vnto him, Say  
we not wot that  
thou art a Samaritan,  
& hast a deuill?  
115 Iesus answered,  
I haue not a deuill,  
but I honour my  
Father, and ye haue  
dishonoured me.  
116 And I seeke not  
mine owne praise:  
but there is one  
that seeketh it, and  
iudgeth.  
117 Verely, verely  
I say vnto you, If  
a man keepe my  
word, he shall neuer  
see death.



27 Against them which abuse the glorie of the Sion, to daizen Christs glory.  
28 There is nothing further off from all ambition then Christ, but his Father hath set him above all things.

*f This is spoken by manner of a gnat: as if he had said, Be it so, let this require which I give of my selfe, be of no force: yet there is another that glorifies me, that is, that honoureth my Name.*

29 There is no right knowledge of God, without Christ, neither any sight knowledge of Christ without his word.

30 The vertue of Chaik thered it selfe through all fouler aged in the Fathers, for they saw in the promise, that he should come, and did very ioyfully lay holde on him with a lively faith. *u Was very desirous. u A day is a space that am in lixth on, u doeth any notable act, u suffereth any great thing. x With the eyes of faith, Hebr. 11. 33. y Christ as he was God, was before Abraham: and he was the same time from the beginning of the world. z Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe what they list.*

52 <sup>17</sup> Then said the Iewes to him, Now know wee that thou halt a deuil. Abraham is dead, and the Prophets: and thou sayest, If a man keeps my word, he shall neuer taste of death.

53 Att thou greater then our father Abraham, which is dead: and the Prophets are dead: whom makest thou thy selfe?

54 <sup>18</sup> Iesus answered, If I honour my selfe, mine honour is<sup>18</sup> nothing worth: it is my Father ther honoureth mee, whom ye say, that he is your God.

55 <sup>19</sup> Yet yee haue not known him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, and keepe his word.

56 <sup>20</sup> Your father Abraham<sup>20</sup> reioyced to see my<sup>20</sup> day, and he<sup>20</sup> saw it, and was glad.

57 Then sayde the Iewes vnto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, I y am.

59 <sup>21</sup> Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple: And hee passed through the middes of them, and so went his way.

### CHAP. IX.

*Christ giueth sight on the Sabbath day, to him that was borne blind. 23 Whom after he had long reasoned againe the Pharisees, 23, 25 and was cast out of the Synagogue, 26 Christ endueth with the knowledge of the everlasting light.*

**A**ND as Iesus passed by, he saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, <sup>a</sup> Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 <sup>a</sup> I must worke the workes of him that sent me, while it is<sup>a</sup> day: the night cometh when no man can worke.

5 As long as I am in the world, <sup>+</sup> I am the light of the world.

6 <sup>a</sup> As soone as he had thus spoken, he spat on the ground, and made clay of the spittle, and anoynted the eyes of the blinde with the clay.

7 And said vnto him, Goe wash in the poole of Siloam (which is by interpretation, Seer.) He went his way therefore and washed, and came againe feeling.

8 <sup>a</sup> Now the neighbours and they that had seene him before, when he was blinde, said, Is not this he that fate and begged?

9 Some said, This is he: and other said, He is like him: but he himselfe said, I am he.

10 Therefore they said vnto him, How were

thine eyes opened?

11 Hee answered, and said, The man that is called Iesus, made clay, and anoynted mine eyes, and said vnto mee, Goe to the poole of Siloam and wash. So I went and washed, and receiued sight.

12 Then they said vnto him, Where is hee? He said, I cannot tell.

13 <sup>+</sup> They brought to the Pharisees him that was borne blinde.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharisees also asked him, how he had receiued sight. And he said vnto them, He laid clay vpon mine eyes, and I washed, and doe see.

16 <sup>+</sup> Then said some of the Pharisees, This man is not of God, because hee keepeth not the Sabbath day. Others said, How can a man that is a sinner, doe such miracles? and there was a diuision among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleene him (that he had bene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now? f they?

20 His parents answered them, and said, Wee know that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, we can not tell: he is olde y enough: aske him: he shall answer for himselfe.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined already, that if any man did confesse that hee was Christ, hee should be excommunicate out of the Synagogue.

23 Therefore sayde his parents, Hee is olde y enough: aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, Give glory vnto God: we know that this man is a sinner.

25 Then he answered, and said, Whether he be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see.

26 Then said they to him againe, What did he to thee? how opened he thine eyes?

27 Hee answered them, I haue tolde you already, and ye haue not heard it: wherefore would ye heare it againe? will ye also be his disciples?

28 <sup>+</sup> Then reuiled they him, and said, Be thou his disciple: we be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and sayd vnto them, Doubtlesse, this is a marvellous thing, that yee know not whence hee is, and yet he hath opened mine eyes.

31 Now wee know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the worlde began, was it not heard that any man opened the eyes of one that was borne blinde.

*e This is an Hebrew kinde of speech, for they call a mans eyes font, when they cannot see: and therefore they sayd to him, where their eyes opened, which of blinde men are made to see.*

*f Religion is not assailed by any inuener more then by presence of Religion, but the more it is pressed downe, the more it stretcht up.*

*d A sennet order, whereby men were constrained in a due manner acknowledge their sinne before God, as if they should say, Consider thou art before God, who knowest the whole matter, and therefore see thou reuerence his maiestie, and doe him this honour, rather to confesse the whole matter openly, then to do before him, 1. Sam. 7. 19.*

*e. 1. Sam. 6. 5. B. It is called a sinner in the Hebrew tongue, which is a wicked man, and such as it were an arte of sinning. 6. Prout wickednesse is called a sinne at length brake forth, which in value lieth but vnder a zeale of godlinesse.*

f Thou art taught  
eare from the cr.  
dle, and as we vie  
to say, there is no  
thing in thee but  
fune.

7 Most happy is  
their state, which  
are callfurth out  
of the Church  
of the wicked.

(which proudly  
bust themselves  
of the name of the  
Church) that  
Christ may come  
neerer to them.

8 Christ doth  
lighten all them  
by the preaching  
of the Gospel,

which acknow-  
ledge their owne  
darknesse: but

such as seeme  
to themselves to see  
clearly enough,  
those be altogeth-  
er blinde:

9 For they are they  
oftentimes, which  
have the light place in the Church.

10 With great power and authoritie, so doe  
what is righteous and iust: as if they said, These men take vpon them is gouerne  
the people of God after their owne wills, as though they saw all things, and no  
man but they: but I will rule after otherwise then their mind doe: for whom they  
account for blinde men, whom will I lighten, and face as take themselves to be  
wise, whom will I denie in most graue darknesse of ignorance.

11 In these  
men (of seeing and not seeing) there is a secret saunting & checke to the Phari-  
sees: for they thought all men blinde but themselves. \* Chap. 3. 17. and 12. 42.

## CHAP. X.

1 Christ prometh that the Pharisees are f. cull shepheards,  
8 and by many reasons, that himselfe 12, 14 is the good  
shepherd: 19 And thereof dissenion ariseth, 23 They take  
vp stones, 31 and goe about to take him, but he escapeth.

V Erily, Verily I say vnto you, He that entrench  
not in by the doore into the sheepsfold, but  
climeth vp another way, he is a theefe & a robber.

2 But he that goeth in by the doore, is the  
shepherd of the sheepe.

3 To him the p. porter openeth, and the sheepe  
heare his voyce, and he calleth his owne sheepe by  
name, and leadech them out.

4 And when hee hath sent forth his owne  
sheepe, he goeth before them, and the sheepe fol-  
low him: for they know his voyce.

5 And they will not follow a stranger, but  
they rise from him: for they know not the voyce  
of strangers.

6 This p. parable spake Iesus vnto them: but  
they vnderstood not what things they were which  
he spake vnto them.

7 Then said Iesus vnto them againe, Verily,  
verily I say vnto you, I am that doore of the  
sheepe.

8 \* All that e. euer came before me, are theenes  
and robbers: but the sheepe did not heare them:

9 I am that doore: by me if any man enter in,  
he shall be saved, and shall goe in, and goe out,  
and finde pasture.

10 The sheefe cometh not, but for to steale,  
and to kill, and to destroy: I am come, that they  
might haue life, and haue it in abundance.

11 \* I am that good sheeph: that good  
sheeph giueth his life for his sheepe.

12 But an hireling, and hee which is not the  
sheeph, neither the sheepe are his owne, seeth  
the wolfe comming, and hee leauech the sheepe,  
and fleeth, and the wolfe catcheth them, and scat-  
tereth the sheepe.

13 So the hiring fleeth, because he is an hire-  
ling, and careth not for the sheepe.

14 I am that good sheeph, and know mine,  
and am known of mine.

15 As the Father knoweth me, so know I the  
Father: and I lay downe my life for my sheepe.

16 \* Other sheepe I haue also, which are not  
of this fold: them also must I bring, and they shall  
heare my voyce: and there shall be one sheepe-  
fold, and one sheeph.

17 \* Therefore doeth my Father lone mee, be-  
cause \* I lay downe my life, that I might take it  
again.

18 No man taketh it from mee, but I lay it  
downe of my selfe: I haue power to lay it downe,  
and haue power to take it againe: this \* comman-  
dement haue I receiued of my Father.

19. \* Then there was a dissenion againe  
among the Iewes for these sayings.

20 And many of them said, He hath a deuill, and  
is mad: why heare ye him?

21 Others said, These are not the words of him  
that hath a deuill: can the deuill open the eyes of  
the blinde?

22 And it was at Hierusalem the feast of the  
Dedication, and it was winter.

23 \* And Iesus walked in the Temple, in Solo-  
mons porch.

24 Then came the Iewes round about him, and  
said vnto him, How long dost thou make vs to  
doubt? if thou be that Christ, tell vs plainly.

25 \* Iesus answered them, I tolde you, and yee  
beleue not: the works that I doe in my Fathers  
Name, they beare witness of me.

26 \* But yee beleue not: for ye are not of my  
sheepe, as I said vnto you.

27 My sheepe heare my voyce, and I know  
them, and they follow me.

28 And I giue vnto them eternall life, and they  
shall neuer perishe, neither shall any placke them  
out of mine hand.

29 My Father which gaue them mee, is greater  
then all, and none is able to take them out of my  
Fathers hand.

30 I and my Father are one,

31 \* Then the Iewes againe tooke vp stones,  
to stone him.

32 Iesus answered them, Many good workes  
haue I shewed you from my Father: for which  
of these workes doe ye stone me?

33 The Iewes answered him, saying, For the  
good worke we stone thee not, but for blasphe-  
mie, and for that thou being a man, makest thy selfe  
God.

34 Iesus answered them, Is it not written in  
your Law, \* I said, Ye are gods?

35 If hee called them gods, vnto whom the  
scripture saith, Ye are gods, what sayest thou  
against that? because they are none of his  
sheepe. \* Chap. 8. 59. To Christ prometh his  
life by diuine writings.

36 Through my Fathers authoritie and power, \* Psalme 8. 6,  
and 35. there is a promise of life to the shepheards office.

\* Isa. 40. 6,  
Ezech. 34. 23.

\* Loueth me, also  
looueth me.

\* The calling of  
the Gentiles.

\* Ezech. 37. 22.

\* Testamēt  
make of the Ca-  
tholike Church

throughout all the  
world, which hath  
one head, that is,

Christ: the only  
Keeper and only  
sheeph of it.

\* Christ is by the  
decree of the Fa-  
ther, the only true

sheeph of the  
true Church, for he  
willingly gaue his  
life for his sheepe,

and by his owne  
power rule againe  
to life.

\* I. Ma. 3. 7.

\* He speaketh in  
the time that was  
in, because Christ  
whole life was in  
it were a perpetuall  
death.

\* Acts 2. 24.

\* The Gospel dif-  
couereth hypocri-  
sie, and therefore  
the world must  
needs rage when  
it is conuicted for-  
th.

\* The feast of the  
Dedication was in-  
stituted by Iudas  
Maccabeus and his  
brethren, after the  
restoring of Gods  
true religion, by the  
calling on of An-  
drichus his parti-  
son.

\* I. Mac. 4. 59.

\* The vobeleuers  
and proud men, a  
cause the Gospel of  
darknesse indeed  
is within them-  
selves.

\* The doctrine  
of the Gospel is  
proued from hea-  
uen by two wit-  
neses: both by  
the puritie of the  
doctrine, and by  
miracles.

\* It is no mar-  
vell that there doe  
but a few beleue, fee-  
ling that all men are  
by nature vitiated  
beastes: yet not-  
withstanding God  
hath his, which ha-  
ueth life into  
sheepe, and com-  
mitteeth them vnto  
his Sonne, and  
preferreth them  
against the crueltie  
of all wilde  
beastes.

\* I. Ma. 3. 7.

\* He speaketh in  
the time that was  
in, because Christ  
whole life was in  
it were a perpetuall  
death.

\* Acts 2. 24.

\* The Gospel dif-  
couereth hypocri-  
sie, and therefore  
the world must  
needs rage when  
it is conuicted for-  
th.

\* The feast of the  
Dedication was in-  
stituted by Iudas  
Maccabeus and his  
brethren, after the  
restoring of Gods  
true religion, by the  
calling on of An-  
drichus his parti-  
son.

\* I. Mac. 4. 59.

\* The vobeleuers  
and proud men, a  
cause the Gospel of  
darknesse indeed  
is within them-  
selves.

\* The doctrine  
of the Gospel is  
proued from hea-  
uen by two wit-  
neses: both by  
the puritie of the  
doctrine, and by  
miracles.

\* It is no mar-  
vell that there doe  
but a few beleue, fee-  
ling that all men are  
by nature vitiated  
beastes: yet not-  
withstanding God  
hath his, which ha-  
ueth life into  
sheepe, and com-  
mitteeth them vnto  
his Sonne, and  
preferreth them  
against the crueltie  
of all wilde  
beastes.

\* I. Ma. 3. 7.

\* He speaketh in  
the time that was  
in, because Christ  
whole life was in  
it were a perpetuall  
death.

\* Acts 2. 24.

\* The Gospel dif-  
couereth hypocri-  
sie, and therefore  
the world must  
needs rage when  
it is conuicted for-  
th.

\* The feast of the  
Dedication was in-  
stituted by Iudas  
Maccabeus and his  
brethren, after the  
restoring of Gods  
true religion, by the  
calling on of An-  
drichus his parti-  
son.

\* I. Mac. 4. 59.

\* The vobeleuers  
and proud men, a  
cause the Gospel of  
darknesse indeed  
is within them-  
selves.

\* The doctrine  
of the Gospel is  
proued from hea-  
uen by two wit-  
neses: both by  
the puritie of the  
doctrine, and by  
miracles.

\* It is no mar-  
vell that there doe  
but a few beleue, fee-  
ling that all men are  
by nature vitiated  
beastes: yet not-  
withstanding God  
hath his, which ha-  
ueth life into  
sheepe, and com-  
mitteeth them vnto  
his Sonne, and  
preferreth them  
against the crueltie  
of all wilde  
beastes.

\* I. Ma. 3. 7.



1 Vind and of  
himself.

word of God was *glorious*, and the Scripture can not be broken.

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I sayd, I am the Sonnes of God?

37 If I doe not the works of my Father, beleeue me not.

38 But if I doe, then though yee beleeue not me, yet beleeue the works, that ye may know and beleeue, that the Father is in me, and I in him.

39 Again they went about to take him; but he escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and sayd, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

# CHAP. XI.

1 Christ, to shewe that hee is as the life and the resurrection, 14 cometh to Lazarus being dead, 17, 34 and beareth, 43 and caileth him vp. 47 As the Priests were consulting together, 49 Caiaphas saith prophesying that one must die for the people. 56, 57 They command to seeke Christ out, and to take him.

ANd a certaine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 And it was that Marie which anointed the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thououldest, is sicke.

4 When Iesus heard it, he sayd, This sicke nesse is not vnto death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister, and Lazarus.

6 And after he had heard that hee was sicke, yet abode hee two dayes still in the same place where he was.

7 Then after that, sayd he to his disciples, Let vs goe into Iudea againe.

8 The disciples said vnto him, Master, the Iewes lately sought to stone thee, and dost thou goe thither againe?

9 Iesus answered, Are there not twelue hours in the day? If a man walke in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake hee, and after, he said vnto them, Our friend Lazarus sleepeth: but I goe to wake him vp.

12 Then said his disciples, Lord, if he sleepe, hee shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs go vnto him.

16 Then said Thomas (which is called Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 ¶ Then came Iesus, and found that hee had lien in the grave foure dayes already.

18 (Now Bethania was neere vnto Iherusalem, about fiftene furlongs off.)

19 And many of the Iewes were come to Mar-

tha and Mary to comfort them for their brother.

20 Then Martha, when shee heard that Iesus was coming, went to meete him: but Mary sat still in the house.

21 Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother hath not bene dead.

22 But now I know also, that whatsoeuer thou askest of God, God will giue thee.

23 Iesus sayd vnto her, Thy brother shall rise againe.

24 Martha sayd vnto him, I know that he shall rise againe: & in the resurrection at the last day.

25 Iesus sayd vnto her, I am the resurrection and the life: & hee that beleeueth in me, though he were dead, yet shall hee liue.

26 And whosoever liueth, and beleeueth in me, shall neuer die: Beleeuest thou this?

27 She sayd vnto him, Yea, Lord, I beleeue that thou art that Christ that Sonne of God, which should come into the world.

28 ¶ And when shee had so sayd, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when shee heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw Mary, that she rose vp hastily, and went out, followed her, saying, Shee goeth vnto the graue to weepe there.

32 Then when Marie was come where Iesus was, and saw him, shee fell downe at his feete, saying vnto him, Lord, if thou hadst bene here, my brother had not bene dead.

33 ¶ When Iesus therefore saw her weep, and the Iewes also weep which came with her, hee groined in the spirit, and was troubled in himselfe.

34 And sayd, Where haue yee layd him? They sayd vnto him, Lord, come and see.

35 And Iesus wept.

36 Then said the Iewes, Behold, how hee loued him.

37 And some of them sayd, ¶ Could not hee which opened the eyes of the blind, haue made also, that this man should not haue died?

38 Iesus therefore againe groined in himselfe, and came to the graue. And it was a caue, and a stone was layd vpon it.

39 Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, sayd vnto him, Lord hee lieth already: for hee hath bene dead foure dayes.

40 Iesus sayd vnto her, Sayd I not vnto thee, that if thou didst beleeue, thou shouldst see the glory of God?

41 Then they tooke away the stone from the place where the dead was layd. And Iesus lift vp his eyes, and sayd, Father, I thank thee, because thou hast heare me.

42 I know that thou hearest me alwayes: but because of the people that stand by, I sayd it, that they may beleeue, at thou hast sent me.

43 As hee had spoken these things, hee cried with a loud voyce, Lazarus, come forth.

44 Then hee that was dead, came forth, bound hand and foote with bandes, and his face was bound with a napkin. Iesus sayd vnto them, Loose him and let him goe.

45 ¶ Then many of the Iewes, which came to

That is, shall ree  
interlife againe.

¶ Chap. xi. agd  
ake 14. 14.

¶ Chap. xi. 34.

Christ tooke vp  
him together  
with his all  
efforts: as if man  
since only ex-  
pected, and amongst  
them especially  
mercie and com-  
passion.

¶ These are taken  
that he was greatly  
mused, but yet they  
were without frowne  
and these effects  
are proper to mans  
nature.

¶ Chap. xi. 38.

21 Christ death  
danger, not of  
misfuit, nor for  
fear of death, nor  
that he would be  
idle, but to gather  
a Church in ano-  
ther place.

21 Christ in resto-  
ring the thinking  
carkase of his friend  
to life, sheweth as  
example both of  
his mighty power,  
and also of his sin-  
gular good will to-  
ward men: which  
is also an image of  
the resurrection  
to come.

21 Where his sisters  
dwelt.

¶ Chap. xi. 3. mat.  
26. 7.

6 ¶ This is to say,  
sent for the purpose  
to kill him.

2 to that, that  
God seemeth  
sometimes to  
linger in helping  
of vs, he doth it  
both for his glory,  
and for our saluta-  
tion, as the falling  
out of the matter  
in the end, plainly  
prooueth.

3 This only is the  
sure and right way  
to life, to followe  
God boldly with-  
out feare, who cal-  
leth vs and directh  
vs in the darknesse  
of this  
world.

¶ Chap. xi. 30. and  
31. 32. and 33.

¶ All things are  
fin wrought and  
brought to passe  
in their season.  
¶ The Iewes used  
a midler kinde of  
speech, and called  
death a sleepe,  
whereupon in  
other languages the  
place is buriall  
where th. d. ad are  
layd waiting for  
the resurrection, is  
called the sleeping  
place.

¶ God who is the  
maker of nature,  
doeth not counterfeit  
naturall affections,  
but sheweth that they

6 The last point of hard and yron like stubbornesse is this, to pcedme open warre against God, and yet ceaseth not to make a pretence both of godliuesse, and of the profite of the common wealch.

7 *The* was called the counsell Synagoga: and the word that Iohn useth is Synedrion.

8 That is, to ke away from vs by force: for at that time, though the high Priest anthanias was greatly leferrd and decayed, yet there was some kind of government left among the Iewes.

9 The raging and mad company of the false Church, perswade themselves that they cannot be io false, yelleise he be taken away, who onely vpboldeth the Church: and so likewise iudge the wisdom of the flesh in worldly affairs, which is gouerned by the spirit of giddinesse or madnesse.

10 Chap. 18, 14.

11 Christ doth sometime to iurce

12 an ananias, euen of the wicked, that in conring, they bleffe. 1 For they were not gathered together in one country, as the Iewes were, but to be cathered from all quarters, from the East to the West. 2 we may giue place to the rage of the wicked, when it is expedient so to doe, but yet in such sort, that wee violate not from Gods vocation.

Mary, and had seene the things which Iesus did, beleeued in him.

46 But some of them went their way to the Pharisees, & tolde them what things Iesus had done.

47 Then gathered the high Priest, & the Pharisees a council, and sayd, What shall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will beleue in him, and the Romanes will come and take away both our place, and the nation.

49 Then one of them named Calaphas, which was the high Priest that same yeere, said vnto them, Ye perceiue nothing at all,

50 Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 This spake he not of himselfe: but being the high Priest that same yeere, he prophecied that Iesus should die for that nation:

52 And not for nation onely, but that he should gather together in one 5 children of God, which were scattered.

53 Then from that day forth they conspired together to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence vnto a country neere to the wilderness, into a citie called Ephraim, and there continued with his disciples.

55 And the Iewes Passeouer was at hand, and many went out of the country vp to Hierusalem before the Passeouer, to purifie themselves.

56 Then fought they for Iesus, and spake among themselves as they stood in the Temple, What thinke ye, that he cometh not to the feast?

57 Now both the high Priests and the Pharisees had giuen a commandement, that if any man knew where he were, he should shew it, that they might take him.

# CHAP. XII.

a As Christ is at supper with Lazarus, 3 Marie anoints his feete. 4 Iudas Iscariot saith with her. 7 Christ defendeth her. 10 The Priests would put Lazarus to death. 12 As Christ cometh to Hierusalem, 13 The people meet him: 14 The Grecians desire to see him. 16 The chief rulers that beleue in him, but fear to doe not confesse him. 17 He rebudgeth to Iudas.

1 Then Iesus, fixe dayes before the Passeouer, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sat at the table with him.

3 Then tooke Marie a pound of ointment of Spikenard very costly, and anointed Iesus feete, and wiped his feete with her haire, and the house was filled with the sauour of the ointment.

4 Then sayd one of his disciples, euen Iudas Iscariot, Symons sonne, which should betray him:

5 Why was not this ointment sold for three hundred pence and giuen to the poore?

6 Now he sayd this, not that he cared for the poore, but because he was a thiefe, and had the bagge, and bare that which was giuen.

7 Then sayd Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes yee haue with you, but me ye shall not see any more.

9 Then much people of the Iewes knew that he was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore, conspired, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleued in Iesus.

12 On the morow a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem,

13 Tookes branches of palme trees, and went forth to meet him, and cried, Hosanna, Blessed is the king of Israel that cometh in the Name of the Lord.

14 And Iesus found a yong asse, and fate thereon, as it is written,

15 Feare not daughter of Sion: behold, thy King cometh sitting on an asse colt.

16 But his disciples vnderstoode not these things at the first: but when Iesus was glorified, then remembered they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him bare witness that hee called Lazarus out of the grane, and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 And the Pharisees said among themselves, Perceiue ye how ye perualle nothing? Behold, the world goeth after him.

20 Now there were certaine Greekes among them that came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see that Iesus.

22 Philip came and told Andrew: and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 Verely, verely I say vnto you, Except the wheat come fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loatheth his life, shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall.

26 If any man serue me, let him follow me: for where I am, there shall my seruant be: and if any man serue me, him will my Father honour.

27 Now is my soule troubled: and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.

28 Father, A glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then sayd the people that stood by, and heard, that it was a thunder: other said, An Angel spake to him.

30 Iesus answered and sayd, This voyce came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

3 When the light of the Gospell sheweth it selfe, some are found to be curious, and others (which least ought) to be open enemies: others in a rage honour him, whom they will straightaway fall from: and verely few desire to be curious, because they see him as they ought: Notwithstanding Christ beginneth his spiritual kingdome in the midst of his enemies.

4 Mat. 21, 8.

5 Marke 11, 8.

6 Luke 19, 37.

7 Ezech. 9, 9.

8 Euen they which goe about to oppress Christ, are made instruments of his glory.

9 After the solemn custom of the Grecians were first called by the name of the country of Greece, where they dwelt: but afterwards, all that were not of the Iewes religion, but worshipped a false god, and were called Heathens, were called by this name.

1 The death of Christ is as it were a sowing, which seemeth to be a dying to the corne, yet indeed in the cause of a far greater benefit: and such as is the condition of the bread, so shall it be of the members.

2 A wheat corne dieth when it is sown: by vertue of the ground, and becometh a roote of a fruitfull blade.

3 Mat. 10, 39.

4 Luke 9, 24.

5 Luke 9, 24.

6 Chap. 17, 34.

7 Which Christ went about to suffer all the punishment which is due to our finnes, and whilst his diuinitie did not yet shew his might and power, yet in his satisfaction might be thoroughly wrought, now when he is thicken with the great feare of the curse of God, he crieth out and prayeth, that he might be released: yet notwithstanding, he preferreth the will

Chap. 16, 17.

Marke 14, 3.

2 An horrible example in Iudas of a man of a mind blinded with couetousnes, and yet pretending godliuesse.

3 Chap. 13, 19.

4 This extraordinary anointing which was for a signe, & is allowed of God, but the cruell heart he will not be worshipped with outward pompe, or costly feruor, but with almes.

and glory of his Father before all things, whose obedience the Father allowed: euen from heauen. 6 To wit, of death that is now at hand. 4 So when the Fathers glory is Christ his glory. 7 Christ foretelleth to the deafe, the manner of his death, the ouercomming of the drull and the world, and in conclusion his triumph.



Chap. 3. 14.

Christ vnto a  
world, which hath  
a double meaning:  
for it fignifieth  
his lift vp, or to  
rid out of the way,  
for his meaning was  
to put them in  
minde of his death,  
but the lawes seeme  
to take away  
from the  
f Christ, and  
Theophil. referred  
this word All, to  
all nations: that is,  
not to the Iewes  
only.

Mat. 29. 36.  
and 30. 17, 19.

14. 4. 27. 28.

37. 35.

38. 36. 37. 38.

39. 39. 40.

41. 41. 42.

43. 43. 44.

45. 45. 46.

47. 47. 48.

49. 49. 50.

51. 51. 52.

53. 53. 54.

55. 55. 56.

57. 57. 58.

59. 59. 60.

61. 61. 62.

63. 63. 64.

65. 65. 66.

67. 67. 68.

69. 69. 70.

71. 71. 72.

73. 73. 74.

75. 75. 76.

77. 77. 78.

79. 79. 80.

81. 81. 82.

83. 83. 84.

85. 85. 86.

87. 87. 88.

32 \* And I, if I were a lift vp from the earth, will draw <sup>a</sup> all men vnto me.

33 Now this said he, signifying what death he should die.

34 The people answered him, We haue heard out of the <sup>a</sup> Law, that that Christ lieth for euer: and how saiest thou, that that Sonne of man must be lift vp? Who is that Sonne of man?

35 \* Then Iesus saide vnto them; Yet a little while is <sup>a</sup> the light with you: walke while ye haue that light, leaſt the darkeneſſe come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While ye haue that light, beleuee in that light, that ye may be the <sup>a</sup> children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 \* And though he had done ſo many miracles before them, yet beleueed they not on him.

38 That the ſaying of Eſaias the Prophet might be fulfilled, that he ſaid, <sup>a</sup> Lord, who beleueed our report? and to whom is the <sup>b</sup> arme of the Lord reuealed?

39 Therefore could they not beleuee, becauſe that Eſaias ſaith againe,

40 \* He hath blinded their eyes, and hardened their heart, that they ſhould not ſee with their eyes, nor vnderſtand with their heart, and ſhould be conuerſed, and I ſhould heale them.

41 Theſe things ſaid Eſaias when he ſawe his glory, and ſpake of him.

42 \* Neuertheleſſe, euen among the chiefe rulers, many beleueed in him: but becauſe of the Pharisees they did not confeſſe him, leaſt they ſhould be caſt out of the Synagoges.

43 \* For they loued the praiſe of men, more then the praiſe of God.

44 \* And Iesus cried, and ſaid, He that beleueeth in me, beleueeth <sup>a</sup> not in me, but in him that ſent me.

45 And he that ſeeth mee, ſeeth him that ſent mee.

46 I \* am come a light into the world, that whoſoeuer beleueeth in me, ſhould not abide in darkeneſſe.

47 \* And if any man heare my wordes, and beleuee not, (I iudge him not: for I came not to iudge the world,) but to ſaue the world.

48 He that reſuſeth me, and receiued not my wordes, hath one that iudgeth him: <sup>a</sup> the word that I haue ſpoken, it ſhall iudge him in the laſt day.

49 For I haue not ſpoken of my ſelfe: but the Father which ſent mee, he gaue me a commandement what I ſhould ſay, and what I ſhould ſpeake.

50 And I knowe that his commandement is liſe enclinging: the things therefore that I ſpeake, I ſpeake <sup>a</sup> them ſo as the Father ſaide vnto me.

### CHAP. XIII.

4 Christ riſing from ſupper, to commend a humilitie to his Apoſtles, waſheth their feete, 21. He nenth the traitour Judas as with an euident token. 34. He commendeth charitie. 37. He foretelleth Peter of his denial.

N Owe \* before the feaſt of the Paſſeouer when Iesus knewe that his houre was come that he ſhould depart out of this world vnto the Father, forasmuch as he loued his <sup>a</sup> owne which were in the world, vnto the end he loued them.

2 And when ſupper was done (and that the deuill had now put in the heart of Iudas Iſcariot, Simons ſonne, to betray him.)

3 Iesus knowing that the Father had giuen all things into his <sup>a</sup> hands, & that he was come forth from God, and went to God,

4 He <sup>a</sup> riſeth from Supper, and laieth aſide his <sup>b</sup> upper garments, and tooke a towell, and girded himſelfe.

5 After that, hee powred water into a baſen, and begonne to waſh the diſciples feete, and to wipe them with the towell, wherewith hee was girded.

6 Then came he to Simon Peter, who ſaid to him, Lord, doeſt thou waſh my feete?

7 Ieſus answered, and ſaid vnto him, What I doe thou knoweſt not now: but thou ſhalt know it hereafter.

8 Peter ſaid vnto him, Thou ſhalt neuer waſh my feete. Ieſus answered him, If I waſh thee not, thou ſhalt haue <sup>a</sup> no part with me.

9 Simon Peter ſaid vnto him, Lord, not my feete onely, but alſo the hands and the head.

10 Ieſus ſaid to him, Hee that is waſhed, needeth not, ſaue to waſh his feete, but is cleane euerie whit: and ye are <sup>a</sup> cleane, but not all.

11 For hee knewe who ſhould betray him: therefore ſaid he, Ye are not all cleane.

12 \* So after he had waſhed their feet, and had taken his garments, & was ſet downe againe, hee vnto them, Know ye what I haue done to you?

13 Ye call mee Maſter, and Lord, and ye ſay well: for ſo am I.

14 If I then your Lord, and Maſter, haue waſhed your feete, ye alſo ought to waſh one anothers feete.

15 For I haue giuen you an example, that ye ſhould doe, euen as I haue done to you.

16 Verely, verely I ſay vnto you, The ſeruant is not greater then his maſter, neither the <sup>a</sup> ambafadour greater then he that ſent him.

17 If ye know theſe things, bleſſed are ye if ye doe them.

18 \* I ſpeake not of you all: I know whom I haue choſen: but it is that the Scripture might be fulfilled, <sup>a</sup> He that eateth bread with me, hath liſt vp his heele againſt me.

19 From henceforth tell I yon before a ſcatter, that when it is come to paſſe, yee might beleue that I am hee.

20 \* Verely, verely I ſay vnto you, If I ſend any, he that receiueh him, receiueh me, and hee that receiueh me, receiueh him that ſent me.

21 When Ieſus had ſaid theſe things, hee was troubled in the Spirit, and e reſtified, and ſaid, Verely, verely I ſay vnto you, that one of you ſhall betray me.

22 \* Then the diſciples looked one on another, doubting of whom he ſpake.

23 Now was one was one of his diſciples, which I ſealed on Ieſus boſome, whom Ieſus loued.

\* Mat. 26. 2. marks 14. 21.

1. 21. 22. 23.

1. 24. 25. 26.

1. 27. 28. 29.

1. 30. 31. 32.

1. 33. 34. 35.

1. 36. 37. 38.

1. 39. 40. 41.

1. 42. 43. 44.

1. 45. 46. 47.

1. 48. 49. 50.

1. 51. 52. 53.

1. 54. 55. 56.

1. 57. 58. 59.

1. 60. 61. 62.

1. 63. 64. 65.

1. 66. 67. 68.

1. 69. 70. 71.

1. 72. 73. 74.

1. 75. 76. 77.

1. 78. 79. 80.

1. 81. 82. 83.

1. 84. 85. 86.

1. 87. 88. 89.

1. 90. 91. 92.

1. 93. 94. 95.

1. 96. 97. 98.

1. 99. 100. 101.

1. 102. 103. 104.

1. 105. 106. 107.

1. 108. 109. 110.

1. 111. 112. 113.

1. 114. 115. 116.

1. 117. 118. 119.

1. 120. 121. 122.

1. 123. 124. 125.

1. 126. 127. 128.





9 All true felicity cometh to vs by Christ alone.  
13 So farre is it, that we should be fary for the departing of Christ, from vs according to the flesh, that we should rather reioyce for it, seeing that all the blessing of the members dependeth vpon the glorifying of the best.  
*I This is spoken in that, that he is declarator, for so the Father is greater then ben is as much as the person to whom request is made, is greater then he that maketh the request.* 11 Christ goeth to death not unwillingly, but willingly, as not yielding to the devil, but obeying his Fathers decree. *In As who would say, Satan will by and by set upon me with all the might he can, but he hath no power ouer me, neither shall he find any such thing in me, as he thinketh he shall.*

27 Peace I leaue with you; my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard how I said vnto you, I goe away, and will come vnto you. If ye loued me, ye would verely reioyce, because I said, I go vnto the Father: for the Father is greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleue.

30 Hereafter will I not speake many things vnto you: for the prince of this world cometh, and hath me sought in mee.

31 But it is that the worlde may knowe that I loue my Father: and as the Father hath commanded me, so I doe. Arise, let vs goe hence.

## CHAP. XV.

1 By the parable of the vine, and the branches, 5 hee declareth how the disciples may beare fruit. 12 If hee commandeth mutual loue, 18 hee exhorteth them to beare affliction patiently. 20 by his owne example.

I Am that true vine, and my Father is that husbandman.

2 Every branch that beareth not fruite in mee, hee taken away: and euery one that beareth fruit, hee purge it, that it may bring forth more fruit.

3 Now are ye cleane through the word, which I haue spoken vnto you.

4 Abide in me, and I in you: as the branch can not beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye are the branches: he that abideth in mee, and I in him, the same bringeth forth much fruit: for without me can ye doe nothing.

6 If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 As ye abide in me, and my wordes abide in you, aske what ye will, and it shall be done to you.

8 Herein is my Father glorified, that ye beare much fruit, and be made my disciples.

9 As the Father hath loved me, so haue I loved you: b continue in that my loue.

10 If ye shall keepe my commandments, ye shall abide in my loue, as I haue kept my Fathers commandments, and abide in his loue.

11 These things haue I spoken vnto you, that my joy might remaine in you, and that your joy might be full.

12 This is my commandment, that ye loue one another, as I haue loved you.

13 Greater loue then this hath no man, when any man belongeth his life for his friends.

14 Ye are my friends, if ye doe what I command you.

15 Henceforth call I you not seruants: for the

seruant knoweth not what his master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowne to you.

16 Ye haue not chosen me, but I haue chosen you, and ordained you, that ye goe & bring forth fruit, and that your fruit remaine, that whatsoever ye shall aske of the Father in my Name, hee may giue it you.

17 These things commaund I you, that ye loue one another.

18 If the world hate you, ye know that it hated me before you.

19 If ye were of the worlde, the worlde would loue his owne: but because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you.

20 Remember the word that I said vnto you: The seruant is not greater then his master. If they haue persecuted me, they will persecute you also: if they haue kept my wordes, they will also keepe yours.

21 But all these things will they doe vnto you for my Names sake, because they haue not known him that sent me.

22 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloake for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them, which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me, and my Father.

25 But it is that the worde might be fulfilled, that is written in their Law, They hated me without a cause.

26 But when that Comforter shall come, whom I will sende vnto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall winne all, because ye haue bene with me from the beginning.

*they are religious, and void of sinne: but seeing I came to them, and they cleane refused me, they can haue no dislike for their wickedness.* 12 Some of this world Law, are more the true disciples of Christ, but as the Father, the world is serpentine: for the place alledged in the Plaine. \* Psal. 35. 9. Agnostice rage of the wicked, we shall stand surely by the inward testimony of the holy Ghost: But the holy Ghost speaketh no otherwise, then hee speaketh by the mouth of the Apostles. \* Chap. 12. 26. Luke 24. 49.

## CHAP. XVI.

1 Hee foretelleth the disciples of persecution. 7 He promisseth the Comforter, and declareth his office. 11 Hee compareth the affliction of his, to a woman that travaileth with child.

These things haue I said vnto you, that ye should not be offended.

2 They shall excommunicate you: yea the time shall come, that whosoener killeth you, will thinke that he doth God seruice.

3 And these things will they doe vnto you, because they haue not knowne the Father, nor me.

4 But these things haue I told you, that when the houre shall come, ye might remember, that I tolde you them. And these things I said I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I haue said these things vnto you, your hearts are full of sorrow.

7 Yet I tell you the truth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you.

18 Christ is the labour and preference of the ministris of the Gospell, such to the worlde and his ministris haue about all things need of prayer and brotherly loue.

2 This place teacheth vs plainly, that our saluation cometh from the unity of faith and gracious knowledge of the everlasting God towards vs, of nothing that we doe or can deserve. 11 Mat. 23. 19. It ought not only so to be feared, but rather cause the faithful ministris of Christ, when they shall be hated of the world as their Master was.

12 Mat. 10. 18. 13. Mat. 24. 9. 7 The hatred that the world beareth against Christ, proceedeth of the cleekthill of the mind, which notwithstanding is voluntarie bled, so that the world can pretend no excuse to coteke their fault.

14 Chap. 16. 9. 15 As who would say, If I had not come, the world would not haue sinned before God: indgement: fear, that the world is serpentine.

16 Some of this world Law, are more the true disciples of Christ, but as the Father, the world is serpentine: for the place alledged in the Plaine. \* Psal. 35. 9. Agnostice rage of the wicked, we shall stand surely by the inward testimony of the holy Ghost: But the holy Ghost speaketh no otherwise, then hee speaketh by the mouth of the Apostles.

17 The ministris of the Gospell must looke for all manner of reproaches, not only of them which are open enemies: but euen of them also which seeme to be of the same household, and to be of the same pillar of the Church. \* Chap. 1. 1. 12

18 The absence of Christ, according to the flesh, is profitable to the Church, that we may wholly depend vpon his spiritual power.

19 The absence of Christ, according to the flesh, is profitable to the Church, that we may wholly depend vpon his spiritual power.

3 The Spirit of God worketh to mightily by the preaching of the word, that he con- fesseth the world will it, nilit, to con- fute it, to one variegatiousne, and Charits righte- ousne and al- mighthee.  
4 He will fore- prent the world, that the worldings shall be able to pre- scribe no excuse.  
5 Hee prenteth the vine that followed his affec- tion, when as all gainfayers were manifestly re- prooved through the putting out of the holy Ghost upon the Church: So that the very enemies of Christ were re- prooved of sinne, in that they were con- strained to confesse that they were de- ceived, in that they beleued not, and therefore they said to Peter, All's a. Men and brethren, what shall we doe? Of Christ him- selfe: For when the world shall see, that I have proved out the holy Ghost, they shall be con- fessed to confesse that I was right, and was not condemned of my Father, when I went out of this world.  
6 Of that authority and power, which I have both in hea- ven and earth.  
7 That is, because they shall then un- derstand and know assured, that I have overcome the devil, and doe overcome the world when all men shall see, that they see themselves againe: For I will come you with that heavenly power, whereby you may destroy every high thing which is lifted up againe: the knowledge of God, a. Cor. 10. 12.  
8 The doctrine of the Apostles preached from the holy Ghost, and is most perfite.  
9 The holy Ghost bringeth no new doctrine, but teacheth that which was veyted by Christs owne mouth, and imprinted in our mindes.  
10 The grace of the holy Ghost is a most lively plaie, wherein Christ is beheld with the most sharpe sighted eyes of faith, and not with the beared eyes of the flesh: whereby we seele a continual ioy even in the midst of sorrowes.  
11 Wherein a little time is one path.  
12 For I passe to eternal glorie, so that I shall be much more perfect with you, then I was before: for then you shall see, I am, and what I am, and what I am able to doe.  
13 Chap. 14. 1. Tim. 7. 7. And 2. a. mark 12. 1. Luke 11. 9. 1. Tim. 1. 6.  
14 The holy Ghost which was, poured upon the Apostles after the Ascension of Christ, instructed both them in all the chiefest mysteries and secrets of our salvation, and also by them the Church, and will also instruct it to the end of the world.  
15 The summe of the worship of God, is the invocation of the Father in the Name of the Sonne the dearest, who is aeternally heard for vs, for whom hee both asked himselfe, and gave us also glorified.

8 And when he is come, hee will \* reprove the world of sinne, and of righteounesse, and of iudgement.  
9 Of sinne, because they beleued not in me: 10 Of \* righteounesse, because I goe to my Father, and ye shall see me no more.  
11 Of iudgement, \* because the prince of this world is iudged.  
12 I have said many things to say unto you, but ye cannot heare them now.  
13 Howbeit, when he is come which is the spirit of truth, he will lead you into all truth: for he shall not speake of himselfe, but whatsoever hee shall heare, shall he speake, and he will shewe you the things to come.  
14 He shall glorifie me: for hee shall receive of mine, and shall shew it unto you.  
15 All things that the Father hath, are mine; therefore said I, that hee shall take of mine, and shew it unto you.  
16 A little while, and ye shall not see mee: and againe a little while, and ye shall see me: for I goe to the Father.  
17 Then said some of his disciples among them- selves, What is this that hee faith unto vs, A little while, and ye shall not see mee, and againe, A little while, and ye shall see me, and, For I goe to the Father.  
18 They saide therefore, What is this that hee faith, A little while? we know not what he saith.  
19 Now Iesus knew that they would aske him, and said unto them, Doe ye enquire among your selves, of that I said, A little while, and ye shall not see me: and againe, a little while, &c. ye shall see me?  
20 Verely, verely I say unto you, that ye shall weepe and lament, and the world shall reioyce, and ye shall forowe, but your sorrow shall be turned to ioy.  
21 A woman when she travaileth, hath sorowe because her houre is come: but as soone as shee is delivered of the child, shee remembereth no more the anguish, for ioy that a man is borne into the world.  
22 And yee now therefore are in sorow: but I will seee you againe, and your hearts shall reioyce, and your ioy shall no man take from you.  
23 And in that day shall yee aske me nothing.  
24 Verely, verely, I say unto you, whatsoever yee shall aske the Father in my Name, hee will give it you.  
25 Hitherto have yee asked nothing in my Name: aske, and ye shall receive, that your ioy may be full.  
26 These things have I spoken unto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainly of the Father.  
27 At that day shall yee aske in my Name.

8 I say not unto you, that I will pray unto the Fa- ther for you:  
27 For the Father himselfe loveth you, be- cause ye have loved me, & have beleued that I came out from God.  
28 I am come out from the Father, and came into the world: againe I leave the world, and goe to the Father.  
29 His disciples said unto him, Loe, now spea- kest thou plainly, and thou speakest no parable.  
30 Nowe knowe we that thou knowest all things, and needest not that any man should aske thee: By this wee beleuee, that thou art come out from God.  
31 Iesus answered them, Doe yon beleuee now?  
32 To behold, the houre commeth, and is al- ready come, that yee shall be scattered every man into his owne, and shall leave me alone: But I am not alone, for the Father is with me.  
33 These things have I spoken unto you, that in me ye might have peace, in the world ye shall have affliction, but be of good comfort: I have overcome the world.

# CHAP. XVII.

1 Christ prayeth that his glorie together with his Fathers may be made manifest. 2 He prayeth for his Apostles, and for all beleueers.

These things spake Iesus, and lift up his eyes to heaven, and saide, a Father, that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,  
2 As thou hast given him power over all flesh, that he should give eternal life to all them that thou hast given him.  
3 And this is life eternal, that they know thee to be the only very God, and whom thou hast sent, Iesus Christ.  
4 I have glorified thee on the earth: I have fi- nished the worke which thou gavest me to doe.  
5 And now glorifie me thou Father, with thine owne selfe, with the glorie which I had with thee before the world was.  
6 I have declared thy Name unto the men which thou gavest mee out of the world: & thine they were, and thou hast given them mee, and they have kept thy word.  
7 Now they know that all things whatsoe- ver thou hast given me, are of thee.  
8 For I have given: unto them the words which thou gavest me, and they have received them, and have knowne fully that I came out from thee, and have beleued that thou hast sent me.  
9 I pray for them: I pray not for the worlde, but for them which thou hast given me: for they are thine.

4 Chap. 17. 8. Faith and foot- hold fourtie differ very much.  
5 Mat. 24. 27. Marke 14. 27.  
6 Neither the wickednesse of the world neither the weaknesse of his owne carnal- minity any thing of the vertue of Christ.  
7 The suretie and stay of the Church dependeth only upon the victorie of Christ.  
8 That me ye might be throughly quieted, For by (peace) is meant in this place, that quiet state of mind, which is cleane con- straint to disquietnes and heavinesse.  
9 Iesus Christ the everlasting high Priest being ready straightwayes to offer up him- selfe, doth by for- giving prayers consecrate him- selfe to God the Father as a sacri- fice: and vs toge- ther with himselfe. Therefore this prayer was from the beginning, and shall be to the end of the world, the foundation and ground of the Church of God.  
10 He first decla- reth, that as be- came into the world, so hee had the Father might, grew in him, being apprehended by faith, his glorie in fauour his elect: so he ap- ples himselfe to that only: and of the desire of the Father, that he would blest the worke which hee hath finished.  
11 Mat. 18. 35. A Ouer all men. Hee callth the Father the only verie God, to set him against all false gods, and not to set out him- selfe as God, and the holy Ghost. For straightwayes hee cometh to the knowledge of the Father and the knowledge of himselfe together, and according to his accustomed manner, setteth forth the whole Godhead in the person of the Father: So is the Father alone said to be King, immortall, wise, and dwelling in light which no man can attaine unto, unsinable. Roman. 16. 17. 1. Tim. 2. 7. 3 First of all he prayeth for those his disciples, by whom he would have the rest to be gathered together, and commended them unto the Father, (having once received the whole compaignie of the reprobate) because hee received them of him into his custodie, and for that they were in his doctrine, (for I have come and I am thine enemy), that there is no way for them to be in safetie, but by his helpe only.  
12 That everlasting election and chuse, which was hidden in the god with and pleasure of God, which is the ground worke of our salvation, d. He sheweth how that everlasting and hidden worke of God is declared in Christ, by whom wee are iustified and sanctified, if we lay holde on him by faith, that at length we may come to the glorie of the election. 13 Chap. 16. 32



10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee, Holy Father, keep them in thy Name, even them whom thou hast given me, that they may be one as we are.

12 While I was with them in the world, I kept them in thy Name: those that thou gavest me, have I kept, and none of them is lost, but the child of perdition, that the Scripture might be fulfilled.

13 And now come I to thee, and these things I speak I in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keep them from evil.

16 They are not of the world, as I am not of the world.

17 Sanctify them with thy truth: thy word is truth.

18 As thou diddest send me into the world, so have I sent them into the world.

19 And for their sakes sanctify I myself, that they also may be sanctified through the truth.

20 I pray not for these alone, but for them also which shall believe in me, through their word.

21 That they all may be one, as thou, O Father, art in me, and I in thee: even that they may be also one in us, that the world may believe that thou hast sent me.

22 And the glory that thou gavest me, I have given them, that they may be one, as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 O Father, I will that they which thou hast given me, be with me even where I am, that they may behold that my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world also hath not known thee, but I have known thee, and these have known, that thou hast sent me.

26 And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

may also with him enjoy everlasting glory. Chap. 12. 26. 7 He communi- cated with his disciples by the knowledge of the Father, which is most full in Christ the Mediator, that they may in him be beloved of the Father, with the same love wherewith he loveth the Sonne.

## CHAP. XVII.

By Christ's power, whom Judas betrayeth, the soldiers are cast down to the ground. 31 Christ is led to Annas, and from him to Caiaphas. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

When Iesus had spoken these things, he went forth with his disciples onto the brooke Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas which betrayed him knewe also the place: for Iesus oft times resorted thither

with his disciples,

3 And Judas then, after he had received a band of men and officers of the high Priests, and of the Pharisees, came thither with lanternes and torches, and weapons.

4 Then Iesus, knowing all things that should come unto him, went forth and said unto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said unto them, I am he. Now Judas also which betrayed him, stood with them.

6 Assoone then as he had said unto them, I am he, they went away backwardes, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they said, Iesus of Nazareth.

8 Iesus answered, I said unto you, that I am he: therefore if ye seeke me, let these go their way.

9 This was that the word might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

10 So then Simon Peter having a sword, drew it, and smote the high Priest's servant, and cut off his right eare. Now the servants name was Malchus.

11 Then saide Iesus vnto Peter, Put up thy sword into the sheath: shall I not drinke of the cup which my Father hath given me?

12 Then the band and the captaines, and the officers of the Iewes tocke Iesus and bound him.

13 And led him away to Annas first (for hee was father in lawe to Caiaphas, which was the high Priest that same yeere.)

14 And as Caiaphas was hee, that gave counsell to the Iewes, that it was expedient that one man should die for the people.

15 Now Simon Peter followed Iesus, and another disciple, and that disciple was knowne of the high Priest: therefore he went in with Iesus into the hall of the high Priest.

16 But Peter stood at the doore without. Then went out the other disciple which was knowne vnto the high Priests, and spake to her that kept the doore, and brought in Peter.

17 Then said the maid that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the servants and officers stood there, which had made a fire of coales: for it was colde, and they warmed themselves and Peter also stood among them, and warmed himselfe.

19 The high Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake openly to the world: I ever taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret have I said nothing.

21 Why askest thou mee? aske them which heard mee what I said unto them: bebolde, they know what I said.

22 When hee had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the high Priest so?

23 Iesus answered him, If I have evil spoken, beare witness of the euill: but if I have well spoken, why smitest thou me?

24 Now Annas had sent him bound vnto Caiaphas the high Priest.

25 And Simon Peter stood and warmed himselfe: and they said vnto him, Art not thou also of his disciples? He denied it, and said, I am not.

26 One

Mat. 26. 47.

Mark. 14. 43.

Luke. 22. 47.

Christ, who was

innocent, was taken

at a wicked

person, that wee

might be let goe

as innocent.

Christ's person

(but not his ver-

ty) was bound of

the adulteries,

when and howe

he would.

Christ doth not

neglect the office

of a good pastor,

no nor in his great

test danger.

Chap. 17. 22.

We ought to

coneynt the reule

we beare to God,

within the bounds

of our vocation.

Christ is brought

before an earthly

high Priest to be

condemned for

our blasphemies,

that we might be

quinted of the

everlasting high

Priest himselfe.

Luke 3. 2.

Chap. 11. 30.

A lively exam-

ple of the fragility

of maner in

the best, when

they be once left

to themselves.

Mat. 26. 38.

Mat. 26. 34.

Luke 22. 34.

Christ defend

his cause but

henderly, not that

he would not

leave himselfe

from death, but

to show that he

was condemned

as an innocent.

Mat. 26. 57.

Luke 21. 54.

Mat. 26. 59.

Luke 22. 59.

Luke 22. 53.

After that men

have once fallen,

they cannot only

not rise up them-

selves by their

owne strength, but

also neede the

word, until they

be raised up a

gain, by a new

verite of God.

He prayeth that  
his people may  
peaceably agree and  
be united together  
in one, that as the  
Gode ad in one, so  
they may be of one  
mind and one con-  
fession together.  
Psal. 139. 7.  
He sheweth  
what manner of de-  
votion he mean-  
eth, not that they  
should be in no dan-  
ger, but that they  
being preferred  
from all, might pro-  
ceed by experience  
that the doctrine  
of salvation is true,  
which they recei-  
ved at his mouth  
to deliver to  
other.

That is, make  
them holy: and that  
as sayd to be holy,  
which is dedicated  
and made proper  
to God only.  
Hee addeh  
moreover, that the  
Apostles have a  
vocation common  
with him, and there-  
fore that they must  
be holden up by  
the same vertue  
to give up  
themselves wholly  
to God, whereby  
being first, did  
consecrate him-  
selfe to the Father:  
The true and  
substantiall sancti-  
fication of Christ,  
is set against the out-  
ward purifying.

Secondarily hee  
offereth to God the  
Father, all his, that  
is, how many soules  
shall becom  
in him by the do-  
ctrine of the Apo-  
stles: that as be  
cleaueth vnto the  
Father receiuing  
from him all ful-  
nesse, so they be-  
ing ioyned with  
him, may receiue  
life from him, and  
at length being to-  
gether holden in him.

7 He communi-  
cated with his dis-  
ciples by the know-  
ledge of the Father,  
which is most full  
in Christ the Me-  
diator, that they  
may in him be be-  
loved of the Father,  
with the same love  
wherewith hee loveth  
the Sonne.

Christ goeth of  
his owne accord in-  
to a garden which  
his betrayer knowe,  
so to be taken: that by  
the offence he  
might take away  
the stone that en-  
tered into the world  
by one mans re-  
bellion, and that in

garden, Mat. 26. 36. Mat. 14. 32. Luke 22. 39.

¶ Mat. 17. 3. mar. 25. 1. Luke 23. 1. 10 The Saviour of God is brought before the iudge-  
ment seate of an earthly and pro-  
phane man, in  
whom there is  
found much lesse  
wickednesse, then  
in the princes of the  
people of God :  
A lively image of  
the wrath of God  
against sinne, and  
there withall of  
his great mercie,  
and last of all, of  
his most severe  
iudgement against  
the iniquitie of his  
guilty when it is  
offered vnto them.  
a From Caiaphas  
hulde.  
¶ Acts 10. 28.  
and 11. 3.  
b Reuilements  
of iuste and doo-  
tie taken from  
them foure yeres  
before the destru-  
ction of the Temple.  
c Mat. 10. 19.  
d For Christ had  
foretold that hee  
should be crucified.  
e Mat. 17. 11. mar.  
11. 2. Luke 23. 31.  
f Christ announ-  
ceth his spirituall  
kingdome, but re-  
iecteth a worldly.  
g It was requi-  
site that Christ  
should be pro-  
nounced innocēt,  
but notwithstanding  
dying (in that that  
hee tooke vpon  
him our person)  
was to be con-  
demned as a most  
wicked man.  
h He speaketh this  
disdainfully and  
suffronly, and was  
by way of asking  
a question.  
i Mat. 27. 15.  
mar. 15. 6. Luke 23. 17.  
j Altes 3. 14.  
k Word for word,  
make a great and  
seule voice.

26 One of the seruants of the hie Priest, his  
cousin whome eare Peter smote off, sayd, Did not  
I see thee in the garden with him?  
27 Peter then denied againe, and immediately  
the cocke crew.  
28 ¶ 4 10 Then led they Iesus from a Caiaphas  
into the common hall. Now it was morning, and  
they themselves went not into the common hall,  
least they should be <sup>c</sup> deiled, but that they might  
eate the Pascheur.  
29 Pilate then went out vnto them, and sayd,  
What accusation bring ye against this man?  
30 They answered, and said vnto him, If he were  
not an eadil doer, wee would not haue deliuered  
him vnto thee.  
31 Then sayd Pilate vnto them, Take ye him;  
and iudge him by your owne Lawe. Then the  
Iewes sayd vnto him, <sup>b</sup> It is not lawfull for vs to  
put any man to death.  
32 It was that the word of Iesus <sup>c</sup> might be  
fulfilled, which he spake, <sup>c</sup> signifying what death  
he should die.  
33 ¶ 5 So Pilate entred into the common hall  
againe, and called Iesus, and sayd vnto him, Art  
thou the King of the Iewes?  
34 Iesus answered him, Sayest thou that of thy  
selfe, or did other tell it thee of me?  
35 Pilate answered, Am I a Iew? Thine owne  
nation, and the high Priests haue deliuered thee  
vnto me, What hast thou done?  
36 ¶ 1 Iesus answered, My Kingdome is not of  
this world: if my Kingdome were of this world,  
my seruants would surely fight, that I should not  
be deliuered to the Iewes: but now is my King-  
dome not from hence.  
37 Pilate then said vnto him, Art thou a King  
then? Iesus answered, Thou sayest that I am a  
King: for this cause I am borne, and for this cause  
came I into the world, that I should beare witnesse  
vnto the truth: euery one that is of the truth,  
heareth my voice.  
38 ¶ 12 Pilate sayd vnto him, What is truth?  
And when he had sayd that, hee went out againe  
vnto the Iewes, and sayd vnto them, I finde in him  
no cause at all.  
39 ¶ But you haue a custome that I should  
deliuer you one looke at the Pascheur: will ye  
then that I loose vnto you the King of the  
Iewes?  
40 ¶ Then <sup>c</sup> cryed they all againe, saying, Not  
him, but Barabbas: nowe this Barabbas was a  
murderer.

### CHAP. XIX.

¶ Pilate, when Christ was scourged, and crowned with  
thornes, was desirous to let him loose: but being  
ouercome with the outrage of the Iewes, he deliuereth  
him to be crucified. as Iesus committeth his moe-  
tie to the disciples, 30 Having tasted vinegar, he dieth:  
34 and being dead, his side is pierced with a spear.  
40 He is buried.

¶ Then <sup>c</sup> Pilate tooke Iesus, and <sup>c</sup> scourged him:  
And the souldiers platted a crowne of  
thornes, and put it on his head, and they put on  
him a purple garment,  
3 And said, Hail King of the Iewes. And they  
smote him with their rods.  
4 ¶ Then Pilate went forth againe, and said  
vnto them, Behold, I bring him forth to you, that  
ye may know, that I find no fault in him at all.

5 Then came Iesus forth wearing a crowne  
of thornes, and a purple garment. And Pilate said  
vnto them, Behold the man.  
6 Then when the hie Priests and officers sawe  
him, they cryed, saying, a Crucifie, crucifie him.  
Pilate said vnto them, Take ye him, and crucifie  
him: for I find no fault in him.  
7 The Iewes answered him, We haue a law,  
and by our law he ought to die, because he made  
himselfe the Sonne of God.  
8 ¶ 3 When Pilate then heard that word, he  
was the more afraid,  
9 And went againe into the common hall,  
and said vnto Iesus, Whence art thou? But Iesus  
gave him none answer.  
10 Then sayd Pilate vnto him, Speakest thou  
not vnto me? Knowest thou not that I haue power  
to crucifie thee, and haue power to loose thee?  
11 Iesus answered, Thou couldest haue no  
power at all against me, except it were given thee  
from above: therefore he that deliuered me vnto  
thee, hath the greater sinne.  
12 From thenceforth Pilate sought to loose  
him, but the Iewes cryed, saying, If thou deliuer  
him, thou art not Celsars friend: for whosoever  
maketh himselfe a King, speaketh against Celsar.  
13 ¶ 4 When Pilate heard this worde, hee  
brought Iesus forth, and fate downe in the iudge-  
ment seate in a place called the pavement, and in  
Hebrew, & Gabbatha.  
14 And it was the Preparation of the Pascheur,  
and about the sixth houre: and hee said vnto  
the Iewes, Behold your King.  
15 But they cryed, Away with him, away with  
him, crucifie him. Pilate said vnto them, Shall I  
crucifie your King? The hie Priests answered, We  
haue no King but Celsar.  
16 ¶ Then deliuered hee him vnto them, to be  
crucified. ¶ And they tooke Iesus, and led him  
away.  
17 And he bare his owne crosse, and came into  
a place named of dead mens skulles, which is cal-  
led in Hebrew, Golgotha:  
18 Where they crucified him, and two other  
with him, on either side one, and Iesus in the mid-  
dles.  
19 ¶ 6 And Pilate wrote also a title, and put  
it on the crosse, and it was written, IESVS OF  
NAZARETH THE KING OF THE  
IEWES.  
20 This title then read many of the Iewes: for  
the place where Iesus was crucified, was neere to  
the cite: and it was written in Hebrew, Greeke,  
and Latine.  
21 Then said the high Priestes of the Iewes to  
Pilate, Write not, The King of the Iewes, but that  
he said, I am the King of the Iewes.  
22 Pilate answered, What I haue written, I  
haue written.  
23 ¶ 7 Then the <sup>c</sup> souldiers, when they had  
crucified Iesus, tooke his garments (and made  
foure parts, to euery souldier a part) and his coat;  
and the coate was without seam women from the  
top thorowout.  
24 ¶ Therefore they saide one to another, Let  
vs not diuide it, but cast lots for it, whose it shall  
be. This was that the Scripture might be fulfilled  
which saith, ¶ They parted my garments among  
them, and on my coat did cast lots. So the souldiers  
did these things in deed.  
25 ¶ 8 Then Roode by the crosse of Iesus his  
mother,

a They will haue  
him crucified, whom  
by an old custome of  
theirs, they should  
haue loosed and  
hanged up as a con-  
sumt of blasphemies:  
but they desire to  
haue him crucified  
after the manner of  
the Romans.  
b Pilate conscience  
sigheth for  
Celsar, but it straight-  
way is weakened,  
because it is not  
upholden with the  
singular vertue  
of God.  
c Pilate condem-  
neth himselfe high  
with the same  
mouth where-with  
he afterward  
condemneth Christ.  
d Gabbatha signi-  
fiesh an high place,  
as iudgement seate.  
e Christ fasteneth  
Sasso, lime and  
destru to the crosse.  
f Mat. 27. 31. mar.  
15. 15. Luke 23. 26.  
g Christ sitting  
vpon the throne  
of the crosse, is  
openly written  
in lasting king of  
all people, with  
his owne hand,  
whose mouth con-  
demned him for  
slurping a king-  
dome.  
h Christ signifieth  
by the diuision of  
his garments  
among the blood-  
die butchers (that  
coat except, that  
had no seam) that  
it shall come to  
passe, that he will  
thorowly diuide his  
benefites, and en-  
rich his very ene-  
mies throughout  
the world: but so  
not withholding  
that the treasure  
of his Church shall  
remain whole.  
i Mat. 27. 35.  
mar. 15. 24.  
j Psal. 118.  
k Christ is a per-  
fect example of all  
righteousnesse, not  
onely in the keep-  
ing of the first,  
but also of the se-  
cond table.





¶ *Matth. 13.*

21 ¶ Then said Iesus to them againe, Peace be vnto you : as my Father sent me, so I send I you.  
22 And when he had sayd that, hee breathed on them, and sayd vnto them, Receiue the holy Ghost.

¶ The publishing of the forgiveness of finnes by faith in Christ, and the setting forth and denouncing the wrath of God in retaining the finnes of the vnbelieuers, is the summe of the preaching of the Gospel.

¶ Christ diueth out of the vberie of Thomas, a certayne and sure testimonie of his resurrection.

23 ¶ Whoso euer finnes ye remit, they are remitted vnto them : and whoso euer finnes ye reiecte, they are retained.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, Wee haue seene the Lord; but he sayd vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his side, I will not beleue it.

26 ¶ And eight dayes after, againe his disciples were within, and Thomas was with them. Then came Iesus, when the doores were shut, and stood in the midst, and sayd, Peace be vnto you.

27 After said he to Thomas, Put thy finger here, and see mine handes, and put forth thine hand, and put it into my side, and be not faithlesse, but faithfull.

28 Then Thomas answered and sayde vnto him, Then art my Lord, and my God.

29 ¶ Iesus said vnto him, Thomas, because thou hast seene me, thou beleuest: blessed are they that haue not seene, and haue beleueed.

30 ¶ And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written that ye might beleue, that Iesus is that Christ that Sonne of God, and that in beleauing yee might haue life through his Name.

## CHAP. XXI.

¶ Iesus appeareth to his disciples as they were a fishing, & 7 whom they know by a miraculous draught of fishes. 15 He committeth the charge of the sheepe to Peter, & 18 and foretelleth him of the manner of his death.

¶ After these things, Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe :

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I goe a fishing. They sayd vnto him, Wee also will goe with thee. They went their way and entred into a shippe straightaway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on y shore: neuertheless the disciples knew not that it was Iesus.

5 Iesus then sayd vnto them, Syrs, haue ye any meat? They answered him, No.

6 Then he sayd vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they cast out, and, they were not able at all to draw it, for the multitude of fishes.

7 Therefore sayde the disciple whom Iesus loved, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by shippe, (for they were not farr from lande, but about two hundred cubites) and they drew the net with fishes.

9 As soone then as they were come to lande, they fawe hote coales, and fish layed thereon, and bread.

10 Iesus sayde vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land, full of great fishes, an hundred, fiftie and three: and albeit there were so many, yet was not the net broken.

12 Iesus sayd vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou? seeing they knewe that hee was the Lord.

13 Iesus then came and tooke bread and gave them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus sayde to Simon Peter, Simon the sonne of Iona, louest thou me more then thes? He said vnto him, Yea, Lord, thou knowest that I loue thee. He said vnto him, Feed my lambes.

16 He sayd to him againe the second time, Simon the sonne of Iona, louest thou me? He sayd vnto him, Yea, Lord, thou knowest that I loue thee. He sayd vnto him, Feed my sheepe.

17 He sayd vnto him the third time, Simon the sonne of Iona, louest thou me? Peter was sorie because he said to him the third time, Louest thou me? and said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Feed my sheepe.

18 ¶ Verely, verely I saye vnto thee, When thou wast young, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine handes, and another shall gird thee, and lead thee whither thou wouldest.

19 And this spake he signifying by what death he should glorifie God. And when he had said this, he laid to him, Follow me.

20 ¶ Then Peter turned about, and sawe the disciple whom IESVS loved, following, which had also leaned on his brest at supper, and had sayde, Lord, which is hee that betrayeth thee?

21 When Peter therefore saw him, hee sayd to Iesus, Lord, what shall this man doe?

22 Iesus sayd vnto him, If I will that he tarry till I come, what is it to thee? follow thou me.

23 Then went this worde abroad among the brethren, that this disciple shoulde not die. Yet Iesus said not to him, Hee shall not die: but if I will that hee tarry till I come, what is it to thee?

24 ¶ This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 ¶ Now there are also many other things which Iesus did, the which if they should be written euerie one, I suppose the worlde coulde not containe the bookes that should be written. Amen.

¶ The gift of that Spirit which is given vs from above, there is no doubt, but that it should be a certaine stirring or conflict or repugnance, which also is in all our sufferances as touching the flesh. ¶ That is, that I Peter should die by a violent death. 4 Wee must take heed, that whilst wee cast our eyes vpon other, wee neglect oost that which is ignored vs. ¶ Chap. 13. 13. ¶ The historie of Christ is true and verily written: not for the curiosities of men, but for the saluation of the godly. ¶ Chap. 10. 30.

¶ Peter by his triple confession is restored into his former degree from whence he fell by his triple deniall: and therefore withall is advertised, that he is intended a pastour, which sheew his lone to Christ in feeding his sheepe. ¶ It was meet that hee that had denied him thrise, should confesse him thrise, that Peter might neither doe it for the forgiveness of his first grievous a sinne, nor of his restoring to the office of the Apostleship. ¶ The violent death of Peter is recorded.

¶ They that take forre iourneys, especially in the East country, and in those places where the people aske long garments, had need to be girded and tied up.

¶ He meant that kinde of girding which is used toward captiues, when they are bound fast with cordes and chaines, as who would say, Now thou girdest thy selfe as thou thinkest best, to go whether thou lovest, but the time will be, when thou shalt not gird thee with a girdle, but another shall bind thee with chaines, and carry thee whither thou wouldest not.

¶ Not that Peter suffered caught for the truth of God against his will: for we read that he came away and glades when he returned from the Council where he was whipped: but because this will cometh not from the flesh, but from the spirit.

¶ The historie of Christ is true and verily written: not for the curiosities of men, but for the saluation of the godly. ¶ Chap. 10. 30.

¶ It was a linen garment, which could not let his swimming.

¶ To that, that Christ here is not only present, but also eateth with his disciples, he giueth a most full assurance of his resurrection.





## CHAP. II.

1 The Apostles <sup>a</sup> being gathered together on a most solemn feast day in one place, that it might evidently appear to all the world, that there was but one office, one Spirit, one faith, are by a double signe from heaven authorized, and anointed with all the most excellent gifts of the holy Ghost, and especially with an extraordinary and necessary gift of tongues.

2 And when the day of Pentecost was come, they were all with one accord in one place.

3 And suddenly there came a sound from heaven, as of a rushing and mighty wind, and it filled all the house where they sat.

4 And there appeared unto them cloven tongues, like fire, and it sat upon each of them,

5 And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

6 And there were dwelling at Jerusalem Jewes, men that feared God, of every nation vnder heaven.

7 Now when this was noised, the multitude came together, and were amazed, because that every man heard them speak his owne language.

8 And they wondered all, and marvelled, saying among themselves, Behold, are not all these which speak, of Galile?

9 How then heare we every man our owne language, wherein we were borne?

10 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

11 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, & Iewes, and Profelytes,

12 Cretes, and Arabians: we heard them speak in our owne tongues the wonderfull workes of God.

13 They were all then amazed, and doubted, saying one to another, What may this be?

14 And others mocked, and said, They are full of new wine.

15 But Peter standing with the eleven, lifted up his voice, and said vnto them, Ye men of Iudea, and ye all that inhabit Hierusalem, be this knowne vnto you, and hearken vnto my wordes.

16 For there are not drunken, as yee suppose, since it is but the first houre of the day.

17 But this is that, which was spoken by the Prophet <sup>a</sup> Joel,

18 And it shalbe in the last dayes, saith God, I will poure out of my Spirit vpon all flesh, and your ionnes, and your daughters shall prophesie,

19 And your young men shall see visions, and your old men shall dreame dreames.

20 And on my seruants, and on mine handmaidens I will poure out of my Spirit in those dayes, and they shall prophesie.

21 And I will shew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

22 The Sunne shall be turned into darkenesse, and the moone into blood, before that great and notable day of the Lord come.

23 And it shalbe, that whosoever shall call on the Name of the Lord, shalbe saved.

24 Ye men of Israel, heare these wordes, I E S V S of Nazareth, a man approved of God among you with great workes, and wonders, and signes, which God did by him in the midst of you, as yee your selves also know:

25 Him, I say, being deliuered by the determinate counsell, and foreknowledge of God, after you had taken, with wicked hands, you have crucified and slaine.

26 Whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

27 For David saith concerning him, I beheld the Lord alwayes before me: for he is at my right hand, that I should not be shaken.

28 Therefore did mine heart reioyce, and my tongue was glad, and moreouer all my flesh shall rest in hope.

29 Because thou wilt not leaue my soule in graue, neither wilt suffer thine Holy one to see corruption.

30 Thou hast shewed me the wayes of life, and shalt make mee full of ioy with thine countenance.

31 Men and brethren, I may boldly speake vnto you of the Patriarke David, that hee is both dead and buried, and his sepulchre remaineth with vs vnto this day.

32 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

33 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

34 In this Iesus hath God raised vp, whereof we all are witnesses.

35 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

36 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

37 Vntill I make thine enemies thy footstool.

38 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

39 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

40 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

41 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

42 In this Iesus hath God raised vp, whereof we all are witnesses.

43 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

44 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

45 Vntill I make thine enemies thy footstool.

46 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

47 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

48 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

49 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

50 In this Iesus hath God raised vp, whereof we all are witnesses.

51 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

52 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

53 Vntill I make thine enemies thy footstool.

54 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

55 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

56 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

57 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

58 In this Iesus hath God raised vp, whereof we all are witnesses.

59 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

60 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

61 Vntill I make thine enemies thy footstool.

62 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

63 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

64 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

65 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

66 In this Iesus hath God raised vp, whereof we all are witnesses.

67 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

68 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

69 Vntill I make thine enemies thy footstool.

70 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

71 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

72 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

73 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

74 In this Iesus hath God raised vp, whereof we all are witnesses.

75 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

76 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

77 Vntill I make thine enemies thy footstool.

78 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

79 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

80 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

81 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

82 In this Iesus hath God raised vp, whereof we all are witnesses.

83 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

84 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

85 Vntill I make thine enemies thy footstool.

86 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

87 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

88 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

89 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

90 In this Iesus hath God raised vp, whereof we all are witnesses.

91 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

92 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

93 Vntill I make thine enemies thy footstool.

94 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

95 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

96 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

97 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

98 In this Iesus hath God raised vp, whereof we all are witnesses.

99 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

100 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

101 Vntill I make thine enemies thy footstool.

102 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

103 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

104 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

105 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

106 In this Iesus hath God raised vp, whereof we all are witnesses.

107 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

108 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

109 Vntill I make thine enemies thy footstool.

110 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

111 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

112 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

113 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

114 In this Iesus hath God raised vp, whereof we all are witnesses.

115 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

116 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

117 Vntill I make thine enemies thy footstool.

118 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

119 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

120 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

121 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

122 In this Iesus hath God raised vp, whereof we all are witnesses.

123 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

124 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

125 Vntill I make thine enemies thy footstool.

126 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

127 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

128 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

129 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

130 In this Iesus hath God raised vp, whereof we all are witnesses.

131 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

132 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

133 Vntill I make thine enemies thy footstool.

134 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

135 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

136 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

137 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

138 In this Iesus hath God raised vp, whereof we all are witnesses.

139 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

140 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

141 Vntill I make thine enemies thy footstool.

142 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

143 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

144 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

145 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

146 In this Iesus hath God raised vp, whereof we all are witnesses.

147 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

148 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

149 Vntill I make thine enemies thy footstool.

150 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

151 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

152 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

153 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

154 In this Iesus hath God raised vp, whereof we all are witnesses.

155 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

156 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

157 Vntill I make thine enemies thy footstool.

158 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

159 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

160 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

161 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

162 In this Iesus hath God raised vp, whereof we all are witnesses.

163 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

164 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

165 Vntill I make thine enemies thy footstool.

166 Therefore, let all the boule of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified,

167 And ye have killed him, whom God hath raised vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

168 Therefore, seeing he was a Prophet, and knew that God had sworn with an oathe to him, that of the fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

169 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruption.

170 In this Iesus hath God raised vp, whereof we all are witnesses.

171 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed forth this which yee now see and heare.

172 For David is not ascended into heauen, but hee saith, The Lord said to my Lord, Sit at my right hand,

173 Vntill I make thine enemies thy footstool.</



Repentance and remission of finnes in Christ, are two principles of the new life, and therefore of our salvation, and they are obtained by the promises apprehended by faith, and are caſt in vs by Baptiſme, whereunto is incy- and the virtue of the holy Ghoſt. *a* The work that is offered here, giueth vs to vnderſtand what it was a free gift. *b* Hee is truly ioyned to the Church which ſeparate himſelf from the wicked. *c* A notable ex- ample of the virtue of the holy Ghoſt: but ſuch as are of age, are not baptizd before they make confeſ- ſion of their faith. *d* The markes of the true Church of the doctrine of the Apoſtles, the duties of charitie, the pure and ſimple adminiſtration of the Sacraments, and true invocation of all the faithful.

37 Now when they heard it, they were prickd in their hearts, and ſayd vnto Peter and the other Apoſtles, Men and bretheren, what ſhall we doe? *a* Then Peter ſayd vnto them, Amend your liues, and be baptizd enery one of you in the Name of Ieſus Chriſt for the remiſſion of finnes; and ye ſhall receiue the gift of the holy Ghoſt. *b* For the promise is made vnto you, and to your children, and to all that are ſaſte off, as many as the Lord our God ſhall call. *c* And with many other words he beſought and exhorted them ſaying, ſaue your ſclues from this forward generation. *d* 10 Then they that gladly receiued his word, were baptizd, and the ſame day there were added to the Church about three thouſand ſoules. *e* 21 And they continued in the Apoſtles doctrine, and fellowship, and breaking of bread, and prayen. *f* 43 And feare came vpon euery ſoule: and many wonders & ſignes were done by 3 Apoſtles. *g* 44 And all that beleeued, where in one place, and had all things common. *h* 45 And they fold their poſſeſſions, and goods, and parted them to all men, as euery one had need. *i* 46 14 And they continued daily with one accord in the Temple, and breaking bread at home, did eate their meat together with gladneſſe and ſingleneſſe of heart. *j* 47 Praiſing God, and had fauour with all the people: and the Lord added to the Church from day to day, ſuch as ſhould be ſaued.

*k* Communicating of goods, and all other duties of charitie, as is ſhewed after- ward. *l* The Tewes uſed thin iuſtices, and therefore they did rather breake them then out them: So by breaking of bread, they vnderſtood that liuing together and the banquet which they ſhould keepe. *m* And when they kept their lone feaſtes, they uſed to celebrate the Lords Supper, which was in theſe dayes began to be corrupted, and Paul amends it, 1 Cor. 11. 20 So as at the Lords ſupper he ſhould be, he ſhould be the rage of ſtrangers, that the Church may be pure, and haue ſome reſtelling. *n* 3 Charitie maketh all things common concerning the vſe, according as neceſſity requireth. *o* 14 The faithful came together at the begin- ning with great fruit, not only to the hearing of the word, but alſo to meat.

### CHAP. III.

1 Peter goeth into the Temple with Iohn, 2 healeth the creeple, 3 To the people gathered together to ſee the miracle, 4 he excommends the myſterie of our ſalutation through Chriſt, 5, ſeruing their iniquities, 19 and requiring their repentance.

Now Peter and Iohn went vp together into the Temple, at the ninth hour of prayen.

2 And a certaine man which was a creeple from his mothers wombe was carried, whom they layde daily at the gate of the Temple called Beautifull, to aſke almes of them that entred into the Temple.

3 Who ſeing Peter and Iohn, that they would enter into 3 Temple, deſiring to receiue an almes. 4 And Peter earneſtly beſeeching him with Iohn, ſayd, Looke on vs.

5 And he began heede vnto them, truſting to receiue ſome thing of them.

6 Then ſaid Peter, Siluer & gold haue I none, but ſuch as I haue, that giue I thee: In the Name of Ieſus Chriſt of Nazareth, riſe vp and walke.

7 And he tooke him by the right hand, and liſt him vp, and immediately his feete and anke bones receiued ſtrength.

8 And he leaped vp, ſtoode, and walked, and entred with them into the temple, walking and leap- ing, and praſing God.

9 And all the people ſaw him walke, and praſing God.

10 And they knew him, that it was he which ſate for the almes at the Beautifull gate of the

Temple: and they were amazed, and ſore aſtoniſhed at that, which was come vnto him.

11 And as the creeple which was healed, be- held Peter and Iohn, all the people ranne amazed vnto them in the porch which is called Salomons.

12 So when Peter ſawe it, hee answered vnto the people, Ye men of Iſrael, why maruaile ye at this? or why looke ye ſo ſtaſſadly on vs, as though by our own power or godlineſſe, we had made this man goe?

13 The God of Abraham, and Iſaac, and Iacob, the God of our fathers hath glorified his Sonne Ieſus, whom ye betrayed, and denied in the preſence of Pilate, when he had inged him to be deliuered.

14 But yee denied the Holy one and the laſt, and deſired a murderer to be giuen you,

15 And killed the Lord of life, whom God hath raiſed from the dead, whereof we are witneſſes.

16 And his Name hath made this man found, whom yee ſee & know, through faith in his Name: and the faith which is by him, hath giuen to him this perfect health of his whole body in the pre- ſence of you all.

17 And now bretheren, I know that through ignorance ye did it, as did alſo, your gouernours.

18 But thoſe things which God before had ſhewed by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your finnes may be put away, when the time of re- freſhing ſhall come from the preſence of the Lord.

20 And hee ſhall ſend Ieſus Chriſt, which be- fore was preached vnto you,

21 Whom the heauen muſt containe vntill the time that all things be reſtored, which God had ſpoken by the mouth of all his holy Prophets ſince the world began.

22 And for Moſes ſaid vnto the Fathers, The Lord your God ſhall raiſe vp vnto you a Prophet, euen of your brethren, like vnto me: ye ſhall heare him in all things whatſoener he ſhall ſay vnto you.

23 For it ſhalbe that euery perſon which ſhall not heare 3 Prophet, ſhall be deſtroyed out of 3 people.

24 Alſo all the Prophets be from Samuel, and thenceforth as many as haue ſpoken, haue like- wiſe foretold of theſe dayes.

25 Ye are the children of the Prophets, and of the covenant, which God hath made vnto our fathers, ſaying to Abraham, 8 Euen in thy ſeede ſhall all the kindreds of the earth be bleſſed.

26 Fiſt vnto you hath God raiſed vp his Sonne Ieſus, and him he hath ſent to bleſſe you, in turning euery one of you from your iniquities.

*a* Neither here were many preſent, ſee the beginning of the next chapter. *b* He ſpeaketh but a few words, to ſerue vnto vs the content and agreement of the Prophets. *c* Or, he taken vp into heauen. *d* Deut. 18. 15, chap. 7. 37. *e* This promiſe was of an excellent and ſingular Prophet, he at what time the kingdom of Iſrael was eſtabliſhed. *f* The Tewes that beleeue are the ſilber gotten in the kingdom of God. *g* For whom the Prophets were preſently appointed. *h* Gen. 22. 18. *i* 13. *k* Giuen to the world, or raiſed from the dead, and aduanced to his kingdom.

### CHAP. IV.

1 Peter and Iohn 3 are taken and brought before the council, 7 and 19 They ſpeake boldly in Chriſts cauſe, 25 The diſciples pray vnto God, 34 Many ſet their pur- poſſions, 36 Of whom Barnabas is one.

And as they ſpake vnto the people, the Prieſtes and the Captaine of the Temple,

enemies of the Church, then ſuch as preſſe themſelues to the head builders: but the more they rage, the more couerſely the faithful ſeruants of God continue, as the Tewes had certaine caſions for the gride and ſuſpence of the Temple and holy things, Mat. 16. 6. Thoſe carſons had a Captaine, ſuch as Eleazarus Amasias the high Prieſtes ſonne was, in the time of the worke that was in Iuſta being a very impudent and proud young man, Iſaiah. 54. 1. of the taking of Iuda.





b Ruby possessed.  
c For when they  
had asquainted that  
forme or possiblen  
for the Church, they  
fluke not as it to  
keepe away a part  
of the price, as  
though they had  
had to doe with  
God, and with  
God, and therefore  
he saith afterward  
that they tempted  
God.

d Hereby is de-  
clared an aduised  
and purposed de-  
ceit, and the fault  
of the man, in  
admitting the  
deuils sugges-  
tions.

e Look how oft  
men do things with  
an euill conscience,  
so oft they pro-  
misse sentence  
against themselves,  
and as much as in  
them lieth, pro-  
uoke God to anger, as  
if purpose, aiming  
to trie whether  
he be in it and  
whether he be in it.

f As at hand.

g The Lord by his  
maruelous vertue  
brideleth man,  
that they may not  
hurt the Church:  
one (once) he  
keepeth in his  
awe and feare:  
and other some  
he allureth vnto  
him.

h Highly praised  
them.  
i The more that  
the Church in-  
creaseh, the more  
increaseh the rage  
of Satan, and there-  
fore they procede  
from beatings,  
to prisoning.

k The word which  
is offered here, is He-  
retye, which signi-  
fies a chiefe, and is  
taken for a first  
of learning,  
of faction, or of  
deceit and curse of  
life, which the Latines  
call a sect: at the  
first this word was  
indifferently used,  
but at length, it  
came to be taken  
only in euill part,  
whereupon came  
the name of Here-  
tyke, which is taken  
for one that goeth  
astray from found  
and wholesome do-  
ctrine after such  
fashion, that he setteth  
light by the inder-  
ment of God and  
his Church, and  
continueth in his  
opinion, and break-  
eth the peace of the  
Church.

l Angels are made seruants of the seruants of God. s God doeth  
therefore deliuer h, that they may more stoutly prooke his enemies. i Words  
were by the way vnto life is shewed, a God moueth his enemies attempts from  
about.

b filled thine heart, that thou shouldest lye vnto  
the holy Ghost, and keepe away part of the price  
of this possession?

4 Whiles it remained, appeteneed it not vnto  
thereafter after it was sold, was it not in thine owne  
power? how is it that thou hast conceived this  
thing in thine heart? thou hast not lied vnto men,  
but vnto God.

5 Now when Ananias heard these wordes, he  
fell downe, and gaue vp the ghost. Then great feare  
came on all them that heard these things.

6 And the young men rose vp, and tooke him  
vp, and caried him out, and buried him.

7 And it came to passe about the space of three  
houres after, that his wife came in ignorant of that  
which was done.

8 And Peter said vnto her, Tell me, sold ye the  
land for so much? And she said, Yea, for so much.

9 Then Peter said vnto her, Why haue ye  
agreed together, to tempt the Spirit of the Lord  
behold, the feete of them which haue buried thine  
husband, are at the doore, and shall carie thee  
out.

10 Then she fell downe straightway at his feet,  
and yielded vp the ghost: and the young men came  
in, and found her dead, and caried her out, and bu-  
ried her by her husband.

11 And great feare came on all the Church,  
and on as many as heard these things.

12 Thus by the handes of the Apostles were  
many signes and wonders shewed among the peo-  
ple (and they were all with one accord in Salo-  
mons porch.

13 And of the other durst no man ioyne him-  
selfe to them: notwithstanding, the people's magni-  
fied them.

14 Also the number of them that beleneed in  
the Lord, both of men and women, grew more and  
more.)

15 In so much that they brought the sicke into  
the streetes, and laid them on beds and couches,  
that at the least way the shadow of Peter, when  
he came by, might shadowe some of them.

16 There came also a multitude out of the ci-  
ties round about vnto Hierusalem, bringing sicke  
folkes, and them which were vexed with vnclene  
spirits, who were all healed.

17 ¶ Then the chiefe Priests rose vp, and all  
they that were with him (which was the sect of  
the Sadducees) were full of indignation,

18 And laid handes on the Apostles, and put  
them in the common prison.

19 ¶ But the Angel of the Lord by night open-  
ed the prison doores, and brought them forth,  
and said,

20 ¶ Goe your way, and stand in the Temple,  
and speake to the people, all the wordes of this  
life.

21 ¶ So when they heard it, they entred into  
the Temple early in the morning, and taught. And  
the chiefe Priest came, and they that were with  
him, and called the Councill together, and all the  
Elders of the children of Israel, and sent to the pri-  
son, to caule them to be brought.

22 But when the officers came, and found  
them not in the prison, they returned and told it,

23 Saying, Certainly we found the prison shut  
as sure as was possible, and the keepers standing  
without, before the doores: but when wee had  
opened, we found no man within.

24 Then when the chiefe Priests and the cap-  
taine of the Temple, and the hie Priests heard these  
things, they doubted of them, whereunto this  
would growe.

25 ¶ Then came one and shewed them, saying,  
Behold, the men that ye put in prison, are standing  
in the Temple, and teach the people.

26 ¶ Then went the captain with the officers,  
and brought them without violence (for they feared  
the people, lest they should haue bene stoned.)

27 And when they had brought them, they set  
them before the Councill, and the chiefe Priest  
asked them,

28 ¶ Saying, Did not we straightly comānd you,  
that ye should not teach in this name? and behold,  
ye haue filled Hierusalem with your doctrine, and  
ye would k bring this mans blood vpon vs.

29 ¶ Then Peter and the Apostles answered,  
and said, We ought rather to obey God then men.

30 ¶ The God of our fathers hath raised vp  
Iesus whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand,  
to be a Prince and a Saviour, to giue repentance to  
Israel, and forgiuenesse of finnes.

32 ¶ And we are his witnesses concerning these  
things which wee say: yea, and the holy Ghost,  
whom God hath giuen to them that obey him.

33 Now when they heard it, they were brast with  
anger, and consulted to slay them.

34 ¶ Then stood there vp in the Councill a cer-  
taine Pharise named Gamaliel, a doctour of the  
Law, honoured of all the people, and commanded  
to put the Apostles forth a litle space,

35 And said vnto them, Men of Israel, take  
heede to your selues, what ye intend to doe tou-  
ching these men.

36 ¶ For before these times, rose vp Theudas  
boasting himselfe, to whom resorted a number  
of men, about foure hundred, who was slaine:  
and they all which obeyed him, were scattered, and  
brought to nought.

37 After this time, arose vp Iudas of Galilee,  
in the dayes of the tribute, and drew away much  
people after him: he also perished, and all that obeyed  
him, were scattered abroad.

38 And now I say vnto you, Refraine your  
selues from these men, and let them alone: for if  
this counsell, or this worke be of men, it will  
come to nought:

39 But if it be of God, ye cannot destroy it, lest  
ye be found cūen fighters against God.

40 And to him they agreed, and called the A-  
postles: and when they had beaten them, they  
commanded that they should not speake in the  
Name of Iesus, and let them goe.

41 ¶ So they departed from the Councill, re-  
joycing, that they were counted worthy to suffer  
rebuke for his Name.

42 And dayly in the Temple, and from house  
to house they ceased not to teach, and preach Iesus  
Christ.

murdering the Apostles, neither doeth he thinke it good to reſerre the matter to  
the Romaine Magistrate, for the Iewes could abide nothing worse, then to haue  
the tyrannie of the Romaines confirmed. ¶ If it be counterfeited and vniuaded  
by the Apostles accustomed to suffer and beate wordes, are at length iured to  
reare stripes yet so, that by that means they become stronger, p. But publicly  
and privately.

7 The more open-  
ly that Christes  
verue sheweth  
itselfe, the more in-  
creaseh the mad-  
nes of his enemies  
which conspie  
against him.

8 Tyrants which  
feare not God, are  
constrained to  
feare his seruants.

9 It is the prope-  
tie of tyrants to  
set out their  
owne commande-  
ments as right and  
reason, he they  
never to be wished.

10 Make a gullie  
in murdering, thus  
man whom yet they  
will not vouchsafe  
to name.

11 We ought to  
obey no man, but  
so farre forth as  
obeying him, we  
may obey God.  
12 Christ is ap-  
pointed and in-  
deed declared  
Prince and prefer-  
ent of his Church  
in despite of his  
enemies.

13 Chap. 13.

14 It is not suffi-  
cient for vs that  
there is a right  
end, but we must  
also according to  
our vocation goe  
on forward till we  
come vnto it.

15 This beareth  
that they were on  
a most vehement  
rage, and warne-  
ly disquieted  
in mind, for it is  
a brouce a kinde  
of speech taken  
from them which  
are heretickes  
in a disorderly  
fame.

16 Christ findeth  
defenders of his  
cause euen in the  
very cōue of his  
enemies, so often  
be it, both it  
is itselfe.

17 In matters of  
religion we must  
take good heede  
that we attempt  
nothing vnder a  
colour of zeale,  
bride out voca-  
tion.

18 To be of some  
name.

19 He disswaith  
his followers from

CHAP. VI.

*a* The Apostles appoint the office of Deacons Steven chosen next of whom Steven full of faith, in vs. 12 He is taken, 13 & accepted as a transfiguration of Moses Law.

**A**ND in those dayes, as the number of the disciples grew, there arose a murmuring of the Grecians towardes the Hebrewes, because their widows were neglected in the daily ministring.

2 Then the twelve called the multitude of the disciples together, and saide, It is not expedient that we should leave the word of God to serve the tables.

3 Wherefore brethren, looke you out among you seven men of honest report, and full of the holy Ghost, and of wisdom, whom we may appoint to this business.

4 And wee will give our selves continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude: and they chose Steven a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Prodigius of Antiochia.

6 Which they set before the Apostles: and they prayed, and layed their hands on them.

7 And the word of God increased, and the number of the disciples was multiplied, in Hierusalem greatly: and a great company of the Priests were obedient to the faith.

8 Now Steven full of faith & power, did great wonders and miracles among the people.

9 Then there arose certaine of the Synagogues, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steven.

10 But they were not able to resist the wisdom, and the Spirit by which he spake.

11 Then they suborned men, which sayd, We have heard him speake blasphemous words against Moses and God.

12 Thus they moued the people and the Elders, and the Scribes: and running upon him, caught him, and brought him to the Councill.

13 And set fourth false witness, which said, This man ceaseeth not to speake blasphemous words against this holy place, and the Law.

14 For we have heard him say, that this Iesus of Nazareth shall destroy this place, and shall change the ordinances which Moses gaue vs.

15 And as all that sat in the Councill looked stedfastly on him, they saw his face as it had been the face of an Angel.

CHAP. VII.

*a* Steven pleading his cause, sheweth that God chose the Church, as before Moses was, 41 and before the Temple was build: 42 And that all outward ceremonies were ordered according to the heavenly Pattern. 54 The Jewes gnashing their teeth, 59 Iste him.

**T**HEN I sayd § chiefe Priests, Are these things so?

2 And he said, Ye men, brethren, and Fathers, hearken. That God of glory appeared unto our father Abraham, while he was in Mesopotamia, before he dwelt in Charan.

3 And said vnto him, Come out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charan. And after that his father was dead: God brought him from thence into this land, wherein ye now dwell.

5 And he gaue him none inheritance in it, no, not the breadth of a foote: yet he promised that he would give it to him for a possession, and to his seede after him, when as yet he had no child.

6 But God spake thus, that his seede should be a sojourner in a strange land: and that they should keepe it in bondage, and endure it euill a four hundred yeeres.

7 But the nation to whom they shall be in bondage, will I iudge, saith God: and after that, they shall come forth and serue me in this place.

8 He gaue him also the covenant of circumcision: and to Abraham begate Isaac, and circumcised him the eighth day: and Isaac begate Jacob, and Jacob the twelve Patriarkes.

9 And the Patriarkes moued with enuie, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gaue him favour and wisdom in the sight of Pharaoh king of Egypt, who made him governor ouer Egypt, and ouer his whole house.

11 And then came there a famine ouer all the land of Egypt and Chanaan, and great affliction, that our fathers found no succurance.

12 But when Jacob heard that there was come in Egypt, he sent our fathers first:

13 And at the second time Joseph was knowne of his brethren, and Josephs kindred was made knowne vnto Pharaoh.

14 Then sent Joseph and caused his father to be brought, and all his kindred, even threescore and fifteene soules.

15 So Jacob went downe into Egypt, and he died, and our fathers,

16 And were remooued into Sychem, and were put in the sepulchre, that Abraham had bought for money of the sonnes of Emor, for the price of Sychem.

17 But when the time of the promise drew neere, which God had sworn to Abraham, the people grew and multiplied in Egypt.

*a* Steven is admitted to plead his cause, but not this end and purpose, that vnder a cloake, and colour of Law, he might be condemned.

*a* Steven witnesseth vnto the Jewes, that hee acknowledge the true fa, vera, and the onely true God: and sheweth moreover, that they are more ancient then the Temple, with all that seruise appointed by the Law, and therefore they oughte saye and consider the foundation of true religion, that is to say, the true covenent that God made with the fathers.

*a* Gene. 12. 4. *b* The thought is, God full of glory and mercie.

*b* When he first afterward vnto Abraham came out of Chalde, it is evident that Mesopotamia contained Chalde, which was a very old, and bordering upon it, and so forth.

*a* Gen. 12. 4. *b* The promise of the possession was covenanted and belonged to Abraham, though his posteritie enjoyed it a great while after his death: and thus is the figure Synecdochical.

*a* Gene. 15. 13. *b* There are reckoned four hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac.

*a* Gen. 15. 13. *b* There are reckoned four hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac.

*a* Gen. 15. 13. *b* There are reckoned four hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac.

*a* Gen. 15. 13. *b* There are reckoned four hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac.

*a* Gen. 15. 13. *b* There are reckoned four hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac.

*a* Gen. 15. 13. *b* There are reckoned four hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac.

*a* Gen. 15. 13. *b* There are reckoned four hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac.

*a* Gen. 15. 13. *b* There are reckoned four hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac.

*a* Gen. 15. 13. *b* There are reckoned four hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac.

*a* Gen. 15. 13. *b* There are reckoned four hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac.

*a* Gen. 15. 13. *b* There are reckoned four hundred yeeres, from the beginning of Abrahams progenie, which was at the birth of Isaac.

*a* When Steven had finished his Court without, and came to the pulpit, and in value, he sheweth it was, with civilly diffinition and sheweth the officers. But the Apostles like to can, hereby to referre to the Church.

*a* O they, which speak of Grecians and other religious Jewes.

*b* In the beginning of a sermon, according to their own office.

*a* The office of preaching the word, and dispensing the goods of the Church, are different one from another, and not really to be joined together, as the Apostle doth herein: but the Apostle doth as much as the Deacons without the consent of the Church.

*a* It is a face matter, as we may in our wise accept of it.

*a* Broughts through by the name of tables, their offices are also meant, which are annexed to it, such as pertaine to the care of the poore.

*a* Including of Deacons (and much more of Minist.) there must be a communication both of their learning and manner of life.

*a* Chap. 1. 3. *b* The ancient Church did with laying on of hands, but were consecrated to be the Lords, such as were lawfully elected.

*a* This ceremony of laying on of hands came from the Law, who used this order both in publick affaires, and offering of sacrifices, and also in private prayers and blessings, as appeareth Gene. 28, and the Church observed this ceremony. 1. Tim. 5. 22. after 9 vs. but here is no mention made either of cream, or of anointing, or of laying on of hands, the desire of the Gospel, which regardeth faith, and God effectuall his Church full with euill words and flanders, which with innumerable sins, ward with scourges, and by these means prepareth it in such sort, that it is brought to encounter with Satan and the world, even to bloodshed and death, and that with good success.

*a* Excellent and singular effects. 7 Schooles and Universities were of old time addicted to false teachers, and were the instruments of Satan to blowe abroad and defend false doctrines.









40 But Philip was found at Azotus, and hee walked to and fro preaching in all the cities, till he came to Cefarea.

## C H A P. IX.

*2 Saul going towards Damascus, is stricken downe to the ground of the Lord: Ananias is sent 1810 baptize him. 23 The laying awaie of the Iewes, as hee scapeeth, being let downe through the wall. 35 Peter curseth Aeneas of the palsey. 36 and him Tobias being dead. 40 is restored to life.*

**A**Nd <sup>1</sup> Saul yet a breathing out threatening and slaughter against the disciples of the Lord, went vnto the hie Priest.

<sup>2</sup> And desired of him letters to Damascus to the Synagogues, that if he found any that were of that b way, (either men or women) hee might bring them bound vnto Hierusalem.

<sup>3</sup> Now as hee is journeyed, it came to passe that as hee was come neere to Damascus, & suddenly there shined rounde about him a light from heauen.

<sup>4</sup> And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

<sup>5</sup> And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kicke against prickes.

<sup>6</sup> He then both trembling and astonished, said, Lord, what wilt thou that I doe? And the Lord said vnto him, Arise, and goe into the citie, and it shall be tolde thee what thou shalt doe.

<sup>7</sup> The men also which journeyed with him, stood amazed, hearing his voyce, but seeing no man.

<sup>8</sup> And Saul arose from the ground, and opened his eyes, but sawe no man. Then led they him by the hand, and brought him into Damascus.

<sup>9</sup> Where hee was three dayes without sight, and neither ate nor dranke.

<sup>10</sup> And there was a certaine disciple at Damascus named Ananias, and to him the Lord said in a vision, Ananias. And hee said, Behold, I am here Lord.

<sup>11</sup> Then the Lord said vnto him, Arise, and go into the streete which is called Streight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold, he prayeth.

<sup>12</sup> (And he saw in a vision a man named Ananias coming in to him, and putting his hands on him, that he might receiue his sight.)

<sup>13</sup> Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Hierusalem.

<sup>14</sup> Moreover here hee hath authoritie of the hie Priests, to binde all that call on thy Name.

<sup>15</sup> Then the Lord said vnto him, Goe thy way: for he is a chosen vessel vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel.

<sup>16</sup> For I will shew him, how many things he must suffer for my Names sake.

<sup>17</sup> Then Ananias went his way, and entred into that house, and put his hands on him, and said, Brother Saul, the Lord hath sent mee (euen Iesus that appeared vnto thee in the way as thou comest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

<sup>18</sup> And immediately there fell from his eyes as it had bene scales, and suddenly hee receiued sight, and arose, and was baptized,

<sup>19</sup> And receiued meate, and was strengthened.

So was Saul certaine dayes with the disciples which were at Damascus.

<sup>20</sup> And straightway hee preached Christ in the Synagogues, that he was that Sonne of God.

<sup>21</sup> So that all that heard him were amazed, and said, Is not this hee, that made hauocke of them which called on this Name in Hierusalem, & came hither for that intent, that he should bring them bound vnto the hie Priests?

<sup>22</sup> But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming that this was that Christ.

<sup>23</sup> And after that many dayes were fulfilled, the Iewes tooke counsel together, to kill him.

<sup>24</sup> But their laying awaie was knowne of Saul: now they watched the gates day and night, that they might kill him.

<sup>25</sup> Then the disciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket.

<sup>26</sup> And when Saul was come to Hierusalem, hee assayed to ioyn himselfe with the disciples: but they were all afraid of him, and beleued not that he was a disciple.

<sup>27</sup> But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had sene the Lord in the way, and that he had spoken vnto him, and how hee had spoken boldly at Damascus in the Name of Iesus.

<sup>28</sup> And hee was conversant with them at Hierusalem.

<sup>29</sup> And spake boldly in the Name of the Lord Iesus, and spake and disputed against the Grecians: but they went about to slay him.

<sup>30</sup> But when the brethren knewe it, they brought him, to Cefarea, and sent him forth to Tarsus.

<sup>31</sup> Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

<sup>32</sup> And it came to passe, as Peter walked throughout all quarters, he came also to the faines which dwelt at Lydda.

<sup>33</sup> And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the palsey.

<sup>34</sup> Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and trusse thy couch together. And hee arose immediately.

<sup>35</sup> And all that dwelt at Lydda and Saron, saw him, and turned to the Lord.

<sup>36</sup> There was also at Toppa a certaine woman, a disciple named Tabitha (which by interpretation is called Dorcas) shee was full of good workes and almes which shee did.

<sup>37</sup> And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they laid her in an upper chamber.

<sup>38</sup> Now forasmuch as Lydda was neere to Toppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

healing of the man that was sicke of the palsey. a Lydda was a citie of Palestine, of Saron a Champion country and a place of good pastures betweene Cefarea of Palestine and the mountaine Tabor, and the lake of Genesareth which extendeth it selfe in great length beyond toppa. Peter declareth evidently by raising vp a dead body through the Name of Christ, that he preacheth the glad tidings of life.

a Paul beginneth straightway to execute the office which was enloyed vnto him, neuer consulting with flattery and blood. b Paul sheweth not with his owne authoritie alone, but with the testimonies of the Propheies.

c By conferring places of the Scripture together, as cunning craftinesse doe, when they make up any thing, they are together all parts together, to make them agreeably one with another.

d Paul who was before a perfecter, hath now persecution led to beare himselfe, but yet a citie of Galilee. e Cor. 13. 3. We are not forbidden to auoide and eschew the dangers and conspiracies that the enemies of God lay for vs, so that wee forsake us from our vocation.

f In ancient time no man was rashly or lightly receiued into the number of auld smooth the tongue of Christs much leffe to be a palsey.

g The constant seruants of God must looke for danger after danger: yet God willeth for them.

h With Peter and James, for hee faith that hee sawe one of the Apostles but him, Gal. 1. 18, 19. m Luke Chap. 6. 12. The Ministers of the word may change their place, by the aduise and counsell of the congregation and Church.

n The end of persecution is the building of the Church, so that wee will patiently wait for the Lord.

o This is a borrowed kinde of speech, which signifieth inability and insufficiency.

p Peters Apostleship is confirmed by





By the feare of God, the Hebrewes understand and the whole frairie of God: wherby we perceive that Cornelius was not void of faith, no more then they were which lived before Christs time: and therefore they deale foolishly, which should preparatorie worke, and free will upon this place. God gave the Iſraelites to understand, that whosoever loveth godly, is acceptable to God, of what nation soever he be, for hee preached peace to men through Iesus Christ, who is Lord not of one nation onely, that is, of the Iewes, but of all. The fume of the Gospell (which shall be made manifest at the latter day when Christ himselfe shall sit as iudge both of the quicke and dead) is this, that Christ promised to the Father, and exhibited in his time with the mightie power of God, (which was by all meanes shewed) and at length crucified to reconcile vnto God, did rise againe the third day, that whosoever believeth in him should be saved through the remission of finnes.

¶ Luke 1. 4. ¶ This stile is taken from an olde custome of the Iewes, who used to anoint their Kings their officers, whereupon it grew to call them anointed, upon whom God bestoweth graces and vnture. ¶ This chusing of the Apostles is properly given to God: for though God be president in the lawfull election of ministers, yet there is in this place a secret opposition and saving of Gods chusing, and mens voles one the other, for the Apostles are immediately appointed of God, and the Church Ministers by meanes. ¶ Ier. 31. 34. meers 7. 18. chap. 15. 9. ¶ The Spirit of God teacheth that in the heart of the hearers, which the moister of the word speaketh by the commendation of God, as it appeareth by the effect. ¶ Baptisme doth not satisfie or make them holy which receive it, but sealeth vp and confirmeth their sanctification.

# CHAP. XI.

Peter being accused for going to the Gentiles, defendeth himselfe. 1. Barnabas is sent to Antiochia, so where the disciples are first called Christians: 2. and there Agabus foretelleth a famine to come.

Now the Apostles and the brethren that were in Iudea, heard that the Gentiles had also received the word of God.

2 And when Peter was come vnto Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I saw this vision, A certaine vessel coming downe as it had bene a great heere, let downe from heaven by the foure corners, and it came to me.

35 But in every nation hee that feareth him, and worketh righteousnesse, is accepted with him.

36 Ye knowe the word which God hath sent to the children of Iſrael, preaching peace by Iesus Christ, which is Lord of all:

37 Euen the word which came through all Iudea, & beginning in Galile, after the Baptisme which Iohn preached:

38 To wit, how God anointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuil: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Iewes, and in Hierusalem, whom they slew, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, vnto vs which did eat and drinke with him, after he arose from the dead,

42 And hee commanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God iudge of quicke and dead.

43 To him also giue all the Prophets wines, that through his Name all that beleue in him, shall receiue remission of finnes.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision, which beleued, were astounded, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which haue received the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certaine dayes.

6 Towarde the which when I had fastened mine eyes, I considered, & saw foure footed beasts of the earth, and wild beasts, and creeping things, and foules of the heauen.

7 Also I heard a voice, saying vnto me, Arise, Peter: & eat.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voice answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then beholde, immediately there were three men alreadie come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should go with them, without doubting: moreover, these fixe brethren came with me, and were entred into the mans house.

13 And he shewed vs, how he had seene an Angell in his house, which stood and said to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and thine house shall be saved.

15 And as I began to speake, the holy Ghost fell on them, & euen as vpon vs at the beginning.

16 Then I remembered the word of the Lord, how hee said, Iohn baptized with water, but yete shall be baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when wee beleued in the Lord Iesus Christ, who was I, that I could let God:

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles graunted repentance vnto life:

19 And they which were scattered abroad because of the affliction that arose about Stenen, went throughout till they came vnto Phenice, and Cyprus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleued and turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Hierusalem, and they sent forth Barnabas, that he should goe vnto Antiochia.

23 Who when hee was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people ioyned themselves vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, hee brought him vnto Antiochia: and it came to passe that a whole yere they were conuersant with the Church, and taught much people, insomuch that the disciples were first called Christians in Antiochia.

1 Peter being without cause reprobated of the workfull and ignorant, doth not object that hee ought not to be iudged of any, but openly giueth an account of his doing.

¶ Chap. 1. 4.

¶ Chap. 1. 5. and 19. 4. mar. 3. 11. make 1. 8. Luke 3. 16. John 1. 26.

a Such as aske a question of the crucifix which they know not ought to be quietly heard, and must also quietly yield to the declaration thereof.

3 The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.

v. Chap. 1. 1. He speaks of Antiochia which was in Syria and bordered vpon Cilicia.

4 The Church of Antiochia, the very Hierusalem of the Gentiles was extraordinarily called.

5 The Apostles doe not rashly condempne an extraordinary vocation, but yet they iudge it by the effect.

6 There was no congregation among the Apostles either of vespuring or of holding places and degrees.

7 God doth fo  
wrap vp the  
Cauce with the  
wicked, in his  
fouger and  
plagues which he  
feadeth vpon the  
earth, that not  
withftanding he  
provideth for it  
conueniently.  
8 All Congrega-  
tions or Churches  
make one boſſe.  
9 *Beare, that  
thereof the Deacons  
might ſuccour the poore: for it becometh to haue all theſe things done orderly and  
decently, and therefore it is ſaid, that they ſent theſe things to the Elders, that is,  
to the generous of the Church.*

9 God giueth his  
Church a cruce, but  
for a little time.  
10 This name Herod  
was common to all  
them that came of  
the ſtcke of Herod  
Aſcalonites, whoſe  
forname was *Maga-  
nus*; but hee that ſp  
ken of here was  
neither to Herod  
the great ſonne to  
Antipatrus, and  
father to that *A-  
grippa* who ſp  
oke of afterward.  
11 Valently, his  
cauſe being not  
euer heard.  
12 It is an old fa-  
ſhion of tyrants to  
procure the fauour  
of the wicked,  
with the blood of  
the godly.  
13 The tyrants  
and wicked make  
a galous for them-  
ſelues euen then  
when they doe  
moſt according to  
their owne will  
and fantaſie.  
14 The prayets of  
the godly ouer-  
turne the counſell  
of tyrants, obtaine  
Angels of God,  
breake their priſons,  
vnto their chaſes,  
put tyrants to flight,  
and preſerue the  
Church.  
15 Chap. 5. 19.  
16 In the priſon.  
17 Holy meetings  
in the night as well  
of men as of an-  
gels, for they can  
not be ſuffered in  
the day time) are  
allowable by the  
example of the  
Apoſtles.  
18 We beſtaine  
more of God, then  
we dare well hope  
for.  
19 Out of the place  
where they were  
aſſembled, but not  
out of the houſe.

27 In thoſe dayes alſo came Prophets from  
Hieruſalem vnto Antiochia.  
28 And there ſtood vp one of them named A-  
gabus, and ſignified by the Spirit, that there ſhould  
be great famine throughout all the world, which  
alſo came to paſſe vnder Claudius Cefar.  
29 Then the diſciples euery man according to  
his abilitie, purpoſed to ſende b ſuccour vnto the  
brethren which dwelt in Iudea.  
30 Which thing they alſo did, and ſent it to  
the Elders by the hand of Barnabas and Saul.

CHAP. XII.

1 Herod killeth Iames with the ſword. 4 And imprifoneth  
Peter, 8 whom the Angell deliuereth. 10 Herod being  
offended with them of Tyruſ, as is ſaid: 12 And  
taking the honour due to God, to himſelfe, 23 he is eaten  
with wormes, and ſo dyeth.  
NOW about that time, Herod the king ſtretched  
forth his hand to vex certaine of the  
Church,  
2 And he killed Iames the brother of Iohn  
with the ſword.  
3 And when he ſaw that it pleaſed the Iewes,  
he proceeded further, to take Peter alſo (then  
were the dayes of vnleauened bread.)  
4 And when he had caught him, hee put him  
in priſon, and deliuered him to foure quarters  
of ſouldiours to be kept, intending after the Paſſe-  
ouer to bring him forth to the people.  
5 So Peter was kept in priſon, but earneſt  
prayer was made of the Church vnto God for him.  
6 And when Herod would haue brought him  
out vnto the people, the night ſlept Peter be-  
tweene two ſouldiours, bound with two chaines,  
and the keepers before the doore, kept the priſon.  
7 And behold, the Angell of the Lord came  
vpon them, and a light ſhined in the houſe, and  
he ſaue Peter on the ſide, and raiſed him vp, ſay-  
ing, Ariſe quickly. And his chaines fell off from  
his hands.

8 And the Angel ſaid vnto him, Giſt thy ſelfe,  
and bind on thy ſandales. And ſo he did. Then hee  
ſaide vnto him, Caſt thy garment about thee, and  
follow me.  
9 So Peter came out and followed him, and  
knewe not that it was true, which was done by the  
Angel, but thought he had ſene a viſion.  
10 Now when they were paſt the fiſt and the  
ſecond watch, they came vnto the yron gate that  
leadeth vnto the citie, which opened to them  
by it owne accord, and they went out, and paſſed  
through one ſtreet, and by and by the Angel departed  
from him.  
11 And when Peter was come to himſelfe,  
he ſaid, Now I know for a truth, that the Lord hath  
ſent his Angel, and hath deliuered me out of the  
hand of Herod, and from all the waiting for of the  
people of the Iewes.  
12 And as he conſidered the thing, hee came  
to the houſe of Mary, the mother of Iohn, whoſe  
ſurname was Marke, where many were gathered  
together, and prayed.  
13 And when Peter knocked at the entrie  
doore, a maide came forth to hearken, named  
Rhode,  
14 Bat when ſhe knew Peters voice, ſhee open-  
ed not the entrie doore for gladneſſe, but ranne  
in, and told how Peter ſtood before the entrie,

5 But they ſaid vnto her, Thou art mad. Yet  
ſhe affirmed it conſtantly, that it was ſo. Then ſaid  
they, It is his Angel.  
16 But Peter continued knocking, and when  
they had opened it, and ſaw him, they were aſto-  
nied.  
17 And he beckened vnto them with the hand,  
to hold their peace, and told them how the Lord  
had brought him out of the priſon. And hee ſaid,  
Goe theſe theſe things vnto Iames and to the bre-  
thren: and hee departed and went into another  
place.  
18 ¶ Now aboute as it was day, there was  
no ſmall trouble among the ſouldiours, what was  
become of Peter.  
19 And when Herod had ſought for him, and  
found him not, hee examined the Keepers, & com-  
manded them to be led to be puniſhed. And hee  
went downe from Iudea to Cefarea, and there a-  
bode.  
20 Then Herod was angrie with them of Ty-  
ruſ and Sidon, but they came all with one accorde  
vnto him, and perſwaded Blaſus the Kings Cham-  
berlaine, & they deſired peace, becauſe their coun-  
try was nourished by the Kings land.  
21 And vpon a day appointed, Herod arayed  
himſelfe in royall apparel, and ſate on the iudge-  
ment ſeat, and made an oration vnto them.  
22 And the people gaue a ſhout, ſaying,  
The voice of God, and not of man.  
23 ¶ But immediately the Angell of the Lord  
ſmote him, becauſe hee gaue not glorie vnto God,  
ſo that hee was eaten of wormes, and gaue vp the  
ghoſt.  
24 And the word of God grew and multi-  
plied.  
25 So Barnabas and Saul returned from Hieru-  
ſalem, when they had fulfilled their office, & tooke  
with them Iohn, whole ſurname was Marke.

CHAP. P. XIII.

1 The holy Ghoſt commandeth that Paul and Barnabas be  
ſeparate one from another. 6 At Paphos 8 Elymas the ſorcerer  
is broken blind. 12 From whence being come to Antiochia,  
17 they preach the Goſpell, 43 the Iewes with  
men withſtanding them.  
THEY were alſo in ſ Church that was at An-  
tiochia, certaine Prophets and teachers, as Bar-  
nabas, and Simeon called Niger, and Lucius of Cy-  
rene, and Maachaen (which had beene brought vp  
with Herod the Tetrarch) and Saul.  
2 Now as they were miniſtered to the Lord, and  
faſted, the holy Ghoſt ſaid, Separate me Barnabas  
and Saul, for the worke wherevnto I haue called  
them.  
3 Then ſaſtied they and prayed, and laid their  
hands on them, and let them goe.  
4 And they after they were ſent forth of the  
holy Ghoſt, came downe vnto Seleucia, and from  
thence they failed to Cyprus.  
5 And when they were at Salamis, they pre-  
ached the worde of God in the Synagogues of the  
Iewes: and they had alſo Iohn to their miniſter.  
6 So when they had gone throughout the  
yle vnto Paphos, they found a certaine ſorcerer, a

17 He may ſome-  
times giue place  
to the rage of the  
wicked, but yet ſo,  
that our dili-  
gence which ought  
to be viſed in Gods  
buſineſſe, be not a  
ſlight ſtained.  
8 Euill counſell  
falleth out in the  
end to the hurt of  
the deliuerers of it.  
9 A miſerable  
and ſhamefull ex-  
ample of the end  
of the enemies of  
the Church.  
10 The Ratuſtie  
of the people, ma-  
kerh fooles ſaine.  
11 God reliſheth  
the proud.  
12 Ieſus ſayeth  
death, that this King  
did not reſpect  
theſe flatterers  
tongues, and there-  
fore at his death he  
complained and  
cryed out of their  
vanitie.  
13 Tyrants build  
vp the Church by  
plucking it downe.  
14 They that heare  
the word of God,  
1 Paul with Bar-  
nabas is againe the  
ſecond time ap-  
pointed Apoſtle  
of the Gentiles,  
not of man, nei-  
ther by man, but  
by an extraordi-  
nary commande-  
ment of the holy  
Ghoſt.  
2 The ſame was  
Antipus, which  
put Iohn Baptiſt  
to death.  
3 While they were  
buſie doing their  
office, there is, at  
Cyprus, a  
Ceryſianus  
comendeth it, while  
they were pre-  
aching.  
4 The Lord is ſaid  
to call (whereof  
this worke ſhall be  
commeth which is  
uſual in the  
Church) when he cauſeth that to be, which was not, whether you referre it to  
the maſter (iſe it to any qualitie or thing about the maſter: and it groweth  
of this, becauſe when things begin to be, they haue ſome name: as Gods  
might worke is alſo declared there, who ſpake the worde, and things were  
made. 2 Paul, and ſolomon prayes were viſed before the laying out of Iudea  
3 Paul was his companion: do hee at the ſiſt bring Cyprus to the ſubſtitution and o-  
bedience of Chriſt. 4 Seleucia was a citie of Cilicia, ſo called of Seleucus one  
of Alexanders ſuccceſſors









Then came downe a certaine from Iudea, and taught the brethren, saying, Except ye be circumcised after the maner of Moyses, yee cannot be saved.

2 And when there was great dissention, and disputation by Paul and Barnabas against them, they ordained that Paul and Barnabas, and certaine other of them, should goe vnto Hierusalem vnto the Apostles and Elders about this question.

3 Thus being brought forth by the Church, they passed through Phnice and Samaria, declaring the conversion of the Gentiles, and they brought great ioy vnto all the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But said they, certaine of the sect of the Pharisees, which did beleue, rose vp, saying that it was needefull to circumcise them, and to command them to keepe the Law of Moyses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and sayd vnto them, Ye men and brethren, ye know that a good while agoe, among vs God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleue.

8 And God which knoweth the hearts, bare them witness, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And he put no difference betweene vs and them, after that by faith he had purified their hearts.

10 Now therefore, why tempt ye God, to lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare?

11 But we beleue, through the grace of the Lord Iesus Christ to be saved, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which tolde what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, James answered, saying, Men, and brethren, hearken vnto me.

14 Simon hath declared, how God first did visite the Gentiles, to take of Iesus a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 After this I will retourne, and will build againe the Tabernacle of David, which is fallen downe, and the ruines thereof will I build againe, and I will let it vp.

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom yee Name is called, saying the Lord which doeth all these things.

18 From the beginning of the worlde, God hath knowne all his workes.

19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we send vnto them, that they abstine themselves from filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moyses of olde time hath in every citie them that preach him, seeing he is read in the Synagogues every Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, & the Elders, & the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 Forasmuch as we haue heard, that certaine which went out from vs, haue troubled you with words, and combed your mindes, saying, Ye must be circumcised and keepe the Law: to whom we gaue no such commandement,

25 It seemed therefore good to vs, when wee were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul.

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas and Silas, which shall also tel you the same things by mouth.

28 For it seemed good to the holy Ghost, and to vs, to lay no more burden vpon you, then these necessarie things,

29 That is, that ye abstine from things offered to Idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selves, ye shall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many wordes, and strengthened them.

33 And after they had taried there a space, they were let goe in a peace of the brethren vnto the Apostles.

34 Nowwithstanding Silas thought good to abide: there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 And after certaine dayes, Paul sayd vnto Barnabas, Let vs retourne and visite our brethren in every citie, where we haue preached the word of the Lord, and see how they doe.

to serue the fleshfulness that they vsed in their ministerie and labour. This was no prescriptiue, but in respect of the state of shaltness, that the Gentiles and the Iewes might more peaceably live together with lesse occasion of quarrell. 12 Charity is requisite euen in things indifferent. 13 It is requisite for all people to knowe certainly what to hold in matters of faith and religion, and not that the Church by ignorance and unknowing matters, should depoe vpon the pleasure of a few. 14 This is an Hebrew kinde of first fruits, which is as much to say, as the brethren testified that as prosperous, iustice, and the Church dismisse them with good leave. 15 Congregations or Churches doe easily degenerate, vntill they be diligently kept vnto, and therefore went these Apostles to coursethose as they had planted, and for this cause also Synodes were instituted and appointed.

In matters indifferent we may to fare beate with the weakness of our brethren, as they may haue time to be instructed.

From sacrifices, which were kept in Iudaes Temples, in a lawful Synode, either they which are appointed and chosen judges, or synodes, and determine any thing synodally or vpon a Lordlines, neither doth the common multitude feare themselves tumultuously against them, which is as Iudge by the word of God: as the like order also is holden in publishing and raising those things which haue reue to determine and agreed vpon.

The Council of Hierusalem concludeth, that they trouble mens consciences, which teach to seeke satisfaction in any other matters then in Christ only, apprehended by faith, from whence sooner they come, and whomsoever they preteend to be author of their consolation.

A broken kind of speech taken of them which put downe that which was built up: and it is a very subtil metaphor in the Scriptures. 14 say the Church is built, for the Church is planted and established.

15 Haue greatly benighted their lives, that is, a lawful Conuall, which the holy Ghost teach.

16 First they make mention of the holy Ghost, that it may not seeme to be any mans worke.

17 Not that men haue any authority of themselves, but this was no prescriptiue, but in respect of the state of shaltness, that the Gentiles and the Iewes might more peaceably live together with lesse occasion of quarrell.

18 Charity is requisite euen in things indifferent. 19 It is requisite for all people to knowe certainly what to hold in matters of faith and religion, and not that the Church by ignorance and unknowing matters, should depoe vpon the pleasure of a few.

20 This is an Hebrew kinde of first fruits, which is as much to say, as the brethren testified that as prosperous, iustice, and the Church dismisse them with good leave.

21 Congregations or Churches doe easily degenerate, vntill they be diligently kept vnto, and therefore went these Apostles to coursethose as they had planted, and for this cause also Synodes were instituted and appointed.

22 Then it seemed good to the Apostles and Elders with the whole Church to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren.

23 And wrote letters by them after this maner, THE APOSTLES, & the Elders, & the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

The Church is a length troubled with dissention within it selfe, and the trouble thereof of the proud and subburne writes of certaine coult men: The first strife was concerning the office of Christ, whether we be saved by his only righteousnesse apprehended by faith, or we haue neede also to obserue the Law. 2 Epiphanius is of opinion that this was Cremonius. 3 Meetings of Congregations were instituted to suppress heresies, whereunto certain were sent, by common consent, to seeke the cause of all. 4 Contentiously and launely brought on their way by the Church, that is, by certaine appointed by the Church. 5 The matters in hand handled, both parts being heard in the assemble of the Apostles and ancients, and after is communicated with the people. 6 Chap. 10. 30. And 13. 4 God himselfe in calling of the Gentiles which are uncircumcised, did teach that our saluation doth consist in faith without the yoke of the Law appointed by the Law. 7 Word for word, of old time, that is, from from the first time that we were commanded to preach the Gospel, and that we should after that the holy Ghost came downe vpon vs. 8 He put no difference betweene vs and them, as assuming the benefit of his free favour. 9 Chap. 10. 43. 10 Act. 1. 2. 11 Christ promaneth them of the Law, which are pure of heart: and here we are plainly taught, that he is made iust by faith. 12 Peter, passing from the Cremonies to the Law it selfe in general, sheweth that none could be saved, if saluati were to be sought for by the Law, and not by grace only in Iesus Christ, because that no man could euer fulfill the Law, neither Pa nich, nor Apollie. 13 He temptye God, as though he could not save by faith? 14 Math. 23. 4. 6 A true pattern of a lawful Council, where Gods truth only reigneth. 7 The summe of Alphens, who is called the Lordes brother. 7 Iudas confirms the calling of the Gentiles, out of the word of God, therein agreeing to Peter. 8 Amos 9. 11. 9 And therefore nothing cometh to passe by fortune, but by Gods appointment.

17 A lamentable  
example of ex-  
cellent men and  
very great friends,  
yet not for pro-  
phane or their  
private affairs,  
neither yet for  
doctrine.

18 God vseth the  
faulces of the ser-  
uants to the pro-  
gre and building  
of his Church, yet  
we haue to take  
heed, euen in the  
best matters that  
wee palle not  
meddle into heate.

19 They were in great heate: but heere we haue to consider  
the force of Gods counsell: for by this means it came to passe, that the doctrine  
of the Gospel was exercised in many places.

# CHAP. XVI.

1 Paul hauing circumsisted Timotheus, 12 being at Philippi, 13 inflicted Lydia on the faith, 14 The spirit of diuination, 15 is by him called out: 16 and for their cause 17 they are whipped, 18 and imprisoned, 19 Through an earthquake 20 the prison doores are opened, 21-23 The Gaoler receiuethe faith.

**T**hen came he to Derbe and to Lystra: and behold, a certaine discipule was there, named Timotheus, a womans sonne, which was a Jewesse, and beleened, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, b reported well.

3 Therefore Paul would that hee should goe forth with him, and tooke and circumsised him, because of the Jewes, which were in those quarters: for they knew all that his father was a Grecian.

4 And as they went through the cities, they deliuered them & the decrees to keepe, ordeined of the Apostles & Elders which were at Hierusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 ¶ Now when they had gone through-out Phrygia, and the region of Galatia, they were forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Mysia, and sought to goe into Bithynia: But the Spirit suffered them not.

8 Therefore they passed through Mysia, and came downe to Troas,

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and come downe to Troas,

10 ¶ And after he had seene the vision, immediately we prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a freight course came to Samothracia, and the next day to Neapolis.

12 ¶ And from thence to Philippi, which is the chiefe cite in the parts of Macedonia, and whose inhabitants came from Rome to dwell there: and we were in that cite abiding certaine dayes.

13 ¶ And on the Sabbath day we went out of the cite, besides a riuer, where they were wont to pray: and we sat downe, and spake vnto the women, which were come together,

14 ¶ And a certaine woman named Lydia, a seller of purple, of the cite of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that shee attended vnto the things, which Paul spake.

15 ¶ And when these were baptized, and her household, she besought vs, saying, If ye haue iudged me to be faithful to the Lord, come into mine house, & abide there: and the constrained vs.

16 ¶ And it came to passe that as we went to prayer, a certaine raid hauing a spirit of diuination, met vs, which gate her masters much vantage with diuining.

17 Shee followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which heere vnto you the way of saluation.

18 And this did shee many dayes: but Paul being grieved, turned about, and said to the spirit, I command thee in the Name of Iesus Christ, that thou come out of here. And he came out the same houre.

19 ¶ Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates.

20 ¶ And brought them to the gouernours, saying, These men which are Jewes trouble our cite,

21 ¶ And preach ordinances, which are not lawful for vs to receiue, neither to obserue, seeing we are Romanes.

22 ¶ The people also rose vp together against them, and the gouernours rent their clothes, and commanded them to be beaten with rods.

23 ¶ And when they had beaten them fore, they cast them into prison, commanding the Gaoler to keepe them surely,

24 ¶ Who hauing receiued such commandement, cast them into the inner prison, and made their feet fast in the stocks.

25 ¶ Now at midnight Paul and Silas prayed, and sung Psalmes vnto God: and the prisoners heard them.

26 ¶ And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 ¶ Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, hee drew out his sword and would haue killed himselfe, supposing the prisoners had bin fled.

28 ¶ But Paul cried with a loude voyce, saying, Doe thy selfe no harme: for we all are here.

29 ¶ Then he called for alight, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 ¶ And brought them out, and sayd, Syrs, what must I doe to be saved?

31 ¶ And they sayde, Beleeue in the Lord Iesus Christ, & thou shalt be saved, and thine household.

32 ¶ And they preached vnto him the worde of the Lord, and to all that were in the house.

33 ¶ Afterwarde hee tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him straightway.

34 ¶ And when hee had brought them into his house, he set mee before them, and reioyced that he with all his household beleened in God.

35 ¶ And when it was day, the gouernours sent the sergeants, saying, Let those men goe.

36 ¶ Then

seller of purple, of the cite of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that shee attended vnto the things, which Paul spake.

15 ¶ And when these were baptized, and her household, she besought vs, saying, If ye haue iudged me to be faithful to the Lord, come into mine house, & abide there: and the constrained vs.

16 ¶ And it came to passe that as we went to prayer, a certaine raid hauing a spirit of diuination, met vs, which gate her masters much vantage with diuining.

17 Shee followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which heere vnto you the way of saluation.

18 And this did shee many dayes: but Paul being grieved, turned about, and said to the spirit, I command thee in the Name of Iesus Christ, that thou come out of here. And he came out the same houre.

19 ¶ Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates.

20 ¶ And brought them to the gouernours, saying, These men which are Jewes trouble our cite,

21 ¶ And preach ordinances, which are not lawful for vs to receiue, neither to obserue, seeing we are Romanes.

22 ¶ The people also rose vp together against them, and the gouernours rent their clothes, and commanded them to be beaten with rods.

23 ¶ And when they had beaten them fore, they cast them into prison, commanding the Gaoler to keepe them surely,

24 ¶ Who hauing receiued such commandement, cast them into the inner prison, and made their feet fast in the stocks.

25 ¶ Now at midnight Paul and Silas prayed, and sung Psalmes vnto God: and the prisoners heard them.

26 ¶ And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 ¶ Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, hee drew out his sword and would haue killed himselfe, supposing the prisoners had bin fled.

28 ¶ But Paul cried with a loude voyce, saying, Doe thy selfe no harme: for we all are here.

29 ¶ Then he called for alight, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 ¶ And brought them out, and sayd, Syrs, what must I doe to be saved?

31 ¶ And they sayde, Beleeue in the Lord Iesus Christ, & thou shalt be saved, and thine household.

32 ¶ And they preached vnto him the worde of the Lord, and to all that were in the house.

33 ¶ Afterwarde hee tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him straightway.

34 ¶ And when hee had brought them into his house, he set mee before them, and reioyced that he with all his household beleened in God.

35 ¶ And when it was day, the gouernours sent the sergeants, saying, Let those men goe.

36 ¶ Then

9 An example of a godly housewife.

10 Satan transformed himselfe into an Angel of light, and counterfeited to enter by vndermining, but Paul openly letteth him, and catcheth him.

11 This is a proper note of Apollo, which was wont to draw answers to them that asked him.

12 Paul made no haste in this miracle, for he did all things as he was led by the spirit.

13 Countenances of lucre and gaue is an occasion of persecuting the iusteth.

14 In the meane season, God spurring Timothee, called Paul and Silas as the stranger, to battell.

15 Countenances pretendeth a desire of common peace and godlinesse.

16 It is an argument of euill, to urge the authority of ancients without any distinction.

17 An Example of euill Magistrates to obey the furie and rage of the people.

18 Because hee would be more sure of them, he set them fast in the stocks.

19 The prayers of the godly do shake both heauen and earth.

20 The mercifull Lord, so oft as he listeth, draweth men to life, euen through the midst of death, and whereas ill they deserved great punishment, hee sheweth them great mercie.

21 In meane which are effectually extraordinary, we ought not to moue our foot forward, vntill that God goe before vs.

22 God with one selfesame band wondrous and healeth, when it pleaseth him.

23 Shame and confusion is in professe of time, the reward of wil ked and vnjust Magistrates.

24 Then



20 We must not  
reuer: Iohanne for  
murthering: and yet  
murthering: it is lawfull for vs  
to vie false helpe  
at God giueh vs  
to bridle the out-  
rageousnesse of the  
quickel, that they  
hurt not other in  
like sort.

21 The wicked  
are not moued  
with the lease of  
God, bu. with the  
fear of men: and  
by that meane  
doe God prouident  
for his, when it is  
needfull  
22 We may ef-  
fewe daungers, so  
that we neuer re-  
gect our dutie,

36 Then the keeper of the prison tolde these  
wordes vnto Paul, saying, The gouernours haue  
sent to loofe you: now therefore get you hence,  
and goe in peace.

37 20 Then sayd Paul vnto them, After that  
they haue beaten vs openly vnocondemned, which  
are Romanes, they haue cast vs into prison, and  
now would they put vs into priuily: I say verely:  
but let them come and bring vs out.

38 21 And the legerants tolde these wordes  
vnto the gouernours, who feared when they heard  
that they were Romanes.

39 Then came they and prayed them, and  
brought them out, and desired them to depart out  
of the citie.

40 22 And they went out of the prison, and en-  
tered into the house of L. diu. and when they had  
sene the brethren, they comforted them, and de-  
parted.

### CHAP. xvii.

1 Paul at Theſſalonica 3 preaching Christ, 6, 7 is inter-  
tained at Iafon. 10 Hee is sent to Berea: 13 from thence  
commeth to Athens, 19 in Mars ſteeple 23 hee preacheth  
the lawe, God to them unknowne, 34 and so many are  
conuerted vnto Christ.

**N**OW as they passed through Amphipolis, and  
Apollonia, they came to Theſſalonica, where  
was a Synagogue of the Iewes.

2 And Paul, as his manner was, went in vnto  
them, and three Sabbath dayes disputed with them  
by the Scriptures,

3 2 Opening and alledging that Christ must  
haue suffered, and risen againe from the dead, and  
this is Iesus Christ, whom I sayd he, I preach to you.

4 And some of them beleued, and ioyned in  
company with Paul and Silas: also of the Greci-  
ans that feared God a great multitude, and of the  
chiefe women not a few.

5 3 But the Iewes which beleued not, moued  
with enuie, tooke vnto them certaine va-  
gabondes and wicked fellows, and when they  
had assembled the multitude, they made a tu-  
molt in the citie, and made assault against the  
house of Iafon, and fought to bring them out  
to the people.

6 But when they found them not, they drew  
Iafon and certaine brethren vnto the heads of the  
chie, crying, These are they which haue subuerted  
the state of the world, and here they are,

7 Whom Iafon hath received, and these all  
doe against the decrees of Cesar, saying, that there  
is another King Iesus.

8 Then they troubled the people, and the  
heads of the citie, when they heard these things.

9 Notwithstanding when they had received  
sufficient assurance of Iafon and of the other,  
they let them goe.

10 4 And the brethren immediately sent away  
Paul and Silas by night vnto Berea, which when  
they were come thither, entered into the Synagogue  
of the Iewes.

11 5 These were all more noble men then  
they which were at Theſſalonica, which received  
the worde with all readinesse, and searched the  
Scriptures daily, whether these things were so.

12 Therefore many of them beleued, and of

13 selfe as a marke whereunto it diu. and it selfe, and neuer  
14 The Lord setteth out in one moment, and in one people,  
diuers examples of his vnspeakable wisdom, to cause them to feare him, 4 He  
empatheth the Iewes, with the Iewes,

honest women, which were Grecians, and men not  
a few.

13 6 But when the Iewes of Theſſalonica  
knew, that the word of God was also preached of  
Paul at Berea, they came thither also, and mocked  
the people.

14 7 But by and by the brethren sent away  
Paul to goe as it were to the sea: but Silas and Ti-  
motheus abode there still.

15 8 And they that did conduct Paul,  
brought him vnto Athens: and when they had  
received a commendement vnto Silas and Timo-  
theus that they should come to him at once, they  
departed.

16 9 Now while Paul waited for them at  
Athens, his spirit was stirred in him, when he saw  
the citie full of idols.

17 Therefore hee disputed in the Synagogue  
with the Iewes, and with them that were religio-  
us, and in the market dayly with whomsoever  
he met.

18 10 Then certaine Philosophers of the Epi-  
curens, and of the Stoicks, disputed with him, and  
some said, What wilt thou babble say? Others  
said, He seemeth to be a setter forth of strange  
gods (because hee preached vnto them Iesus, and  
the resurrection)

19 And they tooke him, and brought him into  
Mars street, saying, May we not know, what this  
new doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things  
vnto our eares: we would know therefore what  
these things meane.

21 11 For all the Athenians and strangers which  
dwelt there, gaue themselves to nothing els, but  
either to tell, or to heare some newes.

22 12 Then Paul stood in the middes of Mars  
street, and said, Ye men of Athens, I perceive that  
in all things yee are too superstitious.

23 For as I passed by, and behelde your deu-  
otions, I founde an altar wherein was written,  
VNTO THEE AN UNKNOWN GOD.

Whom ye then ignorantly worship, him shewe I  
vnto you.

24 13 God hath made the world, and all things  
that are therein, seeing that he is Lord of heauen  
and earth, & dwelleth not in temples made with  
hands,

25 14 Neither is worshipped with mens hands,  
as though he needed any thing, seeing he giueh to  
all life and breath and all things,

26 14 And hath made of one blood all man-  
kind, to dwell on all the face of the earth, and hath  
assigned the seasons which were ordained before,  
and the bounds of their habitation.

their owne braiues. 1 Word for word, seedgatherer: a bowerd kind of speech  
taken of birds which spake corat, and is applied to them which without all oyle  
biffer out such knowledge as they haue gotten by heere: as may be seen in the  
C. This was a place called as you may say, Mars hill, where the iudges sat  
which were called Areopagus. upon weighty affaires, which in old time were  
arreged Secretly, and afterward condemned him of impietie. 11 The wisdom  
of man is vanitie. 12 The idolaters themselves moued in all flouting and foolish  
arguments against their owne superstition. 13 To stand in too preu. and feruile  
a feare of your gods, in Whatseuer men worship for religious sake, that we call  
deuotion. 14 Pantheism in his Axioms, much mention of the altar which the  
Athenians had dedicated to unknown gods. 15 And Lactantius in his Epimela  
much mention of an altar, but had no name. 16 It is a most foolish  
and vain thing to compare the Creator with the creature, to limit him within  
a place, which can be comprehended in no place, and to think to allure him  
with gifts of whom all men haue received all things whatsoever they haue: And  
these are the foundations of all idolatry. 17 Chap. 7. 43. 18 Psalm 50. 14. God  
is wonderful in all his works, but especially in the worke of man: not that he  
would stand amazed at his works, but that we should lift up our eyes to his  
workmanship. 19 Of one stocke and one beginning.

6 Satan hath his  
who are zealous for  
him, and that  
cutt off, as least  
of all ought  
7 There is neither  
cutt off, nor fuitie  
nor madde, as  
against the Lord.  
8 The sheepe of  
Christ doe also  
wait for his  
patience, health and  
salutie, but yet in  
the Lord.

9 It is not for  
nought that the  
Iewes of Berea  
were so comman-  
ded, for they brought  
Paul safe from Ma-  
cedonia to Athens,  
and there is a dis-  
tance betwixt  
these two, all Theſ-  
ſalonica, and Berea,  
and Attica.

10 Comparing  
the wisdom of  
God with mens  
wisdom, men  
scotte and mocke  
at that which they  
vnderstand not:  
And God visiteth  
the curiouse of  
fooles to gather  
thereof his victie.

11 He could not for-  
get slauishly giuen  
to idolatry: Pan-  
theism writeth that  
there were more  
Idoles in Athens,  
then in all Greece,  
yea they had at Athens  
dedicated in Stama-  
dia, Epimela, & La-  
pae, whom they made  
goddesses.

12 Whatseuer  
Paul met with  
that would suffer  
him to talke with  
him, he reasond  
with him, & so  
thoroughly did he  
burne with the  
zeale of Gods glory.

13 Two lectures  
especially of the  
Philosophers doe  
set themselves a-  
gainst Christ: the  
Epicurens, which  
make a necke and  
scotte salt religion:  
and the Stoicks,  
which determine  
vpon matters of re-  
ligion according to

27 That





<sup>1</sup> Certaine disciples at Ephesus, <sup>2</sup> hauing enely receiued Iohns baptisme, <sup>3</sup> and knew not the visible giftes of the holy Ghost, whereunto God had beautified his Sonnes Kingdom, <sup>4</sup> ye are baptized in the Name of Iesus. <sup>5</sup> The Temple exerts 16 are demerits of the deuil. 16 Conuincing bookes are burnt. 16 Demetrius 19 raiseth sedition against Paul.

**A**Nd it came to passe, while Apollo was at Corinthus, that Paul when he passed thorow the vpper coasts, came to Ephesus, and found certaine disciples,

2 And sayd vnto them, Haue ye receiued the holy Ghost since ye beleued? And they sayd vnto him, We haue not so much as heard whether there be an holy Ghost.

3 And he sayd vnto them, Vnto what were ye then baptized? And they sayd, Vnto Iohns baptisme.

4 Then sayd Paul, & Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him, that is, in Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul layd his handes vpon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelue.

8 Moreouer he went into the Synagoge, and spake boldly for the space of three moneths, disputing and exhorting to the things that appertaine to the kingdom of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed dayly in the schoole of one Tyrannus.

10 And this was done by the space of two yeeres, so that al they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sicke, kerchers, or handkerchers, & the diseases departed from them. & yf euill spirits went out of it. 13 Then certaine of the vagabond Iewes, exorcists tooke in hand to name ouer them which had euill spirits, the name of the Lord Iesus, saying, We aduise you by Iesus, whom Paul preacheth.

14 And there were certaine Iohnes of Sceua a Iew, the Priest, about seuen which did this.

15 And the euill spirit answered and sayd, I acknowledge, and Paul I know; but who are ye?

16 And the man in whom the euill spirit was, ranne on them, and ouercame them, and preuailed against them, so that they fledde out of that house, naked and wounded.

17 And this was knowne to all the Iewes and Grecians also which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 And many that beleued, came and confessed, and shewed their works.

19 Many also of them which used curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of siluer.

20 So the word of God grew mightily, and preuailed.

21 Now when these things were accomplished, Paul purposed by the Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministered vnto him, Timotheus, and Titus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a siluermith, which made siluer temples of Diana, brought great gaines vnto the craftemen,

25 Whom he called together, with the workmen of like things, and sayd, Sirs, ye knowe that by this craft we haue our goods:

26 Moreouer ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not Gods which are made with hands.

27 So that not onely this thing is dangerous vnto vs, that this our portion shalbe reprooned, but also that the temple of the great goddess Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole cite was full of confusion, and they rushed into the common place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Pauls companions of his journey.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 His censure also of the chiefe of Asia, which were his friends, sent vnto him, desiring him that he would not present himselfe in the Common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company drew sooth Alexander, the Iewes thrusting him forwards. Alexander then beckened with his hand, and would haue excused the matter to the people.

34 But when they knew that he was a Iew, there arose a shoute almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 Then the towne clerke when hee had stayed the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great goddess Diana, and of the image, which came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly.

37 For ye haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme your goddess,

38 Wherefore, if Demetrius and the craftemen which are with him, haue a matter against any man, the law is open, and there are Iudges: let them accuse one another.

39 But if ye inquire any thing concerning other matters, it is dangerous.

6 Paul is neuer wearie. 8 By the motion of Gods Spirit: therefore we may say that Paul an hand ouerhead to death, but as the Spirit of God led him.

7 Gaine cloked with a shew of religious, is hevery cause wherefore idolatrie is soouly andstubbornly defended. 1 These were certaine counterfeited temples with Dianaspicture in them, which they bought and worshipped her.

m As he said, If Paul goe onthus I see how he will come to confute the opinion which men haue of Dianaspicture, and thus our game will come to nothing.

3 Rom. 6 23.

4 1 Cor. 14.

5 1 Cor. 14.

6 There ought to be in all Christians

and especially in the Ministers, an inuincible constan-

cy, which may not be any times or

without being over-

come, which note,

withstanding must

suffer it selfe mo-

destly to be gouer-

ned by wisdom.

9 In steade of reason,

the idolaters are

conuicted with

their owne mad-

ness and ouerbie,

and those are the

greatest defenses

that they haue.

10 An example of

an idolatrous man

who redoubteth

peace and quiettude

with his, which

Paul would neuer

haue done.

11 The Ephesians

beleued iupersti-

tiously, that the

image of Diana

came downe from

heauen to them.

12 There ought to

accuse any man of.

For there are

certaine dayes ap-

pointed for ciuill

causes and matters

of judgement, and

the Deputes sit.

13 By the Deputes

are meant also the

Deputes Substi-

tutes, that is, such

as ad fit for them.

3 Paul being no-  
thing offered at  
the rudeness of  
the Ephesians,  
placeth a Church  
among them.

4 These excellent  
gifts of the holy  
Ghost, which were  
in these days in  
the Church.

5 Iohn did onely  
begin to instruct  
the disciples whom  
Christ should make  
perfect.

6 In what doctrine  
then are you taught  
and instructed?

7 To be baptized  
into Iohns bap-

tisme, is to profess  
the doctrine which  
Iohn preached and  
sealed with his bap-

tisme.

8 Chap. 1. 5. 29. 2. 2. 1.

And 1. 16. mat. 3. 11.

mar. 2. 8. Luke 3. 16.

John 1. 26.

9 For a man to  
separate himselfe  
and others from  
Iohns which  
are verely depe-

rated, it is not to de-  
uide the Church,  
but rather to vaite  
it and make it one.

10 By this word  
Way, the Hebrews  
vnderstand any  
kind of life, and  
that it is taken for  
Christianitie.

11 This was a mans  
proper name.

12 Satan is constrain-

ed to giue witness  
against himselfe.

13 Where they cal-

led which call out  
deuils by conuincing  
them in the Name  
of God: and in the  
beginning of the  
Church, they which  
had the gift of wor-

king miracles, and  
led their hands on  
them that were pos-

sessed with deuils,  
were also called.

14 He preached  
against them, though  
they feared neuer  
his much.

15 Conuincing  
and forcetie is com-

manded by open  
testimonie, and by  
the authoritie of  
the Apostle.

16 Confessed their  
errors, and desired  
them specially, being  
tormented with the  
feare of the iudge-

ment of God: and  
what is this to ear-

prists? They that  
make the least value of it,  
seekers is to be about eight hun-

dreth pounds English.





## CHAP. XXI.

Paul went toward Hierusalem, & at Cesarea he talked with Philip the Evangelist: 10 Agabus foretelleth him of his bonds. 17 After hee came to Hierusalem, & went into the Temple. 27 The Levites layd hands on him: 32 Lyfias the captain taketh him from them.

ANd as we launched forth, and were departed from them, we came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And we found a ship that went out vnto Phenice, and went aboard, and left forth.

3 And when wee had discovered Cyprus, wee left it on the left hand, and sailed toward Syria, and arrived at Tyrus: for there the shippe vntailed the burden.

4 And when we had found disciples, we taried there seven dayes And they told Paul through the Spirit, that he should not goe vp to Hierusalem.

5 But when the dayes were ended, we departed & went our way, and they all accompanied vs with their wiues & children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when wee had embraced one another, we tooke ship, and they returned home.

7 And when wee had ended the course from Tyrus, we arrived at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and wee that were with him, departed, and came vnto Cesarea: and wee entred into the house of <sup>a</sup> Philip the Evangelist, which was one of the <sup>b</sup> seven Deacons, and abode with him.

9 Now hee had foure daughters virgins, which did prophesie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when hee was come vnto vs, hee tooke Pauls girdle, & bound his owne hands & feete, and said, Thus saith the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shall deliuer him into the bandes of the Gentiles.

12 And when wee had heard these things, both we and other of the same place besought him that he would not goe vp to Hierusalem.

13 Then Paul answered, and said What doe ye weeping and breacking mine heart? For I am ready not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

14 So when he would not be perswaded, wee ceased, saying, The will of the Lord be done.

15 And after those dayes we trusted vp our families, and went vp to Hierusalem.

16 There went with vs also certaine of the disciples of Cesarea, & brought with them one Mnason of Cyprus, an olde disciple, with whom wee should lodge.

17 And when we were come to Hierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled.

19 And when hee had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.

20 & So when they heard it, they glorified God, and said vnto him, Thou seest, brother, how many thousand Iewes there are which beleeeue, and they are all zealous of the Law:

21 Now they are informed of thee, that thou

teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to liue after the customes.

22 What is then to be done? the multitude must needs come together: for they shall heare that thou art come.

23 Doe therefore this that we say to thee. We haue lower men, which haue made a vow,

24 Them take, and <sup>d</sup> purifie thy selfe with them, and <sup>e</sup> contribute with them, that they may steepe their heads: and all shall know, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keptst the Law.

25 For as touching the Gentiles, which beleeeue, we haue written, and determined, that they obserue no such thing, but that they keepe themselves from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 And when the seven dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) moued all the people, and layd hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: moreover, he hath brought Grecians into the Temple, and hath polluted his holy place.

29 For they had scene before Trophimus an Ephesian with him in the cite, whom they supposed that Paul had brought into the Temple.

30 Then all the cite was moued, and the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came vnto the chiefe Capraine of the band, that all Hierusalem was on an uproare.

32 Who immediately tooke souldiers and Centurions, and ran downe vnto them: and when they saw the chiefe Capraine, and the souldiers, they left beating of Paul.

33 Then the chiefe Capraine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when hee could not know the certaintie for the tumult, hee commanded him to be led into the castle.

35 And when he came vnto the giefers, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castle, hee said vnto the chiefe Capraine. May I speake vnto thee? Who said, Canst thou speake Greeke?

38 Art not thou the Egyptian, who before these dayes raised a sedition, and led out into the wilderness foure thousand men that were murderers?

39 Then Paul saide, Doubtlesse, I am a man which am a Iew, and citizen of Tarsus, a famous

*A* That is, consecrate thy selfe: for hee speaketh not here of the violence, but of such as were subiect to the vow of the Nazarites.

*E* That it may be known, that thou wast not only purified at the time, but also a chiefe man in it: and therefore it is said afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites of ring were appointed, yet they might adde (as was said) vnto them, Nam 6. 18.

*F* Chap. 18. 18. v. 18. of the Priests were to be admitted of the accomplishment of the dayes of the purification: because there were sacrifices to be offered the same dayes, thus their vow was finished.

*A* A perpetuall zeal: is the cause of great contention, and great mischiefs.

*G* God findeth some euill among the wicked and prophane themselves, to hinder the enuious of the tell.

*N*ot onely men shoulde, but euen our friends, and such as are edified with the Spirit of God, doe sometimes goe about to hinder the course of our vocation: but it is more part to goe forward without all hoping or staggering, after that wee are sure of our calling from God.

*A* They foretold through the Spirit, what dangers hangd ouer Pauls head, and this they did as Prophets: but of a fleshy affliction they fraied him from going to Hierusalem.

*a* Chap. 6. 5. *b* Hee speaketh of the seven Deacons which he mentioned before. *Chap. 6. 5.* *c* They had a particular gift of foretelling things to come.

*a* The will of God bindeeth all afflictions to them which earnestly seeke the glory of God.

*b* Go in to be purified, whose the Author of all good sayings and deales.

*c* In things indifferent (of which sort were not the sordid, as of the Pharisees, but the ceremonies of the Law), we will such true Christian libertie was more fully receiued to the new charitie, which will us to consume or spoly one fellowe willingly, for as we may, to our brethren, which doe not Rubbably, and maliciously, resist the truth, but are not thoroughly instructed, especially if the question be of the whole multitude.

*d* Touching this, hee speaketh not here of the violence, but of such as were subiect to the vow of the Nazarites.

citie of Cilicia, and I beseech thee, suffer mee to speak vnto the people.

43 And when hee had giuen him licence, Paul stood on the grices, and beckened with the hand vnto the people, and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

### CHAP. XXII.

1 Paul yeeldeth a reason of his faith, 2 and the Iewes heare him a while: 3 But so fount as they cried out, 4 He is commanded to be scourged and examined, 27 and so declareth that he is citizen of Rome.

**V**E men, brethren, & fathers, heare my defence now towards you.

2 And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence, and he said

3 I am verely a man, *which am a Iew*, borne in Tarsus in Cilicia, but brought vp in this cite at the 4 feete of Gamaliel, and instructed according to the perfect manner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doth beare me witness & all the company of the Elders: of whom also I receiued letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto Hierusalem, that they might be punished.

6 ¶ And so it was, as Iourneyed, and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, & heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to mee, I am Iesus of Nazareth, whom thou persecuest.

9 Moreover they that were with mee, saw in deede a light and were afraine: but they heard not the voyce of him that spake vnto me.

10 Then I saide, What shall I doe Lord? And the Lord said vnto me, Arise, and goe vnto Damascus: and there it shall be tolde thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Lawe, hauing good report of all the Iewes which dwelt there,

13 Came vnto mee, and stood, and saide vnto me, Brother, Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he saide, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that lust one, and shouldest heare the voyce of his mouth.

15 For thou that be a witness vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tarisest thou? Arise, and be baptized, and wash away thy finnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a trance,

18 And saw him, saying vnto mee, Make hasten, and get thee quickly out of Hierusalem: for they will not receiue thy witness concerning me:

19 Then I saide, Lord, they know that I prisoner, and beat in euery Synagogue them that belenged in thee.

20 And when the blood of thy martyr Stephen was shed, I also stood by, and consented vnto his death, & kept the clothes of them that slew him.

21 Then hee saide vnto mee D-part: for I will send thee farte hence vnto the Gentiles

22 ¶ And they heard him vnto this word, but then they lift vp their voyces, and saide, Away with such a fellowe from the earth: for it is not meete that he should liue.

23 And as they cried & cast off their cloathes, and drew dust into the aire,

24 The chiefe captaine commanded him to be led into the cafile, and bade that hee should be scourged, & examined, that he might know wherefore they cried so on him.

25 ¶ And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romaine, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heed what thou doest: for this man is a Romaine.

27 Then the chiefe captaine came, and saide to him, Tell me, art thou a Romaine? And he said, Yea. 28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afraid, as hee knew that he was a Romaine, and that he had bound him.

30 On the next day, because hee would haue knowen the certaintie wherefore hee was accused of the Iewes, hee loosed him from his bonds, and commanded the hie Priests and all their Councill to come together: and hee brought him, and set him before them.

### CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him, 7 Dissemble among his accusers: 11 God encourageth him, 16 The Iewes laying snares for Paul, so is declared vnto the chiefe captaine, 27 Hee sendeth him to Felix the Gouernour.

**A**ND Paul behelde earnestly the Councill, and said, Men and brethren, I haue in al good conscience serued God vntill this day.

2 Then the hie Priest Ananias commanded them that stood by, to smite him on the mouth.

3 ¶ Then saide Paul to him, God will smite thee, thou whited wall: for thou stiest to iudge me according to the Lawe, and & transgressing the Law, commandest thou me to be smitten?

4 And they that stood by, saide, Reuilest thou Gods hie Priest?

5 ¶ Then said Paul, I knew not brethren, that he was the hie Priest: for it is written, & Thou shalt not speake euill of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were of the Sadduces, and the other of the

pharisees, 11 It is lawfull for vs to complaine of iniuries, and to sume mon the wicked to the iudgement: feare of God, so that we do it without hatred, and with pure & peaceable conscience, that Paul did not curse his Priest, but only pronounce the punishment of Gods anger against him. 16 This is a vehement & fowle speech, but yet not reproachfull: For ye gaily may speake roundly, and yet be voyde of the bitter affliction of a fowle and angry minde. 27 For the Law commandeth the Iudge to heare the request that is offered patiently, and to pronounce the sentence aduisedly. 4 We must willingly and from the heart giue honour to Magistrates, although they be tyrants. 4 Exod. 22, 27. 5 Wee may lawfully sometimes sette vs kered together by the exerts, that they may leaue off to assault vs, so that it be with no hinderance of the truth.

Pharisees,

1 Paul making a short declaration of his former life, promise to both his vocation and doctrine to be of God. 2 That is, his dayly prayer: for that they which teach, sit commonly in the higher place, speaking to their scholars fournes beneath: and therefore hee saith, at the feet of Gamaliel.

1 This is properly spoken: for Scaurus was murdered of a sort of eunuchates, not by order of Justice, but by open force: for as that one the Iewes could not put any man to death by Law. 2 Stout and thus borne pride will neither it selfe overcome the truth, neither suffer other to rectifie it. 3 The description of a seditious burly burly, and of an hairebrained and mad multitude. 4 There is no cause why we may not vie those lawfull means which God giueth vs, to repell, or put away an iniurie. 4 Not by Nature, but by the Lawe of the citie.



¶ Chap. 24. 22.  
Phil 3. 5

6 The concord of the wicked is weak, although they conspire together to oppress the truth.  
7 It is an olde benefit of the Sadducees, to denie the substance of Angels and soules, and therewithall the resurrection of the dead.

¶ Act. 22. 23.  
8 A Nation that want bodies.  
9 The Lord when is pleased him, findeth defendes of his cause, euen amongst his enemies.  
10 The Seribes office was a publk office, and the name of the Prigries was the name of a felt.  
11 God will not for nothing be so slowe.  
12 Such are carried away with a foolish scale, that they may lie and murder, and doe whatfoeuer mischiefe they list.  
13 They cursing and bawling themselves promised.  
14 The and the Senate requiring the cause to be done, least that the Tribune should thinke that it was demanded of him at some private mans suite.  
15 The wildestome of the Spirit must be topped with explicitie.

¶ 22 There is no counsell against the Lord and his seruants.  
¶ 23 Greece, that thou hast sowed these things to mee.

Pharises, he cried in the Councill, Men and brethren, & I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And when hee had sayde this, there was a dissention betweene the Pharises & the Sadduces, so that the multitude was diuided.

8 ¶ For the Sadduces say that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse both

9 & Then there was a great crye: and the scribes of the Pharises put rose vp, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissention, the chiefe captaine, fearing lest Paul should haue bene pulled in pieces of them, commanded the souldiers to go downe, and take him from among them, & to bring him into the castell.

11 Now the night following, the Lord Rood by him, and said, Be of good courage, Paul, for as thou hast testified of mee in Hierusalem, so must thou beare witness also at Rome.

12 And when the day was come, certaine of the Iewes made an assembly, and bound themselves with a curse, saying, that they would neither eate nor drinke till they had killed Paul.

13 And they were more then fouentie, which had made this conspiracye.

14 And they came to the chiefe Priests and Elders, and said, Wee haue bound our selves with a solemne curse, that we will eate nothing, vntill wee haue slaine Paul.

15 Now therefore, ye and the Councill, signifie vnto the chiefe captaine, that he bring him forth vnto you to morow, as though you would knowe something more perfectly of him, and we, or euer he come neere will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying await, he went, and entred into the castell, and told Paul.

17 And Paul called one of the Centurions vnto him, and said, Take this yong man hence vnto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and sayd, Paul the prisoner called mee vnto him, and prayed mee to bring this yong man vnto thee, which hath something to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he sayd, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morow into the Councill, as though they would inquire somewhat of him more perfectly:

21 But let them not persuade thee: for there lie in wait for him of them, more then forty men, which haue bound themselves with a curse, that they will neither eate nor drinke, till they haue killed him: and now are they ready, and wait for thy promise.

22 The chiefe captaine then let the yong man depart, after hee had charged him to vter it to no man, that hee had shewed him these things.

23 And he called vnto him two chiefe Centurions, saying, Make ready two hundred souldiers, that they may goe to Cesarea, and bosome

threeore and ten, and two hundred with darts, at the third houre of the night:

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the gouernour.

25 And he wrote an Epistle in this manner:

26 ¶ Claudius Lysias vnto the most noble gouernour Felix, I sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with a garison, and rescued him, perceiving that hee was a Romaine.

28 And when I would haue knownen the cause wherefore they accused him, I brought him forth into their Councill.

29 There I perceived that hee was accused of questions of their Lawe, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, how that the Iewes layd wait for man, I sent him straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the hostemen to goe with him, and returned into the Castell.

33 Now when they came to Cesarea, they deliuered the Epistle to the gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, he asked of what prouince he was: and when he vnderstood that he was of Cilicia,

35 I will heare thee, sayd hee, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIV.

¶ Terrullus accuseth Paul: 10 He answered for himselfe: 21 Felix heareth Christ to the gouernour and his wife. 27 Felix heareth, but in vaine to receive a bribe, 28 who going from his office, leaues Paul in prison.

Nowe after fide dayes, Ananias the hie Priest came down with the Elders, and with Terrullus a certaine orator, which appeared before the gouernour against Paul.

2 And when he was called forth, Terrullus began to accuse him, saying, Seeing that wee haue obtained great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, most noble Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy curtesie a few words.

5 Certainly we haue found this man a pestilent fellow, and a mouer of sedition among al the Iewes thoroughout the world, and a chiefe maintainer of the sect of the Nazirites:

6 And hath gone about to pollute the Temple: therefore we take him, and would haue iudged him according to our Law:

7 But the chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

¶ Of the Iowens name where they thought that Christ was borne, that Iulian the Apostle called him Galilean.

¶ Lysias is suddenly made by the Lord Pauls patron.

¶ Hypocrites, what they cannot doe what they would doe by force and deceit: although they goe about to compass it by a shewe of Lawe.  
¶ Felix ruled that prouince with great cruelty and残酷ty.  
¶ Josephus recordeth that he did many worthy things, as that he tooke Eleazar the captaine of certain cut-throats, and put that deceayning wretch the Egyptian to flight, which caused great troubles in Iudea.  
¶ He wrote a word which the Stoicks designed to be a peris during and behaviour.  
¶ Word for word, a plague.  
¶ As you would say, a single dead, or enigne bearer.  
¶ So they called the Christians scismaticks, whereof Iulian





they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne superstitions, and of one Iesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

21 But because he appealed to be referred to the examination of Augustus, I commanded him to be kept, till I might lend him to Celsar.

22 ¶ Then Agrippa layd vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrow when Agrippa was come, and Bernice with great pompe, and were entered into the Common hall with the chiefe captaynes and chiefe men of the citie, a Festus commandement Paul was brought fourth,

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whom all the multitude of the Iewes haue called vpon me, both at Hierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuertheless, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my lord: wherefore I haue brought him forth vnto you, and especially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee this keth it vnfreasonable to send a prisoner, and not to shew the causes which are laid against him.

#### CHAP. XXVI.

¶ Paul in the presence of Agrippa, declareth his life from his childhood, & of his calling, as with such efficacie of words, as he could be perswaded him to Christianitie.

28 But he and his company depart doing nothing in Pauls matter.

Then Agrippa layd vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 I thinke my selfe happy, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customs, and questions which are among the Iewes: wherefore I beleeue thee to heare me patiently.

4 As touching my life from my childhood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the Iewes,

5 Which I knewe me theretofore, when from my b Elders (if they would testifye) that after the most straitt sect of our religion, I liued a Pharise.

6 And now I stande and am accused for the hopes of the promise made of God vnto our fathers.

7 Wherevnto our twelue tribes instantly sending God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the

Name of Iesus of Nazareth.

10 ¶ Which thing I also did in Hierusalem: for many of the Saints I shut vp in prison, having recieued authoritie of the high Priests, and when they were put to death, I gave my sentence.

11 And I punished them thorowout all the Synagogues, and compelled them to blaspheme, and being more made against them, I persecuted them, vnto vnto strange cities.

12 At which time, euen as I went to Damascus with authoritie, and commission from the high Priests,

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the sunne, shine round about mee, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against pricks.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But life and stand vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Delivering thee from this people, and from the Gentiles, vnto whom now I send thee,

18 To open their eyes, that they may turne from darkenesse to light, and from the power of Satun vnto God, that they may recieue forgiveness of finnes, & inheritance among them, which are sanctified by faith in me.

19 ¶ Wherefore, King Agrippa, I was not disobedient vnto the heavenly vision,

20 But shewed first vnto them of Damascus, and at Hierusalem, and thorowout all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and doe workes worthy amendment of life.

21 For this cause the Iewes caught me in the Temple, and went about to kill me.

22 ¶ Neuertheless, I obtained helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moles did say should come,

23 To wit, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light vnto this people, and to the Gentiles.

24 And as he thus answered for himselfe, Festus layd with a loud voyce, Paul, thou art besides thy selfe, much learning doeth make thee mad.

25 But he said, I am not mad, O noble Festus, but I speake the words of truth, and sobernesse. 26 For the kings oath of: I see things, before whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a corner.

27 O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

28 Then Agrippa layd vnto Paul, Almost thou persuadest me to become a Christian.

29 Then Paul said, I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king

¶ Chap. 23.

¶ I confessed to, and allowed of his doing: for he was not a iudge. ¶ By extreme punishment. ¶ Chap. 24.

¶ I feared of the God is to save them which are brought to the knowledge of Christ, and are instructed and fastidied in him being layd hold on by faith.

¶ Paul allegeth God to be author of the office of his apostleship, and his grace as a witness.

¶ Chap. 25, 26, and 27.

¶ Chap. 28.

¶ Christ is the end of the Law, and the righteousness of every one.

¶ That Christ should not be such a king as the Iewes dreamt of: but one appointed to beare our miseries, and the punishment of our finnes.

¶ The first of them which are raised from the dead.

¶ I see, yea, and thus a most blessed life which shall endure, and thus I fight against darkenesse, which almost in all times fighteth sometimes death, and sometimes miserie and calamities.

¶ The wisdom of God is made to fools, yet notwithstanding we must boldly touch the truth, & secretly, and prudently.

¶ Paul as it were accusing himselfe that he should be prisoner to defend his cause, for he had not the office of his Apostleship.

¶ I would to God that not onely almost, but thereby and altogether be like them, and all that heare me this day, might be made as I am, my bonds or thy except.

¶ Paul is solemnly quiet, and yet not dissatisfied.

¶ h h b 4

¶ The prophane and wicked take an occasion to condemn the true doctrine by reason of priuie controuersies and contractions of men be- twixt themselves: but the truth neuertheless abideth in the meane season safe and sound. ¶ This prophane man callethe the Iewes religion, and blasphemeth, and thus before King Agrippa, but no man will be for the rulers of themselves of the empire of Rome, to refuse to persuee themselves before Kinges. ¶ That is fulfilled in Paul, which the Lord before he sold to Aeneas of him, Chap. 9. ¶ I praye like a Prince.

¶ To Augustus. Good Princes respect the name of the first, to wit, of the blessed Lord, and afterward they admitted it, as we read of Traianus.

¶ To haue a skillfull iudge, is a great and singular gift of God. ¶ A Paul diuideth the historie of his life into two times: for the first he calleth his aduantage witness: for the latter, the fathers and prophets. ¶ What I was, and where, and how I liued. ¶ That my parents were Pharisee. ¶ The felt of the Pharisees was the most exquisite among all the sects of the Iewes, for it was better then all the rest. ¶ There are three chiefe and principall witness of true doctrine, God, the true Fathers, and the content of the Church. ¶ He prometh the resurrection of the dead, first by the power of God, then by the resurrection of Christ: whereof he is a sufficient witness.

toke vp, and the gouernour, and Bernice, and they that saue with them.

31 And when they were gone apart, they talked betwene themselves, saying, This man doeth nothing worthy of death, nor of bonds.

32 Then sayd Agrippa vnto Festus, This man might haue benee loosed, if he had not appealed vnto Cesar.

### CHAP. XXVII.

1 Paul 7, 9 foret. Both the perill of the voyage, & that he is at libertie. 24 They are tossed to and fro with the tempest, & at last 25 & 26 escape to land.

**N**OW when it was concluded, that we should faile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion, named Iulius, of the band of Augustus.

2 And we entred into a shipp of Adramyttium, purposing to faile by the coasts of Asia, and launched forth, and had Antistachus of Macedonia, a Thesalonian, with vs.

3 And the next day we arrived at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence we launched, & sailed hard by Cyprus, because the windees were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a cite in Lycia.

6 And there the Centurion found a shipp of Alexandria, sailing into Italie, and put vs therein.

7 And when we had sailed slowly many dayes, and scarce were come against Rhodum, because the winde suffered vs not, we sailed hard by Candie, neere to a Salomone.

8 And with much adoe alied beyond it, and came vnto a certaine place called Faire hauens, neere vnto the which was the cite Lasea.

9 So when much time was spent, and sailing was now Ieopardous, because also the East was now palled, Paul exhorted them,

10 And said vnto them, Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and ship onely, but also of our liues.

11 Neuertheless the Centurion beleued rather the gouernour and the master of the shipp, then those things which were spoken of Paul.

12 And because the haueen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an haueen of Candie, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by it a stormie winde called E. noridion.

15 And when the ship was caught, and could not resist the winde, we let her goe, and were carried away.

16 And we ran vnder a little Ile named Claudia, and had much adoe to get the boat.

17 Which they tooke vp and vied all helpe, vndergirding the ship, fearing least they should haue fallen vnto Syrtes, and they strake saile, and so were carried.

18 The next day when we were tossed with an exceeding tempest, they lightened the ship.

19 And the third day wee cast out with our

owne hands the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, I should haue hearkened to me, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to be of good courage: for there shall be no losse of any mans life among you, saue of the ship onely.

23 For I stand by me this night, the Angel of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee freely, all that saile with thee.

25 Wherefore, Sirs, be of good courage: for I beleuee God, that it shall be so as it hath bene tolde me.

26 Howbeit, wee must be cast into a certaine lland.

27 And when the fourteenth night was come, as wee were carried to and fro in the Adriaticall sea about midnight, the shipmen deemed that some countrey approached vnto them,

28 And sounded land and found it twenty fathomes: and when they had gone alittle further, they sounded againe, and found fifteene fathomes.

29 Then fearing least they should haue fallen into some rough places, they cast foure anchors out of the sterne, and wished that the day were come.

30 So now as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they would haue cast anchors out of the fore ship,

31 Paul saide vnto the Centurion and the soldiers Except these abide in the ship, I cannot be safe.

32 Then the soldiers cut off the ropes of the boat, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye haue taried, and continued sailing, receiuing nothing:

34 Wherefore I exhort you to take meat: for this is for your safeguard: for there shall not an haire fall from the head of any of you.

35 And when he had thus spoken, he tooke bread, and gaue thanks to God in preface of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meat.

37 Now we were in the ship in all two hundred threescore and fixteene soules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the anchors, they committed the shipp vnto the sea, and loosed the rudder bonds, and hoisted vp the maine saile to the winde, and drew to the shore.

41 And when they fell into a place, where i two seas mette, they thrust in the shipp: and the forepart stucke fast, and could not be mooued, but the hinderpart was broken with the violence of the waves.

5 God sheweth the wicke for a time, for his elect and chosens sake.

6 The promise is made effectually for faith.

7 We attaine and come to the promised and fire salvation through the midst of tempests and death it selfe.

8 For Ptolome writeth, that the Adriaticall sea beareth up to the East shore of Sicily.

9 That they draw neere some countrey.

10 There is none to saile ane, whereupon distrust and an euill confidence doe not enforce men.

11 Although the exhorting of Gods promises doth not simply depend vpon second causes, yet they make them selfe unworthy of Gods bounty.

12 But faith, which does not embrace those mercies which God offereth them, either vpon rashness or distrust.

13 When the world trembleth, the faithful alone be not enuoyled, but continue others by their example.

14 This is a proverb which the Hebrews use, whereby it meaneth, that they be the safe, and not one of them perishe.

15 The more tempests meet of all to be feared and looked for, when the port of haueen is neere.

16 A creeke is a sea within land, as the Adriaticall sea, and the Persian sea.

17 So is Ithamus called, because the sea beareth it on both sides.



22 There is no  
where in re-  
volutaries and vn-  
shauk wres then  
in vobeleue  
23 Gode haue  
euern a mong, as  
exceeded them  
because they be  
wofull to pieteise  
his.  
24 The goodnesse  
of God ouer-  
meth mans malice,

42 11 Then the Centurion comfelle vs to kill the  
prisoners, all any of them, when he had swomne  
out, should ffly away.

43 12 But the Centurion willing to saue Paul,  
flayed them from this counsell, and commanded  
that they that coulde swimme, should cast them-  
selues first into the sea, and goe out to land;

44 14 And the other, some on boards, and some  
on certaine *pieces* of the ship: and so it came to  
passe, that they came all safe to land.

## CHAP. XXVIII.

2 The Barbarians custodie towards Paul and his companie.  
3 A viper on Pauls hand: 6 He shaketh it off without  
harm: 8 Publius and others are by him healed: 11 They  
depart from Melita, 16 and com: to Rome. 17 Paul  
openeth to the Iewes, 20 the cause of his cunning, as he  
preacheth Iesus 30 two yeeres.

A That is it which  
at this day we call  
Melita.

ANd when they were come safe, then they  
knew that the Isle was called Melita.

2 And the Barbarians shewed vs no hide kind-  
nesse, for they kindle a fire, and receiued vs euery  
one, because of the present shewe, and because  
of the cold.

3 And when Paul had gathered a number of  
sticks, and laid them on the fire, there came a viper  
out of the heat, and leapt on his hand.

4 Now when the Barbarians sawe the wor-  
me hang on his hand, they said among themselues,  
This man surely is a muttherer, whom, though he  
hath escaped the sea, yet b Vengeance hath not  
suffered to liue.

5 But hee shooke off the worme into the fire,  
and felt no harme.

6 Howbeit they waited when hee should haue  
swomne, or fallen downe dead suddenly: 7 but af-  
ter they had looked a great while, and sawe no in-  
conueniencie come to him, they changed their  
minde, and said, That he was a God.

7 4 In the same quarters, the chiefe man of the  
Isle (whose name was Publius) had possid: in us:  
the same receiued vs, and lodged vs three dayes court-  
teously.

8 And so it was, that the father of Publius lay  
sicke of the fever, and of a bloodie fluxe: 10 to whom  
Paul entred in, and when hee prayed, hee layde his  
hands on him, and healed him.

9 When this then was done, other also in the  
Isle, which had diseases, came vnto him, and were  
healed.

10 6 Which also did vs great honour: and  
when we departed, they lauded vs with things ne-  
cessaries.

11 7 Now after three moneths we were depa-  
ted in a ship of Alexandria, which had wintered in the  
Isle, whose chiefe was Castor, and Pollex.

12 And when we arrived at Syracuse, we taried  
there three dayes

13 And from thence we fet a compasse, and  
came to Rhegium: and after one day, the South  
wind blew, and we came the second day to Puteoli:

14 8 Where were found brethren, and were de-

fined to tary with them seuen daies, and so we went  
toward Rome.

15 9 And from thence when the brethren  
heard of vs, they came to meete vs at the Mar-  
ket of Appius, and at the three tabernes, whom  
when Paul sawe, hee thanked God, and waxed  
bold.

16 So when we came to Rome, the Centurion  
deliuered the prisoners to the generall Capi-taine:  
but Paul was suffered to dwell by himselfe with  
a soldier that kept him.

17 10 And the third day after, Paul called the  
chiefe of the Iewes together, and w:en they were  
come, hee saide vnto them, Men and brethren,  
though I haue committed nothing ag:inst the peo-  
ple, or Lawes of the fathers, yet was I deliuered  
prisoner from Hierusalem into the hands of the  
Romanes.

18 Who when they had examined me, would  
haue let me go, because there was no cause of  
death in me.

19 11 But when the Iewes spake contrarie, I  
was constrained to appeale vnto Cefar, not because  
I had ought to accuse my nation of.

20 For this cause therefore haue I called for  
you to see you, and to speake with you: for that  
hope of Israels sake, I am bound with this chaine.

21 Then they said vnto him, We neither recei-  
ued letters out of Iudea concerning thee, neither  
came any of the brethren that shewed or spake any  
enill of thee.

22 But we will heare of thee what thou thin-  
kest: for as concerning this left we know that euery  
where it is spoken ag:inst.

23 12 And when they had appointed him a  
day, there came many vnto him into his lodging:  
to whom hee expounded, 18 testifying the king-  
dome of God, and perswading them those things  
that concerne Iesus, both out of the Lawe of  
Moses, and out of the Prophets, from morning to  
night.

24 13 And some were perswaded with the things  
which were spoken, and some beleered not.

25 Therefore when they agreed not among  
themselues, they departed, after that Paul had spok-  
en one word, to wit, Well spake the holy Ghost  
by Elisha the Prophet vnto our fathers,

26 14 Saying & Goe vnto this people, and say,  
By hearing ye shall heare, and shall not vnderstand:  
and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fatte,  
and their eares are dull of hearing, and with their  
eyes haue they be hid, lest they should see with  
their eyes, and heare with their eares, and vnder-  
stand with their hearts, and should returne that  
I might heale them.

28 15 Be it known therefore vnto you, that this  
saluation of God is sent to the Gentiles; and they  
shall heare it.

29 16 And when hee had said these things, the  
Iewes departed, and had great reasoning among  
themselues.

30 17 And Paul remained two yeeres full in an  
house hired for himselfe, & receiued all that came  
in vnto him.

31 Preaching the kingdome of God, and teach-  
ing those things which concerne the Lord Iesus  
Christ, with all boldnesse of speech, without let.

9 God neuer fa-  
thereth is to be  
died about  
their life: 17b.  
e. 20. 17. 17. 17. 17.  
a paine made  
by Appius the blind  
with the hope of  
his fathers, long  
and bread, and  
much as it would  
be for, and there  
were three saynts  
in it.  
9 Not in a com-  
mon prison, but in  
a house which be  
hired for himselfe.  
10 Paul in euery  
place remembereth  
himselfe to be an  
Apolite.

11 We may wite  
the mones which  
God giueth vs but  
for that wee seeke  
the glorie of God,  
and not our felicity.

12 The lawe and  
the Gospel agree  
well together.  
13 By Gods witness  
and proved that  
the kingdome of  
God was in them  
by the Prophe-  
ties was come.

13 The Gospel  
is a fauour of life to  
them that beleue,  
it is a fauour of death  
to them that be  
infidelities.

14 The vnbelle-  
uers doe willingly  
resist the truth,  
and yet not by  
chance.

15 E. 6. 9.  
mat. 13. 14.  
mar. 14. 12.  
luke. 8. 10.  
robb. 12. 40.

16 They made as  
though they saw  
not that which they  
saw ag:inst their  
soules: yea they  
did see, but they  
would not see.

17 The vnbelle-  
fiers of the reprobate  
and calla-ways  
cannot cause the  
enrich of God to  
be of no effect.

18 Not the Gos-  
pell, but the con-  
tempt of the Gos-  
pell is the cause  
of life and de-  
bate.

19 The worde of  
God cannot be  
bound.

1 The body are  
sure to haue dan-  
ger vpon danger,  
but they are al-  
wayes a glorious  
illue.

2 Although ad-  
uersitie be the pu-  
nishment of home,  
yet seeing that  
God in punishing  
of men doth not  
alwayes respect  
sine, they in ge-  
nerally, which ei-  
ther doe not wait  
for the end, or doe  
iudge and exerce  
of men according  
to propensitie of  
aduersitie.

3 Right and  
reason

4 The Greeke  
word signifies  
to be inflamed, or  
to fier: moreover  
Zophar saies in his  
6 booke chap. 38.  
the biting of a viper  
causeth a swelling  
of the skin, and so  
saies Nicetas, in  
his ymages ag:inst  
heresies.

5 There is nothing  
more vnconuolunt  
euery way, than  
they which are  
ignorant of true  
religion.

6 It neuer yet re-  
penten any man,  
that receiuet the  
fruit of God,  
were hee thus so  
miserable and  
poure.

7 Although Paul  
were a captive, yet  
the vertue of God  
was more carful

8 God doeth well to straggers for his childrens sake, 7 Iudas  
did not desire the Sa-  
tans, which due in no wife consent vnto them. 8 So they  
used to decthe the forpans of their shoppes, wherevnto the shoppes were called  
by such names 8 God boweth and bendeth the hearts euen of profane men, as  
it pleaseth him to fauour his,

# THE EPISTLE OF THE APOSTLE PAUL TO THE ROMANES.

## CHAP. I.

*He first sheweth in what authority his Angels his sancti. 15 Then he commendeth the Gospel, 16 by which God sheweth out his power to those that are saved, 17 by faith, 18 that were guilty of wicked unthankfulness to God: 26 For which his wrath was wrathfully poured on them, 36 that they came dead to all kind of sense.*

**R**

AVL I. a. a servant of IESVS Christ called to be an Apostle, &c put apart to preach the Gospel of God,

2 (Which hee had promised afore by his Prophets in the holy Scriptures)

3 Concerning his Sonne Iesus Christ our Lord (which was made of the seed of David & according to the flesh,

4 And declared mightily to be the sonne of God, touching the Spirit of sanctification by the resurrection from the dead)

5 By whome wee haue receiued grace and Apostleship (that obedience might be giuen vnto the faith) for his name among all the Gentiles,

6 Among whome ye be also the called of Iesus Christ:

7 To all you that be at Rome beloued of God, called to be Saints: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thank my God through Iesus Christ for you all, because your faith is published throughout the whole world.

9 For God is my witnesse (whom I serue in my spirit in the gift of his Sonne) that without ceasing I make mention of you.

10 Alwayes in my prayers, beseeching that by some means, one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 For I long to see you, that I might bestowe among you some spirituall gift, that you might be strengthened:

12 That is, that I might be comforted together with you, through our mutual faith, both yours and mine.

13 Now my brethren, I would that yee should not be ignorant, how that I haue oftentimes pur-

posed to come vnto you (but haue bene let hither to) that I might haue some fruit also among you, as I haue among the other Gentiles.

14 I am debtor both to the Grecians, and to the Barbarians, both to the wise men and to the vnwise.

15 Therefore, as much as in me is, I am ready to preach the Gospel to you also ye are at Rome.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation to euery one that beleueth, to the few first, and also to the y Grecian.

17 For by it the righteousnesse of God is reuealed from faith to faith: as it is written, The iust shall liue by faith.

18 For the wrath of God is reuealed from heauen against all vngodlinesse, and vnrightheousnesse of men, which withholde the truth in vnrightheousnesse.

19 Forasmuch as that, which may be knowne of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternal power & Godhead, are seene by the creation of the world, being considered in his works, to the intent that they should be without excuse:

21 Because that when they knewe God, they glorified him not as God, neither were thankful, but became vaine in their thoughts, and their foolish heart was full of darkenesse.

22 When they & professed themselves to be wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, and of birds, and foure footed beastes, and of creeping things.

24 Wherefore also God gaue them vp to their heauens lusts, vnto vncleanness, to defile their owne bodies betweene themselves:

25 Which turned the truth of God vnto a lye, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp to vile affections for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselves such recompence of their error, as was meet.

to condemnation: Therefore must they needs seeke righte-  
A Against all kind of vngodnesse. B By truth, Paul meaneth all that  
that is left in man since his fall, as is though they being led there by were able to  
com. into fauour with God, but that their own reason might condemn them of  
wickednesse: but against God and man. C Their vngodlinesse be premonish hereby,  
that although all men beare a moile cause and euident blame wherein to behold the  
curiousness & ambitious nature of God euen in his creatures, yet haue they fallen  
away from those principles of morality which God desired of their own braines,  
in constituting an appointing the seruise of God. D In their hearts. E Thus  
felt not God, and yet thou acknowledgest him as God by his works. F Grosse  
they did not honour him with that honour and seruise, which was meet for his  
euerruling power and Godhead. G As if he said, because I am of them, I am  
G Or, though I am of them, I am of the true God they reke against, so the  
vngodliness of men hee seeth for himselfe, in this, that euen against nature fol-  
lowing their lusts, they defiled themselves one with another, by the iust iudge-  
ment of God. I The contempt of religion, is the fountain of all mischiefs.  
K As a snare iudge. L A meet reward for their delits.

He meaneth all them that dwell in Rome, though some of them were not Romanes, as the end of the epistle. The second part of the Epistle vnto the beginning of the 9 Chap. Now the whole end and purpose of the disputation is this: that is to say: to shew that there is but one way to striue vnto saluation (which is set forth vnto vs of God in the Gospel, without any difference of nations) and that in Iesus Christ appointed by faith. G God his might and effectual instrument to saue man by.

When this word Grecian, is set against this word Iew, then doth it signify a Gentile. The confirmation of the former proposition: we are taught in the Gospel that we are iustified before God by faith which is counted daily: and therefore also saued.

From faith which increaseth daily. The proofe as well of the first as the second proposition, out of A. B. C. D. E. F. G. H. I. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. Another confirmation of that spiritual question: All men being considered in themselves or without Christ, are guilty both of godliness, and also vngodliness, and therefore are subject to condemnation.

Another confirmation of that spiritual question: All men being considered in themselves or without Christ, are guilty both of godliness, and also vngodliness, and therefore are subject to condemnation.





ward: neither is that circumcision, which is outward in the flesh:

29 But he is a few which is one within, and the circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

### CHAP. III.

*He giveth the Jewes same a preferment, for the covenant's sake, & yet such, as wholly dependeth on Gods mercie.*  
2 That both Jewes & Gentiles are sinners: & he provech by Scriptures: 19 and showing the use of the Law, as he concludeth that we are justified by faith.

What is then the preferment of the Jew? or what is the profit of circumcision?

2 Much easie manner of way: for a chiefly, because unto them were of credit committed the oracles of God.

3 For what, though some did not beleue? shall their vnbellefe make the faith of God without effect?

4 God forbid: yea, let God be true, and every man a liar, as it is written, That thou mightest be justified in thy words, and overcome, when thou art judged.

5 Now if our righteousnesses commend the righteousness of God, what shall we say to God unrighteous which punisheth? (I speake as a man.)

6 God forbid: (els how shall God iudge the world?)

7 For if the veritie of God hath more abounded through my lie unto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme, that we say) why doe we not euill, that good may come thereof? whose damnation is lust.

9 4 What then is we more excellent? No, in no wise: for we have already proued, that all, both Jewes and Gentiles are under sinne,

10 As it is written, & There is none righteous, none not one.

11 There is none that understandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue become dales altogether vprofitable: there is none that doeth good, no not one.

13 & Their throat is an open sepulchre: they haue vsed their tongues to deceit: the poison of aspes is vnder their lips.

14 \* Whose mouth is full of cursing and bitterness.

15 \* Their feete are swift to shed blood.

16 Destruction and calamity are in their waies:

17 And the way of peace they haue not knowne.

18 \* The feare of God is not before their eyes.

19 Now wee knowe that whatsoever the law sayeth, it saith it to them which are vnder the law, that every mouth may be stopped,

*as though I thought so, but this is the talke of mens wisdomes, which is not subiect to the will of God.*  
3 A third objection which addeth fumes to the former. If finnes doe not to the glory of God, they are not only to be punished, but we ought rather to giue our thanks to them: which blasphemie Paul contending himselfe to confute and defeat, pronounceth iust punishment against such blasphemers. 4 The vniuers and confluence. 4 Another answer to the first objection: that the Jewes, if they be considered in themselves, are no better then other men are: as it hath bene long since pronounced by the mouth of the Prophets. *Ar gentiles of finne.* & *Psalm.* 14. 1. & 13. 1. & 34. 1. 3. *Psalm.* 10. 1. *Psalm.* 140. 3. *Psalm.* 107. 1. *Psalm.* 59. 7. *An inuener and puerile life.* 5 His pronouncement that this grieuous accusation which is lauered by David and Elias, doeth properly concern the Jewes. *In the Law of Moses.* 6 A conclusion of all the former disputation, from the use of the first Chapter. Therefore faith the Apostle, No man can hope to be justified by any Law, whether it be that generally Law, and the particular Law of Moses, and therefore to be feared: seeing it appeareth (as we haue already proued) by comparing the Law and mans life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

and all the world be a subiect to the iudgement of God.

20 Therefore by the workes of the Law shall no flesh be justified in his sight: for by the Law cometh the knowledge of sinne.

21 7 But now is the righteousness of God made manifest without the Law, hauing witness of the Law, and of the Prophets,

22 To wit, the righteousness of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are deperied of the glory of God,

24 & And are justified freely by his grace, through the redemption that is in Christ Iesus,

25 10 Whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousness, by the forgiveness of the finnes that they are past,

26 Through the patience of God, to shew at this time his righteousness, that hee might be iustified, and a iustifier of him which is of the faith of Iesus.

27 Where is then the reioycing? it is excluded. By what Law? of workes? Nay: but by the Law of faith.

28 Therefore wee conclude, that a man is justified by faith, without the workes of the Law.

29 God is hee the God of the Jewes only, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God, who shall iustifie a circumcision of faith, and vncircumcision through faith.

31 Doe wee then make the Law of none effect through faith? God forbid: yea, wee establish the Law.

Iesus apprehended by faith, and for this end offered to all people, as without him all people are liur out from the kingdom of God. *Which we giue to Iesus Christ, which resteth vpon him.* 1 By the Glory of God, it is meant that marke which we all shew at, that is, eueryday life, which standeth in that we are made partakers of the glory of God. 2 Therefore this righteousness which toucheth vs, is altogether freely giuen, for it standeth vpon those things which touching vs is in Christ. 3 Of these finnes which we committed, when we were his enemies. 4 Through his patience, and his long nature, a To wit, when Paul writeth this, & That he might be found exceeding true & faithful. 5 Making him sin, and without blame by imputing Christs righteousness vnto him. 6 Of the number of them which by faith lay hold vpon Christ: contrary to whom, are they which looke to be saved by euery mans sin, that is, by the Law. 7 An argument to proue this conclusion, that we are justified by faith without workes, taken from the end of Iustification. The end of Iustification is the glorie of God alone, therefore we are justified by faith without workes, if we were justified either by our owne workes only, or partly by faith, and partly by workes, the glorie of this iustification should not be wholly giuen to God. 8 By what doctrine: now the doctrine of workes hath his condition sayed with it, If thou doest: and the doctrine of faith hath this condition, If thou belieuest. 9 Another argument of an absurditie: if iustification depended vpon the Law of Moses, then should God be a Sinner to the Jewes only. Argaine: if hee should giue the Lawes after one sort, and the Gentiles after another, hee should not be one and like himselfe. Therefore hee will iustifie both of them after one selfe same manner that is to say by faith. Moreover, this argument may be toynd to that which followeth next, that this conclusion may be firme and euident, if God is set to his God, after the manner of the Scripture, *We are iust and vnderstand.* 10 Therefore concluded. 13 The taking away of an objection: yet is not the Law taken away therefore, but is rather established, as it shalbe declared in a proper place. *It is vaine, to say, and of no force, it is not make it effectfull and strong.*

*8 Be found guilty before God.*  
*9 By that shall the Law can by vs be performed.*  
*10 For hee taken for men, and many other places, and furthermore hath here a greater force: for it is thus to shew the contrary vnto the doctrine of the Law.*  
*11 As if you would say, Man who is nothing like, but a piece of flesh defiled with sinne, and God who is most pure and most perfect in himselfe.*  
*12 Absolved before the iudgement of God.*  
*13 A force of the righteousness of the righteous which is before men, be they neuer so iust, against the iustice which can stand.*  
*14 The manner, that there is no righteousness can stand before God, but the righteousness of Christ only.*  
*15 Therefore saith the Apostle, Let them shew that they desire to glory in their doings exhibit that, which is promised of old, that is to say, a way whereby we may be justified and saved before him without the Law.*  
*16 The manner, that were of this righteousness, is Christ himselfe, is Christ.*

### CHAP.



He prooveth that which he said before of faith, by the example of Abraham, 3. 6 and the testimony of the Scripture, and ten times in the Chapter he bleaseth upon this word Imputation.

W<sup>h</sup>at I shall we say then, that Abraham our father hath found concerning the <sup>a</sup> Blessing

2 For if Abraham were justified by works, he hath wherein to rejoyce, but not with God.

3 For what faith the Scripture? Abraham beleev'd God, and it was counted to him for righteousness.

4 Now to him that worketh, the wages is not counted by favour, but by debt:

5 But to him that worketh not, but beleeveth in him that 4 justifieth the ungodly, his faith is counted for righteousness.

6 Even as David declareth the blessednesse of the man, unto whom God imputeth righteousness without works, saying,

7 Blessed are they whose iniquities are forgiven, and whose finnes are covered.

8 Blessed is the man to whom the Lord imputeth not sinne.

9 Came this <sup>a</sup> blessednesse then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was imputed unto Abraham for righteousness.

10 How was it then imputed? when hee was circumcised, or uncircumcised? not when hee was circumcised, but when he was uncircumcised.

11 After, hee received the signe of circumcision, as the seal of the righteousness of the faith which he had, when he was uncircumcised, so that hee should be the father of all them that beleve, not being circumcised, that righteousness might be imputed to them also.

12 And the father of circumcision, but unto them only which are of the circumcision, but unto them also that walke in the steps of the faith of our father Abraham which he had when he was uncircumcised.

13 For the promise that hee should be the beire of the world, was not given to Abraham, or to his seed, through the Law, but through the righteousness of faith.

14 For if they which are of the Law, be heires, faith is made void, and the promise is made of none effect.

15 A new argument of great weight, taken from the example of Abraham, the father of all believers: And this is the proposition; if Abraham be considered in a misle by his works, he hath deserved nothing wherein God rejoyce with him.

2 By works, as appeareth in the next verse.

3 A preventing of an objection: Abraham may velle rejoyce and extoll himselfe amongst men, but not with God.

4 Confirmation of the proposition: Abraham was justified by imputation of faith, therefore justified without any respect of his works.

5 The first prooffe of the confirmation, taken of contraries: to him that deserveth any thing by his labor, the wages is counted by favour, but by debt; but to him that hath done nothing, but beleeveth in him which promise-h freely, faith is imputed.

6 To him that hath deserved any thing by his works.

7 Is not reckoned nor given him.

8 That maketh him which is wicked in himselfe, just in Christ.

9 Another prooffe of the same confirmation: David

putteth a blessednesse in free pardon of finnes, therefore justification also.

6 A new proposition: that this manner of justification belongeth both to the uncircumcised, and also to the circumcised: as is declared in the person of Abraham.

7 This saying of David, where in he pronounceth them blessed, 7 He pronounceth that it belongeth to the uncircumcised, (for there were no doubt of the circumcision, but to him that was uncircumcised, therefore this justification) in this sort: Abraham was justified by faith, and it was counted to him for righteousness.

8 Nay it doth not appertaine to the circumcised in respect of the circumcision, much lesse are uncircumcised shut out from their uncircumcision.

9 A preventing of an objection: why then was Abraham circumcised, if he were already justified? That the gift of righteousness (faith be) might be confirmed in him.

10 Circumcision, which is a signe: as we say, the Sacrament of Baptisme, for Baptisme which is a Sacrament.

11 Circumcision was called before a signe, in respect of the unknown ceremony: now faith is the force and substance of that signe, that is, to what end it is used, to wit, not only to signify, but also to seal the righteousness of faith, whereby we came to possesse Christ himselfe.

12 For the holy Ghost worketh that inwardly inward, which the Sacraments being signed with the word, doe represent.

13 An applying of the example of Abraham to the uncircumcised believers, whose father also he maketh Abraham.

10 And applying of the same example, to the circumcised beleve, whose father Abraham is but yet by faith.

11 A reason why the seed of Abraham is to be blessed by faith, because that Abraham himselfe through faith was made partaker of that promise, whereby he was made the father of all nations.

12 That all the nations of the world should be his children: or by the world may be understood the land of Canaan.

13 For marks that he had done, or upon this condition, that the promise cannot be apprehended by the Law, of that reason.

14 Therefore it should be illustate the other, that the condition of faith should be toyed in vaine to that promise which should be apprehended by works.

15 If they be heres which have justified the Law.

15 For the Law can lawe with: for where no Law is, there is no transgression.

16 Therefore it is by faith, that it might come by grace, and the promise might be sure to all the seed, 15 not to that only which is of the Law; but also to that which is of the faith of Abraham who is the father of vs all.

17 (As it is written, I have made thee a father of many nations) even before God whom he beleev'd, who quickned the dead, & calleth those things which be not, as though they were.

18 Which Abraham above hope, beleev'd vnder hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy feed be.

19 And he p not weak in the faith, considered not his owne body, which was now 9 dead, being almost an hundred yeere old, neither y deadnesse of Saras wombe,

20 Neither did he doubt of the promise of God through unbelieve, but was strengthened in the faith, and gave y glory to God,

21 Being fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousness.

23 Now is it not written for him only, that it was imputed to him for righteousness,

24 But also for vs, to whom it shall be imputed for righteousness, which beleve in him that raised vs Iesus our Lord from the dead,

25 Who was delivered to death for our finnes, and is risen againe for our justification.

16 This fatherhood is spiritual, depending only upon the verue of God, who made the promise.

17 Before God, that is, by a spiritual kinred, which hath place before God, and maketh acceptable to God, what we offer to him.

18 With whom the things are already, which as yet are not in deed, as he that can with a word make what he will of nothing.

19 A description of true faith, wholly relying in the power of God, and his good will, set forth in the example of Abraham.

20 Very strong and constant.

21 Void of strength, and unmet to geth deliver.

22 Acknowledged and praised God, as most gracious and true.

23 A description of true faith.

24 The rule of justification is always one, both in Abraham and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our finnes in Christ our mediator, raised him from the dead, that we all being justified, might be saved in him.

25 To pay the ransom for our finnes.

CHAP. IV.

1 He amplifieth <sup>a</sup> Christ's righteousness, which is layed hold on by faith, 5 who was given for the weakes, 8 and sinners. 6 He compareth Christ with Adam, 17 Death with Life, 10 and the Law with Grace.

Then being justified by faith, we have peace toward God through our Lord Iesus Christ.

2 By whom also through faith wee have had this access into this grace b wherein wee stand, 3 and a rejoyce vnder the hope of the glory of God.

3 Neither that only, but also we <sup>a</sup> rejoyce in tribulations, knowing that tribulation bringeth forth patience,

4 and by the Law.

5 Iphes. 12. A whereas quietnes of conscience is distributed to faith, it is to be referred to Christ: who is the beginner of faith itselfe, and in whom faith itselfe is effectuall.

6 We must here know, that we have yett full this same gift of faith.

7 By which grace, that is, by which gracious love and good will, or to that state whereunto we are graciously taken.

8 We stand steadfast.

9 A preventing of an objection against them, who boulding the daily miseries and calamities of the Church, thinke that the Christian's dreame, when they bragge of their felicity, is to whom the Apostle answereth, that their felicity is layed up vnder hope in another place: which hope is so certaine and sure, that they do not presently enjoy it.

10 Our minds are not only quiet and rested, but also we are marvellously glad, and conceive great joy that heavenly inheritance which we reate for vs.

11 Tribulation is selfe giving vs divers and sundry wayes occasion to rejoyce, much lesse doth it make vs miserable.

12 Lam 2. 5. Alas, and thus experience confirmeth, and solereth our hope, which resisteth against vs.

13 A reason of their confirmation, why the promise cannot be apprehended in the Law: because that the Law both doth not reconcile God and vs, but rather doth encrease our sinne against vs, forasmuch as no man can perfectly keep it.

14 The conclusion of this argument The falsification and iustificati-on of all the posterity of Abraham (that is, of the Church, which is gathered together of all people) proceedeth of faith, which layeth hold on the promise made unto Abraham, and which promise Abraham himselfe first of all layed hold on.

15 That is to say, not only of them which beleve and are also circumcised, but also according to the Lawes, but of them also which without circumcision, and in respect of faith only, are counted amongst the children of Abraham.

16 This fatherhood is spiritual, depending only upon the verue of God, who made the promise.

17 Before God, that is, by a spiritual kinred, which hath place before God, and maketh acceptable to God, what we offer to him.

18 With whom the things are already, which as yet are not in deed, as he that can with a word make what he will of nothing.

19 A description of true faith, wholly relying in the power of God, and his good will, set forth in the example of Abraham.

20 Very strong and constant.

21 Void of strength, and unmet to geth deliver.

22 Acknowledged and praised God, as most gracious and true.

23 A description of true faith.

24 The rule of justification is always one, both in Abraham and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our finnes in Christ our mediator, raised him from the dead, that we all being justified, might be saved in him.

25 To pay the ransom for our finnes.

10 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

11 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

12 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

13 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

14 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

15 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

16 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

17 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

18 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

19 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

20 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

21 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

22 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

23 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

24 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

25 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

26 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

27 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

28 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

29 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

30 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

31 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee

32 Another argument taken of the Church, who are distinguished with that, which truly appeareth our confidence before God: but faith in Christ doth appeare our confidence, and not the Law: as it was before sayd, therefore by faith wee







Tharthe Lawe of God is not the rale of death, but our corrupt-nature, being therein with not onely discovered, but also stirred up, and in such occasion thereby to rebell, as which, the more that things are forbidden it, the more it desireth them, and from thence cometh guilt, need, and occasion of death.

12 <sup>u</sup> Tharthe is the blame of my death? <sup>v</sup> That sinne might bring it selfe to be. <sup>w</sup> And deny it selfe to be that which it is, which is in death. <sup>x</sup> As euill as it could, shewing all the venime it could. <sup>y</sup> The cause of this matter, is this: Because that the Law requirith a fleshely puresse, but we, such as they be borne, are bondslaves of corruption, which they willingly seue.

13 <sup>a</sup> He seeth him selfe, being regenerate, before vs, for an example, in whom may easily appeare the filthe of the Spirit and the flesh, and therefore because that the Law requirith a fleshely puresse, but we, such as they be borne, are bondslaves of corruption, which they willingly seue.

14 <sup>u</sup> Tharthe is the blame of my death? <sup>v</sup> That sinne might bring it selfe to be. <sup>w</sup> And deny it selfe to be that which it is, which is in death. <sup>x</sup> As euill as it could, shewing all the venime it could. <sup>y</sup> The cause of this matter, is this: Because that the Law requirith a fleshely puresse, but we, such as they be borne, are bondslaves of corruption, which they willingly seue.

15 <sup>a</sup> He seeth him selfe, being regenerate, before vs, for an example, in whom may easily appeare the filthe of the Spirit and the flesh, and therefore because that the Law requirith a fleshely puresse, but we, such as they be borne, are bondslaves of corruption, which they willingly seue.

16 <sup>u</sup> Tharthe is the blame of my death? <sup>v</sup> That sinne might bring it selfe to be. <sup>w</sup> And deny it selfe to be that which it is, which is in death. <sup>x</sup> As euill as it could, shewing all the venime it could. <sup>y</sup> The cause of this matter, is this: Because that the Law requirith a fleshely puresse, but we, such as they be borne, are bondslaves of corruption, which they willingly seue.

17 <sup>a</sup> He seeth him selfe, being regenerate, before vs, for an example, in whom may easily appeare the filthe of the Spirit and the flesh, and therefore because that the Law requirith a fleshely puresse, but we, such as they be borne, are bondslaves of corruption, which they willingly seue.

18 <sup>u</sup> Tharthe is the blame of my death? <sup>v</sup> That sinne might bring it selfe to be. <sup>w</sup> And deny it selfe to be that which it is, which is in death. <sup>x</sup> As euill as it could, shewing all the venime it could. <sup>y</sup> The cause of this matter, is this: Because that the Law requirith a fleshely puresse, but we, such as they be borne, are bondslaves of corruption, which they willingly seue.

19 <sup>a</sup> He seeth him selfe, being regenerate, before vs, for an example, in whom may easily appeare the filthe of the Spirit and the flesh, and therefore because that the Law requirith a fleshely puresse, but we, such as they be borne, are bondslaves of corruption, which they willingly seue.

20 <sup>u</sup> Tharthe is the blame of my death? <sup>v</sup> That sinne might bring it selfe to be. <sup>w</sup> And deny it selfe to be that which it is, which is in death. <sup>x</sup> As euill as it could, shewing all the venime it could. <sup>y</sup> The cause of this matter, is this: Because that the Law requirith a fleshely puresse, but we, such as they be borne, are bondslaves of corruption, which they willingly seue.

21 <sup>a</sup> He seeth him selfe, being regenerate, before vs, for an example, in whom may easily appeare the filthe of the Spirit and the flesh, and therefore because that the Law requirith a fleshely puresse, but we, such as they be borne, are bondslaves of corruption, which they willingly seue.

22 <sup>u</sup> Tharthe is the blame of my death? <sup>v</sup> That sinne might bring it selfe to be. <sup>w</sup> And deny it selfe to be that which it is, which is in death. <sup>x</sup> As euill as it could, shewing all the venime it could. <sup>y</sup> The cause of this matter, is this: Because that the Law requirith a fleshely puresse, but we, such as they be borne, are bondslaves of corruption, which they willingly seue.

He considereth that there is no condemnation to them who are grafed in Christ through his Spirit, and therefore they be not bound with sinne. For they live through that Spirit, as Whate is sinne, is sheweth away all feare, as and yetteth our perfect miserie.

Now then there is no condemnation to them that are in Christ Iesus, which a walke not after the flesh, but after the Spirit.

2 For the Law of the Spirit of life, which is in Christ Iesus, hath freed me from the Law of sinne and of death.

3 For (that that was impossible to the Law, as much as it was weak, because of the flesh) God sending his owne Sonne, in the similitude of sinful flesh, and for sinne, he condemned sin in the flesh.

4 That that righteousnes of the Law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, favour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace.

7 Because the wisdom of the flesh is enemies against God: for it is not subject to the Law of God, neither in deed can be.

8 So then they that are in the flesh, cannot please God.

9 Now ye are not in the flesh, but in the spirit, because y<sup>e</sup> spirit of God dwelleth in you: but if any man hath not y<sup>e</sup> spirit of Christ, the same is not his.

10 Therefore, whosoever these things are in vs, is so weak, how may we gather thereby, that there is no condemnation to them that have that verue? because faith be, that verue of the quicking spirit, which is so weak in vs, is most perfect and most mighty in Christ, and being imputed unto vs which beleue, causeth vs to be so accounted of, as though there were no reliquies of corruption, and death in vs. Therefore hitherto Paul disputed of religion of sinne, and imputation of fulfilling the Law, and also of sanctification which is begun in vs; but now he speaketh of the perfect imputation of Christs manhood, which part was necessarily required to the full appealing of our consciences: for our sinnes are defaced by the blood of Christ, and the guiltines of four corruption is covered with the imputation of Christs obedience: and the corruption it selfe (which the Apostle calleth sinful flesh) is healed in vs by little and little, by the work of sanctification, but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Christs owne flesh, which also is to vs imputed. <sup>e</sup> The power of godlynes of the spirit, against which is set the tyranny of sin. <sup>c</sup> Which worketh the side of godlynes and quickeneth the new man. <sup>d</sup> To wit, absolutely and perfectly. <sup>e</sup> For Christs sanctification being imputed unto vs, perfecteth our sanctification which is begun in vs. <sup>f</sup> He vouches no argument here; but expoundeth the mystery of sanctification, which is imputed unto vs; for because, faith be, that the verue of the law was not such (that, by reason of the corruption of our nature) that it could make man pure and perfect: and for that rather kindled the desire of sin, then did put it out and extinguish it, therefore God cleaue his Son with flesh like unto our sinful flesh, wherein he utterly abolished our corruption, that being accounted pure and without fault in him apprehended & layd hold on by faith, we might be found to have fully that singular perfection which the Law requirith, & therefore that there might be no condemnation in vs. <sup>g</sup> Which is not proper to the Law, but cometh by our faults. <sup>h</sup> In us is not born anew, whiles deface the law could perfect us, we could not be perfect. <sup>i</sup> Of us is not nature which was corrupt through sin, until it be healed in Christ. <sup>j</sup> As he saith, we were made perfect that sin haue no right in vs. <sup>k</sup> The very substance of the Law of God might be fulfilled, or that same which the Law requirith, that wee may be found in before God, for if with our justification there be ioynted that sanctification which is imputed unto vs, we are iust, according to that perfect forme which the Lord requirith. <sup>l</sup> He voucheth to that which be said, that the sanctification which is begun in vs, is a sure testimony of our ingressing into Christ: which is a most plentiful fruit of godly & honest life. <sup>m</sup> A reason, why to walke after the flesh, agreeth not to them which are grafed in Christ. <sup>n</sup> As he saith, we are the spirit agree & is meet for them: because, faith be, that they which are after the flesh, favour the things of the flesh, but they that are after the spirit, the things of the spirit. <sup>o</sup> He voucheth the Law as the flesh teacheth them. <sup>p</sup> He voucheth the consequent, because that whereas the flesh favoureth, that ingendeth death: and whosoever the spirit favoureth, that tendeth to ioy and life everlasting. <sup>q</sup> A reason and proof, why the wisdom of the flesh is death: because, faith be, it is the enemy of God. <sup>r</sup> A reason why the wisdom of the flesh is so enemy to God, because it neither will neither can be grafed in Christ. And by faith it meaneth a man not regenerate. <sup>s</sup> The conclusion: therefore say that they which are after the flesh, cannot please God: whereby it followeth that they are not ingrafted into Christ, and therefore cometh to the other, to wit, to them which walke after the spirit, of whom we haue to understand contrary things to the former: <sup>t</sup> and first of all be defaced whar is to be in the spirit, or to be sanctified; to wit, to haue the spirit of God dwelling in vs; then he declarath, that sanctification is so ioynted and knit to our grasing in Christ, that it can by no means be separated.

A conclusion of all the former disputation from verfe. 16. of chap. 8. reuen to this place: Seeing that we bring iustification by faith, and by faith we are grafed into Christ, do obtaine remission of sinne and imputation of righteousness, and are also sanctified, it followeth hereof, that they which are grafed into Christ by faith, are out of all feare of condemnation. 2 The fruits of the Spirit, or effects of sanctification, which is begun in vs, do not ingraft vs into Christ, but we declare that they are grafed into him. 3 A saluon not the flesh for their guides for he is not sayd to line after the flesh, that hath the body, though sometimes he fly away. 3 A preuenting of an obedienc: feeling thereby, that there is no condemnation to them that have that verue? because faith be, that verue of the quicking spirit, which is so weak in vs, is most perfect and most mighty in Christ, and being imputed unto vs which beleue, causeth vs to be so accounted of, as though there were no reliquies of corruption, and death in vs. Therefore hitherto Paul disputed of religion of sinne, and imputation of fulfilling the Law, and also of sanctification which is begun in vs; but now he speaketh of the perfect imputation of Christs manhood, which part was necessarily required to the full appealing of our consciences: for our sinnes are defaced by the blood of Christ, and the guiltines of four corruption is covered with the imputation of Christs obedience: and the corruption it selfe (which the Apostle calleth sinful flesh) is healed in vs by little and little, by the work of sanctification, but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Christs owne flesh, which also is to vs imputed. <sup>e</sup> The power of godlynes of the spirit, against which is set the tyranny of sin. <sup>c</sup> Which worketh the side of godlynes and quickeneth the new man. <sup>d</sup> To wit, absolutely and perfectly. <sup>e</sup> For Christs sanctification being imputed unto vs, perfecteth our sanctification which is begun in vs. <sup>f</sup> He vouches no argument here; but expoundeth the mystery of sanctification, which is imputed unto vs; for because, faith be, that the verue of the law was not such (that, by reason of the corruption of our nature) that it could make man pure and perfect: and for that rather kindled the desire of sin, then did put it out and extinguish it, therefore God cleaue his Son with flesh like unto our sinful flesh, wherein he utterly abolished our corruption, that being accounted pure and without fault in him apprehended & layd hold on by faith, we might be found to have fully that singular perfection which the Law requirith, & therefore that there might be no condemnation in vs. <sup>g</sup> Which is not proper to the Law, but cometh by our faults. <sup>h</sup> In us is not born anew, whiles deface the law could perfect us, we could not be perfect. <sup>i</sup> Of us is not nature which was corrupt through sin, until it be healed in Christ. <sup>j</sup> As he saith, we were made perfect that sin haue no right in vs. <sup>k</sup> The very substance of the Law of God might be fulfilled, or that same which the Law requirith, that wee may be found in before God, for if with our justification there be ioynted that sanctification which is imputed unto vs, we are iust, according to that perfect forme which the Lord requirith. <sup>l</sup> He voucheth to that which be said, that the sanctification which is begun in vs, is a sure testimony of our ingressing into Christ: which is a most plentiful fruit of godly & honest life. <sup>m</sup> A reason, why to walke after the flesh, agreeth not to them which are grafed in Christ. <sup>n</sup> As he saith, we are the spirit agree & is meet for them: because, faith be, that they which are after the flesh, favour the things of the flesh, but they that are after the spirit, the things of the spirit. <sup>o</sup> He voucheth the Law as the flesh teacheth them. <sup>p</sup> He voucheth the consequent, because that whereas the flesh favoureth, that ingendeth death: and whosoever the spirit favoureth, that tendeth to ioy and life everlasting. <sup>q</sup> A reason and proof, why the wisdom of the flesh is death: because, faith be, it is the enemy of God. <sup>r</sup> A reason why the wisdom of the flesh is so enemy to God, because it neither will neither can be grafed in Christ. And by faith it meaneth a man not regenerate. <sup>s</sup> The conclusion: therefore say that they which are after the flesh, cannot please God: whereby it followeth that they are not ingrafted into Christ, and therefore cometh to the other, to wit, to them which walke after the spirit, of whom we haue to understand contrary things to the former: <sup>t</sup> and first of all be defaced whar is to be in the spirit, or to be sanctified; to wit, to haue the spirit of God dwelling in vs; then he declarath, that sanctification is so ioynted and knit to our grasing in Christ, that it can by no means be separated.



12 He comforteth the faithful against the relics of flesh and sinne, & groweth that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which be called the body, that is say, a lump) which is as yet purged from his earthly filthines, in death: but therewithall willing them to doubt nothing of the happy successe of his combat, because that containeth the little sparks of the Spirit, (that is of the grace of regeneration) which appeareth to be in them by the fruits of righteousness, in the seed of life.

13 The flesh, as yet stuck fast in the eleys of sinne, and death.

14 A confirmation on the former: For hee the selfe same Spirit, which Christ bath: Therefore at length it shall doe the same in you, that it did in him.

15 As to wit, when all infirmities being utterly layd aside, and dead overcome, it shall cleaue you with heavenly glory. 9 By the vertue and power of it, which sheweth the same might first in our head, and dayly worketh in us.

16 An exhortation to oppresse the flesh daily by more by the vertue of the Law, because (saith he) you are debtors vnto God, for so much as you have received so many benedictions of him. 15 Another reason of the profit that ensue: for such as true and fight valiantly, shall haue everlasting life. 16 A confirmation of this reason: for they be the children of God, which are gouerned by his Spirit, therefore shall they haue life everlasting. 17 He declarath and expoundeth by the way, in these two verses, by whatright this name, to be called the children of God, is giuen to the beleueers; because faith hee, they haue receiued the grace of the Gospel, wherein Christ hath dwelt, not (as before) in the publishing of the Law, which is terrible, and fearful, but a most benigne & loving Father in Christ, to that wight great boldnes we call him Father, the holy Ghost sealing their adoption in our hearts by faith. 9 By the Spirit is meant the holy Ghost, whom we are said to receive, when he worketh in our minds, & which seare is stirred up in our minds, by the preaching of the Law. 9 Which seare our adoption in our minds, and therefore eneneth our mothers. 18 A prooof of the consequent of the confirmation: because that he which is the Sonne of God, doeth eniue God with Christ: 9 Partakers of our Father's glory, and so we are children by adoption. 20 Nowe that teacheth by what way the children of God doe come to that felicity, to wit, by the crosse, as Christ himselfe did: and therewithall openeth vnto them foundations of comfort: as first, that we haue Christ a companion & fellow of our afflictions: secondly, that we shall also his fellows in that exulting glory. 30 Thirdly, that this glory which we looke for doeth a thousand parts surmount the misery of our afflictions. 1 All being well considered, gather, at Fourthly, be plainly taught vs that we shall forgiue & remeue from our confusion and horrible rebellion from the whole world, which cannot be continual as it was at the beginning: But as it had a beginning by the sinne of man, for whom it was made by the ordinance of God, so shall it at length be restored with the elect. 9 All this world, is subiect to a vanishing off sitting place. 9 Not by their natural malignity. 9 That they should obey the Creatours commandment, when it pleased to shew by their sickle efface, how greatly we were displeased with man, a God would not make the world subiect to everlasting curse, for the sinne of man, but give us a way to be redeemed. From the corruption which they are not subiect to, they shall be delivered and changed into that blessed state of incorruption, which shall be revealed when the sinners of God shall be advanced to glory. 9 By this word is meant, not onely exceeding sorrow, but also the fruit that followeth of it. 22 Fifthly, if the state of the world looke for a reioicing, growing as it were for it, and that not in vaine, let it not grieue vs also to sigh, yea, let vs be sometimes particularly moved of our redemption to come, forasmuch as we haue the 8th focus of the Spirit.

10 And if Christ be in you, the body is dead, because of sinne: but the Spirit is life for righteousness sake.

11 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortal bodies, by his Spirit: & dwell in you.

12 Therefore brethren, we are debtors not to the flesh, to lie after the flesh:

13 For if ye live after the flesh, ye shall die: but if ye mortifie the deeds of the body by the Spirit, ye shall live.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For ye haue not receiued the Spirit of bondage, to 9 saie againe: but ye haue receiued 9 Spirit of adoption, whereby we cry, Abba, Father. 16 The same Spirit beareth witness with our spirit, that we are the children of God.

17 If we be children, we are also heires, even the heires of God, and heires annexed with Christ: 18 if so be that we suffer with him, that we may also be glorified with him.

19 For I count that the afflictions of this present time are not worthy of the glory, which shall be shewed vnto vs.

20 For the fervent desire of a creature waiteth when the sonnes of God shall be revealed, 20 Because the creature is subiect to 9 vanitie, not of it owne will, but by reason 2 of him, which hath subiect it vnder 9 hope.

21 Because the creature also shall be delivered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For wee know that euery creature groweth with vs also, and 9 crucieth in paine together vnto this present.

23 And not onely the creature, but we also

which haue the first fruites of the Spirit, enen we doe sigh in our selves, waiting for the adoption, 9 the redemption of our body.

24 For we are aied by hope: but 9 hope that is seene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we doe with patience abide for it.

26 Likewise the Spirit also 9 helpeth our infirmitie: for we know not what to pray as we ought: but the Spirit it selfe maketh 9 request for vs with sighs, which cannot be expressed.

27 But hee that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for 9 Saints, according to the will of God.

28 Also we know that all things worke together for the best vnto them that loue God, euen to them that are called of his 9 purpose.

29 For those which bee knew before, he also predestinate to bee made like to the image of his Sonne, that hee might be the first borne among many brethren.

30 Moreover, whom he 9 predestinate, them also he calleth, & whom he calleth, them also he iustificeth, and whom he iustificeth, them he also glorifieth.

31 What shall we then say to these things? If God be on our side, who can be against vs?

32 Who spared not his owne Sonne, but gave him for vs all to death, how shall he not with him 9 giue vs all things also?

33 Who shall lay any thing to the charge of Gods choyset it is 9 P God that iustificeth.

34 Who shall condemne? it is Christ which is dead: yea, or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of 9 Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, 9 For thy sake are we killed al day long: we are counted as shee-p for 9 slaughter.

37 Neuerthelesse, in all these things we are more then conquerors through him that loued vs.

38 For I am persuaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.

4 Euen from the host-m of enr hearts.

4 Luke 21. 28. That last yeforring, which shall be the accomplishment of our adoption.

4 Since hope is necessarily ioyed with faith: seeing then that we beleeue those things, which we are not yet in possession of.

4 And hope receiveth much more of the thing that is present, we must therefore hope and patiently wait for that which we beleeue shall come to passe.

4 This is spoken by the figure Metonymy: Hope, for that which is hoped for.

4 Severally, There is no cause why we should doubt of the benediction of a faithful Christian, seeing that players minister vnto vs a most sure hope, which can not be frustrate, seeing they proceed from the spirit of God, which dwelleth in vs.

4 Search our hearts, as it were that we may not vnderstand it.

4 Troubleshoot vs to prayers, and selb to the iury of his sinners, what we shall say, and how we shall cry.

4 What I say and faith proceed from the infinit of his Spirit.

4 Because he teacheth all that we say, cloth it with Gods will, according to Gods will.

4 Eightly, we are not afflicted, either by chance or to our

4 harme, but by Gods providence for our great profit, who is he cheif vs from the beginning, so that hee predestinate vs to be made like to the image of his Sonne, and therefore will bring vs in his time, being called and iustificed, to glory, by the crosse.

4 Not onely afflictions, but whatsoeuer els, he calleth that, Purpise, which God hath from everlasting appointed with himselfe according to his good will & pleasure.

4 He vseth the time pps, for the time present, as the Hebrews use, who sometime fit downe the thing that is to come, by the time that is past, to signify the certainty of it: & he hath also a regard to Gods continuall working.

4 Nimbly, we haue no cause to feare that the Lord will not giue vs what hee seeth to be profitable for vs, seeing that hee hath not forsooke his owne Sonne to loose 9 comfort freely.

4 A most glorious and comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of iustificatiion. There are no requisers that we haue neede to be afraid of affliction, or seeing that God himselfe absoiue vs as iust: and therefore much lesse neede we to feare damnation, seeing that we rest vpon the death and resurrection, the almighty power and defence of Iesus Christ. Therefore what can there be so weightie in this life, or of so great force & power, that might vs as though we might fall from the loue of God, whereof hee loueth vs in Christ: Surely nothing. Seeing 9 it is the most constant & sure, & also in vs being confirmed by steadfast faith, 9 who pronounce vs, not onely quiete, but also perfectly safe in his Sinne.

4 Wherewith Christ leueth vs.

4 Psal 44. 23. We are not onely overcome with segret and many miseries and calamities, but also more then conquerors in all of them.





him that formed it, Why hast thou made mee thus?

21 <sup>4</sup> Hath not the potter power of the clay to make of the same lump one <sup>20</sup> vessel to <sup>19</sup> honour, and another vnto <sup>21</sup> dishonour?

22 <sup>22</sup> What and if God would, to shewe his wrath, and to make his power known, suffer with long patience the vessels of wrath, prepared to <sup>23</sup> destruction?

23 And that he might declare the <sup>2</sup> riches of his glory vpon <sup>3</sup> vessels of mercie, which he hath prepared vnto glory?

24 <sup>24</sup> Euen vs whom he ha called, not of the <sup>1</sup> Iewes only, but also of the Gentiles,

25 <sup>25</sup> As he saith also in Osee, <sup>26</sup> I will call them, My people, which were not my people: and her, Beloued, which was not beloued.

26 And it shall be in the place where it was saide vnto them, <sup>27</sup> Yee are not my people, that there they shall be called, The children of the liuing God.

27 <sup>27</sup> Also Elias cryeth concerning Israel, <sup>28</sup> Though the number of the children of Israel were as the sand at the sea, yet shall but a remnant be saued;

28 For hee will make his account, and gather it into a <sup>29</sup> short summe with righteousness: for the Lord will make a short count in the earth.

29 <sup>29</sup> And as Elias saide before, Except the Lord of hostes had left vs, a <sup>30</sup> seede, we had bene made as Sodome, and had bene like to Gomorra.

30 <sup>30</sup> What shall wee say then? That the Gentiles which followed <sup>31</sup> not righteousness, haue attained vnto righteousness, euen the righteousness which is of faith.

31 <sup>31</sup> But Israel which followed the Lawe of righteousness, could not attaine vnto the Law of righteousness.

32 Wherefore? Because they sought it not by faith, but as it were by the <sup>33</sup> workes of the Law:

33 The second answer is this, that God, moreover, besides that he doeth fully desire whateuer he doeth desire, vnto that moderation in executing of his decrees, as declareth his singular lenitie euen to the reprobate, in that, that he suffereth them a long time, and permitte them to enioy mjoy and singular benefites, vntill at length hee finally conuict them, and that to good end and purpose, to wit, to the vnto himselfe to be an enemy and reuenger of wickednesse, that in many appaite what power hee is of by their seuered iudgements, and finally by compulsion, to set forth indeede, how great his mercie is towards the elect. <sup>34</sup> By vessels, the Hebrews vnderstand all kindes of instruments. <sup>35</sup> Therefore againe, we may say with Paul, that four men are made of God the Creator to destruction. <sup>36</sup> The vnto the reprobate and mjoy to the good. <sup>37</sup> Having established the doctrine of the eternall predestination of God on both parts: that as of the reprobate, as of the elect: hee cometh now to shewe the vse of it, teaching vs, that wee ought not to seeke the testimonie oft in the secret counsell of God, but by the vocation which is made manifest and set forth in the Church, propounding vnto vs the example of the Iewes & Gentiles, that the first may be better perceived. <sup>38</sup> Hee sayeth that all and euerie one of the Iewes are called, but some of the Iewes, as the Lord had forewarned vs, that vocation or calling is free, and of grace, euen as his predestination is: and therefore there is no cause why either our owne worboisnesse, or the worboisnesse of our ancelles should cause vs to thinke that we are not the elect and chosen of God, if we be called by faith, and to embrace through faith the saluation that is offered vs. <sup>39</sup> Hos. 13. 1. peter. 2. 10. <sup>40</sup> Hys. 10. 26. Contrariwise, Neither any outward calling, neither any worboisnesse of our ancelles, the sufficient witness of election, vnto vs by faith and beleefe wee answere Gods calling, which thinke come to passe in the Iewes, as the Lord had forewarned vs. <sup>41</sup> Isa. 10. 22. 6. God purpofeth to bring the vnto and vnto the people to an extreme wronge. <sup>42</sup> Isai. 1. 9. <sup>43</sup> Armer, by which word the chiefest power that is giuen to God & Euen a very free. <sup>44</sup> The declaration and manifestation of our election, is our calling apprehended by faith, as it come to passe in the Gentiles. <sup>45</sup> Sathan, the Gentiles had no workes to prepare. <sup>46</sup> Secure Gods mercie before hand, and as for that, that the Gentiles attained to that which they sought not for, the mercy of God is to be thanked first: and in that the Iewes attained not to that which they sought after, they are to thank more for it, than themselves, because they sought it not. <sup>47</sup> The pride of man is the cause that they erre vocation, but the cause of their demerit erre not to be sought for any other where, but in themselves. <sup>48</sup> Seeking to come by righteousness, they followed the Law of righteousness.

for they haue stumbled at the stumbling stone,

33 As it is written, <sup>34</sup> Beholde, I lay in Sion a stumbling stone, and a rocke to make men fall: and euerie one that beleueth in him, shall not be ashamed.

CHAP. X.

1 Hee hanleth the effects of election, 3 that some refuse and (me embrace. 4 Christ, who is the end of the Law. 5 He sheweth that Moses forsaide the calling of the Gentiles, and Elias the hardening of the Iewes.

**B** Reheue, mine hearts desire and prayer to God for Israel, is, that they might be saued.

2 For I beare them record, that they haue the zeale of God, but not according to knowledge.

3 For they, being ignorant of the righteousness of God, and going about to <sup>4</sup> establish their owne righteousness, haue not submitted themselves to the righteousness of God.

4 <sup>5</sup> For Christ is the end of the Lawe for righteousness vnto <sup>6</sup> euerie one that beleueth.

5 <sup>7</sup> For Moses thus describeth the righteousness which is of the Law, <sup>8</sup> That the man which doeth these things, shall liue thereby.

6 But the righteousness which is of faith, speaketh on this wise, <sup>9</sup> Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from above.)

7 Or, Who shall descend into the deepe? (that is to bring Christ againe from the dead.)

8 <sup>9</sup> But what saith it? <sup>10</sup> The word is neere thee, euen in thy mouth, and in thine heart, This is the word of faith which we preach.

9 <sup>11</sup> For if thou shalt <sup>12</sup> confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that <sup>13</sup> God raised him vp from the dead, thou shalt be saued:

10 <sup>14</sup> For with the heart man <sup>15</sup> beleueth vnto righteousness, and with the mouth man confesseth to saluation.

11 <sup>16</sup> For the Scriptrue saith, <sup>17</sup> Whosoever <sup>18</sup> beleueth in him, shall not be ashamed.

12 For there is no difference between the Iew and the Grecian: for hee that is Lord ouer all, is rich vnto all that call on him.

13 <sup>19</sup> <sup>20</sup> For whosoever shall call vpon the Name of the Lord, shall be saued.

As not shew the Law through the fault of our flesh, we attaine not vnto this end: But Christ salueth this defect, for hee fulfilld it in the Law for us, and not only to the Iewes, but also to the Gentiles. <sup>21</sup> That the Law regardeth and tendeth to Christ, thus is a manifest prooffe for that it propoundeth such a condition, as can be and is fulfilled of none but of Christ only: which being imputed vnto vs by faith, our conscience is quieted, so that now no man can aske, who can ascend vp into heauen, or bring vs from hell, being the Gospel teacheth that hee that is due by Christ, and by their faith, which with true faith embrace him, which calleth him. <sup>22</sup> Iesus. 18. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. <sup>23</sup> Iesus, who is the Lord and Saviour, who is saide to haue raised the Sonne from the dead, and this is not spoken to stir vs to the dominie of the Sonne, but to set forth the Fathers excellency teaching our redemption in the resurrection of the Sonne. <sup>24</sup> Faith is saide to consist, and furthermore, seeing the confession of the mouth is an effect of faith, and confession is the way to come to saluation, it followeth that faith is also saide to saue. <sup>25</sup> Note, hee propouneth the other part which hee propounded afore in the fourth verse, to wit, that Christ call whosoever hee listeth without any difference, and this hee confirmeth by a double testimonie. <sup>26</sup> Ier. 23. 6. <sup>27</sup> To be true in God is to be true and confit in God by the promise of our saluation by Christ, and that not only in general: but when we know that the promises are made vnto whosoever with a true faith. <sup>28</sup> Ier. 1. 38. <sup>29</sup> Thus calling vpon the Name of God is the testimonie of true faith, and true faith of true vocation or calling, and true calling of true election.

9 That is, true faith, which freeth God in his word, and that preached, according as God hath appointed in the Church.

10 *Iff. 31. 7.*

11 *Whencefore* faith is, there is also of the word, but not contrary way, wherefore the word is, there is faith: for many refuse and reject the word.

12 *He speaks this because of the Jewes.*

13 *Iff. 53. 6.*

14 *A conclusion of the former gradation: we must ascend from faith to our vocation, as by our vocation we came to the testimony of our election.*

15 *By Gods Commendment.*

16 *An objection: If calling be a testimony of election, were not the Jewes called? why should I not grant that, faith the Apostle, seeing that there is no nation which hath not borne*

17 *the called? much less can I say, that the Jewes were called, as *Iff. 1. 9. 2* The defender and maintainer of the Jewes cause, I grow on till I ask, whether the Jewes also have not God which called them. If say (saith the Apostle) desist*

18 *is, all that witnesseth that the Gospel was translated from them to the Gentiles, because the Jewes neglected it. And therewithall the Apostle teacheth, that that our Lord and universal calling, which is set forth by the creation of the world, sufficient not to the knowledge of God: yea, and that the particular also which is by the word of God, is of itself small or no efficacy, unless it be apprehended, or layd holde on by faith, by the gift of God: otherwise by ourselves it is made unprofitable, and that by the unbelief of those who can pretend no ignorance,*

19 *as *Iff. 32. 1.* He calleth all profane people, a nation that is no nation, as they are not made to love one to the Jewes, which are appointed for everlasting commendation.*

20 *Iff. 65. 1. A speaks without fence.*

21 *Leath the calling off the Jewes should be limited according to the outward appearance, a Jew therefore that Elias was in times past descended: is now that, seeing they have an iust root, as many of them likewise be holy,*

22 *as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy,*

23 *as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy,*

24 *as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy,*

25 *as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy,*

26 *as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy,*

27 *as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy,*

28 *as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy,*

29 *as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy,*

14 But howe shall they call on him, in whom they have not beleaved? And how shall they beleue in him, of whom they have not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, & flow beautiful are the feet of them which bring glad tidings of peace, and bring glad tidings of good things!

16 And they have not! al obeyed the Gospel: for Elias saith, & Lord, who hath beleued our report?

17 Then faith is by hearing, and hearing by the word of God.

18 But I demand, Have they not heard? No doubt they found went out through all the earth, and their wordes into the ends of the world.

19 But I demand, Did not Israel know Gods Faith? Moses saith, I will prouoke you to enuie by a nation that is not my nation, and by a foolish nation I will anger you.

20 And Elias is bold, and faith, I was found of them that sought mee not, and haue beene made manifest to them that asked not after mee.

21 And vnto Israel hee saith, \* All the day long haue I stretched forth mine hand vnto a disobedient and gaincaying people.

CHAP. XI.

1 *Leath the calling off the Jewes should be limited according to the outward appearance, a Jew therefore that Elias was in times past descended: is now that, seeing they have an iust root, as many of them likewise be holy,*

2 *as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy,*

3 *as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy,*

4 *as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy,*

5 *as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy,*

6 *as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy,*

7 *as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy,*

8 *as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy,*

9 *as *Iff. 18. 24* The contrary to the Jewes is to be holy, as *Iff. 18. 24* The contrary to the Jewes is to be holy,*

and they seek my life?

4 But what faith the answer of God to him? & I haue referred vnto my selfe seven thousand men, which haue not bowed the knee to Baal.

5 Euen so then, at this present time is there a remnant according to the election of grace.

6 And if it be of grace, it is no more of works: or els were grace no more grace: but if it be of works, it is no more grace, or els we worke no more works.

7 What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest haue benee handened.

8 According as it is written, & God hath giuen them the spirit of stumber: eyes that they should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, \* Let their table be made a snare, and a net, and a stumbling block, even for a recompense vnto them.

10 Let their eyes be darkened that they see not, and bow downe their backe a wayes.

11 I demand then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation cometh vnto the Gentiles, to prouoke them to follow them.

12 Wherefore if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their abundance be?

13 For in that I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

14 To try if by any meanes I might prouoke them of my flesh to follow them, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving be, but life from the dead?

16 For if the & if fruites be holy, soe the whole lump: and if the roote be holy, so are the branches.

our indiffer of themselves do teach, that workers are richer wholly or partly the cause of our justification. *of Luke Marke 3. 5. 6* And yet this hardnesse of heart cometh not bus by Gods iud decree & judgement, and yet without fault, when as hee to poultice the witherbankfull by ishing from them all sense and periculerance, & by doubling their darknesse, that the benefits of God which are offered vnto them, do redound to their iust destruction. *as *Iff. 6. 9, and 10, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100**

4 *King 19. 18.*

5 *The fruites of vntunants and of vntunants, which were chosen from caruelling, and not of vntunants, that should be chosen afterward: for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and vntunants.*

6 *Baal signeth as much as Master or patron, or one in whose power another stoneth name the idolaters at this day giue their idoles, naming them patrons.*

7 *The election of grace, is not woe of men chose grace, but whereby God chose vs of his grace and goodnesse.*

8 *That although that all be not elect, and chosen, yet let them that are elected, remember that they are freely chosen: and let them that flubbornly refuse the grace and free mercy of God, impute it vnto themselves.*

9 *This saying beareth downe first to the women all the doctrine of all kinds and manner of works, whereby*

10 *our indiffer of themselves do teach, that workers are richer wholly or partly the cause of our justification. of Luke Marke 3. 5. 6*

11 *And yet this hardnesse of heart cometh not bus by Gods iud decree & judgement, and yet without fault, when as hee to poultice the witherbankfull by ishing from them all sense and periculerance, & by doubling their darknesse, that the benefits of God which are offered vnto them, do redound to their iust destruction.*

12 *as *Iff. 6. 9, and 10, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100**

13 *For in that I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,*

14 *To try if by any meanes I might prouoke them of my flesh to follow them, and might save some of them.*

15 *For if the casting away of them be the reconciling of the world, what shall the receiving be, but life from the dead?*

16 *For if the & if fruites be holy, soe the whole lump: and if the roote be holy, so are the branches.*

17 *And yet this hardnesse of heart cometh not bus by Gods iud decree & judgement, and yet without fault, when as hee to poultice the witherbankfull by ishing from them all sense and periculerance, & by doubling their darknesse, that the benefits of God which are offered vnto them, do redound to their iust destruction.*

18 *as *Iff. 6. 9, and 10, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100**

19 *For in that I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,*

20 *To try if by any meanes I might prouoke them of my flesh to follow them, and might save some of them.*

21 *For if the casting away of them be the reconciling of the world, what shall the receiving be, but life from the dead?*



4. *Ierem 11, 6.*  
 10 There is no cause why the Gentiles which have obtained mercy, should triumph over the Jewes which contemne the grace of God seeing they are grafted into the Jewes. But let them rather be ashamed that they should be not rooted in them which is wontly condemned in the Jewes. And here of all this generall doctrine may be gathered and taken, that we ought to be studious of Gods glory, even in respect of our neighbours: so far ought we to be from bragging and glorying for that, that should be preferred before other by a singular grace.

11 *In place of those branches which are broken off*  
 12 It is against the common curse of kindness, that the Jews in view of the mercy is changed with the Jews of the good tree.

13 *We may rejoice in the Lord, but so that we desire not the Jewes, whom we ought rather to provoke to that good joining with us.*  
 14 See that thou stand in awe of Gods mercy and carefully.

17 + 10 And though some of the branches be broken off, and thou being a wilde Olive tree, wast grafted in for them, and made a partaker of the root, and fellowship of the Olive tree:

18 If thou boast thy selfe against the branches: and if thou boast thy selfe, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches are broken off, that I might be grafted in.

20 Well to thought vnbeliefe they are broken off, and thou standest by faith: be not high minded, but feare.

21 For if God spared not the natural branches, take heed lest thou also spare not thee.

22 Behold therefore the bountifullnesse, and severitie of God: toward them which have fallen, severitie: but toward thee, bountifullnesse, if thou continue in his bountifullnesse: or els thou shalt also be cut off.

23 And they also, if they abide not still in vnbeliefe, shall be grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Olive tree, was wilde by nature, and wast grafted contrary to nature in a right Olive tree, how much more shall they that are by nature, be grafted in their owne Olive tree?

25 For I would not, brethren, that ye should be ignorant of this iscer (that ye should be arrogant in your belia s) that partly obdiancie is come to Israel, until the fulnesse of the Gentiles be come in.

26 And so all Israel shall be saved, as it is written, & The deliverer shall come out of Zion, and shall turn away the vngodlinesse from Jacob.

27 And this is my covenant to them, \* When I shall take away their sinnes.

28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers sakes.

29 If for the gifts and calling of Gods are without repentance.

30 *He telleth them naturally, not because they have any heliess of nature, but because they were borne of them which the Lord left apart for himselfe, from other nations, by his grace and covenant which he freely made with them.* 11 Seeing the matter is selfe declared that election cometh not by inheritance (although the fault be in me, and not in God: why the blessing of God is not perpetual) we must the good bee, that that be not found in our selves, which we thinke blame-worthy in others, for the election is free: whereby they that are truly elect and engrained are not proud of themselves, but with contempt of others, but with due reverence to God, and love toward their neighbours, runne to the life which is free before them.

31 *The ends, and ending here.* 12 In that state which God has benighting Jewes hath advanced three ungs: and we must mark here, that hee speaketh not of the election of every private man, when he saith that Jewes shall be saved, but of the election of the whole nation. 13 Many are now, for a season cut off, that is, as without the roote, which in their time shall be grafted in: and againe there are a great fort, which after a sort, & touching the outward thereof, seeme to be ingrafted, which are inhabiting through their owne fault: but after a while they shall be cut away, which then it is impossible to be considered in nation and people as in the Gentiles and Jewes. 14 *Vnbeliefe and nature, not as it was first made, but as it was corrupted in Adam, and is derived from him to his posteritie.* 15 Into the people of the Jewes which God had sanctified of his mere grace can he speaketh of the whole nation, not of every one part. 16 The blindness of the Jewes is neither so vniuersall that the Lord hath no elect in that nation, neither shall it be continuall: for there shall be a time wherein they also (as the Prophet hath forewarned) shall effectually inholue that which they doo: we be Rubens for the melt part rich and refuse. 17 *Zeal we be in one body.* 18 Again, that he saye the Jewes and Gentiles together it is in one body, and especially may teach what duty the Gentiles owe to the Jewes, be brethren it is into their hearts, that the nation of the Jewes is not utterly cut off without hope of recovery. 19 *As much as they received it not.* 20 In that, that God rejecteth not whom they deserue, but what he promised to Abraham 15 The reason or prouer: because the covenant made with that nation of life euertlasting be to procure and vniuers,

30 For euen as yee in times past have not beleened God, yee haue now obtained mercy through thy vnbeliefe:

31 Euen so now haue they not beleened by the mercy shewed vnto you, that they also may obtaine mercy.

32 For God hath shut up all in vnbeliefe, that he might haue mercy on all.

33 Of the deepnesse of the riches, both of the wisdom, and knowledge of God: how vnsearchable are his iudgements, and his wayes past finding out!

34 For who hath knowen the mind of the Lord, or who has his counsell?

35 Or who hath giuen vnto him first, and hee shall be recompensed?

36 For of him, and through him, and for him are all things: to him be glory for euer. Amen.

37 *Of the same benefits, and foir might appeare that both Jewes and Gentiles are saved, only by the free mercy and grace of God, which could not haue bene so manifest, if active beginning, God had brought all together into the Church, or if he had saved the nation of the Jewes without this interpretation.* 17 The Apostle crieth out as astonished with this wonderfull wisdom of God, which hee teacheth vs, ought to be religiously reuerenced, and not curiously and prophably to be searched beyond the compass of that that God hath revealed vnto vs. 18 *The order of his sanctis and duties.* 19 *Job 11, 2.* *Esa. 40, 1.* *1 Cor. 12, 16.* 18 Heretofore three manner of wayes the wicked boldnesse of man, first, because that God is about all, most wise, and therefore it is very absurd, and plainly godlike to measure him by our folly. Moreover, because he is debter to no man, and therefore no man can complain of iniurie done vnto him. Thirdly, because all things are made for his glory, and therefore we must reuerse all things to his glory, much lesse may we conuice and debate the matter with him. 19 *This saying overthwart the doctrine of foreknowledge works and merits.* 20 *To wit, for God, to whose glory all things are referred, not as if things that were mine, but especially as new works which bee wrought in his elect.*

## CHAP. XII.

1 *See exhorteth 2 to that worship which is acceptable to God: to love unfained, 14, so euen towards our enemies.*

1 *Refecth you therefore brethren, \* by the mercies of God, that yee be giue up your bodies a living sacrifice, holy, acceptable vnto God, which is your \* reasonable seruice of God.*

2 And fashion not your selves like unto this world, but be ye changed by the renewing of your minde, that yee may procure what that good, and acceptable and perfect will of God is.

3 For I say through the grace that is giuen vnto me, to euerie one that is among you, that no man presume to understand above that which is meete to understand, but that he understand according to his obiect, as God hath dealt to euerie man the measure of his faith.

4 *By this phrase he sheweth that Gods glory is the vniuersal end of all our doing.* 5 *In times past the sacrifices were presented offer, the altar, but now the altar is euerywhere.* 6 *Your selues:* in times past, other bodies than our owne, now our owne must be offered. 7 *In time past, dead sacrifices were offered, but now we must offer such as haue the spirit of life in them.* 8 *Spiritually.* 9 *The second precept is this, That we take not other men opinions or manners for a rule of life, but that we wholly renouncing this world, be meane as our make, the will of God, which is manifested and opened vnto vs in his word.* 10 *Why then there is no place left for reason, when the heathen Philosophers place as a Queen in a Catech, nor forms free will, which the Popish scholastic make death, which the minde must be renewed.* 11 *See Eph. 1, 1, 2, and 4, 17 and Colossians 1, 1, 2, 3, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.* 12 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 13 *Charge.* 14 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 15 *Charge.* 16 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 17 *Charge.* 18 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 19 *Charge.* 20 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 21 *Charge.* 22 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 23 *Charge.* 24 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 25 *Charge.* 26 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 27 *Charge.* 28 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 29 *Charge.* 30 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 31 *Charge.* 32 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 33 *Charge.* 34 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 35 *Charge.* 36 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 37 *Charge.* 38 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 39 *Charge.* 40 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 41 *Charge.* 42 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 43 *Charge.* 44 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 45 *Charge.* 46 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 47 *Charge.* 48 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 49 *Charge.* 50 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 51 *Charge.* 52 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 53 *Charge.* 54 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 55 *Charge.* 56 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 57 *Charge.* 58 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 59 *Charge.* 60 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 61 *Charge.* 62 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 63 *Charge.* 64 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 65 *Charge.* 66 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 67 *Charge.* 68 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 69 *Charge.* 70 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 71 *Charge.* 72 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 73 *Charge.* 74 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 75 *Charge.* 76 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 77 *Charge.* 78 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 79 *Charge.* 80 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 81 *Charge.* 82 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 83 *Charge.* 84 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 85 *Charge.* 86 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 87 *Charge.* 88 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 89 *Charge.* 90 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 91 *Charge.* 92 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 93 *Charge.* 94 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 95 *Charge.* 96 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 97 *Charge.* 98 *That hee be himselfe, which is the measure of grace that God hath giuen him.* 99 *Charge.* 100 *That hee be himselfe, which is the measure of grace that God hath giuen him.*







† Titus 1. 15.

† 1 Cor. 8. 13.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

19 He giueth a double warning in these matters, &c. which persuade to the thing that he which hath obtained a fine knowledge of this doctrine keeps there fast; the other by other men's example with a warning conscience, &c. that cannot be done without shame, whereof we are not persuaded by the word of God, that he lieth, and as I purpose to it.

20 Destroy not the worke of God for meates sake: all things in deede are pure: but it is euill for the man which eateth with offence.

21 ¶ It is good neither to eat flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made wake.

22 ¶ Hast thou faith? haue wike with thy selfe before God? blessed is hee that condemneth not himselfe in that thing which he alloweth.

23 For he that doubteth, is condemned if he eate, because he hath not of faith: and whatsoever it is not of faith, is euill.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

# CHAP. XV.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

¶ The stronger must supply their strength to strengthen the weak. 3 By Christ's example, y who receiued, & not enioyned the lawes, to not as the Gentiles. 15 The cause why he wrote this Epistle.

a tooue of Iesse, and hee shall riise to reigne ouer the Gentiles, in him shall the Gentiles trust.

13 ¶ Now the God of hope fill you with all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the noly Ghost.

14 ¶ And I my selfe also am perswaded of you, my brethren, that I ye also are full of goodwilke, and filled with all knowledge, and are able to al-mo-nish one another.

15 Neuerthelesse, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministering the Gospel of God, that the offering vnto ye of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 ¶ I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not speake of any thing, which Christ hath not wrought by mee, to make the Gentiles obedient in word and deede,

19 With the power of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue build on another mans foundation,

21 But as it is written, ¶ To whom he was not spoken of, they shall see him, and they that heard not, shall vnderstand him,

22 ¶ I therefore also I haue bene of let to come vnto you:

23 But now seeing I haue no more place in these quarters, and also haue bene desirous many yeeres agone to come vnto you,

24 When I shall take my journey into Spaine, I will come to you: for I trust to see you in my journey, and to be brought to my way thitherward by you, after that I haue bene somewhat filled with your company.

25 But now goe I to Hierusalem, to y minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Hierusalem,

27 ¶ For it hath pleased them, and their detters are they: for if the Gentiles be made partakers of their spiritual things, their dutie is also to y minister vnto them in carnall things.

28 When I haue therefore performed this, and haue reaped them this fruit, I will passe by you into Spaine.

29 ¶ And I know when I come, that I shall

men vnderstand: and in the latter, it signifieth Gods might by power which was the worker of those wonders ¶ Ista. 32. 15. ¶ Chap. 1. 11. ¶ He writeth as large to the Komans, and that familiarly, his gentle word towards them, and the state of his affairs, but so, that he swea-eth vnto a note from the end of Apostollical doctrine: for he declareth nothing but that which appeareth vnto his office, and is godly and commendeth by a little of these: as it was the li-beralitie of the Church of Macedonia, her powerful liber-ty, and the following their godly deede. ¶ 1 Thro. 1. 17. p. Ding. his deede for the Sunne, to carie them that money which was gathered for their vices. 1. Almes are voluntary, but yet such as we owe by the love of charitie ¶ 1 Cor. 6. 2. ¶ To suffer their vices. ¶ Perfected in faithfulness, and faile it as it were with my ring. ¶ I thus money which was gathered for the vices of the poore, which I me is very fully called fruit. ¶ He promieth to them through the blessing of God, not to come empty vnto them, and requiring of them the duty of prayers, he the worth what thing we ought chiefly to tell vnto you in all difficulties and necessities,

7 He sealeth vp as it were all the former treatise with prayers, with all his labors to the Lord, that he had commanded them.

8 In whom we hope.

9 Annandamity and plentifully.

10 The conclusion of the Epistle, wherein he first exhorteth himselfe, that hath written somewhat at large vnto them, rather to warne them, theob to teach them, and that of necessity by reason of this vocation, which bindeth him peculiarly to the Gentiles.

11 Of your vnto de- and of your felicit.

12 By the offering up of the Gentiles, he meaneth the Gentiles themselves, whom he offered to God as a sacrifice.

13 He commendeth his Apostleship highly by the effects, but ye to that moreover and besides that he speaketh all things truly be- githeth all the glory to God, the only author: and doth not properly re- ferre himselfe, but this rather, that men might lesse doubt of the truth of the do-ctrine which he propoundeth vnto them.

14 Christ was so with me: all things and by all means, that if I would neuer fo- get my Father, I cannot say, which he hath done by me to bring the Gentiles to obey the Gospel.

15 In the first place he sheweth Power, signifieth the force, and working of the wonders, in picture

16 He sheweth Power, signifieth the force, and working of the wonders, in picture

17 He sheweth Power, signifieth the force, and working of the wonders, in picture

18 He sheweth Power, signifieth the force, and working of the wonders, in picture

19 He sheweth Power, signifieth the force, and working of the wonders, in picture

20 He sheweth Power, signifieth the force, and working of the wonders, in picture

21 He sheweth Power, signifieth the force, and working of the wonders, in picture

22 He sheweth Power, signifieth the force, and working of the wonders, in picture

23 He sheweth Power, signifieth the force, and working of the wonders, in picture

24 He sheweth Power, signifieth the force, and working of the wonders, in picture

25 He sheweth Power, signifieth the force, and working of the wonders, in picture

26 He sheweth Power, signifieth the force, and working of the wonders, in picture

27 He sheweth Power, signifieth the force, and working of the wonders, in picture

28 He sheweth Power, signifieth the force, and working of the wonders, in picture

29 He sheweth Power, signifieth the force, and working of the wonders, in picture



g For that mutual  
conjunction, where  
with the holy  
Ghoſt batyſed  
our hearts and  
minds together,

come to you with abundance of the bleſſing of  
the G. ſp. of Chriſt.

30 A fo brethren, I beſeech you for our Lord  
Ieſus Chriſt ſake, and for the ſloue of the ſpirit,  
that yee would ſtrive with me by prayers to God  
for me,

31 That I may be deliuered from them which  
are diſobedient in Iudea, and that my ſeruiſe which  
I haue to doe at Hieruſalem, may be accepted of  
the Saints,

32 That I may come vnto you with ioy by the  
will of God, and may with you be reſreſhed.

33 Thus the God of peace be with you all,  
Amen.

### CHAP. XVI.

1 Hee commendeth Ph. be. 3 Hee ſendeth greeting to many,  
17 And warneth to beware of them which are the cauſes  
of diſſion.

I Commendeth vnto you Phoebe our ſiſter,  
which is a ſeruant of the Church of Cen-  
chrea :

2 That yee receiue her in the<sup>a</sup> Lord, as it  
becometh Saintes, and that yee aſſiſt her in  
whatſoeuer buſineſſe theſe needeth of your ayde :  
for he hath giuen hoſpitalitie vnto many, and to  
me alſo.

3 Greete<sup>a</sup> Prifcilla, and Aquila, my fellowe  
helpers in Chriſt Ieſus,

4 (Wh. i. haue for my liſe layde downe  
their owne necke. Vnto whom not I onely giue  
thanks, but alſo all the Churches of the Gen-  
tiles.)

5 Likewiſe greeteth the<sup>b</sup> Church that is in their  
houſe. Salute my beloved Epeneus, which is the  
firſt fruites of Achaia in Chriſt.

6 Greete Marie which belted downe labour  
on vs.

7 Salute Andronicus and Iunia my couſins  
and fellowe priſoners, which are notable among  
the Apoſtles, and were in<sup>c</sup> Chriſt before me.

8 Greete Amplias my beloved in the Lord.

9 Salute Vibas our fellowe helper in Chriſt,  
and Sincys my beloved.

10 Salute Apelles approoued in Chriſt. Salute  
them which are of Ariftobulus<sup>d</sup> ſiſter.

11 Salute Herotion my kinſman. Greete them  
which are of the friends of Narcilius which are in  
the Lord.

12 Salute Tryphena and Tryphoſa, which  
women labour in the Lord. Salute the beloved  
Perſis, which woman hath laboured much in the  
Lord.

13 Salute Rufus choſen in the Lord, and his  
mother and mine.

14 Greete Aſyncletus, Phlegon, Hermas, Patro-  
bas, Mercurius, and the brethren which are with  
them.

15 Salute Philologus and Iulias, Nereas, and  
his ſiſter, and Otimpas, and all the Saintes which

are with them.

16 Salute one another with an<sup>e</sup> holy kiſſe.  
The Churches of Chriſt ſalute you.

17 Nowe I beſeech you brethren, ſerue them  
diligently which<sup>f</sup> cauſe diſſion and offences,  
contrary to the doctrine which yee haue learned,  
and<sup>g</sup> auoid them.

18 For they that are ſuch, ſerue not the Lord  
Ieſus Chriſt but their owne bellies, and with<sup>h</sup> faire  
ſpeech and flattering decelue the hearts of the  
ſimple.

19 For your obedience is come abroad a-  
mong all : I am glad therefore of you : but yet I  
would haue you<sup>i</sup> wiſe vnto that which is good,  
and ſimple concerning euill.

20 The God of peace ſhall treade Saran vnder  
our feete ſhortly. The grace of our Lord Ie-  
ſus Chriſt be with you.

21 Timotheus my helper, and Lucius  
and Iafon, and Sopater my kinſmen, ſalute  
you.

22 I Tertius, which wrote out this Epistle,  
ſalute you in the Lord.

23 Gaius mine hoſte, and of the whole Church  
ſaluteth you, Erastus the ſteward of the citie ſalu-  
teth you, and Quartus a brother.

24 The grace of our Lord Ieſus Chriſt be  
with you all, Amen.

25 To him nowe that is of power to eſta-  
bliſh you according to my Goſpel, and preaching  
of Ieſus Chriſt, by the reuelation of the my-  
ſterie, which was kept ſecret ſince the worlde be-  
gan :

26 (But now is opened, and<sup>m</sup> publiſhed among  
all nations by the Scriptures of the Prophets : at  
the commandement of the euerglaſhing God for  
the obedience of faith.)

27 To God, I ſay, onely wiſe, be praye through  
Ieſus Chriſt for euer. Amen.

wiſdome. b Furniſhed with the knowledge of the truth, and wiſdome, that  
you may imbrace good things, and eſchew euill. beware of the deſcents and feares  
of falſe prophesies, and reſiſt them openly : and this care doeth plainly deſtroy the  
Papists faith of creature, whereas they maintain it to be ſufficient for one man  
to beleeue as another man beleeueth. wh. i. hath ſerious knowledge, or examination  
what he matter is, or what ground he hath in ſaying theſe things he ſaies. We be-  
leeue as our fathers beleeued, and we beleeue as the Church beleeueth. I As men  
that knowe no way to deſcend, much leſſe to deſcend indeed. 4 We muſt fight,  
with a certaine hope of victorie. \* Acts 16. 1. phil. 2. 19. 5 He annexeth ſalu-  
tations, partly to ſerue muſtiall friendſhip, and partly to the end that this Epistle  
might be of ſome weight with the Romans, hauing the confirmation of many  
that ſubſcribed vnto it. k Wrote it as Paul v. terred it. 6 Nowe taking his leaue  
of them this third time, hee wilberth that vnto them, whereupon depended all the  
force of the former doctrine. \* Epheſ. 3. 10. 7 He ſereth forth the power and  
wiſdome of God with great thankſgiving, which eſpecially ſp. are in the  
Goſpel, and maketh mention alſo of the calling of the Gentiles to confirme the  
Romans in the hope of this ſaluation. \* Epheſ. 3. 6. col. 1. 26. 2. tim. 1. 10.  
titus 2. 1. That feare and hid-den thing, that is to ſay, the calling of the Gen-  
tiles. m Offered and exhibited to all nations to be knowne.

Written to the Romans from Corinthus,  
and ſent by Phoebe, ſeruant of the Church,  
which is at Cenchrea,

THE





*m* The preaching  
of Christ crucified,  
or the kinde of  
speech which we  
use.

*n* It is that where-  
in he declareth his  
marvellous power  
in saving his elect,  
which would not  
be so easily ap-  
pear, if it changed  
into any helpe of  
man for man  
may attribute  
that to himselfe,  
which is proper  
only to the crosse  
of Christ.

*o* The Apostle  
pronounceth that  
this ought not to be  
to manne  
to change, seeing that  
it was foretold so  
long before, but  
declareth further,  
that God is woor-  
th to punish the pride  
of the world in  
such sort, which fo-  
pisheth itselfe in  
it, in the wisdom  
and therefore that  
that is wile, yea a  
thing of nothg, &  
and such as God re-  
iecteth as vni-  
profitable, which they  
to carefully labo-  
ur for, and made  
of great account  
of.

*p* *Esai. 55. 14.*  
Where as there,  
O thou cannot fel-  
low, and thou that  
spendest thy dayes  
in vain, say  
briest?

*q* How that spendeth  
all the time in seeking out the secret things of this world,  
and in examining all hard questions: and thus tempteth be against all the  
men of this world, for there was not one of them that could so much as dream  
upon this secret and hidden wisdom. *12* He thought that the pride of men  
was more fully punished of God because they would not beheld God, as mere  
was they should, in the most cleare glasse of the wisdom of the world: which  
is the workmanship of the worlde. *q* By the world he meant all men  
which are not con-  
uerse, but remaine as they were, when they were first  
burne. *9* In the workmanship of this world, which hath no true wisdom  
of God engrained in it, the more man may be desired. *14* The good-  
ness of God is wonderful, for while he gets about to punish the pride of the  
world, he is very proud and careful for the saluati-  
on of it, and teacheth men  
to become fools, that they may be wise of God. *f* So ca-  
leth the preaching  
of the Gospel as the enemies of wisdom: for in the mean season he tempteth  
them very furiously, who had rather chuse to walk with folly, then acknowledge  
their owne and crasse perversitie. *15* *Math. 12. 35.* A declaration  
of that which he said, that the preaching of the Gospel, is foolish. It is foolish, I say  
to, to them whom God had not indited with new light, that is to say, to all men,  
being considered in themselves for the Iewes require miracles, and the Gre-  
ce being considered in themselves, which they may comprehend by their wi-  
sedom and wisdom: and therefore they do not easily not beleue the Gospel, but also they mock at it.  
Notwithstanding in this foolish preaching, there is the greater wile and wisdom  
of God, but such as those only which are called, & perceive God shewing  
most plainly, that even then when made men take him most foolish, he is  
farre wiser then they are: and that he humbled all their mights and powers,  
when he vnto the wile and abject that he as hath appeared in the foolish, I say  
preaching of the Gospel, to a confusion also of itselfe that it was which came  
into the Church, where the Church especially, consisted of the best and com-  
mon people, I say such as the philosophers of Greece were diuine to shame,  
when they saweth that they could do no thing with their wisdom and eloquence,  
in comparison of the Ap-  
les, whom was by hearing they called Idiots and vni-  
learned. And herewithall coeth he beate downe their pride: for God did not  
preferre them before to be noble as a wife man because they should be proud,  
but that they might be constrained to humble, when they would or not to reioyce  
in the Lord, or whome reioyce, though they were in the best of all, they had  
it ab in Corinth, both this wisdom, and all things made to fall in  
to a prey. Thus hath taken in eating vpon. *16* As yet that kind of wile-  
dome which men be account of, as though there were no more: for because  
they are carnall, know no spiritual wisdom. *17* Which in mans iudgements  
are almost nothing. *18* To them they are wile and vnprofitable, and nothing  
valuable. See *1. Cor. 1. 20.*

18 For that preaching of the crosse is to  
them that perith, foolishness: but vnto vs, which  
are saved, it is the power of God.

19 For it is written, & I will destroy the wifedome of the wise, and will cast away the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the prudent? where is the world? hath not God made the wisdom of this world foolishness?

21 For seeing the world by wisdom knew not God in the wisdom of God, & it pleased God by the foolishness of preaching to save them that beleeue:

22 Seeing also that the Iewes require a signe, and the Grecians seke after wisdom.

23 But wee preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishness:

24 But vnto them which are called, both of the Iewes and Grecians, we preach Christ, the power of God, and the wisdom of God.

25 For the foolishness of God is wiser then men, and the weakness of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men after the flesh, nor many mighty, nor many noble are called.

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the mighty things,

28 And vile things, & the lowly, and things which are despised, & the things of God, and things which are not, to bring to y nought things that are,

29 That no flesh should reioyce in his presence.

30 But ye are of him in Christ Iesus, & of God is made vnto vs wisdom and righteousness, and sanctification, and redemption:

31 That, according as it is written, & He that reioyceth, let him reioyce in the Lord.

32 When we call downe before, now he lieth up, yea, he saith, that he hath them that all their thankfulness is without reason, that is, in faith, in Christ, and that of God. *17* He teacheth that especially and above all things, the Gospel ought not to be concerned, seeing it conuertieth y chiefest things that are to be desired, to vnto wile wisdom, the true way to obtaine righteousness, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities. *18* *1. Cor. 9. 14.* *2. Cor. 10. 17.* *6* Let him yeeld all to God & give him thanks: and so by this place it may more fully be beaten downe, which the Papists be deeme of.

33 He setteth downe a platforme of his preaching, which was able in respect of mans wisdom, *7. 13* that noble in respect of the present wile power and efficacie, *14* And so conclude that he is not able to rightly iudge thereof.

34 And I, brethren, when I came to you, came not with excellencie of wordes, or of wisdom, shewing vnto you the testimonies of God.

35 For I bestowed not to knowe any thing among you, save Iesus Christ, and him crucified.

36 And I was among you in weakness, and in feare, and in much trembling.

37 Neither flood my wordes, and my preaching in the enticing speech of mans wisdom, but in the plain evidence of the Spirit and of power,

38 That your faith should not be in the wisdom of man, but in the power of God.

39 And wee speake wisdom among them that are perfect: not the wisdom of this world, neither of the princes of this world, which come to naught.

40 But we speake the wisdom of God in a mystery, euen the hid wisdom, which God had determined before the worlde, vnto our glory.

41 Which none of the princes of this world hath known: for had they known it, they would not haue crucified the Lord of glory.

42 Which are the companions of true modestie, not such feare and trembling as terrifie the conscience, but such as are contrary to vaunt and pride. *3* *Chap. 17. 2. pet. 1. 6.* A Re-  
turneth that now to the c. manifestation of his ministry, which he had granted to  
his adversaries: for his true and power which they knewe well enough, was fo-  
much the more excellent, because it had no worldly helpe toyed with it. *4* By  
place in a secret manner, such a proof, as made by the same and mystery  
reasons, and he collecteth the Corinthians, that he did it for their great profit:  
because they might thereby knowe manifestly, that the Gospel was from heauen.  
Therefore hee plainly rebuketh them, because that in seeking vain ostentation,  
they willingly neglect themselves of the greater helpe of their faith. *4* An  
other argument collecteth the nature of the thing, that is, of the Gospel, which is  
true wisdom, but known to them only which are desirous of perfection: and  
is valuable to them which otherwise exalt in the world, but yet vainly and  
trivially. *5* Those are called perfect here, which had gotten perfection already,  
but such as tend to it, as Paul 3. 15. that perfect, & fit against works. *6* They  
that are wiser, wiser, or mightier then other men are. *7* He teacheth the cause  
why this wisdom cannot be perceived of those that exalt worldly wile: so  
to wit, because indeed it is so deepe, that they cannot attaine vnto it. *8* Which men  
could not so much as deeme of. *9* He teacheth a way an abjection: if it be so hard,  
when and how is it known? God, I say, he determined with himselfe from the  
beginning, that which his purpose was to bring forth at this time out of his se-  
cret, for the confusion of men. *10* He teacheth away an objection: why then,  
how cometh it to passe, that this wisdom was so needfull of men of high  
rank and high? they crucified Christ himselfe. *11* But answered, because they knowe  
not Christ such as he was, & that mightie God, full of true majestic & glorie.  
Now in this place hath in a most euident proof of the diuinitie of Christ, and of  
his raising of the two natures in one, which hath this in it, that that which is  
proper to the manhood alone is touched of the Godhead, diuined with the manhood  
which kind of speech, is catched of the old fathers, a making common of things, by  
laying to some one, with other to whom they do not belong.

43 But

29 That no flesh should reioyce in his presence.

30 But ye are of him in Christ Iesus, & of God is made vnto vs wisdom and righteousness, and sanctification, and redemption:

31 That, according as it is written, & He that reioyceth, let him reioyce in the Lord.

32 When we call downe before, now he lieth up, yea, he saith, that he hath them that all their thankfulness is without reason, that is, in faith, in Christ, and that of God. *17* He teacheth that especially and above all things, the Gospel ought not to be concerned, seeing it conuertieth y chiefest things that are to be desired, to vnto wile wisdom, the true way to obtaine righteousness, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities. *18* *1. Cor. 9. 14.* *2. Cor. 10. 17.* *6* Let him yeeld all to God & give him thanks: and so by this place it may more fully be beaten downe, which the Papists be deeme of.

33 He setteth downe a platforme of his preaching, which was able in respect of mans wisdom, *7. 13* that noble in respect of the present wile power and efficacie, *14* And so conclude that he is not able to rightly iudge thereof.

34 And I, brethren, when I came to you, came not with excellencie of wordes, or of wisdom, shewing vnto you the testimonies of God.

35 For I bestowed not to knowe any thing among you, save Iesus Christ, and him crucified.

36 And I was among you in weakness, and in feare, and in much trembling.

37 Neither flood my wordes, and my preaching in the enticing speech of mans wisdom, but in the plain evidence of the Spirit and of power,

38 That your faith should not be in the wisdom of man, but in the power of God.

39 And wee speake wisdom among them that are perfect: not the wisdom of this world, neither of the princes of this world, which come to naught.

40 But we speake the wisdom of God in a mystery, euen the hid wisdom, which God had determined before the worlde, vnto our glory.

41 Which none of the princes of this world hath known: for had they known it, they would not haue crucified the Lord of glory.

42 Which are the companions of true modestie, not such feare and trembling as terrifie the conscience, but such as are contrary to vaunt and pride. *3* *Chap. 17. 2. pet. 1. 6.* A Re-  
turneth that now to the c. manifestation of his ministry, which he had granted to  
his adversaries: for his true and power which they knewe well enough, was fo-  
much the more excellent, because it had no worldly helpe toyed with it. *4* By  
place in a secret manner, such a proof, as made by the same and mystery  
reasons, and he collecteth the Corinthians, that he did it for their great profit:  
because they might thereby knowe manifestly, that the Gospel was from heauen.  
Therefore hee plainly rebuketh them, because that in seeking vain ostentation,  
they willingly neglect themselves of the greater helpe of their faith. *4* An  
other argument collecteth the nature of the thing, that is, of the Gospel, which is  
true wisdom, but known to them only which are desirous of perfection: and  
is valuable to them which otherwise exalt in the world, but yet vainly and  
trivially. *5* Those are called perfect here, which had gotten perfection already,  
but such as tend to it, as Paul 3. 15. that perfect, & fit against works. *6* They  
that are wiser, wiser, or mightier then other men are. *7* He teacheth the cause  
why this wisdom cannot be perceived of those that exalt worldly wile: so  
to wit, because indeed it is so deepe, that they cannot attaine vnto it. *8* Which men  
could not so much as deeme of. *9* He teacheth a way an abjection: if it be so hard,  
when and how is it known? God, I say, he determined with himselfe from the  
beginning, that which his purpose was to bring forth at this time out of his se-  
cret, for the confusion of men. *10* He teacheth away an objection: why then,  
how cometh it to passe, that this wisdom was so needfull of men of high  
rank and high? they crucified Christ himselfe. *11* But answered, because they knowe  
not Christ such as he was, & that mightie God, full of true majestic & glorie.  
Now in this place hath in a most euident proof of the diuinitie of Christ, and of  
his raising of the two natures in one, which hath this in it, that that which is  
proper to the manhood alone is touched of the Godhead, diuined with the manhood  
which kind of speech, is catched of the old fathers, a making common of things, by  
laying to some one, with other to whom they do not belong.

43 But

29 That no flesh should reioyce in his presence.

30 But ye are of him in Christ Iesus, & of God is made vnto vs wisdom and righteousness, and sanctification, and redemption:

31 That, according as it is written, & He that reioyceth, let him reioyce in the Lord.

32 When we call downe before, now he lieth up, yea, he saith, that he hath them that all their thankfulness is without reason, that is, in faith, in Christ, and that of God. *17* He teacheth that especially and above all things, the Gospel ought not to be concerned, seeing it conuertieth y chiefest things that are to be desired, to vnto wile wisdom, the true way to obtaine righteousness, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities. *18* *1. Cor. 9. 14.* *2. Cor. 10. 17.* *6* Let him yeeld all to God & give him thanks: and so by this place it may more fully be beaten downe, which the Papists be deeme of.

33 He setteth downe a platforme of his preaching, which was able in respect of mans wisdom, *7. 13* that noble in respect of the present wile power and efficacie, *14* And so conclude that he is not able to rightly iudge thereof.

34 And I, brethren, when I came to you, came not with excellencie of wordes, or of wisdom, shewing vnto you the testimonies of God.

35 For I bestowed not to knowe any thing among you, save Iesus Christ, and him crucified.

36 And I was among you in weakness, and in feare, and in much trembling.

37 Neither flood my wordes, and my preaching in the enticing speech of mans wisdom, but in the plain evidence of the Spirit and of power,

38 That your faith should not be in the wisdom of man, but in the power of God.

39 And wee speake wisdom among them that are perfect: not the wisdom of this world, neither of the princes of this world, which come to naught.

40 But we speake the wisdom of God in a mystery, euen the hid wisdom, which God had determined before the worlde, vnto our glory.

41 Which none of the princes of this world hath known: for had they known it, they would not haue crucified the Lord of glory.

42 Which are the companions of true modestie, not such feare and trembling as terrifie the conscience, but such as are contrary to vaunt and pride. *3* *Chap. 17. 2. pet. 1. 6.* A Re-  
turneth that now to the c. manifestation of his ministry, which he had granted to  
his adversaries: for his true and power which they knewe well enough, was fo-  
much the more excellent, because it had no worldly helpe toyed with it. *4* By  
place in a secret manner, such a proof, as made by the same and mystery  
reasons, and he collecteth the Corinthians, that he did it for their great profit:  
because they might thereby knowe manifestly, that the Gospel was from heauen.  
Therefore hee plainly rebuketh them, because that in seeking vain ostentation,  
they willingly neglect themselves of the greater helpe of their faith. *4* An  
other argument collecteth the nature of the thing, that is, of the Gospel, which is  
true wisdom, but known to them only which are desirous of perfection: and  
is valuable to them which otherwise exalt in the world, but yet vainly and  
trivially. *5* Those are called perfect here, which had gotten perfection already,  
but such as tend to it, as Paul 3. 15. that perfect, & fit against works. *6* They  
that are wiser, wiser, or mightier then other men are. *7* He teacheth the cause  
why this wisdom cannot be perceived of those that exalt worldly wile: so  
to wit, because indeed it is so deepe, that they cannot attaine vnto it. *8* Which men  
could not so much as deeme of. *9* He teacheth a way an abjection: if it be so hard,  
when and how is it known? God, I say, he determined with himselfe from the  
beginning, that which his purpose was to bring forth at this time out of his se-  
cret, for the confusion of men. *10* He teacheth away an objection: why then,  
how cometh it to passe, that this wisdom was so needfull of men of high  
rank and high? they crucified Christ himselfe. *11* But answered, because they knowe  
not Christ such as he was, & that mightie God, full of true majestic & glorie.  
Now in this place hath in a most euident proof of the diuinitie of Christ, and of  
his raising of the two natures in one, which hath this in it, that that which is  
proper to the manhood alone is touched of the Godhead, diuined with the manhood  
which kind of speech, is catched of the old fathers, a making common of things, by  
laying to some one, with other to whom they do not belong.

43 But

29 That no flesh should reioyce in his presence.

30 But ye are of him in Christ Iesus, & of God is made vnto vs wisdom and righteousness, and sanctification, and redemption:

31 That, according as it is written, & He that reioyceth, let him reioyce in the Lord.

32 When we call downe before, now he lieth up, yea, he saith, that he hath them that all their thankfulness is without reason, that is, in faith, in Christ, and that of God. *17* He teacheth that especially and above all things, the Gospel ought not to be concerned, seeing it conuertieth y chiefest things that are to be desired, to vnto wile wisdom, the true way to obtaine righteousness, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities. *18* *1. Cor. 9. 14.* *2. Cor. 10. 17.* *6* Let him yeeld all to God & give him thanks: and so by this place it may more fully be beaten downe, which the Papists be deeme of.

33 He setteth downe a platforme of his preaching, which was able in respect of mans wisdom, *7. 13* that noble in respect of the present wile power and efficacie, *14* And so conclude that he is not able to rightly iudge thereof.

34 And I, brethren, when I came to you, came not with excellencie of wordes, or of wisdom, shewing vnto you the testimonies of God.

35 For I bestowed not to knowe any thing among you, save Iesus Christ, and him crucified.

36 And I was among you in weakness, and in feare, and in much trembling.

37 Neither flood my wordes, and my preaching in the enticing speech of mans wisdom, but in the plain evidence of the Spirit and of power,

38 That your faith should not be in the wisdom of man, but in the power of God.

39 And wee speake wisdom among them that are perfect: not the wisdom of this world, neither of the princes of this world, which come to naught.

40 But we speake the wisdom of God in a mystery, euen the hid wisdom, which God had determined before the worlde, vnto our glory.

41 Which none of the princes of this world hath known: for had they known it, they would not haue crucified the Lord of glory.

42 Which are the companions of true modestie, not such feare and trembling as terrifie the conscience, but such as are contrary to vaunt and pride. *3* *Chap. 17. 2. pet. 1. 6.* A Re-  
turneth that now to the c. manifestation of his ministry, which he had granted to  
his adversaries: for his true and power which they knewe well enough, was fo-  
much the more excellent, because it had no worldly helpe toyed with it. *4* By  
place in a secret manner, such a proof, as made by the same and mystery  
reasons, and he collecteth the Corinthians, that he did it for their great profit:  
because they might thereby knowe manifestly, that the Gospel was from heauen.  
Therefore hee plainly rebuketh them, because that in seeking vain ostentation,  
they willingly neglect themselves of the greater helpe of their faith. *4* An  
other argument collecteth the nature of the thing, that is, of the Gospel, which is  
true wisdom, but known to them only which are desirous of perfection: and  
is valuable to them which otherwise exalt in the world, but yet vainly and  
trivially. *5* Those are called perfect here, which had gotten perfection already,  
but such as tend to it, as Paul 3. 15. that perfect, & fit against works. *6* They  
that are wiser, wiser, or mightier then other men are. *7* He teacheth the cause  
why this wisdom cannot be perceived of those that exalt worldly wile: so  
to wit, because indeed it is so deepe, that they cannot attaine vnto it. *8* Which men  
could not so much as deeme of. *9* He teacheth a way an abjection: if it be so hard,  
when and how is it known? God, I say, he determined with himselfe from the  
beginning, that which his purpose was to bring forth at this time out of his se-  
cret, for the confusion of men. *10* He teacheth away an objection: why then,  
how cometh it to passe, that this wisdom was so needfull of men of high  
rank and high? they crucified Christ himselfe. *11* But answered, because they knowe  
not Christ such as he was, & that mightie God, full of true majestic & glorie.  
Now in this place hath in a most euident proof of the diuinitie of Christ, and of  
his raising of the two natures in one, which hath this in it, that that which is  
proper to the manhood alone is touched of the Godhead, diuined with the manhood  
which kind of speech, is catched of the old fathers, a making common of things, by  
laying to some one, with other to whom they do not belong.

43 But

29 That no flesh should reioyce in his presence.

30 But ye are of him in Christ Iesus, & of God is made vnto vs wisdom and righteousness, and sanctification, and redemption:

31 That, according as it is written, & He that reioyceth, let him reioyce in the Lord.

32 When we call downe before, now he lieth up, yea, he saith, that he hath them that all their thankfulness is without reason, that is, in faith, in Christ, and that of God. *17* He teacheth that especially and above all things, the Gospel ought not to be concerned, seeing it conuertieth y chiefest things that are to be desired, to vnto wile wisdom, the true way to obtaine righteousness, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities. *18* *1. Cor. 9. 14.* *2. Cor. 10. 17.* *6* Let him yeeld all to God & give him thanks: and so by this place it may more fully be beaten downe, which the Papists be deeme of.

33 He setteth downe a platforme of his preaching, which was able in respect of mans wisdom, *7. 13* that noble in respect of the present wile power and efficacie, *14* And so conclude that he is not able to rightly iudge thereof.

34 And I, brethren, when I came to you, came not with excellencie of wordes, or of wisdom, shewing vnto you the testimonies of God.

35 For I bestowed not to knowe any thing among you, save Iesus Christ, and him crucified.

36 And I was among you in weakness, and in feare, and in much trembling.

37 Neither flood my wordes, and my preaching in the enticing speech of mans wisdom, but in the plain evidence of the Spirit and of power,

38 That your faith should not be in the wisdom of man, but in the power of God.

39 And wee speake wisdom among them that are perfect: not the wisdom of this world, neither of the princes of this world, which come to naught.

40 But we speake the wisdom of God in a mystery, euen the hid wisdom, which God had determined before the worlde, vnto our glory.

41 Which none of the princes of this world hath known: for had they known it, they would not haue crucified the Lord of glory.

42 Which are the companions of true modestie, not such feare and trembling as terrifie the conscience, but such as are contrary to vaunt and pride. *3* *Chap. 17. 2. pet. 1. 6.* A Re-  
turneth that now to the c. manifestation of his ministry, which he had granted to  
his adversaries: for his true and power which they knewe well enough, was fo-  
much the more excellent, because it had no worldly helpe toyed with it. *4* By  
place in a secret manner, such a proof, as made by the same and mystery  
reasons, and he collecteth the Corinthians, that he did it for their great profit:  
because they might thereby knowe manifestly, that the Gospel was from heauen.  
Therefore hee plainly rebuketh them, because that in seeking vain ostentation,  
they willingly neglect themselves of the greater helpe of their faith. *4* An  
other argument collecteth the nature of the thing, that is, of the Gospel, which is  
true wisdom, but known to them only which are desirous of perfection: and  
is valuable to them which otherwise exalt in the world, but yet vainly and  
trivially. *5* Those are called perfect here, which had gotten perfection already,  
but such as tend to it, as Paul 3. 15. that perfect, & fit against works. *6* They  
that are wiser, wiser, or mightier then other men are. *7* He teacheth the cause  
why this wisdom cannot be perceived of those that exalt worldly wile: so  
to wit, because indeed it is so deepe, that they cannot attaine vnto it. *8* Which men  
could not so much as deeme of. *9* He teacheth a way an abjection: if it be so hard,  
when and how is it known? God, I say, he determined with himselfe from the  
beginning, that which his purpose was to bring forth at this time out of his se-  
cret, for the confusion of men. *10* He teacheth away an objection: why then,  
how cometh it to passe, that this wisdom was so needfull of men of high  
rank and high? they crucified Christ himselfe. *11* But answered, because they knowe  
not Christ such as he was, & that mightie God, full of true majestic & glorie.  
Now in this place hath in a most euident proof of the diuinitie of Christ, and of  
his raising of the two natures in one, which hath this in it, that that which is  
proper to the manhood alone is touched of the Godhead, diuined with the manhood  
which kind of speech, is catched of the old fathers, a making common of things, by  
laying to some one, with other to whom they do not belong.

43 But

29 That no flesh should reioyce in his presence.

30 But ye are of him in Christ Iesus, & of God is made vnto vs wisdom and righteousness, and sanctification, and redemption:

31 That, according as it is written, & He that reioyceth, let him reioyce in the Lord.

32 When we call downe before, now he lieth up, yea, he saith, that he hath them that all their thankfulness is without reason, that is, in faith, in Christ, and that of God. *17* He teacheth that especially and above all things, the Gospel ought not to be concerned, seeing it conuertieth y chiefest things that are to be desired, to vnto wile wisdom, the true way to obtaine righteousness, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities. *18* *1. Cor. 9. 14.* *2. Cor. 10. 17.* *6* Let him yeeld all to God & give him thanks: and so by this place it may more fully be beaten downe, which the Papists be deeme of.

33 He setteth downe a platforme of his preaching, which was able in respect of mans wisdom, *7. 13* that noble in respect of the present wile power and efficacie, *14* And so conclude that he is not able to rightly iudge thereof.

34 And I, brethren, when I came to you, came not with excellencie of wordes, or of wisdom, shewing vnto you the testimonies of God.







*What way and  
vne I follow euery  
one in teaching  
the Churches.*  
21 Lett of all be  
edificed, each also  
to Apollonize these  
things, but yet chil-  
ding them as a fa-  
ther, leat by their  
disorder be con-  
strained to come  
to punish them a-  
mong them.

19 *19 vs at.*  
*same 4. 15.*  
20 *By words, hee*  
*meaneth their pain-  
ed and coloured*  
*kind of eloquence,*  
*against which he*  
*fettereth the course*  
*of the Spirit.*

12 A passing over to another part of this Epistle, wherein he reprehendeth more sharply a very bawney offence, shewing the vile of ecclesiastical correction.

3 They are greatly  
to be reprehended  
which by suffe-  
ring of wicked-  
ness, let forth the  
Church of God to  
be mocked and  
scorned of the in-  
fideles.

4 There are noas  
much proud them  
they that least  
know themselves.

5 Excommunication  
ought not to be  
committed to  
one mans power,  
but must be done  
by the authority  
of the whole Con-  
gregation, after  
that the matter is  
diligently exami-  
ned.

6 In mind, thought  
and will.

7 *Call upon*  
*Christ bys Name.*

4 There is no  
doubt but that  
Iudgement is rat-  
ified in heauen,  
wherein Christ  
himselfe sitteth  
as Iudge.

5 The excommunication is delivered to the power of Satan, in that, that he is cast out of the house of God. *What it is to be delivered to Satan, the Lord himselfe declareth when he saith, Let him be vnto thee as an Heathen and Pagan.* *Matt. 18. 17.* that is to say, to be dishonoured, and put out of the right Iubilee of the church of Christ, which is the Church, without which Satan is lord and master. 6 The end of excommunication is not to cast away the communicante, but it should be very perillous, that hee may be forced, to withdraw by this meanes his life may be endangered, that may lead to his destruction. 7 *As another end of excommunication is, that other be not infected, and therefore it must of necessity be retained in the Church, that the one be not infected by the other.* 8 *It is taught, that not granta it upon excommunication, as though you were excellent, and yet there is such much discipline amongst you.* 8 By alluding to the ceremony of the Passover, hee exhorteth them to cast out that wicked person from amongst them. In times past, sayeth he, it was not lawfull for them which did observe the Passover, to eat leavened bread: In somuch that hee was holden as wicked & unworthy to eat the Passover, who should have beene free of leaven. Nowe our whole life must be as the feast of unleavened bread, wherein all they that are partakers of that immaculate Lambe which is Christ, must cast out both of themselves, and also out of their houses and Congregations, all impurities. 9 *By vnto, he meaneth the whole body of the Church, every manner whereby must be uncleaned bread, that is, he renewed in spirit, by plucking away the old corruption.* 10 *The Lambe of our Passover.* 11 *Let vs lead out whole life, as it were a continual feast, honestly and uprightly.*

4ours in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be followers of mee. 17 For this cause haue I sent vnto you Timotheus, which is my beloved sonne, and faithfull in the Lord, which shall put you in remembrance of my wayes in Christ, as I teach euery where in euery Church.

18 Some are puffed vp as though I would not come vnto you.

19 But I will come to you shortly, & if the Lord will, and I will know, not the words of them which are puffed vp, but the power.

20 For the kingdome of God is not in word, but in power.

21 What will ye? shall I come vnto you with a rod, or in loue, and in the Spirit of meeknesse?

22 A passing over to another part of this Epistle, wherein he reprehendeth more sharply a very bawney offence, shewing the vile of ecclesiastical correction.

### CHAP. V.

1 That they be marked, at him who committed incest with his mother in law, & the strength should cause them rather to be ashamed, then to glory: so such kinde of wickednesse is to be punished with excommunication, so least other be infected with it.

It is heard certainly that there is fornication among you: and such fornication as is not once named among the Gentiles, that one should haue his fathers wife.

2 And ye are puffed vp, and haue not rather sorrowed, that he which hath done this deed, might be put from among you.

3 For I verily as absent in bodie, but present in spirit, haue determined already, as though I were present, that hee that hath thus done this thing,

4 When ye are gathered together, and my spirit, in the Name of our Lord Iesus Christ, that such one, I say, & by the power of our Lord Iesus Christ,

Be delivered vnto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus.

6 Your reioycing is not good: know ye not that a little leaven leaueneth the whole lump?

7 Purge out therefore the old leaue, that ye may be a new lump, as ye are vneleavened: for Christ our Pasche is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leaue, neither in the leaue of malitiousnesse

and wickednesse: but with the vneleavened bread of sinceritie and trust.

9 I wrote vnto you in an Epistle, that ye should not company together with the fornicators. 10 And not altogether with the riotous of this world, or with the concious, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I haue written vnto you, that ye company not together: if that is called a brother, be a fornicator, or concious, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eat not.

12 For what haue I to doe to iudge them also which are without doe ye not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your felous that wicked man.

whereat the Supper of the Lord was received, or elseth it common usage and manner of life which is rightly to be taken, lead any man should thinke that either matrimony were broken by excommunication, or such duties hindered and cut off thereby, as wee are one to another: children to their parents, subjects to their rulers, fathers to their matters, and neighbour to neighbour, to win one another to God. If ye find a greatly absent from such mans company, ye should goe out of the world: therefore I speake of them which are in the way before of the Church, which must be called home by discipline, and not of them which are without, with whom you must labour by all means possible, to bring them to Christ. 10 Such as are false brethren, ought to be cast out of the Congregation: as for them which are without, they must be left to the iudgement of God.

### CHAP. VI.

1 He inuiceth against their contention in law matters, 6 wherewith they vexed one another vnder judges that were infidels, to the reproach of the Gospel, & then sharply threaten fornicators.

Doe any of you, hauing businesse against another, be iudged vnder the viiuit, & not vnder the Saints?

2 Doe ye not know that the Saints shall iudge the world? If the world then shall be iudged by you, are ye unworthie to iudge the smallest matters?

3 Know ye not that we shall iudge the Angels, how much more things that pertaine to this life?

4 If then ye haue iudgements of things pertaining to this life, set them vp which are least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wife man among you? no, not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 Nowe therefore there is altogether

9 Now he speaketh more generally, & addeth which bee spake before of the incontinent person, be sheweth that it pertaineth to others which are knowne to be wicked & such as through their naughty life are a blasse to the Church, which ought also by lawfull order to be cast out of the common side of the Church. And making mention of eating of meat, either be meate, either be those felous of loose.

1 The third question is of civil iudgements: whether it be lawfull for one faithfull to draw another faithfull before the iudgement seat of an infidel? He answereth that it is not lawfull, for offence sake, for it is not euill of itselfe.

As if he sayd, Are ye become so impudent, that you will not be content to make the Gospel a laughing stocke to profane men? Be fore the viiuit.

He addeeth that hee doeth not forbid that one neighbour may goe to law with another, if need so require, but yet vnder boly iudges. 3 Hee gathereth by a comparison that the faithfull can not seeken infidels to be iudged, without great iourne to doe to the Saints, seeing that God himselfe will make the Saints iudges of the world, and of the deuels, with his sonne Christ: much more ought they to iudge these light and small causes: which may be by equitie, and good conscience determined. 4 The conclusion, wherein he preferreth a remedie for this mischief, to wit, if they end the private affaires betwixt themselves, by choosing arbiters out of the Church: for which may we see purpose, the least of us say he, is sufficient. Therefore he commendeth not iudgements, but sheweth what is expedient for the circumstance of the time, and that without any diminishing, if the right of the magistrate: for he speaketh not of iudgements which are practise betweene the faithfull & the infidels, neither of publique iudgement, but of controversies which may be ended by private arbiters. 6 Courts and places of iudgement. 6 Even the most abill among you. 7 He applyeth the general prohibition to a particular, alwayes calling them backe to this, to take away from it that fals opinion of their owne excellency, from whence all the miserie springeth. 8 Nowe hee goeth further also, and although by growing them to use as their owne of the circumstance of faithfull, he doth not simply condemn, but rather as a blasse private iudgement, so that they be exercised without offence, yet he sheweth that they were such as they ought to be, and as it were to be wished, they should not need to vset that remedie neither.









3 Reuerent to  
euerate first of  
such kind of things  
locherfested, to wit,  
of things offered  
to idoles, or the  
vfe of flesh fo  
ffered and facri  
ced. And first of  
all he remoueth  
all those things which  
the Corinthians  
pretended in vñg  
things offered to  
idoles without  
any respect. First  
of all they affi  
med that this dif  
ference of meates  
was for weak  
men, but as for  
them, they knew  
well enough the  
benefit of Christ,  
which causeth al  
these things to be  
cleane to them  
that are cleane. Be  
it that we Paul : be  
it that we are all  
sufficiently inbra  
ded in the know  
ledge of Christ. I  
say notwithstanding  
that we must  
not aspi  
re to such know  
ledge. The reason is,  
that while our know  
ledge be tempered  
with charitie, it  
doeth not onely  
not auail, but also  
doeth much hurt,  
because it is the  
steele of pride : we  
doeth not so much as desire vñ name of godly knowledge,  
if it be separate from the love of God, & therefore from vñ love of our neighbour.  
A This general word is to be abridged as appeareth ver. 7, for there is a  
kind of fault in it, as we may perceive by the next verse. 6 Ministers occa  
sion of vaunty and pride : because it is wode of charitie. c Instructed our  
neighbour. 2 The application of that answer to things offered to idoles : I  
graunt, sayeth he, that so idole is in deede a vaine imagination, and that there is  
but one God and no other, therefore that meate cannot be made better or worse  
by the idole : but it followeth not therefore that a man may without respect vñ  
those meats as to any other. 4 This word (idole) in this place is taken for an  
image which is made to represent some godhead, that worship might be given  
vñ to it : whereupon came the word (idolatry) that is to say, Image service.  
e It is a vaine dreme. f When the Father is distinguished from the Sonne,  
He is named the beginning of all things. g Wee have our being in him. h Iohn  
13, 14, chapter 12, 3. h But as the Father is called Lord, as is the Sonne, God  
therefore this word (idole) doeth not repell the persons, but the nature. i This  
word (idole) doeth not signifie the instrumental cause, but the effect. j For the  
Father and the Sonne make together, which is not to be taken, that we  
make two causes, seeing they have both but one nature, though they be distinct  
persons. 3 The reason why that followeth not, is this : because there are ma  
ny men which doe not knowe that which you knowe. Nowe the iudgements  
of our warder depends not onely upon your conscience, but vpon the con  
science of them that behold you, and therefore your actions must be applied not  
onely to your knowledge, but also to the ignorance of your brethren. 4 An  
applying of the reason, that are many which cannot eate of things offered  
to idoles, but with a waivering conscience, because they thinke them to be  
cleane : therefore if by thy example they enterprife to doe that which inwardly  
they thinke displeaseth God, their conscience is defiled with this eating, & thou  
hast bene the occasion of this mischief. k By conscience of the idole, he meaneth  
the secret will, which they had within themselves, whereby they thought  
all things cleane, that were offered to idoles, and therefore they could not use  
them with good conscience. For this force hath conscience, that if it be good,  
it maketh things inwardly good, and if it be evil, it maketh them evil.  
5 A pronouncing of an obidiction : Why then, shall we therefore be deprived of  
our libertie? Noli vñ say the Apostle, you shall lose no part of Christianitie although  
you abstaine for your brethren sake, is also if you receive the meate, it maketh  
you no waite the more holy, for our commendation before God consisteth not  
in meate : but to use our libertie with offence of our brethren, is an abuse  
of libertie, the true vñ whereof is cleane contrary, to wit, to vñ to eate, as in  
vñ to eate have consideration of our weak brethren. 6 Another plaier ex  
plication of the last reason, propounding the example of a sitting downe  
in the place of the weak brethren, which thing the Corinthians did with con  
tempt of among things unallowable, because it is simply forbidden for the cir  
cumstance of the place, although offence doe cease, as it shall be declared in his  
place.

11 7 And through thy knowledge shall the  
weak brother perish, for whom Christ died.  
12 8 Nowe when ye seee so against the bre  
thren, & wound their weak conscience, ye seee  
against Christ.  
13 9 Wherefore if meate offend my brother,  
I will eate no flesh while the world standeth,  
that I may not offend my brother.  
true knowledge, thou wouldest not sitte downe to meate in an idoles temple wilt  
thou destroy thy brother, hardning his weak conscience by this example  
to doe euill, for whose saluation Christ himselfe hath dyed? Rom. 14, 13. 3  
An other application. Such offending of our weak brethren redoundeth vñ to Christ,  
& therefore leaue these men that they have to doe only vñ their o  
thers. 4 Rom. 14, 11. 9 The conclusion, with Paul conuinceth in his owne  
person, that he might not seeme to exalt that of other, which he himselfe  
subiect vñ to himselfe. I had rather (saith he) abstaine for euer from all kinde of  
flesh, than give occasion of fault to any of my brethren, much lesse would I re  
fuse in any certaine place or time for my brethren sake not to eate flesh offered  
to idoles.

CHAP. IX.  
1 He declareth that from the libertie which the Lord gaue  
him, is he willingly abstained, 13, as least in things in  
different he should offend any. 24 He sheweth that our  
life is like vñ to a race.

A M I not an Apostle? am I not free? 2 have  
I not seene Iesus Christ our Lord? are ye not  
my worke? in the Lord?  
2 If I be not an Apostle vñto other, yet doubt  
lesse I am vñto you; for ye are the b feale of mine  
Apostleship in the Lord.  
3 My defence to them that examine mee,  
is this,  
4 I have we not power to d eate and to drinke?  
5 Or have we not power to lead about a wife  
being a sister, as well as the rest of the Apostles,  
and as the brethren of the Lord, and Cephas?  
6 Or I onely and Barnabas, have we not power  
not to worke?  
7 Who goeth a warfare any time at his  
owne cost? who planteth a vineyard, and eateth  
not of the fruit thereof? or who feedeth a flocke,  
and eateth not of the milke of the flocke?  
8 6 Say I these things b according to man?  
saith not the Law the same also?  
9 For it is written in the Lawe of Moses,  
Thou shalt not muzzle the mouth of the ox that  
treadeth out the corne : doeth God take care for  
oxen?  
10 Either sayeth hee he is not altogether for our  
sakes? For our sakes no doubt it is written, that he  
which eateth, should eare in hope, & that hee that  
treadeth in hope, should be partaker of his hope.

Christ himselfe, and the authoritie of his faction was sufficiently confirmed to  
him amongst them by their conversion. And all these things he saith hee to  
their eyes, to make them ashamed for that they would not in the least wile be  
made, he debaile themselves for the weaker sake, whereas the Apostle himselfe did  
all that hee could to winne them to God, which by vñ were vñly reprobate & without  
God. a By the Law, hee saith, a place whereby it appeareth infirmly that God is  
the author of our Apostleship. 3 Hee addeth this by the way, as if he would say  
So far it is off, that you may doubt of any Apostleship, that I vñ to refuse to eate  
which call it into controuersie, by opposing those things which the Lord hath  
done by me amongst you. e Which rule I haue taken as mine and my doings.  
4 Now touching the matter itselfe, he saith. Seeing that I am free and truly an  
Apostle, why may I not (I say not eate of all things offered to idoles) but be  
maintained by my labours, yet as keene my wife also, as the residue of the A  
postles lawfully doe, as by name. I be and I am, the Lords confout, and free  
himselfe. 4 Vpon the excoise of the Church? One that is a Christian, and  
true believer? f Not to lose by the wñke of our hands. 5 That hee might not  
seeme to burden the Apostles, hee sheweth that it is iust that they doe by an ar  
gument of comparison, seeing yf some live by their wages, and husbandry by  
the fruites of their labours, and shepherds by that their comber of their flockes.  
g Vñ to see a warfare? 6 Secondly hee bringeth forth the authoritie of  
Gods institution by an argument of comparison. h I haue I better ground than  
the common custome of men? i Ben. 2, 1. tim. 5, 18. i I haue I better  
drift to provide for others, when hee maketh it? i For otherwise there is but the  
smallest thing in the world, but God hath a care of it.

2 An amplifica  
tion of the argu  
ment taken both  
of comp. for, and  
contraries : Thou  
wretched man, saith  
he, pleading thy  
selfe with thy  
knowledge which  
indeed is none  
(for if thou haddest  
true knowledge, thou  
wouldest not sitte  
downe to meate in  
an idoles temple)  
wilt thou destroy  
thy brother, hard  
ning his weak con  
science by this ex  
ample to doe euill,  
for whose saluation  
Christ himselfe hath  
dyed? Rom. 14, 13.  
3 An other applica  
tion. Such offend  
ing of our weak  
brethren redound  
eth vñ to Christ, &  
therefore leaue  
these men that they  
have to doe only  
vñ their o  
thers. 4 Rom. 14, 11.  
9 The conclusion,  
with Paul conuinc  
eth in his owne  
person, that he mi  
ght not seeme to  
exalt that of other,  
which he himselfe  
subiect vñ to him  
selfe. I had rather  
(saith he) abstaine  
for euer from all kin  
de of flesh, than gi  
ue occasion of fault  
to any of my breth  
ren, much lesse wo  
uld I refuse in any  
certaine place or ti  
me for my brethren  
sake not to eate flesh  
offered to idoles.







31 A digression which the Apostle vouches, least that which he speaks of, the superiority of men, and lower degrees of women in consideration of the police of the Church, should be so taken as though there were no mention of this inferiority. Therefore he teacheth that men have in such far the preeminence, that God made them not alone, but women also, and women was made of man, that man also are borne by the means of women, and this ought to put them in mind to observe the degree of every case, in such that mutual conjunction may be cherished. *By the Lord* 32 He virgin the argument taken from the common sense of nature. *To be a covering for her, and such a covering as should preserve another.* 33 Against such as are stubbornly contentious, we have to oppose this, that the Churches of God are not co-tentious. 34 Hee puffeth now to the next treatise concerning the right administration of the Lords Supper. *And the Apostle with this humble preface, that the Churches might be edified, that where he is considered, the Apostle commands men to eat, yet they shall be negligent in a matter of greatest importance.* 15 To celebrate the Lords Supper ought first to require that there be not only error of doctrine, but also of affection, that it be not prophaned. 16 Although that schisms and heresies proceed from one fault, are null, and yet they come not by chance, nor without cause, and they are to the profit of the elect. *If I want experience hath taught me to fear the Lord, and to forsake evil. This is an usual kind of speech, whereby the Apostle doeth teach fully, which means do not well.* 17 Eateth his meat and drink not with soberness. 18 The Apostle thinketh it good to take away the least fault, for his sake, although they had been a long time, and with commendation was in Churches, and were appointed and instituted by the Apostles. 19 We must take a true form of keeping the Lords Supper, out of the institution of it, the parts whereof are these, touching the Piousness, to those for whom the Lord, by preaching his word, to bless the bread and the wine, calling upon the Name of God, and together with prayer to adore the Lifting up of Christ, and finally to deliver the bread broken to be eaten, and the cuppe received to be drunke with sobering. And touching the flocke, that every man examine himself, that is to say, to procure both his knowledge, and also faith and repentance: to those for whom the Lords death, that is, in true faith to yield to his word and institution: and last of all, to take heed as the Ministers had, and to eat it, and to drinke the wine, and give God thanks. This was Paul and the Apostles manner of ministering. *And Matt. 26. 26. make us as they do.* 20 This word (Broken) teacheth us to observe his manner of death, for although his legges were not broken, as hee theennes legges were, yet was his body very sore tormented, and some, and wounded.

11 Neuertheless, neither is the man without the woman, neither the woman without the man in the Lord. 12 For as the woman is of the man, so is the man also by the woman: but all things are of God. 13 Judge in your selves, Is it comely that a woman pray unto God uncovered? 14 Doeth not nature it selfe teach you, that if a man have long haire, it is a shame unto him? 15 But if a woman have long haire, it is a praise unto her: for her haire is given her for a covering. 16 But if any man list to be contentious, we have no such custome, neither the Churches of God. 17 ¶ Now in this that I declare, I praise you not, that yee come together, nor with praise, but with hurt. 18 For first of all, when yee come together in the Church, I heare that there are divisions among you; and I beleuee it to be true in some part. 19 For there must be heresies even among you, that they which are approued among you, might be known. 20 When yee come together therefore into one place, this is not to cate the Lords Supper. 21 For every man when they should eat, taketh his owne Supper afore, and one is hungry, and another is drunken. 22 Have ye not houses to eat and to drinke in despise ye the Church of God, and shame them that have not what shall I say to you? shall I praise you in this? I praise you not. 23 For I have received of the Lord that which I also have delivered unto you, to wit, That the Lord Iesus in the night when he was betrayed, tooke bread: 24 ¶ And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you; this doe yee in remembrance of me. 25 After the same maner also he tooke the cup, when he had supped, saying, This cup is the New Testament in my blood, this doe as oft as yee drinke it, in remembrance of me. 26 For as often as yee shall eat this bread, and drinke this cuppe, yee shew the Lords death till he come. 27 ¶ Wherefore, whosoever shall este this bread, and drinke the cuppe of the Lords unworthily, shall be guilty of the body and blood of the Lord. 28 ¶ Let every man therefore examine himselfe, and so let them eat of this bread, and drinke of this cup. 29 For hee that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because he misdifferneth not the Lords body. 30 ¶ For this cause many are weake, and sick among you, and many sleepe. 31 For if we would judge our selves, wee should not be judged. 32 But when wee are judged, wee are chastened of the Lord, because we should not be condemned with the world. 33 ¶ Wherefore, my brethren, when yee come together to eat, tary one for another. 34 ¶ And if any man be hungry, let him eat at home, that yee come not together unto condemnation. 24 Other things will I set in order when I come.

knowledge of Christ, or not sufficient, although they profess Christian Religion: So others such like. *I This place teacheth us, that the faith of words, or empty words, which the People maintain, is idle if it be not directed to the Lords body, that hath consideration of the worthiness of it, and therefore cometh to eat of this meate with great reverence.* 21 The prophaning of the body & blood of I Lord in his mysteries, is sharply punished of him, and therefore such a mischief ought diligently to be prevented by judging and correcting of a mans selfe. *n Try and examine our selves, by faith & repentance, separating your selves from wicked.* 22 The Supper of the Lord is a common action of the whole Church, and therefore there is no place for private suppers. 23 The Supper of the Lord is instituted not in the body, but to edifie the souls with communion of Christ, and therefore it ought to be separate from common banquets. 24 Such things as pertaine to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Churches, according to the consideration of times, places and persons. **CHAP. XII.** 1 To shew away the Corinthians from contention and pride, hee sheweth that spiritual gifts are therefore diversely bestowed, 2 that the same being equally to each other employed, 3 wee may grow up together into one body of Christ in such equal proportion and measure, as as the members of mans body doe. **NOW** concerning spiritual gifts, brethren, I would not have you ignorant. 2 Yee knowe that yee were Gentiles, and were carried away unto the dumbe idoles, as yee were led. 3 ¶ Wherefore, I declare unto you, that no man speaking by the Spirit of God, calleth Iesus execrable: also no man can say that Iesus is the Lord, but by the holy Ghost. 4 ¶ Now there are diversities of gifts, but the same Spirit. 5 And there are diversities of administrations, but the same Lord. 6 And there are diversities of operations, but

19 Whosoever contemne the holy Sacrament, shall be vile men not sight, are guilty not of the bread and wine, but of the thing it selfe, that is, of Christ, and shall be grievously punished for it. *8 Otherwise then meete is such meere flattery, that is handled.* 20 *c Cor. 13. 50* The examination of a mans selfe, of necessity required in the Supper, and therefore they ought not to be admitted unto it, which can not examine themselves: as children, furious and middle men, also such as either have no Christian Religion: or others such like. *I This place teacheth us, that the faith of words, or empty words, which the People maintain, is idle if it be not directed to the Lords body, that hath consideration of the worthiness of it, and therefore cometh to eat of this meate with great reverence.* 21 The prophaning of the body & blood of I Lord in his mysteries, is sharply punished of him, and therefore such a mischief ought diligently to be prevented by judging and correcting of a mans selfe. *n Try and examine our selves, by faith & repentance, separating your selves from wicked.* 22 The Supper of the Lord is a common action of the whole Church, and therefore there is no place for private suppers. 23 The Supper of the Lord is instituted not in the body, but to edifie the souls with communion of Christ, and therefore it ought to be separate from common banquets. 24 Such things as pertaine to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Churches, according to the consideration of times, places and persons. **CHAP. XII.** 1 To shew away the Corinthians from contention and pride, hee sheweth that spiritual gifts are therefore diversely bestowed, 2 that the same being equally to each other employed, 3 wee may grow up together into one body of Christ in such equal proportion and measure, as as the members of mans body doe. **NOW** concerning spiritual gifts, brethren, I would not have you ignorant. 2 Yee knowe that yee were Gentiles, and were carried away unto the dumbe idoles, as yee were led. 3 ¶ Wherefore, I declare unto you, that no man speaking by the Spirit of God, calleth Iesus execrable: also no man can say that Iesus is the Lord, but by the holy Ghost. 4 ¶ Now there are diversities of gifts, but the same Spirit. 5 And there are diversities of administrations, but the same Lord. 6 And there are diversities of operations, but abused them to a vaine ostentation, and so robbed the Church of the use of those gifts. On the other side, the inferior forced the better, and went about to make a departure, so that all that body was as it were fractured & rent in pieces. So then hee going about to remedie these abuses, wilheth them first to consider diligently, that they have not these gifts of themselves, but from the free grace and liberality of God: to whom glory they ought to bestow them all. *¶ A Levator to what purposes these gifts are given you.* 6 Hee prooveth the same by comparing their former state with that wherein they were at this time indited with those excellent gifts. *¶ A touching; Gods service and the Covenant, meete strangers.* 7 The conclusion is: Know ye therefore, that you cannot so much as move your lips to honour Christ withall, but by the grace of the holy Ghost. *¶ Matt. 9. 37* 1 John 13. chap. 8. 6. phil. 1. 11. *¶ Doeth curse him, or by any means whatsoever diminish his glory.* 8 In the second place, he layeth out their foundation to wit, that these gifts are divers, as the functions also are divers, and therefore that one selfe same Spirit, Lord & God is the giver of all these gifts, and that to one end, to wit, for the profit of all. *¶ The Spirit is plainly distinguished from the gifts.* 9 So Paul calleth that inward force which cometh from the holy Ghost, and maketh men fit to wonderful things.



God is the same which worketh all in all.

7 But the manifestation of the Spirit is <sup>f</sup> given  
to every man, to <sup>g</sup> profit withall.

8 For to one is given by the Spirit the word  
of <sup>b</sup> wisdom: and to another the word of know-  
ledge by the same Spirit:

9 And to another is given faith by the same Spirit: and to another the gifts of healing, by the same Spirit:

10 And to another the <sup>i</sup> operations of great works: and to another, <sup>b</sup> prophecie: and to another, the <sup>l</sup> discerning of spirits: and to another, diversities of tongues: and to another, the interpretation of tongues.

11 ✚ And all these things worketh one and the selfe same Spirit, distributing to euery man severally<sup>6</sup> as he will.

12 7 For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, yet are but one body: <sup>8</sup> euen so is<sup>m</sup> Christ,

13 For by one Spirit are wee all baptized into  
a one body, whether ~~we be~~ Iewes, or Grecians,  
whether ~~we be~~ bond, or free, and haue beene all  
made to drinke into one Spirit.

14 <sup>9</sup> For the body also is not one member, but many.

15 <sup>10</sup> If the foote would say, Because I am not  
the hand, I am not of the body, is it therefore not  
of the body?

16 And if the care would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But nowe hath God disposed the members every one of them in the body at his owne pleasure.

19 For if they were all one member, where  
were the bodie?

20 But now *are* there many members, yet but one body.

[illegible]

21 <sup>12</sup> And the eye cannot say vnto the hand, I haue no neede of thee : nor the head againe to the feete. I haue no neede of you.

22 Yea, much rather those members of the bodie, which seeme to be **P** more feeble, are necessary.

23 And vpon those *members* of the bodie, which wee thinke most vnholst, put wee more honestie on, and our vncomely parts haue more comelinesse on.

24 For our comely *parts* neede it not: but God hath tempered the body together, and hath giuen the more honour to that *part* which lacked.

25 Least there should be any diuision in the bodie : but that the members should haue the same  
care one for another.

26 13 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the bodie of Christ, and members for your part.

28. And God hath ordained some in the Church : as first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles : after that, the gifts of healing, : helpers, " gouernours, diuersitie of tongues,

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? have all the gifts of healing? doe all speake with tongues? doe all interpret?

31 14 But desire you the best gifts, and I will yet shew you a more excellent way.

multiple both in commodities and difformities. p. Of such offices, and therefore by *divers* accounts, of the self. q. *Woe them.* I should believe their operations and offices to run *up* the whole body, 13 Now hee applieth the same doctrine without any allegation, warning them that seeing there are divers gifts it is their doerie, not to offend one against another by ambition, but rather that they being *in* yed together one with another, every one of them behow to the profit of hath received, according as his ministry doeth require. *wherefore* they are dispersed *thow* the whole world, are diversified. *Epistles* 1. 11. *The gifts of Dragons.* a. H. *12. 13. Elders* which are the maintainers of the Churches doeth them that are ambitious and envious, a certaine way to wit, if they give themselves to the bell gifts, and such as to the Church, and so if they contend to excell one another in p. 13 all other gifts.

## CHAP. XIII.

¶ He sheweth that there are no gifts so excellent, which in Gods sight are not corrupt, if Charitie be away: 4 and therefore he digresseth vnto the commendation of it.

**T**Hough I speake with the tongues of men  
and<sup>a</sup> Angels, and haue no loue, I am as found-  
ding braffe, or a<sup>b</sup> thinking cymbal.

2 And though I had the gift of Prophecie, and knew all secrets and all knowledge, yea, if I had all a faith, so that I could remove  $\frac{1}{3}$  mountaines, and hath not love, I were nothing.

3 And though I feede the poore with all  
my goods, and though I giue my body, that I  
be burned, and haue not loue, it profiteth me  
nothing.

those gifts are given. For to what purpose are those gifts, and the profits of the Church, as it before pronounced for the service, if there are no gifts. A very earnest kind of simplicity she said, if there were any *gracius* of An. els, and I had the them to the benefit of my neighbour, it were nothing; else but a kind of babbling. b That giveth a rude and no certain sum amongst the gifts of doing miracles, and not that faith which cannot be used of Charitie as the other may. Mar. 12. 20.

Kkk 3 . 4 2 Lone

4. The holy Ghost  
 openeth and strech-  
 eth himself freely  
 in giving of these  
 gifts.  
 5. The use and  
 benefit of the  
 Church.  
 6. He declareth  
 this manifold di-  
 versitie, and recom-  
 meth by the chief-  
 est gifts, beating  
 what into their  
 heads, which he  
 sayd before, to  
 wit, that all these  
 things proceeded  
 from one selfe  
 same Spirit.  
 7. We shalde see a  
 most excellent gift  
 very requisite, n  
 onely for them  
 which teach, but  
 also for them that  
 exhort and com-  
 fort, which thing is  
 proper to the Pa-  
 stors office, as the  
 word of knowledge  
 agreeth to the Do-  
 ctours.

i By operation hee  
meaneth those gre  
workings of Gods  
mighty power,  
which passe and  
excell amongst  
his miracles, as  
the deliuerance of his  
people Israel by  
the hand of Mo  
ses: that which  
hee did by Elias  
against the Pse  
of Baal, in sen  
ding downe fire  
from heauen to  
consume his ac  
sifice: and a na  
ther which hee did by

a He desireth both the force and nature of charity, partly by a comparison of contraries, and partly by the effects of it is felt, whereby the Corinthians may understand, both how profitable it is to be in the Church, and how necessary; and also how rare they are from it, and therefore how vainly and without cause, they are proud.

d Word for word, defereth wrath, c. It is not commendation.

f Prophecy at righteousness in the things.

g Argine he commendeth the excellency of charity in that it shall never be abolished in the Saints, whereas the other gifts which are necessary for the building up of the Church, so long as we live here, shall have place in the world to come.

h The way is get knowledge by prophesying.

i The reason: Because we are now in that state, that we have need to learn daily, and therefore we have need of those helps, to wit, of the gift of tongues, and knowledge, and also of them that teach them. But to what purpose serve they thee, when yet thou hast obtained & gotten the full knowledge of God, which serve now but soothem which are imperfect, and goe by degrees to perfection?

k We leave imperfectly.

l He feeleth forth that he is (sayd) an excellent similitude, comparing this life to our infancy or childhood, wherein we stagger and stumble rather than speake, and thinke and understand but childish things, and therefore have need of such things which may frame our tongue, and undeceive our mind, to what purpose should we use that which is framed by little and little?

m The applying of the similitude of our child hode, to this present life, wherein we darkly behold heavenly things, according to the small measure of light which is given vs, through the understanding of tongues, and hearing the teachers and ministers of the Church: of our manage and strength, to that beaurty and eternall life: wherein when we behold God himselfe present, and are lighted with his full and perfect light, to be more imperfect than we were before.

n All this must be understood by comparison.

o The conclusion: As if the Apostle should say, Such therefore shall be our condition: but now we have three things, and they remaine sure if we be Christs, as we whom true religion cannot confute, to wit, faith, hope, and charity. And among these, charity is the chiefest, because it endureth on in the life to come as the selfe, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised, and are to come, when we have presently gotten them, to what purpose should we have faith and hope? but yet these at length shall wee truly and perfectly love both God, and our another.

p No inferiority none of that, that he speake before.

q Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

r No inferiority none of that, that he speake before.

s Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

t Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

u Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

v Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

w Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

x Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

y Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

z Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

aa Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

ab Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

ac Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

ad Therefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

4. 1. **L**ouē d suffereth long; it is bonifull: louē enueth not: louē doth not boast it selfe: it is not puffed up:

5. **I**t doth e nowcomely thing: it seeketh not her owne things: it is not prouoked to anger: it thinketh no euill:

6. **I**t reioyceth not in iniquitie, but i reioyceth in the truth:

7. **I** suffereh all things: it beleeneh all things: it hopeth all things: it endureh all things:

8. **L**ouē doeth neuer fall away, though that prophesying be aboliēd, or the tongues cease, or e knowlege vanish away.

9. **F**or we know in a part, and wee prophecie in part.

10. **B**ut when that which is perfect, is come, then that which is in part shall be aboliēd.

11. **W**hen I was a child, I spake as a child: I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12. **F**or I nowe we see thorow a glasse darkely: but then shall we see face to face. Nowe I know in part: but then shall I knowe euen as I am knowen.

13. **A**nd now abideth faith, hope and loue, *then these three*: but the chiefest of these is loue.

14. **Y**e knowe these things are necessary for the building up of the Church, so long as we live here, shall have place in the world to come.

15. **T**he way is get knowledge by prophesying.

16. **T**he reason: Because we are now in that state, that we have need to learn daily, and therefore we have need of those helps, to wit, of the gift of tongues, and knowledge, and also of them that teach them. But to what purpose serve they thee, when yet thou hast obtained & gotten the full knowledge of God, which serve now but soothem which are imperfect, and goe by degrees to perfection?

17. **W**e leave imperfectly.

18. **H**e feeleth forth that he is (sayd) an excellent similitude, comparing this life to our infancy or childhood, wherein we stagger and stumble rather than speake, and thinke and understand but childish things, and therefore have need of such things which may frame our tongue, and undeceive our mind, to what purpose should we use that which is framed by little and little?

19. **T**he applying of the similitude of our child hode, to this present life, wherein we darkly behold heavenly things, according to the small measure of light which is given vs, through the understanding of tongues, and hearing the teachers and ministers of the Church: of our manage and strength, to that beaurty and eternall life: wherein when we behold God himselfe present, and are lighted with his full and perfect light, to be more imperfect than we were before.

20. **A**ll this must be understood by comparison.

21. **T**he conclusion: As if the Apostle should say, Such therefore shall be our condition: but now we have three things, and they remaine sure if we be Christs, as we whom true religion cannot confute, to wit, faith, hope, and charity. And among these, charity is the chiefest, because it endureth on in the life to come as the selfe, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised, and are to come, when we have presently gotten them, to what purpose should we have faith and hope? but yet these at length shall wee truly and perfectly love both God, and our another.

22. **N**o inferiority none of that, that he speake before.

23. **T**herefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

24. **T**herefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

25. **T**herefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

26. **T**herefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

27. **T**herefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

28. **T**herefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

29. **T**herefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

30. **T**herefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

31. **T**herefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

32. **T**herefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

2. **F**or hee that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things.

3. **B**ut he that prophecieh, speaketh vnto men to edifying, and to exhortation, and to comfort.

4. **H**ee that speaketh strange language, edifieth himselfe: but hee that prophecieh, edifieth the Church.

5. **I** would that ye all spake strange languages, but rather that yee prophecied: for greater is nee that prophesieh, then hee that speaketh diuers tongues, except hee expound it, that the Church may recieue edification.

6. **A**nd now, brethren, if I come vnto you speaking diuers tongues, what shall I profite you, except I speake to you, either by reuelation, or by knowledge, or by prophesying, or by doctrine?

7. **M**oreouer things without life which giue a sound, whether it be a pipe or an harpe, except they make a distinction in the sound, how shall it be known what is piped or harped?

8. **A**nd also if the trumpet giue an vncertaine sound, how shall I prepare myselfe to battell?

9. **S**o likewise you, by the tongues, except yee vnder vnder words that haue signification, how shall it be vnderstood what is spoken? for ye shall speake in the ayre.

10. **T**here are so many kinds of voyces (as it commeth to passe) in the world, and none of them is dumbe.

11. **E**xcept I know then the power of the voice, I shall vnto him that speaketh a Barbarian, and he that speaketh, shall be a Barbarian vnto me.

12. **E**uen so, forasmuch as yee couet spiritual gifts, seeke that ye may excell vnto the edifying of the Church.

13. **W**herefore, let him that speaketh a strange tongue, pray that he may interpret.

14. **F**or if I pray in a strange tongue, my spirit prayeth: but mine vnderstanding is without fruit.

15. **W**hat is it then? I will pray with the spirit, but I will pray with the vnderstanding also: I will sing with the spirit, but I will sing with the vnderstanding also.

16. **E**lse, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

17. **E**lse, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

18. **E**lse, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

19. **E**lse, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

20. **E**lse, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

21. **E**lse, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

22. **E**lse, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

23. **E**lse, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

24. **E**lse, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

25. **E**lse, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

26. **E**lse, when thou blessest with the spirit, how shall hee that occupieth the roume of the vnclearned, say? Amen, at thy giuing of thankes,

a Here prelen-  
deth their power  
judgement thou  
receiving the gift  
of tongues. For why  
wast giue? to  
wile, to the intent  
that the mysteries  
of God might be  
the better knowen  
to a great fort.  
Then by it euile  
dest an prophesie  
tongue, when thou  
wilt giue of tongues  
ought to ferue  
the better they thir  
and therefore the  
Corinthians did  
judge amiss, in  
that they made  
more account of  
the gift of tongues,  
then of prophesying:  
because  
foresight the gift  
of tongues was a  
thing more to be  
bragged of. And  
thereupon followed  
the gift of tongues,  
in that the Corin-  
thians vied to get  
in the Congregation,  
without an inter-  
preter, which  
thing although it  
might be done to  
some profit of him  
that spake them,  
yet he corrupted  
the right vyle  
of that gift, because  
there came thereby  
no profit to the  
hearer: and came  
more affliction  
were instituted  
and appointed out  
for any private  
mans commodity,  
but for the profit  
of the whole  
company.

b A strange language, which no man can vnderstand without an interpreter.

c By that inspiration which he hath receiued of the Spirit.

d A strange language, which no man can vnderstand without an interpreter.

e By that inspiration which he hath receiued of the Spirit.

f A strange language, which no man can vnderstand without an interpreter.

g By that inspiration which he hath receiued of the Spirit.

h A strange language, which no man can vnderstand without an interpreter.

i By that inspiration which he hath receiued of the Spirit.

k A strange language, which no man can vnderstand without an interpreter.

l By that inspiration which he hath receiued of the Spirit.

m A strange language, which no man can vnderstand without an interpreter.

n By that inspiration which he hath receiued of the Spirit.

o A strange language, which no man can vnderstand without an interpreter.

p By that inspiration which he hath receiued of the Spirit.

q A strange language, which no man can vnderstand without an interpreter.

r By that inspiration which he hath receiued of the Spirit.

s A strange language, which no man can vnderstand without an interpreter.

t By that inspiration which he hath receiued of the Spirit.

u A strange language, which no man can vnderstand without an interpreter.

v By that inspiration which he hath receiued of the Spirit.

w A strange language, which no man can vnderstand without an interpreter.

x By that inspiration which he hath receiued of the Spirit.

y A strange language, which no man can vnderstand without an interpreter.

z By that inspiration which he hath receiued of the Spirit.

aa A strange language, which no man can vnderstand without an interpreter.

ab By that inspiration which he hath receiued of the Spirit.

ac A strange language, which no man can vnderstand without an interpreter.

ad By that inspiration which he hath receiued of the Spirit.

ae A strange language, which no man can vnderstand without an interpreter.

af By that inspiration which he hath receiued of the Spirit.

ag A strange language, which no man can vnderstand without an interpreter.

CHAPTER XIV.

1. **A**nd ye cannot lack the gift of prophesying: and by a similitude taken of musical instruments, to teach the true use of interpreting the Scriptures: 17 hee taketh away the abuse: 34 And forbiddeth women to speake in the Congregation.

**F**ollowe after loue, and couet spiritual gifts, and rather that ye may a prophesie.

**N**o inferiority none of that, that he speake before.

**T**herefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

**T**herefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

**T**herefore seeing charity is the chiefest of all, before all things set it before you as chiefest and principal: and to esteem those things as most excellent, which profit the greater part of men: (as prophesie, that is to say, the gift of teaching and applying the doctrine, which was commended in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a few men, may be to the glorious as the gifts of tongues, when a man was suddenly induced with the knowledge of many tongues, which made men greatly amazed, and yet oftentimes was not greatly to a use, yea, while there were an interpreter. A What prophesie is, he sheweth in the third verse.

which notwithstanding he abstaineth, when he speaketh in mystery, which none of the company can vnderstand, d Which may be vnto vs in the studie of godlinesse.

e The company. g He feeleth forth that which he said, by a similitude, which becometh and taketh from instruments of musick, which although they speake not perfectly, yet they are distinguished by their sounds, which they may be better vnderstood, f That doe fitly vnto the matter at hand.

g He prooueth that interpretation is necessarily to be toyed with the gift of tongues, by the manifold variety of languages, inasmuch that





from the dead, how say some among you, that there is no resurrection of the dead?

13 ¶ For if there be no resurrection of the dead, then is Christ not risen:

14 ¶ And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And we are found also false witnesses of God: for we have testified of God, that he hath raised up Christ: whom he hath not raised up, if so be the dead be not raised.

16 ¶ For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is vaine: ye are yet in your finnes.

18 ¶ And so they which are asleepe in Christ, are perished.

19 ¶ If in this life only we have hoped in Christ, we are of all men the most miserable.

20 ¶ But now is Christ risen from the dead, and was made the first fruites of them that slepe.

21 ¶ For since by man came death, by man came also the resurrection of the dead.

22 For as in Adams fall, euen so in Christ shall all be made aliue,

23 But eury man in his owne order: the first fruites is Christ, afterwards, they that are of Christ, at his coming shall rise againe.

24 ¶ Then shall be the end, when he hath deliuered vp the kingdome to God, euen the Father, when he hath put downe all rule, and all authoritie and power.

25 For he must reigne: till he hath put all

his enemies vnder his feete.

26 The last enemy that shall be destroyed, is death.

27 ¶ For he hath put downe all things vnder his feete. (And when he saith that all things are subdued to him, it is manifest that he is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him: that God may be all in all.

29 ¶ Els what shall they do which are baptized for dead? if the dead rise not at all, why are they then baptized for dead?

30 ¶ Why are we also in jeopardy eury hoore?

31 By our reioycing which I haue in Christ Iesus our Lord, I die daily.

32 ¶ If I haue fought with beasts at Ephesus, after the manner of men, what advantage it me, if the dead be not raised up? ¶ Let vs eate and drinke: for to morrow we shall die.

33 ¶ Be not deceived: euill speakings corrupt good manners.

34 Awake to true righteousness, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

35 ¶ But some man will say, Howe are the dead raised up? and with what body come they forth?

36 ¶ O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare corne as it falleth, of wheat, or of some other.

38 ¶ But God giueth it a body at his pleasure,

as he is Priest, he is subiect to his father: together with vs of the Trinitie, in Thy high kinde of speech, it set forth an incomprehensible glory which floweth from God, and shall fill all of vs: As we are ioined together with our head, but yet so, that our head shall always reueine his preeminence, 15 The first argument taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead, that is to say, that they may haue a remedy against death, because that Baptisme is a token of regeneration. ¶ They that are baptized, to this end and purpose, that death may be put out in them, or terrifie against from the dead, whereof baptisme is a feare. 16 The sixth argument: Vnto these three be a resurrection of the dead: why should the Apostles so dayly call themselves into danger of so many deaths? As though he said, I die daily, as all the miseries I suffer can well witness, which I am truly bawled of, so as I haue suffered amongst you. 17 The taking away of an obedienc: but thou Paul didst ambitiously, as commonly men are wont to doe, when thou diddest fight with beasts at Ephesus: That is very like, that Paul, for he could not that advantage mee, were it not for the glory of our all life, I hope for? ¶ But

shall rise of the power of Christ. 18 Hee doth these things together: for hee knoweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding hee farre passe them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glorie. Then by this occasion hee passeth to the next argument. ¶ 1. Thes. 4. 13. 14 The fourth argument, where with hee next confirms the other, hath a great and full delivery of the godly faith all manner of grace. And this is the matter of it, that the Father will be subiect to be King in his Sonne, who was made man, to whom all things are made subiect (he promiser only except) to the end that the Father may be serued as iunior in his Sonne the conqueror. And he maketh two parts of this reigne and domination of the Sonne, wherein the Fathers glorie consisteth: to wit, the overcoming of his enemies (whereof some must be deprived of all power, as Satan and all the wicked, be they neuer so proud and mightie, and other must be verily subdued, as sea, beastes, and a pained and full delivery of the godly faith all manner of grace, that by this means God may fully ree for the body of the Church, clearing fall vnto their head Christ, his kingdome and glory, as a King in his subiect. Moreover, he putteth the first degree of this kingdome in the resurrection of his Sonne, who is the head: and therefore, in the full consummation of his members with the head, which shall be in the latter day. Now all these tend to this purpose, to shew vs, that vnto the dead do rise againe, neither the Father can be King above all, neither Christ be Lord of all: for either should the power of Satan and death be overcome, nor the glory of God be full in his conqueror his Sonnes in the resurrection. ¶ The last argument, and finishing of all things, is, All his enemies, which shall be subiect of all the power they haue. ¶ Eph. 1. 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

¶ Christ, as hee appeared in the forme of a seruant, in which respect hee raised the Church, as head, and that because this power was much in his Father. ¶ The finishing up of the argument, which is taken from the whole to the part: for if all his enemies shall be put vnder his feet, then must it needs be that death also shall be subdued vnto him. ¶ Psal. 8. 6. Heb. 2. 8. ¶ No because the Sonne was subiect to his Father before, but because hee had the body, that is to say, the Church which is here in distress, and not yet wholly partaker of his glory, is not yet fully perfect, and also because the bodies of the Saints which be in the graves, shall not be glorified until the resurrection: but Christ as he is God, hath vs subdued to himselfe his Father hath, but as he is Priest, he is subiect to his father: together with vs of the Trinitie, in Thy high kinde of speech, it set forth an incomprehensible glory which floweth from God, and shall fill all of vs: As we are ioined together with our head, but yet so, that our head shall always reueine his preeminence, 15 The first argument taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead, that is to say, that they may haue a remedy against death, because that Baptisme is a token of regeneration. ¶ They that are baptized, to this end and purpose, that death may be put out in them, or terrifie against from the dead, whereof baptisme is a feare. 16 The sixth argument: Vnto these three be a resurrection of the dead: why should the Apostles so dayly call themselves into danger of so many deaths? As though he said, I die daily, as all the miseries I suffer can well witness, which I am truly bawled of, so as I haue suffered amongst you. 17 The taking away of an obedienc: but thou Paul didst ambitiously, as commonly men are wont to doe, when thou diddest fight with beasts at Ephesus: That is very like, that Paul, for he could not that advantage mee, were it not for the glory of our all life, I hope for? ¶ But

shall rise of the power of Christ. 18 Hee doth these things together: for hee knoweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding hee farre passe them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glorie. Then by this occasion hee passeth to the next argument. ¶ 1. Thes. 4. 13. 14 The fourth argument, where with hee next confirms the other, hath a great and full delivery of the godly faith all manner of grace. And this is the matter of it, that the Father will be subiect to be King in his Sonne, who was made man, to whom all things are made subiect (he promiser only except) to the end that the Father may be serued as iunior in his Sonne the conqueror. And he maketh two parts of this reigne and domination of the Sonne, wherein the Fathers glorie consisteth: to wit, the overcoming of his enemies (whereof some must be deprived of all power, as Satan and all the wicked, be they neuer so proud and mightie, and other must be verily subdued, as sea, beastes, and a pained and full delivery of the godly faith all manner of grace, that by this means God may fully ree for the body of the Church, clearing fall vnto their head Christ, his kingdome and glory, as a King in his subiect. Moreover, he putteth the first degree of this kingdome in the resurrection of his Sonne, who is the head: and therefore, in the full consummation of his members with the head, which shall be in the latter day. Now all these tend to this purpose, to shew vs, that vnto the dead do rise againe, neither the Father can be King above all, neither Christ be Lord of all: for either should the power of Satan and death be overcome, nor the glory of God be full in his conqueror his Sonnes in the resurrection. ¶ The last argument, and finishing of all things, is, All his enemies, which shall be subiect of all the power they haue. ¶ Eph. 1. 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.



54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitye, then shall be brought to passe the saying, that is written, † Death is swallowed vp into victorye.

1877

39 All that inhabits the same fl: sh, but there is  
one flesh of men, and another flesh of beasts, and  
another of fowls, and another of fishes.  
40 There are the heavenly bodies, and earthly  
bodies: but the glorie of the heavenly is one, and  
the glorie of the earthly is another.  
41 There is another glorie of the sunne, and  
another glorie of the moone, and another glorie  
of the starrs: for one flare differeth from an-  
other flare in glorie.  
42 So also is the resurrection of the dead. The  
bodie is sown in corruption, and is raised in in-  
corruption.  
43 It is sown in dishonour, and is raised in  
glorie: it is sown to we kennefle, and is raised in  
power.  
44 It is sown a naturall bodie, and is raised  
a spiritual bodie: there is a naturall body, and there  
is a spiritual bodie.  
45 As it is also written, The x first man & A-  
dam was made a living soule, and the last Adam  
was made a quickening spirit.  
46 Howbeit that was not first which is spiri-  
tual: but that which is naturall, and which is spiri-  
tual is spiritual.  
47 The first man is of the earth, & earthly: the  
second man is the Lord from & heaven.  
48 As is the earthly, such are they that are  
earthly: and as is the heavenly, such are they that  
are heavenly.  
49 And as wee have borne the iimage of the  
earthly, so shall we beare the iimage of & heavenly.  
50 As the Spirit of God, which is breathed into  
us, shall not inherite the kingdome of God, neither do  
corruption inherite incorruption.  
51 Behold, I shew you a secret thing, We  
shall not all sleepe, but we shall all be changed,  
52 In a moment, in the twinkling of an eye,  
at the last & trumpet: for the trumpet shall blow,  
and the dead shall be raised vp incorruptible, &  
we shall be changed.  
53 For this corruptible must put on incorrup-  
tion: and this mortal must put on immortality,  
which is quickened and maintained by a living soule only,  
of whom all oee are borne naturally, and that is said to  
together with & soule is quickened with a faire unit  
with the Spirit of God, which descended from Christ the sec-  
ond Adam is called the first man, because he is the roote as it  
is the living & Christ is the latter man, because he is the be-  
get that are spiritual, & in himve are all comprehended, & he  
called a Spirit, by reason of that most excellent nature, &  
dwelteth in him bodily, as Adam is called a living soule, be-  
cause he is the best part in him. 56 Secondly he will be the order  
or quality of nature, and the spiritual followed and came upon  
the clay of earth, and the first man was first Adam, be-  
cause the Lord being from heaven, ended our flesh which was  
first given to him, with the fulnes of the Gothesse, & willow  
be a true man an earthly nature. A The Lord is said to come  
that kind of speech, whereby that which is proper to one  
thing, is applied both the earthly naturall estate of Adam first  
life, & follow as they are naturally come from of Adam first  
of grace, & a little spiritual estate of Christ to the same our  
nature, and he said, that the good before & this shall  
nature and in life, & such an one as had the truth in  
the conclusion: We cannot be partakes of the glorie of God, ve  
that good & bodie nature of our bodies subject to corruption,  
may be clothed with incorruptible glorie. A flesh and blood  
living body, which cannot attain to incorruption, & life  
57 He good flesh declaring that it shall come to pass that  
found in the latter day, that no doctore into this corrup-  
tion shall be reared with a sudden change, which change is ver-  
the certain enjoying of the benefice and victorie of Christ  
the latter day, A Adam: that best beene had, and neuer  
therefore worthy: that you give good care into it. He that

CHAP. XVI

2 He exhorteth them to helpe the poore brethren of Hierusalem: 10 Then he commendeth Timotheus, 13 and saith with a friendly exhortation, 19 and commendations, endeth the Epistle.

**C** Concerning the gathering for the Saints, as  
I haue ordained in the Churches of Galatia,  
so doe ye also.

2 Every a first day of the weeke, let euery one of you put aside by himselfe, & lay vp as God hath prospered him, that then there be no gathering when I come.

3 And when I am come, whomsoever ye shall  
allow by letters, them will I send to bring you  
liberalitie vnto Hierusalem.

4 : And if it be meet that I goe also, they shall  
goe with me.

5 Nowe I will come vnto you, after I haue  
gone through Macedonia (for I will passe through  
Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that yee may bring mee on my way, whither soeuer I goe.

7 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

9 For a great doore and d effectuall is open  
vnto me, and there are many aduerfaries.

10. ¶ Now if Timotheus come, see that hee  
be without feare with you: for he worketh the worke  
of the Lord, even as I doe.

11 Let no man therefore despise him: but conuey him forth in peace, that hee may come vnto me: for I looke for him with the brethren.

17 As touching our brother Apollos, I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

13 ¶ Watch ye: stand fast in the faith: quietly  
like men, and be strong.

15 Now brethren, I beseech you (ye know  
house of Stephen, that it is the first fruits of

chaia, and that they haue<sup>b</sup> giuen themſelues to:  
offer vato the Saints.)

16 That yee be obedient even vnto such,  
to all that helpe with vs and labour.

17 I am glad of the coming of Stephanas,  
Fortenatus, and Achaicus : for they have supplied  
the want of you.

18 For they haue comforted my <sup>h</sup> spirit  
yours: I acknowledge therefore such men.

made by the Apostles' appointment the next day, on which day the master was then to assemble themselves." Which in times past was called Sunday, but now is called the Lord's day, the first day of the week, as it is written below, according to the abstinence that God hath bestowed him with. Which you shall see them so cannot. The refusal of the table is frequently in writing of familiar matters, yet that all things be referred to his proposed market, that is to say, to the glory of God and to the edifying of the Corinthians. A Verse fit and convenient to denote things by. Without any taint of carnality or carnality of flesh. Safe and sound and that with all kind of courtesy.

Stephanas is the name of a man not of a woman. Given themselves to the sufferance. And you hence to be obedient to me and be contented and I will feed them as I have fed himself and their goods as you wish. I desire hear. Take them for such rich as the

4 Rom. 16. 16.  
 5 Cor. 13. 12.  
 6 1 Pt. 3. 14.  
 7 By these words,  
 is intended the se-  
 verest kind of curse  
 and excommunication  
 that was  
 among the Jews:  
 and the words are  
 as much to say, as  
 our Lord commeth  
 so that his meaning may be this, Let him be accursed even to  
 the coming of the Lord, that is to say, to his deaths day, even for ever.

and Priscilla with the Church that is in their house,  
 salute you greatly in the Lord.  
 20 All the brethren greet you. Greete yee one  
 another with a holy kisse.  
 21 The salutation of *me* Paul with mine owne  
 hand,  
 22 If any man love not the Lord Iesus Christ,  
 let him be had in execration *me* maran-atha.  
 So that his meaning may be this, Let him be accursed even to  
 the coming of the Lord, that is to say, to his deaths day, even for ever.

23 The grace of our Lord Iesus Christ be with  
 you,  
 24 Amen.  
 25 *Me* lone be with you all in Christ Iesus.

The first Epistle to the Corinthians,  
 written from Philippi, and sent by  
 Stephanas, and Fortunatus, and  
 Achaicus, and Timotheus.

# THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

## CHAP. I.

1 He beginneth with the phrase of afflictions, & declaring  
 what he hath suffered in Asia, and how happily God  
 afflicted him. 17 He saith it was not upon any lightness,  
 that he came not, according to his promise.



AVL, an Apostle of IESVS  
 Christ, by the will of God, and  
 our brother Timotheus, to the  
 Church of God, which is at Co-  
 rinthus, with all the Saints, which  
 are in all Achaia:

2 Grace be with you, and peace from God  
 our Father, and from the Lord Iesus Christ.  
 3 4 Blessed be God, even the Father of our  
 Lord Iesus Christ, the Father of *us* mercies, and the  
 God of all comfort,  
 4 Which comforteth *us* in all our tribulation,  
 3 that we may be able to comfort them which are  
 in any affliction by the comfort wherewith we our  
 selves are comforted of God.  
 5 For as the sufferings of Christ abound in *us*,  
 so our consolation aboundeth through Christ.  
 6 4 And whomever we be afflicted, it is for your  
 consolation and salutation, which is wrought in  
 the enduring of the same sufferings, which we also  
 suffer: or whether we be comforted, it is for your  
 consolation and salutation.  
 7 And our hope is steadfast concerning you, in  
 as much as wee knowe, that as ye are partakers of  
 the sufferings, so shall ye be also of the consolati-  
 on.  
 8 5 For brethren, we would not have you ig-  
 norant of our affliction, which came vnto vs in  
 Asia, how we were pressed out of measure passing  
 strength, so that we altogether doubted euen of  
 life.  
 9 Yea, wee received the sentence of death in  
 our selves, because wee should not trust in our  
 selves, but in God, which raised the dead.

See the declara-  
 tion of such  
 salutations in the  
 first Epistle.

1 Ephes. 1. 3.  
 2 1 Pt. 1. 3.  
 3 He beginneth  
 after his manner  
 with thanksgiv-  
 ing, which not-  
 withstanding (as  
 the wise men be  
 was wont) he ap-  
 pleyeth to himselfe:  
 beginning his  
 Epistle with the  
 setting forth of the  
 dignity of his Ap-  
 ostleship, contrai-  
 nted (as it should  
 seeme) by their  
 importunity, which  
 tooke an  
 occasion to de-  
 spite him by reason  
 of his miseries.  
 But he is not  
 afflicted, but that  
 his misery doth  
 exceed his afflic-  
 tion, shewing the  
 ground of them,  
 euen the merite  
 of Christ the Father  
 in Iesus Christ.  
 To him be praise  
 and glory euer.

10 Who deliuered *us* from so great a death,  
 and dooth deliuer *us* in whome we must, that yet  
 hereafter he will deliuer *us*.  
 11 4 6 So that yee labour together in pray-  
 er vs, 7 that for the gift bestowed vpon vs for  
 manie, thanks may be giuen by many persons  
 for vs.  
 12 3 For our reioicing is this, the testimonie of  
 our conscience, that in simplicitie & godly bare-  
 nesse, and not in fleshly wisdom, but by the grace  
 of God we haue had our conseruation in the world,  
 and most of all to youwards.  
 13 For we write *ke* none other things vnto you,  
 then that ye read or els that ye acknowledged, and  
 I trust ye shall acknowledge vnto the Lord.  
 14 Euen as yee haue acknowledged vs partly,  
 that wee are your *me* reioicing, euen as ye are ours,  
 in the day of our Lord Iesus.  
 15 And in this confidence was I minded first  
 to come vnto you, that ye might haue had a double  
 grace,  
 16 And to passe by you into Macedonia, and  
 to come againe out of Macedonia, vnto you, and  
 to be led forth toward Iudea of you.  
 17 9 When I therefore was thus minded, did I  
 vie lightnesse to mind I those things which I  
 mind, according to the flesh, that with mee should  
 be, 9 Yea, yea, and Nay, nay?  
 18 10 Yea, God is faithful, that our word  
 toward you, was not Yea, and Nay.  
 19 11 For the Sonne of God Iesus Christ, who  
 was preached among you by vs, that is, by me, and  
 Silaeus, and Timotheus, I was not Yea, and Nay:  
 but in him it was Yea.  
 20 14 For all the promises of God in him are  
 Yea, and are in him Amen, vnto the glory of God  
 through *us* vs.

8 From these great  
 answers.  
 4 Rom. 15. 30.  
 6 That he may  
 not seeme to boast  
 himselfe, he attri-  
 buteth all to God,  
 and therewith also  
 confesseth that he  
 attributeth much  
 to the prayers of  
 the faithful.  
 7 The end of the  
 afflictions of the  
 Saints, is the glory  
 of God, and there-  
 fore they ought to  
 be precious vnto  
 vs.  
 8 Secondly he  
 putteth away an  
 other thought, to  
 wit, that he was a  
 light man, and such  
 a one was not  
 lightly to be cre-  
 dited, seeing that  
 he promised to  
 come vnto them,  
 and came not.  
 And first he  
 speaketh of the  
 simplicitie of his  
 mind, and sincerity,  
 which they knew  
 both by his voice  
 when he was pre-  
 sent, and they ought  
 to acknowledge it  
 also in his letters,  
 being absent:  
 and moreover he  
 protesteth that he  
 will neuer be other-  
 wise.  
 11 With cleaues,  
 and holy and true  
 plainnesse of minde,  
 as God himselfe can  
 witness.

11 Trusting to that very wisdom, which God of his free goodnesse hath  
 giuen me from heauen. 12 He sayeth he writeth bare and simply: for he that  
 writeth in coloured vest, is rightly said to write otherwise then wee read: and  
 this hee saith the Corinthians shall knowe and like if they will. 13 Perfectly  
 in Pauls reioicing in the Lord 24, that he had no more to say, and that  
 they themselves should be content that such an Apostle was their instructor, and taught  
 them so purely and sincerely. 14 When he first saith as Iudge. 4 Another benefit, 5 He  
 putteth away their flander and false report by denying it, & first of all to that  
 diuert away them to persuade the Corinthians, that in the preaching of the Gos-  
 pell, Paul agreed not to himselfe: for this was the matter and the case. 6 As men  
 doe, which will gladly promise any thing, if change their purpose at every turning  
 of an hand. 7 That I should say and say no. 10 He calleth God to wit-  
 nesse, and for Iudge of his constancie in his resolution, so that hee will be witness to  
 yee. 12 And of whose faithfulness hee followes as witness, with whom hee  
 fully consented in teaching one selfe same thing, to wit, one selfe same Christ.  
 13 Was not diuert and wavering. 4 That is, in God. 12 Last of all he declareth  
 the samme of his doctrine, so wit, that all the promises of saluation are sure and  
 raised in Christ. 10 Christ is set forth to exhibite and fulfill them all most of-  
 ferdly, and without all doubt. x Through our miserie.

3 The Lord doth comfort *us* to this end and purpose, that we  
 may so much the more fully comfort others. c The miseries which we suffer  
 for Christ, or which Christ suffereth in *us*. 4 He denyeth that either his afflic-  
 tions wherewith he was often afflicted for the consolation which hee receiued  
 of God, may iustly be despised, seeing that the Corinthians both might and ought  
 to take great occasion to be comforted, because there is a way appointed *us* whereby we must  
 be euen *us* freely, yet confirmed by either of them. d Although saluation  
 came to it, which the race of an innocent and upright life, which we must  
 winne, therefore we are sayde to worke our saluation, Philippians 2. 12. And  
 because so is God only that of his free good will worketh all things in *us*, there-  
 fore hee is said to worke the saluation in *us* by those selfe same things by which  
 we must passe to euangling life, after that we haue ouercome all incom-  
 brances. 5 Hee witnesseth that hee is not only not ashamed of this affliction,  
 but that hee desireth also to haue all men knowe the greatness of them, and also his  
 deliuerie from them, although it be not yet receiued. e I knowe not at all what to  
 say, neither did I see by mans help which way to save my life. f I was reioiced  
 within my selfe to die.



all this to be true. *y An earnest, is, whatsoever is given*  
 14 Now comming to the matter, he sweareth, that he did  
 y alter his purpose of comming to them, but rather y came  
 this cause, that he might not be constrained to deale more  
 y presecut, then he would *2 Against my selfe, and*  
 15 *against you, 13 He remoueth all supicion of arrogancie, de-*  
*scribeth not as a Lord vnto them, but as a seruant, appointeth*  
*of a thecristen the way of peace of conscience, which God*  
*gracious feare, & therewithall sheweth the end of y Gospel.*

11. Hee exaseth his nat comming unto them, a and priuily reprehendeth them: 4 Hee forwitteth that such is his affection towards them. 5 that he neuer reioyceth but when they are merie. 6 Perceiving the adulterer (whom he commanded to be deliuered vp to Satan) to repent, he requiereth that they forgiue him. 7 Hee mentioneth his going into Macedonia.

**B**Ut I determin'd thus in my selfe, that I would  
not come againe to you in a heauineffe.

2 For if I wake you forie, who is he then that should make me glad, but the same which is made forie by me?

3 And I wrote this lāme thing vnto you, lea-  
when I came, I shoulde take heauinesse of them  
whom I ought to reioyce: this<sup>b</sup> confidence hau-  
I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguish of heart  
I wrote vnto you with many teares: not that ye  
should be made fory, but that ye might perceiue  
that I had a speciall charge vnto you.

5 And if any hath caused sorowe, the fault  
hath not made e me sorry, but d partly (least I shon  
more e charge him) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that nowe contrariwise yee ought  
ther to forgive him, and comfort him, least the  
same should be swallowed vp with ouermuch  
heauinesse.

8 Wherefore I pray you, that you would set  
firm your love towards him.

9 For this cause also did I write, that I might know the prooffe of you, whether yee would be obedient in all things

10 To whom yee forgue any thing, I *for*  
also: for verely if I *for*gave any thing, to whom  
forgave it, for your sakes *for*gave I it in the b<sup>h</sup> of  
of Christ.

11 Lest Satan should circumvent vs; for we  
not ignorant of his i enterprises.

12. Furthermore, when I came to Troas  
preach Christs Gospel, and a doore was opened  
to me of the Lord,

13 I had no rest in my spirit, because I told

it. *a* A fever (saith Paul) I have not mine  
outrage him, whose burden need enough of himselfe, whi-  
were taken from him. *f* That whereas before you punished  
could now forgive him. *g* That at my entreatie, you would de-  
of the whole Church. *h* That you take him againe for a bro-  
from the ark. *i* Of his miserieous counsell and deservings  
to the confirmation of his Apostleship, & bringing forth the  
of his labour, and also of Gods blessing.

Now thanks be unto God, which alwayes  
maketh vs to triumph in Christ, and maketh ma-  
nifest the fauour of his knowledge by vs in euery  
place.

15 3 For we are vnto God the sweete fauour of  
Christ, in them that are saued, and in them which  
perish.

16 To the one we are the fauour of death, vnto death, and to the other the fauour of life, vnto life: 4 and who is sufficient for these things?

17 † For we are not as many, which make  
1 merchandize of the word of God: but as of sin-  
ceritie, but as of God in the sight of God speake  
we in Christ.

detested him, seeing that he preached Christ, not only as a  
believer but also as a Judge of them that contemne him.  
away all suspicion of arrogancie, ascribing all things to  
of God, whom he serueth sincerely, and without all doubt  
he maketh them witnesses even to the 6. verse of the next  
1 We doe not handle it craftily and cunningly, or lesse sincer-  
ly, yeth a metaphere which is taken from bucklers, who  
battles with what ever cometh into their hands.

¶ He desireth no other commendation, 3 then their continuance  
in the faith. 6 He is a minister, not of the letter, but  
of the Spirit. 8 He sheweth the difference of the Law, and  
the Gospel, 13 that the brightnesse of the Law doth rather  
dimme the faith, then lighten it: 18 But the Gospel  
sheweth Gods countenance vnto vs.

**D**Oe wee beginne to praise our selues againe  
or need we as some other, Epistles of recom-  
mendations vnto you, or letters of recommenda-  
tions from you?

3 In that ye are <sup>a</sup> manifest, to be the Epistle  
Christ, <sup>b</sup> ministred by vs, and written, not with  
yncke, but with the Spirit of the <sup>c</sup> living God  
not in tables of stone, but in fleshy tables of the  
heart.

4 And such d trust haue we through Christ  
God:

5 Not that wee are sufficient of our selues, but  
thinke any thing, as of our selues: but our sufficiency  
cometh of God.

6 • Who also hath made vs able ministers  
the Newe Testament, not of the<sup>r</sup> letter, but  
the Spirit: for the letter killeth, but the Spirit g  
ueth life.

7 If then the ministration of death with letters g and ingrauen in ston<sup>e</sup>s, was b<sup>e</sup> gl<sup>o</sup>rious, so that the children of Israel could not behold the face of Moses, for the glorie of t

[illegible]

He alueth to  
the crying of the  
Priests, and the  
incense of the sacri-  
fices.  
He desireth that  
ought should be  
take away from  
the cognition of his  
Apostlelipe, be-  
cause they saue  
evidently that it  
was not necessary  
with like success  
in every place.  
may rather very  
rusey reiect and  
sauiour of them  
t Againe, he puer-  
at he bid, to the  
mest affliction, where  
Chapter 4.  
they then we suga-  
ch use to play the fa-

a The Apostle  
meth his speech  
wisely, that by his  
and little he may  
come from the  
commendation of  
the person, to the  
matter it selfe.  
and little he may  
paines to write  
as it were.  
By the way he  
saith the vertue  
of God, against the  
yncke wherewith  
Epistles are com-  
monly written,  
show that it was  
naught by Gods  
He alludeth by  
the way, to the  
comparison of the  
outward minis-  
trhood of Leui v  
terie, which he had  
saith gloriously  
In that we are  
the apostle his  
first amplified his  
the Gospell, compar-  
the person of Mc-  
Christ the au-hour  
of the minis-  
trhood efficacie: to  
of God in selfe, in  
under death, in  
his hereu selfe, in  
the Gospell re-  
ment of oblat in compar-  
Gospell, g Impointed  
that the Apostle spea-  
his commandments. h  
which was bodily in

1 Whereby God affeeth, yet against the Spirit, not as a dead thing, but a quickning Spirit, working life, 4 To wit, of Christ, which being imputed to us as our own, we are not only not condemned, but also we are crowned as victorious.

5 The Law, and the ten commandments themselves, together with Moses, is abolished; we confide the ministration of Moses apart of self.

6 He therein wherein standeth this glory of the preaching of the Gospel, to wit, in that it is seen forth plainly and evidently, that which the Law shewed darkly, for it fear them that heard it to be healed of Christ, which was to come, after it had overcome them.

7 Exod. 33. 34. 8 Houndeth by the way the all-glorie of Moses his covering, which was a token of the darkness and weakness that is in men, which were rather dulled by the bright shining of the Law, then lightened, which covering was taken away by the coming of Christ, who lightened the hearts, and turneth them to the Lord, that we may be brought from the slavery of this blindness, and set to the liberty of the light, by the virtue of Christ's Spirit.

9 Into the very bottom of Moses his ministration, in Christ is that first which taketh away this covering, by working in our hearts, whereunto also the Law itself called vs, though we were, as it speaketh to dead men, until the Spirit quickeneth vs. 10 1st. 14. 5 Going forwards in the allegory of covering, be comprehend the Gospel to a glass, which although it be most bright and sparkling, yet doth it not only not dull their eyes, which looke in it, as the law doth, but also transformeth the with it beamer, so that they also are partakers of the light and shining of it, to lighten others: as Christ said unto his, You are the light of the world, whereas he himselfe was the only light. We are also communicants in another place. 10 Hier as candle before the world, because we are partakers of Gods Spirit. But Paul speaketh here properly, of the ministration of the Gospel, as it appeareth both by that that goeth before, and that that cometh after, and that, setting them his owne example and his fellows.

### CHAP. III.

1 He sheweth that he hath so laboured in preaching the Gospel, 4 That such are even blinded of Satan, who doe not perceive the brightnes thereof, 7 that the same is carried in earthen vessels, 10 who are subject to many miseries: 16 and therefore hee exhorteth them by his owne example to be courageous, 17 and continue this present life.

Therefore, seeing that we have this ministration, we have received mercie, we faint not:

2 But have cast from vs the cloakes of shame, and walke not in craftines, neither handle we the word of God deceitfully: but in declaration of the truth we approue our selues to every mans conscience in the sight of God.

3 As for Gospel be then hid, it is hid to them that are lost.

4 Subtilties, and all kinde of deceit, which men hunt after, as it were dennes and lurking holes, to cover their shameful dealings withall. 5 This is it that in the former Chapter he called, making merchandise of the word of God, an Objection: Many heare the Gospel, & yet are no more lightened thereby: then by the preaching of the Law. How answereth he, This will be in the men themselves, whose eyes Satan blindeth out, whoe such in this world. And yet notwithstanding doth he and his fellows set forth the most cleare light of the Gospel to be seene and beholde, seeing that Christ whom onely they preach, is he in whom only God will be knownen, and as it were seene,

countenance (which glory is gone away.) 8 How shall then the ministration of the Spirit be more glorious?

9 For if the ministry of condemnation was glorious, much more doeth the ministration of righteousness exceede in glory.

10 For even that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which should be abolished, was glorious, much more shall that which remaineth be glorious.

12 Seeing then that we have such trust, we vse great boldnesse of speech.

13 And we are not as Moses, which put a vail upon his face, that the children of Israel should not looke vnto the end of that which should be abolished.

14 Therefore their mindes are hardened: for until this day remaineth the same covering taken away in the reading of the olde Testament, which vail in Christ is put away.

15 But even vnto this day, when Moses is read, the vail is layd over their hearts:

16 Nevertheless when their heart shall be turned to the Lord, the vail shall be taken away.

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.

18 But we all beheld as in a mirrour the glorie of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

4 In whom the god of this world hath blinded the minds, that is, of the Infidels, that the light of the glorious Gospel of Christ, which is the image of God should not shine vnto them.

5 For we preach not our selues, but Christ Iesus the Lord, and our selues your servants for Iesus sake.

6 For God & that commanded the light to shine out of darkness, is he which hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Iesus Christ.

7 But we haue this treasure in earthen vessels, so that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on every side, yet are we not in distress: we are in doubt, but yet we despaire not.

9 Wee are persecuted, but not forsaken: cast downe, but we perish not.

10 Every where we beare about in our bodie the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which live, are alwayes delivered vnto death for Iesus sake, that the life also of Iesus might be made manifest in vs mortall flesh.

12 7 So then death worketh in vs, and life in you.

13 And because we haue the same spirit of faith, according as it is written, & I beleene, and therefore haue I spoken, we also beleene, and therefore speake,

14 Knowing that wee also hath raised vp the Lord Iesus, shall raise vs up also by Iesus, and shall let vs with you.

15 For all things are for your sakes, that that most plenteous grace by the thanksgiving of many, may redound to the praise of God.

16 Therefore we faint not, yet though our outward man perishe, yet the inward man is renewed daily.

17 For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall weight of glorie:

18 While we looke not on the things which are seene, but on the things which are not seene; for the things which are seene, are temporal: but the things which are not seene, are eternall.

perceive that they stand not by any mannes vertue, but by Gods as the vertue of God, in that they die a thousand times, but neuer perish. 6 By the resurrection of the former sentence, wherein be comprehend his afflictions to a daily death, and the vertue of the Spirit of God in Christ, to life, which opposeth that death. 7 So Paul calleth that miserable ease & condition, that the faithfull, but especially the ministers are in. 8 Which life, that life, is not, by the spirit of Christ, amongst so many and so great miseries, as subject to that miserable condition. 7 A very cunning conclusion: as if he would say, The more he is there, were die, that they may live by our death, for that they returned into all these dangers for the building of the Churches sake, and they ceased not to continue all the faithful with the examples of their patience. 8 He declarer the former sentence, shewing that hee and his fellowes die in a sort to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselves doe first beleue that, which they propound to others to beleue, to wit, that they also shall be raised together with them in Christ. 9 In the same faith by the inspiration of the same Spirit, & Psal. 116. 10. 9 He sheweth how this confidence is preferred in them, to wit, because they respect Gods glorie, and the salvation of the Churches committed vnto them. 10 Who so shall persevere God will reward me, and restore me to you, that exceede my benefite which shall be poured upon me, shall in like sort redound to the glorie of God, by the thanksgiving of many. 11 He addeth as it were a triumph Song, how that he is outwardly afflicted, but inwardly be profited daily: and saith he not at all for all the miseries that may be sustained in this life, in comparison of that most glorious and eternall glorie, 6 Gathered new strength, that the sorrow may not overcome with the miseries which come frequently one upon the necke of another, being maintained and upheld with the strength of the inward man. 7 Affliction was called light, as though they were light of themselves, but because they passe away quickly, when as indeed our whole life is of a great long continuance. 9 Which remaineth for ever firme and stable, and can neuer be shaken.

### CHAP.





succoured thee: behold now the accepted time, behold now the day of saluation.

3 Wee giue no occasion of offence in any thing, that our ministerie should not be reprehended.

4 But in all things we approve our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By watchings, by fastings, by puritye, by knowledge, by long suffering by kindeesse, by the holy Ghost, by loue vnfeined,

7 By the word of truth, by the power of God, by the armour of righteousnesse on the right hand, and on the left,

8 By honour, and dishonour, by euill report, and good report, as deceiulers, and yet true:

9 As vnknown, and yet known: as dying, and beholde, we liue: as chastened, and yet not killed:

10 As sorrowing, and yet alway reioycing: as poore, and yet making many rich: as hauiug nothing, and yet possessing all things.

11 O Corinthians, our mouth is open vnto you, our heart is made large.

12 Ye are not kept strait in vs, but ye are kept strait in your owne bowels.

13 Now for the same recompence, I speake as to my children, Be ye also enlarged.

14 Be not vnequally yoked with the infidels: for what fellowship hath righteousness with vnrighteousnesse? and what communion hath light with darknesse?

15 And what concord hath Christ with Belial? or what part hath the beleeuer with the idol?

16 And what agreement hath the Temple of God with idols? for ye are the Temple of the liuing God: as God hath sayd, I will dwell among them, and walke there: and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and separate your selues, sayth the Lord, and touch none vncleane thing, and I will receiue you.

18 And I will be a Father vnto you, and ye shall be my sonnes and daughters, sayth the Lord Almighty.

like to louing againe their Father. The opening of the mouth and heart, becometh a most rare offering in him that speaketh, as it faeth commonly with them that are in some great way. But we are in mine heart, as in an house, and that no narrow or strait house, for I haue opened my whole heart to you, but you are inwardly strait laced to me ward. After the manner of the Hebrewes, we call this tender affection which rest in the heart bowels. How he rebuketh them boldly, for that they became fellowes with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keepe themselves pure, not only in mind, but also in body, that they may wholly be holy vnto the Lord. Eccle. 13. 18. What can we see betweene them? 2 Cor. 16. 24. He setteth the liuing God against idols. \* 1. Ioh. 2. 1. In God dwelleth with vs, because Christ is become God with vs. \* 1. Ioh. 2. 1. \* 1. Ioh. 3. 1.

# CHAP. VII.

Left by euermuch urging the he should dismyne their tender minds, a he psoneth that all that he sayd, proceeded of the great good will he haue vnto them: 8 And therefore they should not be offended, that he made them sorry, and brought them to repentance not to be repented of.

Being then we haue these promises, dearly beloved, let vs cleanse our selues from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God,

2 We haue done wrong to no man: we haue corrupted no man: we haue defamed no man.

3 I speake it not to your condemnation: for I haue sayd before, that ye are in our hearts, to wit, and liue together.

4 I vsed great boldnesse of speech toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side, fightings without, and terrors within.

6 But God, that comforteth the afflicted, comforted vs at the coming of Titus:

7 And not by his coming onely, but also by the consolation wherewith hee was comforted of you, when he told vs your great desire, your mourning, your feruent minde to me ward, so that I reioyced much more.

8 For though I made you sorry with a letter, I repent not, though I did repent: for I perceive that the same Epistle made you sorry, though it were but for a season.

9 I now reioyce, not that ye were sorry, but that ye sorrowed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by vs.

10 For a godly sorrow caneth repentance vnto saluation, it not to be repented of: but the worldly sorrow causeth death.

11 For beholde, this thing that ye haue beene godly sorry, what great care hath it wrought in you; yea, what clearing of your selues: yea, what indignation; yea, what feare; yea, how great desire: yea, what zeale; yea, what reuenge: in all things ye haue shewed your selues, that ye are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong: neither for his cause that hath the iustitie, but that our care toward you in the sight of God might appeare vnto you.

13 Therefore we were comforted, because ye were comforted: but rather we reioyce, and much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not been ashamed: but as I haue spoken vnto you all things in truth, even so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when he remembereth the obedience of you all, and how with feare and trembling ye receiued him.

16 I reioyce therefore that I may put my confidence in you in all things.

He exhorted them by the example of the Macedonians, and of the care of Cor. 11. himselfe, to be liberal towards the saints: 6 for he had sayd, I am worth as Titus, 18 And another brother came vnto them.

WE doe you also to wit, brethren, of the grace of God bestowed vpon the Churches of Hierusalem might be helpe in time continuall. And first of all, the Churches before them the example of the Churches of Macedonia, which other while were brought by great miserie to extreme poutie, to the end that they should follow them, A The benefits that God bestowed vpon the Churches.

# CHAP. VIII.

He exhorted them by the example of the Macedonians, and of the care of Cor. 11. himselfe, to be liberal towards the saints: 6 for he had sayd, I am worth as Titus, 18 And another brother came vnto them.

The first part of this Epistle containeth diuers exhortations to the Churches of Hierusalem, and of the Churches before them the example of the Churches of Macedonia, which other while were brought by great miserie to extreme poutie, to the end that they should follow them, A The benefits that God bestowed vpon the Churches.

1 He retrieth a gaine item that ad mouitioe to his owne person, opposing the testimonies both of his faithfullnesse and also of his conuall good will towards them. 2 Let me haue some place amongst you, that I may teach you. 3 To commend you of your vnderstandings. 4 If we be hearts are call down, and are very far spent. 5 With these things which Titus tolde me of you his coming, to wit, how fruitfully you haue obeyed my letters, and how he vied not this roughness without griefe. And he addeth moreover, that he is also glad now, that he drawe them to that sorrow, although it was against his will, since it was so profitable vnto them: for there is a sorrow not onely praise worthy, but also necessary, to wit, whereby reuenge is wrought by contrition degrees, for which reuenge beareth them highly. And this is the fifth part of this Epistle.

1 I remember that I haue said of you, that I haue spoken much good and the amendment of your lentes and finnes. 2 Godly sorrow is which we are not terrified with the feare of punishment, but because we seeke to be better.

1 The first part of this Epistle containeth diuers exhortations to the Churches of Hierusalem, and of the Churches before them the example of the Churches of Macedonia, which other while were brought by great miserie to extreme poutie, to the end that they should follow them, A The benefits that God bestowed vpon the Churches.

3 He sheweth the Corinthians a pattern of a true minister in his owne example, and Silvanus and Timothy, to the end, that (as he purposed from the beginning) he might procure authority to himselfe and his like. 6 Declare and shew indeed. 8 Cor. 4. 1. 9 Hee lift of all reckon up those things which are needed alwayes in the ministerie, nor without exception, vnlesse it be according to the affliction of the minde, patience sweetly except, which also is one of the virtues which ought to be alwayes in a good minister, 12 In vsing to you, finding vs place of rest and quietnesse. 13 Secondly: hee rebuketh vs by such verities as are necessary, and ought alwayes to be in them, and whereby as by good armour, all lentes and hinderances may be overcome. 14 Preaching of the Gospel. 15 Power to worke miracles, and to bring vnder the wicked. 16 Uprightnesse. 17 Going about to rebuke them, bee sayd, that they be delect with them sincerely and with an open and plaine heart, and there- vnto all complaints that they do not like to louing againe their Father. 18 The opening of the mouth and heart, becometh a most rare offering in him that speaketh, as it faeth commonly with them that are in some great way. But we are in mine heart, as in an house, and that no narrow or strait house, for I haue opened my whole heart to you, but you are inwardly strait laced to me ward. After the manner of the Hebrewes, we call this tender affection which rest in the heart bowels. How he rebuketh them boldly, for that they became fellowes with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keepe themselves pure, not only in mind, but also in body, that they may wholly be holy vnto the Lord. Eccle. 13. 18. What can we see betweene them? 2 Cor. 16. 24. He setteth the liuing God against idols. \* 1. Ioh. 2. 1. In God dwelleth with vs, because Christ is become God with vs. \* 1. Ioh. 2. 1. \* 1. Ioh. 3. 1.



ches of Macedonia.

2 Because in <sup>b</sup> great trial of affliction their joy abounded, and their most extreme povertie abounded vnto their rich liberalitie.

3 For to their power (I beare record) yea, and beyond their power they were <sup>c</sup> willing.

4 And praised vs with great <sup>d</sup> flauce, that wee would receive the <sup>e</sup> grace, and fellowship of the administering which is toward the Saints.

5 And this they did, not as wee looked for: but gaue their owne felues, first to the Lord, and after vnto vs by the will of God.

6 That wee should exhort Titus, that as hee had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as ye abound in every thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, <sup>e</sup> even so see that ye abound in this grace also.

8 This say I not by commendation, but because of the <sup>e</sup> diligence of others: therefore prouoe I the naturallesse of your loue.

9 For ye know the grace of our Lord Iesus Christ, that hee being rich, for your sakes became poore, that yee through his povertie might be made rich.

10 And I shew my minde herein: for this is expedient for you, which haue begun not to doe onely, but also to <sup>e</sup> will, a yere agoe.

11 Now therefore performe to doe it also, that as <sup>e</sup> there was a readinesse to will, even so yee may performe it of that which yee haue.

12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it that other men should be eased and you grieved: But vpon <sup>e</sup> like condition, at this time your abundance supplieth their lackes.

14 That all their abundance may be for your lacke, that there may be equalitye.

15 As it is written, <sup>e</sup> Hee that gathered much, had nothing ouer, and he that gathered little, had not the lesse.

16 And thanks be vnto God, which bad put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so careful that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose praise is in the Gospel thorowout all the Churches.

19 (And not onely, but is also chosen of the Churches to be a fellow in our iourney, concerning this <sup>e</sup> grace that is ministered by vs vnto the glory of the same Lord, and declaration of your prompt minde.)

20 Annoting this, that no man should blame vs in this <sup>e</sup> abundance that is ministered by vs,

21 & Proudling for honest things, not onely before the Lord, but also before men.

22 And wee haue sent also with our brother, whom wee haue oft times proued to be diligent

in many things, but now much more diligent, for the great confluence, which I haue in you.

23 Whether any do enquire of Titus, he is my fellow and helper to youward: or of our brethren they are messengers of the Churches, and the <sup>e</sup> glory of Christ.

24 Wherefore then towards them, and before the Churches the proofe of your loue, and of the reioicing that wee haue of you.

prentice you are, for so much as you see the messengers whom they haue chosen, let all their consent, and sent them vnto you.

# CHAPTER IX.

1 Why albeit hee thinke well of their ready willes, yet carnally exhorteth him, 2 hee giveth a reason: 3 He compareth almes to seed sowing, 4 which God shal repay with great gaue.

For as touching the ministering to the Saints, it is superfluous for me to write vnto you.

2 For I know your readines of minde, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yere agoe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, least our reioicing over you should be in vaine in this behalfe, that ye (as I haue sayd) be ready.

4 Least if they of Macedonia with mee, and finde you vnprepared, we (that wee may not say you) should be ashamed in this <sup>e</sup> constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be ready, and come as of beneuolence, and not as of nigardinesse.

6 As This yet remember, that hee which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As every man <sup>e</sup> c witheth in his heart, so let him giue, not <sup>e</sup> d grudgingly, or of <sup>e</sup> necessitie: for God loath a cnerfull giuer.

8 And God is able to make <sup>e</sup> all grace to abound toward you, that ye alwayes hauing all sufficiency in all things, may abound in <sup>e</sup> every good worke.

9 (As it is written, He hath sparfed abroad and hath giuen to the poore: his beneuolence remaineth for <sup>e</sup> euer)

10 Als hee that findeth seed to the sower, will minister likewise bread for food: and multiplie your seed, and increase the fruits of your beneuolence)

11 That on all parts ye may be made rich vnto all liberalitie, which causeth through vs thanksgiving vnto God.

12 For the ministeration of this seruice not onely supplieth the necessities of the Saints, but also abundantly causeth many to giue thanks to God,

13 (Which by the <sup>e</sup> experiment of this ministeration praise God for your <sup>e</sup> voluntarie sub-

e Against his will, as teach to be euil reported of, <sup>e</sup> Et of 35. o f All God his countifull liberality <sup>e</sup> To helpe others all meanes possib, n dng them good in their vne felues. <sup>e</sup> Psalme 112. 9. b Is enriehing: n Now David speaketh of a man that feareth God, and loatheth his neighbour, who shall neuer want (saye) he to giue to others: I There is none good as hee in inheritance to kee words, as becometh iustices. <sup>e</sup> Another excellent and double fruit of liberalitie towards the Saints: is that it giueth occasion to praise God, and that our faith is alwayes thereby made manifest. <sup>e</sup> By this proofe of your liberalitie in so helping vs (succouring of them.) I In showing with all content, that you acknowledge the one Gospel which you haue willingly submitted your felues vnto, declaring thereby, that you agree with the Church of Hierusalem.

m Titus his <sup>e</sup> companions.

n By whom the glory of Christ is first shew.

o All Churches shall be winners of this your ready dealing, in whose

He wisely meeteth with the seruice, in which the Corinthians might conceiue, as though the Apostle inuenging them so carefully, should doubt of their good will: Therefore he witnesseth that hee doeth it not to teach them that they ought to helpe the Saints, seeing that he had become sature for them to the Macedonians, but onely to stirre them up which were tunning of themselves, to the end that all things might both be in a better readinesse, and also be more plentiful.

a The word which such a fructuifull and seedlesse of minde, as cannot be moued with any terror or feare:

b As from concituous meo.

c Almes must be giuen neither nigardly, nor with leastfull minde, or hardly: but a stroke and free almes is compared to a sowing which hath a must plentifully barnefull of most abundant blessings following it.

d Determineth and appointeth freely with himselfe.

e Rom. 12. 8.

f Which Spring is rigardly heart.

gification.

For those ministrations, whereof the Lord trieth them, did not onely not gualte their ioyfull readinesse, but also made it much more excellent and famous.

Of their owne accord they were liberal.

He calleth that Grace, that other men would haue called a burden.

And this is the first witness of the Macedonians, in this, that they also delire Paul to stirre up the Corinthians to accomplishe the giving of almes, by shewing eagare of Titus vnto them.

Thirdly he warneth them that they decerne not their expectation in which they haue coniectured of them.

e At the request of the Macedonians, f Then appeareth the naturallesse of our loue, when as in deede, and that frankly and freely, we see our brethren, euen for Christ his sake.

g The fourth argument taken from the example of Christ.

h He taketh good heed that hee seeme not to wrest it out of them by constraint, for velle is be voluntarie: God doeth not accept it.

i Not onely to doe, but also to doe willingly: for we note their a ready willingnes without any iocotement by any other meo, much lesse came it of ambition and vainglory.

k Against such as are o exulting themselves, because they are not rich, although it were only proper to rich men to b-lpe the poore.

l Christian liberalitie is mutual: that proportion may be offered. b That like as now in your abundance you helpe others, which are poore, with some part of your goods, so should others in like sort bestowe some of theirs on you. <sup>e</sup> Ex. 16. 17.

m Hee commendeth Titus and his two companions for many causes, 1 that their credit might not be suspected, although hee had sent them flay to spoule the Churches, and also that they might be so much the readier to contribute.

n In the preaching of the Gospel. k These almes which are b-lwd for the relief of the Churches of Hierusalem. In this present all liberalitie of the Churches which is commended to our staffe. <sup>e</sup> Rom. 12. 13.

At Least by his great commendation and praise, the Corinthians should be pushed up, he sturteeth up this exhortation, with this exclamation.

14 And in their prayer for you, to long after you greatly, for the abundant grace of God in you.

15<sup>m</sup> Thanks therefore be vnto God for his  
vnspeakeable gift.

## С Н А Р. X.

2 Hee speaketh with what confidence, 4 with what weapons, 6 and with what reuenge he is armed against the euillusions of the wicked, 7 and that, when he is present, his deedes haue no lesse power, at then his wordes haue force when he is absent.

**N**owe: I Paul my selfe beseech you by the  
meekenesse, and a gentlenesse of Christ, which  
when I am present among you *am* base, but am  
bolde toward you being absent:

2 And *this* I require you, that I neede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme vs as though we walked according to the flesh.

3 <sup>1</sup> Neuertheleffe, though wee walke in the  
flesh, yet we do not warre after the flesh.

4 (For the weapons of our warfare are not carnall, but mightie through d God, to cast downe holdes.)

5 Taking downe the imaginations, and eue-  
ry high thing that is exalted against the know-  
ledge of God, 3 and bringing into captiuitie eue-  
ry thought to the obedience of Christ.

6 And having ready the vengeance against all disobedience, when your obedience is fulfilled.

7 4 Looke ye on things after the appearance  
If any man trust in himselfe that he is Christes, let  
him consider this againe of himselfe, that as he is  
Christes, euen so are we Christes.

8 For though I should boast somewhat more  
of our authoritie, which the Lord hath giuen vs  
for edification, and not for your destruction, I  
should haue shame.

9 *This I say, that I may not seeme as it were*  
to feare you with letters.

10 For the letters, sayeth hee, are fore and strong, but his bodily presence is weake, and his speech is of no value.

11 Let such one thinke this, that such as were  
are in word by letters, when wee are absent, such  
*will be* also in deede, when we are present.

12. 5 For we <sup>h</sup> dare not make our selves of the number, or to compare our selves to them, which

of office an Apostle, that they do of worldly offices, that is to  
warden upraise a *That nature which is enclined to*  
outrage of selfe, & As though I had no other aid & helpe  
but mine owne strength, I should be able to overcome  
and stand fast, against his spirituell & Apolliticall  
eneweth, that although he be like unto other men, yet he  
differeth from them, which no holdes of man can match, whether  
by strength, or by force & might, because he warreth with  
the flesh as we get them otherwise withall one of another  
the power of God, An amplification  
I verely, which in such fortitude, that he  
that it bringeth force of them by repentance unto Christ  
others, that are stubbornly obdurate, separating thm from  
themselves to be ruled. A hee breath into their heads  
the weight of wordes, and sentences. *Do ye judge of things*  
*as ye hear.* *For I desire not that ye see me,* *as ye hear north*  
*the fathers of the church.* *For I desire not that ye see me,*  
ambitious men, be witnesseful, as hee is able to bring  
fully persuade themselves of themselves: and as for him  
praise of excellent things, yet hee will not puffe the boaste  
of himselfe out, according whereunto he came euen unto them  
of Christ, and truthfull y<sup>e</sup> shall goe further, when they  
shall not need to stay any longer, against the influence  
is added an amplification, in that hee saith, *For I desire not*  
*that ye see me, as ye hear north the fathers of the church.*  
*& This is spoken after a manner of free.*

praise themselves: but they vnderstand not that they measure themselves with themselves, and compare themselves with themselves.

13 But we will not reioyce of things, which are not within our<sup>l</sup> measure, & but according to the measure of the line, whereof God hath distributed vnto vs a measure to auaile euen vnto you.

14. For wee stretch not our selues beyond our  
measure, as though we had not attained vnto you:  
for euen to you also haue wee come in preaching  
the Gospel of Christ.

15 Not boasting of things which are without any measure; that is, of others mens labours: and wee hope, when your faith shall increase, to be magnified by you according to your line abundantly.

16 And to preach the Gospel in those regions which are beyond you: not to reioyce in a another mans line, that is, in the things that are prepared already.

17 ¶<sup>6</sup> But let him that reioycesth, teioyce in the Lord.

18 For he that praiseth himself, is not allowed,  
but he whom the Lord praiseth.

## CHAP. IX

2 He testifieth that for the great loves sake he beueth to the Corinthians, he is compelled to utter his owne praises, 9 and that he bestowed his labor on them without any reward. 12 That the false apostles should not surpasse him in anything, 21 whom he farre excelled in those things which are praise worthy in deed.

**W**ould I to God, ye could suffer a little my foolishnesse, and in deed, ye suffer me.

2 For I am ielous ouer you, with a godly ielousie: for I haue prepared you for one husband, to present you as a pure virgine to Christ:

3 But I feare least as the v<sup>er</sup> serpent beguiled Eue  
through his subtilty, so your minds should be<sup>e</sup> cor-  
rupt from the simplicitie that is in d<sup>e</sup> Christ:

4 2 For if he that cometh, preacheth <sup>d</sup> another Iesus whom we have not preached: or if ye receive another spirit whom yee have not received: either another Gospel which ye have not received, ye might well have suffered him.

5 Verely I suppose that I was not inferiour to  
the very chiefe Apostles.

6 3 And though I be feeble in speaking, yet I am not so in knowledge, but among you we have

7 4 Haue I committed an offence, because I abased my selfe, that ye might be exalted, &c because I preacheth to you the Gospel of God freely?

8 I robbed other Churches, and tooke wages  
of them to doe you service.

9 And when I was present with you, and had need, \* I was not shewfull to the hindrance of any man : for that which was lacking vnto me, the brethren which came from Macedonia

the, the brethren which came from Macedonia, <sup>a</sup> He sheweth that they deince them-  
selves, if they looke to receive of any other man, either a more excellent Gospel,  
or more excellent gifts of the holy Ghost. <sup>e</sup> *A more perfect doctrine of Iesus*  
Christ. <sup>f</sup> *A more perfect doctrine of the holy Ghost.*

*Chriſt.* 3 He ſeareth the flanders of thole Traitors. I grant, ſayſt he, that I am not ſo eloquent an Oraſtor, but yet they can not take away the knowledge that I have of my ſelfe, that I am a ſinner, and that I have many miſeries of way. For I lacke not that *kind of eloquence which is meer* for a ſinner to ſit for the *Gopel*, but he will *ſhew* that painted kind of ſpeech, which too many new adevs hunt after. *I follow.* 4 Another ſlander, to wily, he was a rafaell, & lived by the labour of his owne hands. But herein, ſayth the Apoſtle, what can you lay againſt me, but that I was content to take any paynes for your ſakes, and when I lacked, to traueil for my living with mine owne hands in part, and in whole. When power y<sup>e</sup> conſtrained me, and I ſoſerued thereto, otherwiſe to ſeek my fullneſſe, that is, for any burdenes to you, although I preached the *Gopel* without you? *ſe. Chriſt. ſaith.*

i. When a name  
 performeth that the  
 they take upon them  
 they care not what  
 k They esteemeth  
 all other, and mis  
 sure all their things  
 only by themselves  
 l Of those things,  
 which God hath  
 not measured to mea  
 n. *1 Cor. 13. 7.*  
 m As when God  
 had divided the  
 world while among  
 the Apostles, to  
 be husbanded.  
 n In countries  
 which other men  
 have prepared and  
 husbanded with  
 the preaching of  
 the Gospel.  
 o *1 Pet. 2. 12.*  
 p *1 Cor. 1. 37.*  
 q He himself that  
 himselfe and there  
 with also prepareth  
 the Corinthians to  
 hear other things,  
 as the preaching of  
 the feeking nursing  
 but to a prouch  
 selfe to God, what  
 glory he only fees  
 Keith.

1 He graunteth that  
 after a sort he playe  
 eth the foole in  
 this vaunting of  
 things, but he ad-  
 deth that he doth  
 it against his will  
 for their profit,  
 because he seeth  
 them deceiued by  
 certaine vaine and  
 crafty men, through  
 the craft and sub-  
 tilitie of Satan.  
 4 He speaketh as  
 woer, but yet as  
 one that seeketh  
 14. m. us for him-  
 selfe, but for Gods  
 6 To marrye vs  
 together.  
 7. Gene. 2. 4.

c This place is to  
be markesh against  
them which loathe  
that plaine & pure  
simplicitie of the  
Scriptures, in com  
parison of the co  
lours and paintings  
of mans eloquence,  
a Which is meet  
for them that are  
in Christ.

¶ He sheweth that  
they deceive them-  
selves with a more excellent Gospel,

supplied



9 An amplification  
of the former be-  
cause being afflic-  
ted of this ad-  
versity he hath also  
resolved with  
himselfe to doe no  
otherwise hereafter  
amongst them.  
To the intent that  
it may always be  
steely sayd, that he  
taught in Achaia  
for nothing: not  
that he disdaineth  
the Corinthians,  
but that these  
Thrasos may ne-  
ver finde the occa-  
sion which they  
haue already  
sought for, and he  
in the meane sea-  
son may be some-  
thing before them  
as before that at  
least he may  
truly say, that  
they are like ro-  
Paul.

g this is a forme  
of anath, as if he  
said, let me not be  
thought to have an  
advantage over me,  
but shall always  
open to me.

1. Pauls daunger-  
faires sought all oc-  
casions they could,  
to be equal to him.  
And therefore he  
anointed his feet  
and knee, and raised  
up the Christians,  
then preached to  
them for nothing,  
they sought another  
occasion, to wit, to  
make Paul to take  
for nothing that he  
thought was some  
thing if he had  
dine, then hoped  
they hy that meanes  
to be equal to him:  
for they made him a  
form of cleane  
conscience, and feet  
in earth with such a  
glossing kind of elo-  
quence, that some  
of them envied Paul:  
but he perceived  
that all this is  
nothing but colours  
and painting.

6. Now at length  
he perceived that  
these fellows in  
their colours, fore-  
warning that  
will come to passe

length breathe themselves : what continuance could they make of zeale that they baye to Gods glory. ¶ *Ky light it means the heavenly glorie, wherof the Angels are partakers.* 7 He goeth forward boldly, and viving a vehement Istooie or kind of fainting, directeth the Corinthians to pardon him, if for a time he can contend as a foole before them being wife, with those folloie fellows touching those externall things, to wit, touching his stocke, his ancestors, and valuer of ads. 8 Before he cometh to the matter, he toucheth the Corinthians, who perfwading him to be very wise, doo so much violence to his conscience, that those false apostles abused their simplicitie for aduantage. ¶ *As if I saye.* In respect of that reproach which they doe vnto you *I feare it is* [which] surely is as euill as if shry did breate you in Paul is called weakke, in that he seemeth to the Corinthians a vile and abject man, a beggerly artificer, a well wretched and miserable idoll, whereas notwithstanding therein Gods mightie power was made manifest. ¶ *St Phil. 3. 9.* Paul being humorable indeed, defendeth his ministry openly, not for his owne sake, but because he sawe his diuine time was hazard, and in danger of present decay, p. 6. ¶ *As if I saye.* I am written, that I have labored sweet. ¶ *The Romans Magistrates.* ¶ *Affir. 16. 23.* ¶ *Affir. 14. 29.* ¶ *Affir. 14. 29.* ¶ *Panfuller is a troublesome sickness, as when a mans eyes weary and weake 1033, he is constrained to lead a new labour.*

supplied, and in all things I kept: and will keepe  
my selfe, that I should not be grieuous vnto you.

10 The truth of Christ is in me, that this re-  
ioycing shal not be shut vp against mee in the re-  
gions of Acheia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occasion from them which desire occasion, that they might be found like vnto vs in that wherein they i reioyce.

13 6 For such false apostles are deceitfull workers, and transforme themselves into the Apostles of Christ.

14 And no marvaile: for Satan himfelfe is transformed into an Angel of<sup>k</sup> light.

15 Therefore it is no great thing, though his ministers transform themselves, as though *they* were the ministers of righteousness, whose end shall be according to their works.

16 7 I say Againe, Let no man thinke that I am  
foolish, or else take me euen as a foole, that I also  
may boast my selfe a little.

17 That I speake, I speake it not after the Lord  
but as it were foolishly, in this my great boasting

18 Seeing that many reioyce after the flesh,  
wili reioyce also.

19 For ye suffer fooles gladly, because that ye

20 <sup>8</sup> For ye suffer, even if a man bring you in  
to bondage, if a man denoure you, if a man take  
your goods, if a man exalt himselfe, if a man smite  
you on the face.

21 I speake as concerning the<sup>1</sup> reproach: a  
though that we had benem<sup>m</sup> weake: but wherein an  
man is bold (I speake foolishly) I am bolde also.

22 They are Hebrewes, & so am I: they are I  
raelites, so am I: they are the seede of Abraham,  
am I.

23 They are the ministers of Christ (I speak  
as a foole) I am<sup>u</sup> more : in labours more abound  
ant : in stripes above measure : in prison more  
plentifully : in death of

24 Of the Jewes P five times receiued I fourti  
stripes same one.

25 I was 9 thrise & beaten with rodde: I wa  
once Stoned: I suffred thrise & shipwracke: night  
and day haue I beene in the deepe sea.

26 In journeying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils among false brethren,

27 In wearinesse and painefullnesse, in wat-  
telles, what contentance fouer they make of zeale that the  
c. *Kt light is meant the beautyly glory, wherof the*  
7 He goeth forward boldly, and vng a vberment Trov  
desireth the Corinthians to pardon him (for a time he con-  
tem them being wife, with those illly fellows touching those  
wyls, touching his flocke, his anceders, and valmancas. 3 Be-  
cause he maketh the Corinthians, who perforce would  
wife men, did not make in the same feare that those fall  
wimplicite for advantage. 4 As if he sayd, In respect  
of that was vng (I speake it) which surely is as euill as  
Paul is called was, in that he seemeth to the Corinthian  
man, a beggerly artificeer, a milt wretched and miserable idel  
and vnder them Gods mightie power was made manifest  
being haucousse indeede, disfigure his mindzell openly, m  
but because he fawde his desire he came vng a l  
the power of the Lord, that Paul suffred many thing, which I  
Romane Magistrate, 2d Aclle 16. 13. 7 Aclle 14. 29  
Painefulnes is a troublefome sickness, as when a man is wear-  
is constrained to fall to new labour.

ching often, in hunger and thirst, in fastings often  
in colde and in nakednesse.

28 <sup>9</sup> Beside the things which are outward, I am combred dayly, and have the care of all the

29 Who is weake, and I am not-weake? Who

30 10 If I must needs reioyce, I will reioyce o  
mine infirmities.

31 The God, even the Father of our Lord Iesu  
Christ, which is blessed for evermore, knoweth

32 In ✠ Damascus the gouernour of the

## CHAP. XII

1 He doth euen unwillingly make rehearfall 3 of the hea-  
uently visions & that were revealed vnto him, & for whic  
though he might in deede glory, yet he will not, 10 be in  
priuy of his owne infirmities: 11 but they drine him  
thus kinde of folly, 12 so Inthat they giue care to certai  
vaine glorious persons, who draw them from Christ.

**I**T is not expedient for me no doubt to reioyce  
for I will come to-viſions and reuelations of the  
Lord.

2 I know a man <sup>a</sup> in Christ about fourteen  
yeeres agone, (whether *he* were in the body, I c  
not tell, or out of the body, I cannot tell: G  
knoweth) which was taken vp into the <sup>b</sup> third he  
uen.

3 And I knowe such a man (whether in the  
body, or out of the body, I cannot tell: God  
knoweth.)

4 How that he was taken vp into e Paradis  
and heard words which d cannot be spoken, whi  
are not e possible for man to utter.

5 2 Of such a man will I reioyce : of my self  
will I not reioyce, except it be of mine in-  
firmities.

6 For though I would reioyce, I should not  
be a foole, for I will say the truth : but I refrain  
lest any man should thinke of me about that he  
seeth in me, or that he heareth of me.

7 And leaft I fhould be exalted out of me-  
fure through the abondance of reuelations, the  
was giuen vnto me a fpricke in the flefh, the me-  
fenger of a Satan to buffet mee, becaufe I fhould  
not be exalted out of mefure.

8 For this thing I besought the Lord b<sup>h</sup> that it might depart from me.

9 And he sayd vnto me, My grace is suffice

9 He addeth this  
in conclusion fur-  
ther, that the Ca-  
therians might be  
blamed to despise  
him, vpon whose  
cause almost all  
Churches depen-  
ded, as it was  
plainly feene by  
experience. To hea-  
renth this, he saith  
that, against the I-  
dutaries, which  
they obeyed  
against him: as if he  
should say, They  
alledge many calu-  
mities, to take  
away thy authoritie  
from me: but if I  
would boast my  
selfe, I would take  
no better argument:  
and God himselfe is  
my witness that I  
deuise and forge  
nothing.

✠ Actes 9, 24.

He goeth forward in his purpose, and because those bragging mates boasted of revelations, he reckoned vp those things which lift him vp above the common capacitie of men: but he vseth a p'seace, and excuseth himselfe

advisedly.  
a I speake this in  
Christ, that is, be it  
spoken without  
vaine glory, for I  
seeke nothing but  
Christ Iesus eternally  
b Into the highest  
heaven: for we  
neede not to dispute  
subtly upon the  
word (Thou) but  
yet this place is to  
be marked against  
them which would  
make heaven to be  
empty where

name that which  
 we call a park, there  
 is to say, a place  
 where trees are  
 planted, and wild  
 beasts kept, by  
 which name thy  
 that translated the  
 Eden, wherein  
 and pleasant place.  
 is called by that  
 themselves are not  
 Thus doeth Clemens  
 all supposition of ambi-  
 of his owne, but a  
 ally by this occasion  
 : and therefore hee  
 : why God will  
 kinde of reparation,  
 that they may be made  
 ne, thus sickeneth re-  
 and himselfe being re-  
 And he called it a  
 er stumps, which are  
 through weeds that

4 He concludeth, that hee will onely see his miſeries againe the value of his things, and there with alſo ex-  
cuse himſelfe, for that by their ſimplicity, he was conſtrained to ſeek the things as he did: to wit, becauſe that in his Apoſtoliſhip were ſubverted, his doctrine muſt needs fall.

5 That I might feeble the origin of Chriſt more and more: For the weaker that our tabernacles are, the more doeth Chriſts vertues appeare in them. 6 I doe not enely ſeeke the origin of Chriſt with a good heart, but alſo I take great pleaſure therein.

7 Againe he maketh the Corinthians witneſſes of thoſe things whereby God hath ſet his Apoſtoliſhip amongſt them, and againe he declareth by certain arguments, how ſure hee is from all conuulſion, and alſo how he is affectioned to-  
wards them.

8 The arguments whereby it may well appeare, that I am indeede an Apoſtle of Ieſus Chriſt.

9 1 Cor. 11. 9. I was not ſlothfull in getting my living with mine own hands, that I might not be burdenſome to you.

10 Hee ſpeaketh a word by others, to make his paine and poſitive of them. 7 Hee concludeſt, that hee wiſhed not theſe things unto them, as though hee needed to defend himſelfe, for hee is guiltie of nothing: but becauſe it is becauſe for them to doubt nothing, of his ſervitude who in truth is them. 8 As it becometh him to ſpeake truly and ſincerely, that profeſſeth himſelfe to be in Chriſt, that is to ſay, to be a Chriſtian. 9 Having confirmed his authoritie unto them, he rebuketh them ſharply, and threateneth them alſo like an Apoſtle, ſhewing that he will not ſpare them hereafter, unleſſe they repent, ſeeing that this is the third time that he hath warned them.

for theſe: for my power is made perfect through weakeneſſe. 4 Very gladly therefore will I reioyce rather in mine infirmities, that the power of Chriſt may dwell in me.

10 Therefore I take pleasure in infirmities, in reproaches, in neceſſities, in perſecutions, in anguiſh for Chriſts ſake: for when I am weak, then am I ſtrong.

11 I was a ſoule to boaſt my ſelfe: yee have compelled me: for I ought to have bene commended of you: for in nothing was I inferior unto the very chiefe Apoſtles, though I be nothing.

12 The ſignes of an Apoſtle were wrought among you with all patience, with ſignes, and wonders, and great workes.

13 For what is it, wherein yee were inferior unto other Churches, except that I have not bene a ſhadowfull to your hinderance: forgiue me this wrong.

14 Behold, the third time I am ready to come unto you: and yet will I not be ſhadowfull to your hinderance: for I ſeeke not yours, but you, for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will moſt gladly beſtow, and will be beſlowed for your ſoules: though the more I love you, the leſſe I am loved.

16 But be it that I charged you not: yet for as much as I was cratie, I tooke you with guilt.

17 Did I pill you by any of them whom I ſent unto you?

18 I have deſired Titus, and with him I have ſent a brother: did Titus pill you of any thing? walked we not in the ſelfe ſame Spirit? walketh we not in the ſame ſteps?

19 7 Againe, thinke yee that wee excuſe our ſelves unto you we ſpeake before God in Chriſt. But we doe all things, dearly beloved, for your edifying.

20 8 For I ſcare leaſt when I come, I ſhall not find you ſuch as I would: and that I ſhall be found unto you ſuch as you would not: and leaſt there be ſtrife, envying, wrath, contentions, backbitings, wiſperings, ſwellings, and diſcord.

21 I ſcare leaſt when I come againe, my God aſaile me among you, and I ſhall bewaile many of them which have ſinned already, and have not repented of the uncleaneſſe, and fornication, and wantonneſſe which they have committed.

Another moſt grievous ſinfuller, to wit, that hee did ſubtilly and by others, to make his paine and poſitive of them. 7 Hee concludeſt, that hee wiſhed not theſe things unto them, as though hee needed to defend himſelfe, for hee is guiltie of nothing: but becauſe it is becauſe for them to doubt nothing, of his ſervitude who in truth is them. 8 As it becometh him to ſpeake truly and ſincerely, that profeſſeth himſelfe to be in Chriſt, that is to ſay, to be a Chriſtian. 9 Having confirmed his authoritie unto them, he rebuketh them ſharply, and threateneth them alſo like an Apoſtle, ſhewing that he will not ſpare them hereafter, unleſſe they repent, ſeeing that this is the third time that he hath warned them.

Comming the third time, a he denounceth the ſharper vengeance towards them, who have a perfect trial of the power of Chriſt in his Apoſtles: 10 At length hee prayeth for their repentance, and alſo wiſheth them proſperitie.

10 This is the third time that I come unto you. 11 In the mouth of two or three witneſſes ſhall every word ſtand.

12 I told you before, and tell you before: as though I had bene preſent the ſecond time, ſo write I now being abſent to them, which heretofore have ſinned, and to all others, that if I come againe I will not ſpare,

13 Seeing that ye ſeeke experience of Chriſt, that ſpeaketh in mee, which towaide you is not weak, but is might in you.

14 For though hee was crucified concerning his infirmities, yet lieth hee through the power of God. And we no doubt are weak in him, but we ſhall live with him, through the power of God toward you.

15 7 8 Proue your ſelves whether ye are in the faith: examine your ſelves: knowe ye not your owne ſelves, how that Ieſus Chriſt is in you, except ye be reprobat?

6 3 But I truſt that yee ſhall knowe that wee are not reprobat.

7 Now I pray unto God that yee doe nothing euill, not that we ſhould ſeeme approoued, but that yee would doe that which is becometh: though wee be as reprobat.

8 For wee can not doe any thing againſt the truth, but for the truth.

9 For wee are glad when wee are weak, and that yee are ſtrong: this alſo we wiſh for, even your perfection.

10 Therefore write I theſe things being abſent, leaſt when I am preſent, I ſhould uſe ſharperneſſe, according to the power which the Lord hath giuen mee, to edification, and not to deſtruction.

11 Finally brethren, ſare ye well: be perfect: be of good comfort: be of one minde: live in peace, and the God of lone and peace ſhall be with you.

12 3 Greete one another with an holy kiſſe. All the Saints ſalute you.

13 The grace of our Lord Ieſus Chriſt, and the lone of God, and the communion of the holy Ghoſt be with you all, Amen.

3 Hee mitigateth that ſharperneſſe, truſting that they will ſhew themſelves toward the faithfull Apoſtle, apt and willing to be taught: adding this moreover, that he paſſeth not for his owne ſake & eſtimation, ſo that hee may ſeare to their ſalvation, which is the onely marke that hee ſhoulteth ear. 4 That all things may be in good order amongſt you, and the members of the Church reſtored into their place which have bene broken and out of place. 4 A briefe exhortation, but yet ſuch as can doe as cometh to beneeth all the partes of a Chriſtian manſie. 5 He ſeareth them familiarly, and in conclusion wiſheth well unto them. 1 Cor. 16. 20.

¶ The ſecond Epiſtle to the Corinthians, written from Philippi, a citie in Macedonia, and ſent by Titus and Lucas.

¶ 1 Cor. 19. 7. 18. 16. 19. 18. 16. 19. 18. 16.

¶ 1 Cor. 19. 7. 18. 16. 19. 18. 16. 19. 18. 16.

¶ 1 Cor. 19. 7. 18. 16. 19. 18. 16. 19. 18. 16.

¶ 1 Cor. 19. 7. 18. 16. 19. 18. 16. 19. 18. 16.

¶ 1 Cor. 19. 7. 18. 16. 19. 18. 16. 19. 18. 16.

¶ 1 Cor. 19. 7. 18. 16. 19. 18. 16. 19. 18. 16.

¶ 1 Cor. 19. 7. 18. 16. 19. 18. 16. 19. 18. 16.

¶ 1 Cor. 19. 7. 18. 16. 19. 18. 16. 19. 18. 16.









20 The first argument, the conclusion whereof is also in the former verse uttered of contraries, thus, They are accused which are the works of the Law, & then to say, which value their righteousness by the performance of the Law. Therefore they are blessed which are of faith, that is, they which have righteousness by faith.

21 A proof of the former sentence or proposition: and the proposition of this argument is this: Cursed is he that fulfilleth not the whole Law.

22 *Deut. 17, 16.* The second proposition with the conclusion: But no man fulfilleth the Law. Therefore no man is justified by the Law, or else, All are accused which seek righteousness by the works of the Law. And there is annexed also this

10 10 For as many as are of the works of the Law, are under the curse: 11 For it is written, & Cursed is every man that continueth not in all things, which are written in the book of the Law, to do them.

11 12 And that no man is justified by the Law in the sight of God, it is evident: & for the just shall live by faith.

12 13 And the Law is not of faith: but the man that shall do those things, shall live in them.

13 14 Christ hath redeemed us from the curse of the Law, made a curse for vs, (for it is written, & Cursed is every one that hangeth on a tree.)

14 15 That the blessing of Abraham might come on the Gentiles through Christ Jesus, that we might receive y<sup>e</sup> promise of the Spirit through faith.

15 16 Brethren, I speak as men do: though it be but a mans covenant, when it is confirmed, yet no man doth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his seed were the promises made. He saith not, and to the seedes, as speaking of many: but, And to thy seede, as of one, which is I. Christ.

17 19 And this I say, that the covenant that was confirmed afore of God in respect of Christ, the Law which was foure hundred & thirty yeeres after, cannot disannull, that it should make the promise of none effect.

18 21 For if the inheritance be of the Law,

then should all have it. But it is by the promise of faith, that no man fulfilleth the Law. *1. Hab. 2, 4. Rom. 1, 17.* 22 Here is a reason shewed of the former consequence: Because the Law promitteth life to all that keep it, and therefore if it be kept, it is sufficient and giueth life: But the Scripture attributing righteousness to the Law, taketh it from the Law, seeing that faith iustifieth by imputation, and the Law by performing of the worke. *2. Lewt. 18, 5.* 23 A preuening of an obiection: How then can they be blessed, whom the Law pronounceth to be accursed? Because Christ fulfilled the curse which y<sup>e</sup> Law laid vpon vs, that we might be quit from it. 24 A proof of the aforesaid by the testimony of *Deut. 10, 16.* 25 *It is as accurate as the words of the Law, that it was deo uti, not uti, but peritakers of his righteousness.* 26 A conclusion of all that was said before in the handling of the fifth and sixth reason, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Iewes themselves, of whose number the Apostle counteth himselfe to bee, cannot obtaine that promised grace of the Gospel, which he calleth the Spirit, but onely by faith. And the Apostle doth feerfully apply the conclusion, both to the one & the other, pressing himselfe a way to the next argument, whereby he declareth, that y<sup>e</sup> one only seed of Abraham, which is made of all people, is not to be ioynd & grove vpon y<sup>e</sup> Law, but by faith in Christ. 27 The fourth reason, but that he would add the next argument, which is the seventh in order. The one is, that it is not lawful to breake covenants and contracts which are iustly made & according to Law. *1. Rom. 7, 1.* neither may any thing be added vnto them. The other is, that God did fo make a covenant with Abraham, that he would gather together his children which consist both of Iewes & Gentiles in one body (as appeareth by that which hath bene said before). For he did not say, that he would bee the God of Abraham and of his seedes, (whi. b. ying notwithstanding should haue bene said, if he had many diuersa seedes, as y<sup>e</sup> Gentiles and the Iewes parte), but that he would bee the God of Abraham and of his seede, as of one. *1. I will use an example which is common amongst you, that you may be assured you give not so much to Gods covenants, as you doe to mans.* *2. Heb. 17, 8.* Authentically, we call it. 18 He putteth forth the summe of the seventh argument, to wit, that both the Iewes and Gentiles grove together into one body of the seede of Abraham, in Christ onely, so that all are in Christ, as it is afterward declared *vers. 28.* *Paul speaketh not of Christs person, but of two peoples, which grew together in one, in Christ.* 19 The right argument taken of comparison, thus: If a mans covenant (being authentically made) should not more be Gods covenant. Therefore the Law was not giuen to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end wherof did hang of Christ. *20. Which seereth is Christ.* 20 An enlarging of that argument, thus: Moreover and besides that the promise is of it selfe firme & strong, it was also confirmed with the prescription of long time, to wit, of 430. yeeres, so it could in no wise be broken. 21 An obiection: We grant that the promise was not abrogated by the covenant of the Law, & therefore we ioyne the Law with the promise. Nay, saith the Apostle, these two cannot stand together, to wit, that the inheritance be both be giuen by the Law and also by promise: for the promise is free: where it followeth, that the Law was not giuen to iustifie, for by that measure the promise should be broken. *By this word (substantive) is meant the right of the seed, which is, that God should be our God, that is to say, that by vertue of the covenant that was made with faithful Abraham, we should be faithful, might by such means be blessed of God as well as he,*

it is no more by the promise, but God gave it freely vnto Abraham by promise.

19 23 Wherefore then seereth the Law? It was added because of the transgressions, till the seed came, vnto the which the promise was made: & that it was ordained by Angels in the hand of a Mediator.

20 Now a Mediatour is not a Mediatour of one: 24 but God is one.

21 25 Is the Law then against the promise of God? God forbid: For if there had bene a Law giuen which could haue giuen life, surely righteousness should haue bene by the Law.

22 But the Scripture hath concluded: All vnder sinne, that the promise by the faith of Iesus Christ should be giuen vnto them that beleue.

23 26 But before faith came, we were kept vnder the Law, as vnder a garison, and shut vp vnto that faith, which should afterward be reuealed.

24 Wherefore the Law was our schoolemaster to bring vs to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a schoolemaster.

26 27 For ye are all the sonnes of God by faith, in Christ Iesus.

28 28 For all ye that are y baptized into Christ, haue put on Christ.

29 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male, nor female: for ye are all one in Christ Iesus.

30 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

*we may not vnderstand, Christ alone by himselfe, but coupled & ioynd together with his bedie.* 31 A confirmation of the former answer taken from the manner and forme of giuing the Law: for it was giuen by Angels, striking a terror into all, and by Moses a Mediatour commeth betweene. Now they that are one, neede no Mediatour, but they that are twise at the least, and that are at variance one with another. Therefore the Law it selfe and the Mediatour, were witnesseth of God, and not that God would by this meanes reuolue men to himselfe, and abolish the promise, or adde the Law vnto the promise. *Commanded and giuen, or proclaimed, by the seruit and ministrie.* 32 A taking away of an obiection, least any man might say, that sometimes by consent of the parties which haue made a covenant, something is added to the covenant, or the covenants are broken. This, saith the Apostle, cometh not to passe in God, who is alwayes one, and the selfe same, and like himselfe. 33 The conclusion vttered by a manner of asking a question, and it is the same that was vttered before, *verse 17.* but proceeding of another rule: so that the argument is newe, and is this: God is alwayes like vnto himselfe: Therefore the Law was vttered to abolish the promises. But it should abolish if it gave life, for by that means it should iustifie, and therefore it should abolish that iustification which was promised to Abraham and to his seede by faith. Nay it was rather giuen to bring to light the guiltinesse of all men, to the end that all beleueers seeing to Christ promised, might be freely iustified in him: *By this word, Scripture, he meaneth the Lawe.* *2. Rom. 3, 9.* *All men, and whatsoever cometh from man.* 34 In every one of these words, there is an argument against the merites of worke: for *workes, worke, promise, faith, Christ, might be giuen, to beleueers, are against merites, that is, out of themselves, and with deforming worke, and therefore followeth an other handling of the second part of this Epistle: the last whereof is this: Although the Lawe (that is, the whole gouernment of Gods house according to the Law) doth not iustifie, it is therefore to be abolished, seeing that Abraham himselfe was circumcised, and his posteritie shall fill the of Moses Law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it should be as it were a schoolemaster and keeper to the people of God, vntill the promise appeared in deede, that is to say, Christ, and the Gospel manifestly publishing with great efficacy of the Spirit. *3. The cause why we were kept vnder the Law, is for deute, that is, because we were not yet brought to the condition of Iewes, he addeth that we were free by condition, and therefore, seeing we are out of our childhoode, we haue no more neede of a keeper and Schoolemaster.* 35 Vnto a generall particle, leaue the Iewes at the least should not thinke themselves bound with the band of the Lawe, hee pronounceth that Baptisme is common to all beleueers, because it is a pledge of our deliuerance in Christ, as well to the Iewes as to the Grecians: that by this means all may be truly one in Christ, that is to say, that promised seede to Abraham and inheritor of everlasting life. *1. He saith Baptisme, for it signifyeth circumcison, which the faith. Abrahams flesh brought of the Law. The word must pass on Christ, as it were a garment, & be covered with him, that is to say, with holie, and without blame, a You are all as one & made in this great love and communion signified.**

23 An obiection of the former answer: If the inheritance be not by the Law (at the least in part) then why was the Law giuen, after that the promise was made? Therefore saith the Apostle, no man is righteous of none, and to reach them to locketvnto Christ, in whom at length that promise of fauouring all people together, should be fulfilled, and not that the Law was giuen to iustifie men. 24 That men might vnderstand, by discounting of their sinnes, that they are saved by the onely grace of God, which was reuealed to Abraham and that in Christ. 25 Vntill the partition wall was broken downe, & thus full seede sprang out of both of Iewes and Gentiles, for by this word Seede, we may not vnderstand, Christ alone by himselfe, but coupled & ioynd together with his bedie. 31 A confirmation of the former answer taken from the manner and forme of giuing the Law: for it was giuen by Angels, striking a terror into all, and by Moses a Mediatour commeth betweene. Now they that are one, neede no Mediatour, but they that are twise at the least, and that are at variance one with another. Therefore the Law it selfe and the Mediatour, were witnesseth of God, and not that God would by this meanes reuolue men to himselfe, and abolish the promise, or adde the Law vnto the promise. *Commanded and giuen, or proclaimed, by the seruit and ministrie.* 32 A taking away of an obiection, least any man might say, that sometimes by consent of the parties which haue made a covenant, something is added to the covenant, or the covenants are broken. This, saith the Apostle, cometh not to passe in God, who is alwayes one, and the selfe same, and like himselfe. 33 The conclusion vttered by a manner of asking a question, and it is the same that was vttered before, *verse 17.* but proceeding of another rule: so that the argument is newe, and is this: God is alwayes like vnto himselfe: Therefore the Law was vttered to abolish the promises. But it should abolish if it gave life, for by that means it should iustifie, and therefore it should abolish that iustification which was promised to Abraham and to his seede by faith. Nay it was rather giuen to bring to light the guiltinesse of all men, to the end that all beleueers seeing to Christ promised, might be freely iustified in him: *By this word, Scripture, he meaneth the Lawe.* *2. Rom. 3, 9.* *All men, and whatsoever cometh from man.* 34 In every one of these words, there is an argument against the merites of worke: for *workes, worke, promise, faith, Christ, might be giuen, to beleueers, are against merites, that is, out of themselves, and with deforming worke, and therefore followeth an other handling of the second part of this Epistle: the last whereof is this: Although the Lawe (that is, the whole gouernment of Gods house according to the Law) doth not iustifie, it is therefore to be abolished, seeing that Abraham himselfe was circumcised, and his posteritie shall fill the of Moses Law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it should be as it were a schoolemaster and keeper to the people of God, vntill the promise appeared in deede, that is to say, Christ, and the Gospel manifestly publishing with great efficacy of the Spirit. *3. The cause why we were kept vnder the Law, is for deute, that is, because we were not yet brought to the condition of Iewes, he addeth that we were free by condition, and therefore, seeing we are out of our childhoode, we haue no more neede of a keeper and Schoolemaster.* 35 Vnto a generall particle, leaue the Iewes at the least should not thinke themselves bound with the band of the Lawe, hee pronounceth that Baptisme is common to all beleueers, because it is a pledge of our deliuerance in Christ, as well to the Iewes as to the Grecians: that by this means all may be truly one in Christ, that is to say, that promised seede to Abraham and inheritor of everlasting life. *1. He saith Baptisme, for it signifyeth circumcison, which the faith. Abrahams flesh brought of the Law. The word must pass on Christ, as it were a garment, & be covered with him, that is to say, with holie, and without blame, a You are all as one & made in this great love and communion signified.**

## CHAP. IV.

*Being delivered from the bondage of the Lawe, 4 By Christs running, who is the end thereof, 9 isis very abrid to slide backe to beggerly rudiments: 13 he calleth them againe therefore to the pursuit of the doctrine of y<sup>e</sup> Gospel, as confirming his discourse with a false allegorie.*

**T**hen I say, that the heire as long as hee is a child, desired nothing from a servant, though he be Lord of all.

1 But is vnder tutors and gouernours, <sup>a</sup> vntill the time appointed of the Father.

2 Euen to we, when we were children, were in bondage vnder the rudiments of the world.

3 But when the fullnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the Lawe,

4 That hee might redeeme them which were vnder the Law, that we might receiue this adoption of the sonnes.

5 And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a servant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ.

8 & But euen then, when yee knewe not God, yee did seruite vnto them, which by nature are not gods:

9 But nowe seeing yee knowe God, yea, rather are knowne of God, howe turne yee againe vnto impotent and beggerly rudiments, whereunto ye from the beginning: & will be in bondage againe? Ye use ofen dayes, and monthes, and times, and yeeres.

11 I am in feare of you, least I haue bestowed on you labour in vaine.

12 & Be ye as I (for I am euen as you) brethren, I beseech you: yee haue not hurt me at all.

13 And ye know, how thorough my infirmities of the flesh, I preached the Gospel vnto you at y<sup>e</sup> first.

14 And the trial of me which was in my flesh, ye despised not, neither abhorred: but ye received

me as an Angel of God yea, as Christ Iesus.

15 P What was then your felicitie for I beare you record, that if it had bene possible, yee would haue plucked out your owne eyes, and haue giuen them vnto me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They are ialous ouer you & misse: yea, they would exclude you, that yee should altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you,

19 My little children, of whom I trouble to birth againe, vntill Christ be formed in you.

20 And I would I were with you nowe, that I might change my voice: for I am in doubt of you.

21 Tell me, yea that I will be vnder the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two sonnes, & one by a servant, and & one by a free woman.

23 But he which was of the servant, was borne after the x<sup>e</sup> flesh: and he which was of the free woman, was borne by y<sup>e</sup> promise.

24 By the which things another thing is meant: for these mothers are the two Testaments, the one which is Agar of mount Sina, which gendereth vnto bondage.

25 (For Agar or Sina is a mountaine in Arabia, and it is answered to Hierusalem which now is) and she is in bondage with her children.

26 But Hierusalem, which is above, is free: which is the mother of vs all.

27 For it is written, Reioyce thou barren that bearest no children: breake forth, & cry, thou that trauestlest not: for the I desolate hath many mee children, then she which hath an husband.

28 Therefore, brethren, we are after the manner of Isaac, children of the promise.

29 But as thus he that was borne after the flesh, persecuted him that was borne after the Spirit, euen so it is now,

ham a father common to them both, but not with like facultie: for as Abraham begate Isaac, by the common coase of nature, of Agar his bondmaide & a stranger, and begate Isaac of Sara a free woman by the vertue of the promise and by grace only, and the first was not onely not heire, but also persecuted the heire: So there are two covenants, and as it were two fountes borne to Abraham of those two covenants: as it were of two mothers. The one was made in Sina, without the land of promise, according to which covenant Abrahams children according to the flesh were begotten in sinne, y<sup>e</sup> founte which feedeth iniquities by that covenant, in it be the Law: but the other heire, as they be called, are they which are borne of the booke, as they that persecute the true heires. The other was made in that high Hierusalem or in Sion (to wit, by the sacrifice of Christ) which begeth children of promise, to wit, beleevers by the vertue of the holy Ghost, & such children (as Abraham) do test themselves in the free promise, & they only by the right of children shall be partakers of the fathers inheritance, & these Ierusalem shall shut out, & thus they forsake y<sup>e</sup> gifts & graces, as Gen. xxi. 10. & As it were are, and by the common coase of nature, y<sup>e</sup> vertue of the promise, which Abraham gave to his wife, & his first wife, for otherwise Abraham had borne no child, and begetting children. Thus do respect to the fathers. The fathers are called two covenants, one of the old Testament, and another of the New: which were not two in deede, but in respect of the times, and the diversity of the government. b He maketh mention of Sina, because the first covenant was made in that mountaine, of which mountaine Agar was a shadow. c Looking how the case standeth betwixt Agar and her children, euen so standeth it betwixt Ierusalem and hers. d Thus is Sina, & which is excellent, and of great account. e He sheweth that in this allegorie, he becometh the heires of the fathers, who foretold that the Church shall be made free and common of the children of barren Sina, that is to say, of them which onely Spiritually should be of the children of Abraham children by faith, rather then of fruitfull Agar, euen then foretelling the casting off of the Lewes, and calling of the Gentiles. f Esay. xxi. 1. f Shee that is desolate and wastefull. g Rom. 9. g After the manner of Isaac, who is the first begot of the heavenly Hierusalem, as Isaac is of the fleshly Synagogue. h That secte, into which the promise belongeth. i By the common coase of nature. k By the vertue of Gods promise and after a spiritual manner.





7 That he might shew in the ages to come the exceeding riches of his grace through his kindness toward vs in Christ Iesus.

8 For by his grace are yee faued through faith, and that not of your felicitie: it is the gift of God.  
9 Not of works, least any man should boast himselfe.

10 For we are; his workmanship created in Christ Iesus vnto good workes, which God hath ordained, that we should walke in them.

11 Wherefore remember: that yee being in time past Gentiles in the flesh, and called in circuncision of them, which are called circuncision in the flesh, made with hands,

12 That ye were, I say, at that time without Christ, & were aliens from the common-wealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the world.

13 But now in Christ Iesus, yee which once were farre off, are made neere by the blood of Christ.

14 For hee is our peace, which hath made of both one, and hath broken the strophe of the partition wall.

15 In abrogating through his flesh the hatred, that is, the Law of commandements which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,

16 And that hee might reconcile both vnto God in one bodie by his crosse, and by his blood hated thereby.

17 And came, and preached peace to you which were as farre off, and to them that were neere.

18 For through him we both haue an entrance vnto the Father by one Spirit.

19 Now therefore yee are no more strangers and foreigners: but citizens with the Saints, and of the household of God.

20 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord.

22 In whom yee also are built together to be the habitation of God by the Spirit.

For this cause, I Paul am the prisoner of Iesus Christ for you Gentiles.

2 If ye haue heard of the dispensation of the grace of God, which is given me to yonward,

3 That is, that God by reuelation hath shewed this myserie vnto me (as I wrote aboue in fewe wordes,

4 Whereby when yee reade, yee may knowe mine vnderstanding in the myserie of Christ.)

5 Which in other ages was not opened vnto the sonnes of men, as it is now reuelled vnto his holy Apostles and Prophets by the Spirit.

6 That the Gentiles should be inheritors also, and of the same bodie, and partakers of his promise in Christ by the Gospel.

7 Whereof I am made a minister by the gifte of the grace of God giuen vnto mee through the effectfull working of his power.

8 Euen vnto mee the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ.

9 And to make cleare vnto all men what the fellowship of the myserie is, which from the beginning of the world hath benehid in God, who hath created all things by Iesus Christ.

10 As to the intent, that now vnto principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God.

11 According to the eternall purpose, which he wrought in Christ Iesus our Lord:

12 By whom we haue boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is our glorie.

14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ.

15 (Of whom is named the whole familie in heauen and in earth.)

16 That he might graunt you according to the riches of his glorie, that ye may be strengthened by his Spirit in the inner man,

17 That Christ may dwell in your hearts by faith:

18 That yee, being rooted and grounded in love may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

19 And to knowe the love of Christ, which passeth knowledge, that ye may be filled with all fullnesse of God.

20 Vnto him therefore that is able to doe exceeding abundantly aboue all that wee aske or thinke, according to the power that worketh in vs.

21 Be pacific in the Church by Christ Iesus throughout all generations for euer, Amen.

He maintaineth his Apostleship against the offence of the crosse.

Whereas also hee taketh an argument to confirme himselfe, affirming that hee was appointed an Apostle by the merite of God.

But was also particularly appointed to the Gentiles, to call them on every side to saluation:

because God had so determined it from the beginning, although hee deferred it till now, that the manifestation of this his counsell.

A These wordes, The prisoner of Iesus Christ, are taken passively, that is to say, I Paul am called the prisoner for maintaining the glorie of Christ.

He sayeth not that none knewe the calling of the Gentiles before, but because very few men knew it, and the rest did know it, as the Prophets, had it reuealed vnto them very darkely, and vnder figures.

2 They looked for the calling of the Gentiles, as it was written, a little before the holy Angels, wherein they might beheld the marvellous wisdom of God.

3 God neuer had but one way onely to save man, & thus it had diuers figures and figures.

4 Which was before all beginning, as hee testeth by his own example, that the effects of the divine doctrine should be vpon the grace of God, and therefore were ought to ioyne prayers with the preaching and

hearing of the word: which are needfull not onely to them which are younglings in religion, but euen to the olden altho they growing vp more and more by faith in Christ, by being confirmed with all spiritual gifts, may be grounded and rooted in the knowledge of that immeasurable love, whereby God the Father hath loved vs in Christ, seeing that the whole family y, whereof part is already received into heauen, and part is yet here on earth, dependeth vpon that adoption of the beauly Father, to his only Sonne: & all that whole people, which hath but one heavenly Father, and that is the Church which is adoped in Christ. According to the greatness of his merite. 2 Luke Roman, 7. 22. b Wherewith God loveth vs, which is the route of our saluation. How perfite that word of Christ is in euen part. c Which God hath loved vs in Christ. I Which passeth all the capacities of mans wit, to comprehend it in his minde, for otherwise who should the Spirit of God, perceiue so much according to the measure that God hath giuen him) as is sufficient into saluation, in such that we haue abundantly in vs, what few things are requisite to make vs perfite with God. d Hee breaketh forth into a thanksgiving, whereby the Ephesians also may be confirmed to hope for any thing of God.

### CHAP. III.

2 Hee declareth that therefore hee suffered many things of the Lawes, that hee might bring you to the saluation of the Gentiles, & as Gods commandment.

3 After hee desired the Ephesians not to faim for his affliction. 4 And for this cause hee prayeth vnto God, as that they may understand the great love of Christ,





19 An argument taken from the example of Christ, most grave and vehement, both for pardoning of those injuries which have been done vnto vs by our greatest enemies, & much more for having consideration of the miserable and using moderation and gentle behaviour towards all men.

31 Let all bitterness, and anger, and wrath, crying, and euill speaking be put away from you, with all maliciousnesse.

32 Be ye courteous one to another, and tenderhearted, freely forgiving one another, <sup>19</sup> euen as God for Christs sake, freely forgave you,

## CHAP. V.

2 *Least, in those vices which he reprehended, they should get  
light by his admonitions, 5 he testifieth them by denounc-  
ing severer judgement, 8 and sturtheth them forward  
15 Then hee descendeth from generall lessons of manners  
21 to the particular duties of wives, as and their hus-  
bands.*

**B**E yee therefore followers of God, as deare children.

2 ✕ And walke in loue, euen as Christ hath  
loued vs, and hath giuen himselfe for vs, *to be an*  
offering and a sacrifice of a sweete smelling saour  
to God.

3 ¶ But fornication, and all uncleannesse, or  
couetousnes, let it not be once named among you,  
as it becommeth Saints.

4 Neither filthinesse, neither foolish talking,  
neither a ietting, which are things not comely, but  
rather giuing of thanks.

5. For this ye know, that no whoremonger, neither vnclene person, nor conetous person, which is an <sup>b</sup> idolater, hath any inheritance in the kingdome of Christ and of God.

6<sup>v</sup> Let no man deceiue you with vaine words:  
or, for such things commeth the wrath of God  
pon the children of disobedience.

7 3 Be not therefore companions with them.  
8 For we were once darknesse, but are now  
light in the Lord : walke as children of light.

9 (For the fruit of the<sup>d</sup> Spirit is in all good-  
 10 esse, and righteousness, and truth )  
 10 Approoving that which is pleasing to the  
 ord.

II And haue no fellowship with the vnfruitfull  
works of darkness, but euē reprove them rather.

12 For it is shame euen to speake of the things  
which are done of them in secret.

13 But all things when they are reproofed of  
the light, are manifest: for it is light that maketh  
all things manifest.

14 Wherefore shee saith, Awake thou that sleepest, and stand vp from the & dead, and Christ shall giue thee light.

15 4 Take heede therefore that yee walke circumspectly, not as fooles, but as wise.

16 <sup>h</sup> Redeeming the season: for <sup>i</sup> daies are euil.  
17 \* Wherefore, be yee not vnwife, but vnder-  
stand what the will of the Lord is.

18 s And be not drunken with wine, wherein is

yes that the other are but as it were darknesse, and that  
were light. And therefore the other commit all villanies  
the darke) but they ought not onely not to follow their  
property of the lightis) reprove their darknesse, and to  
that true light shewing before them) as it becometh wife

are called light, both because they have the true light in  
 m, and also because they give light to other, in *incombu-*  
*stion* reprovesh the light of wicked men. 4 By whose  
 in the Lord. e Make them open to all the world, by  
 Scripture, or God in the Scripture, g He speaketh of the  
 urse and more corrupt that the manners of this world are,  
 to be to against all occasions, & respect nothing but the  
 s. b This is a metaphor taken from the merchants: who  
 that may be, before all their pleasures. i The times are  
 \* Rom. 12. a. 1. theſſ. 4. 3. e He seeth the sober & holy  
 against the dissolute bankers of the unfaithful, in which  
 ord must ring, is in perfitorie or adueltice.

k. excede : but be filled with the Spirit.

19 Speaking vnto your selues in Psalmes, and hymnes, and spirituall songs, singing and making melodie to the Lord in your hearts.

20 Giving thanks alwayes for all things vnto  
God euen the Father, in the Name of our Lord  
Iesus Christ,

21 Submitting your selves one to another in the feare of God.

22 ¶ 7 Wives, submit your selves unto your husbands, <sup>8</sup> as unto the Lord.

§ 9 For the husband is the wines head, even  
Christ is the head of the Church, <sup>10</sup> and the  
Church is the Saviour of *his* body.

24 <sup>11</sup> Therefore as the Church is in subiection  
to Christ, eue so let the wines be to their husbands  
in every thing.

25 ¶ 11 Husbands, loue your wines, euen as  
Christ loued the Church, and gaue himselfe for it.

26 <sup>13</sup> That he might <sup>m</sup> sanctifie it, and cleanse it by the washing of water through the <sup>n</sup> word.

27 That he might make it into himselfe a glorious Church, <sup>o</sup> not hauing spot or wrinkle, or any such thing: but that it should be holy & without blame.

28 14 So ought men to loue their wiues, as their  
owne bodies: he that loueth his wife loueth him-  
selfe.

29 For no man euer yet hated his owne flesh.

but nourished and cheriseth it, even as the Lord  
doeth the Church.

30 For we are members of his bodie, & of his  
flesh, and of his bones.

31 \* For this cause shall a man leaue father and mother, and shall cleaue to his wife, and they

32. 17 This is a great secret but I speak concerning

ning Christ, and concerning the Church.

33 <sup>16</sup> Therefore euery one of you, *doe ye so*: let euery one loue his wife, euen as himselfe, and let the wife see that she feare her husband.

just, but also veriforfever: as also the falsation of the Church is of Christ,  
 although false otherwise. 11 The conclusion of the wives toward their  
 husbands. v. *Chief 3. ro. 18* The husbands due towards their wives  
 is to love them as themselves, of which love, the lone of Christ toward his  
 Church is a lively pattern. 12 Because many men pretence the infirmities  
 their wives: excuse their owne barbarie and cruelty, the Apostle willeth vs to  
 know what manner of Christ Church gate. wnes hee toynded into himselfe, and  
 how hee himselfe not onely soe loatheth her filth and vilenesse, but careth not  
 to wipe the filth off himselfe, but to be soe filthy himselfe, vntill hee haue wholly purged it.  
*Make it by h. T. vnder the frame of the Church, which is filthy in sinne*  
*Christ, received by faith. o The Church, as it is considered in the*  
*be without wrinkle, before it come to the marke it is soeth at: for while it is*  
*in this life, it wuneth in apace: but if it be considerd in Christ, it is cleane*  
*without wrinkle.* 14 Another argument: Euerie man loatheth himselfe, euen of  
 nature: therefore hee striueth against nature that loatheth not his wife: hee proueth  
 the same, first, fully by the mysticall knighting of Christ and the Church together,  
 and then by the same, fully by the mysticall wedding of Christ and wife as one, that  
 is, not to be diuided. *P. His owne wife, as hee himselfe, as hee himselfe, as hee himselfe,*  
*the woman, which herselfe owne coupling together with Christ, which is making of the*  
*Church, but is sealed by the Sacrament of the Supper. v. Chief 3. 14. matt. 19. 7.*  
*mark. 10. 7. 1. cor. 6. 16. v. Look Matt. 19. 5. 17 That no man might draue*  
*of natural conuersion or knighting of Christ and his Church together (such as the*  
*husbands and the wives) is hee the web that it is secret, to wit, [spiritual], and such*  
*as differeth from the common capacite of man: as which consisteth by the*  
*virtue of the Spirit, and use of the flesh by faith, and by no natural band. 18 The*  
*conclusion both of the husbands due toward his wife, and of the wives toward*  
*her husband.*

## CHAP. VI

1 Hee sweareth the duties of children, seruants, & and  
masters: 10 Then he speaketh of the fierce battel that the  
faithfull haue, 12 and what weapons wee must vse in  
the same ; at In the end he commendeth Trychicus.

Children.



**C**hildren, <sup>1</sup> & obey your parents <sup>2</sup> in the <sup>3</sup> Lord:  
<sup>3</sup> for this is right.

2. 3 + Honour thy father and mother (s which  
the first commandment with b promise)

3 That it may be well with thee, and that thou mayest live long on earth.

4 6 And ye fathers, prouoke not your children to wrath: but bring them vp in instruction and information of the Lord.

5 7 <sup>c</sup> Seruants, be obedient vnto them that are  
your masters, <sup>d</sup> according to the flesh, with <sup>e</sup> feare  
and trembling in singlenesse of your hearts, as vnto  
Christ.

6 Not with service to the eye, as men please, but as the servants of Christ, & doing the will of God from the heart,

7 With good will, serving the Lord, and not men.

8 <sup>10</sup> And know ye that whatsoeuer good thing any man doeth, that same shall he receiue of the Lord, whether *he be* bond or free,

9 " And ye masters, doe the same things vnto them, putting away threatening: and know that euen your master alio is in heauen; neither is there respect of person with him.

10 ¶ 12 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the assaults of the devill.

12 13 For we wrestle not against flesh & blood  
but against <sup>h</sup> principalities, against powers, and  
against the worldly gouernours, the princes of the  
darkenesse of this world, against spirituall wicked-  
nesse, which are in the high places.

13 14 For this cause take vnto you the whole  
armour of God, that yee may be able to resist in  
the euill day, and hauing finished all things  
stand fast.

14 Stand therefore, and your loines girded about with verity, and having on the breastplate of righteousness,

15 And your feet shod with the <sup>k</sup> preparation  
of the Gospel of peace.

16 Above all, take the shield of Faith, where-  
with yee may quench all the fierie darts of the  
wicked,

17 And take the helmet of Salvation, and the sword of the Spirit, which is the word of God.

18 And pray alwayes with all manner prayer and supplication in the<sup>1</sup> spirit: and watch thereunto with all perseverance & supplication for all Saints.

to me, that I may open my mouth boldly to publish the secret of the Gospel.

20 Whereof I am the ambaffadour in bonds,  
that therein I may ſpeake boldly, as I ought to  
ſpeake.

21 ¶ But that yee may also know mine affaires, and what I doe, Tychicus my deare brother and faithfull minister in the Lord, shall shew you of all things.

22 Whom I haue sent vnto you for the same purpose, that ye might know mine affaires, & that he might comfort your hearts.

23 Peace be with the brethren, and loue with  
faith from God the Father, and from the Lord Je-  
sus Christ.

24 Grace be with all them which love our Lord  
Jesus Christ to *their*<sup>m</sup> immortality. Amen.

¶ Written from Rome unto the Ephesians,  
and sent by Tychicus.

very first called the Gospell of peace, for that, seeing we have been in the most dangerous ranks of enemies, this may encourage vs to go on manfully, in that we know by the doctrine of the Gospell, that we take this journey to God, who is at peace with vs. 1 That holy prayers may proceed from the holy spirits, as a familiar and very amiable declaration of his love, together with a solemn prayer, wherewith Paul is wont to end his Epistles. *m. 2. his encouraging,*

13 Secondly he  
declareth that our  
chiefest might-  
iest enemies are  
invisible, that we  
may not thinke  
that our chiefest  
conflict is with  
men.

† Chap. 2. 2.  
b He giueth these  
names to the euill  
angels, by reason of  
the effectes which  
they worke: not  
that they are able  
to doe the same of  
themselves, but be-  
cause God giueth  
them the bridle.  
14 Hee sheweth  
that these enemies  
are put to flight

with the only armour of God, to wit, with uprightnes of conscience, a godly and holy life, knowledge of the Gospel, faith, and to be shorn, with the word of God, and vſing daily earnest prayer for the health of the Church, and especially, for the comfort of the true, godly, and valiant ministers of the word.

*That the preparation of the Gospel may be as it were*

shoes to you: and it is  
to go to God through  
us to go on manfully,  
ke our journey to God,  
ed from the holy spirit,  
gether with a solemn  
To life everlasting.

THE EPISTLE OF PAVL TO  
THE PHILIPPIANS.

## CHAP. I.

3 **Him** testified his godly and tender affection towards the Philippians, 12 he intreateth of himselfe and his bonds: 22 And pricketh them forward by his owne example, 27 and exhorteth them to unity, 38 and patience.

**P**AUL ⁊ Timothy the seruants of  
IESVS CHRIST, to all the Saints  
in Christ Iesus, which are at Philippi,  
with the Bishops and Deacons :

2 Grace be with you, and peace from God our Father, and from the Lord Jesus Christ :

1 The marke  
whereat he thoo-  
teth in this Epi-  
stle . is to confirme  
the Philippians by  
all meanes possi-  
ble. not onely not  
to faint, but also to  
go forward And  
first of all, becomm-  
ing which thing he say-  
eth their lively charity  
of God. a By the  
fation of the word a  
that were stewards

3 I thank my God, *having* you in perfect me-  
 mory,  
 4 (Always in a'l my prayers for all you, pray-  
 ing with gladness)

5 Because of the <sup>b</sup> fellowship which ye haue  
in the Gospel, from the <sup>c</sup> first day vnto now.

6 And I am perswaded of this same thing, that he that hath begunne *this* good worke in you, will performe it vntill the <sup>d</sup> day of Iesus Christ;

7 As it becommeth me so to iudge of you all  
because I haue you in remembrance, that both in  
my <sup>e</sup> hands, and in my defence, & confirmation of  
the Gospell, you all were partakers of my <sup>f</sup> grace

be glorified. e A true profe of a true knitting-togeth  
collekt his bonds, wace, as though he had receivd time

b Because that you  
also are made par-  
takers of the Gospel.  
c Ever since I knew

And The Spirit of  
God will not for-  
sake you unto the  
very latter end, un-  
till your mortall  
bodies shall appeare  
before the iudg-

ment of Christ, to  
er with Christ. f 52  
Singular Benefit

8 For God is my record, how I long after you all from the very heart root in Iesus Christ.

9 And this I pray that your loue may abound yet more and more in knowledge, and in all iudgement,

10 That yee may allow those things which are best, that ye may be pure, and without offence, vntill the day of Christ,

11 Filled with the fruits of righteousness, which are by Iesus Christ vnto the glorie and praise of God.

12 ¶ I would ye understood, brethren, that the things which *haue* come vnto me, are turned rather to the furthering of the Gospel.

13 So that my bandes in Christ are famous thorowout all the iudgement hall, and in all other places.

14 Inasmuch that many of the brethren in the Lord are boldened through my bandes, and dare more frankly speake the Word.

15 Some preach Christ euen through enuy and strife, and looue also of good will.

16 The one part preacheth Christ of contention, and not purely, supposing to adde more affliction to my bandes.

17 But the others of loue, knowing that I am set for the defence of the Gospel.

18 What then? yet Christ is preached all manner wayes, whether it be vnder a pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 As I feruently looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life or by death

21 For Christ is to me both in life and in death advantage.

22 And whether to liue in the flesh were profitable for me, and what to chuse I know not.

23 For I am distressed betweene both, desiring to be loosed, and to be with Christ, which is best of all.

24 Neuerthelesse, to abide in the flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of your faith,

26 That yee may more abundantly reioyce in IESVS CHRIST for me, by my coming to you againe.

27 Only let your conuersation be as it becometh the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters, that ye continue in one spirit, and in one minde, fighting together through the faith of the Gospel.

9 And in nothing feare your aduersaries, which is to them a token of perdition, and to you of saluation, and that of God.

10 For vnto you it is given for Christ, that not onely ye should beleeue in him, but also suffer for his sake,

11 Having the same fight, which yee saw in me, and now heare to be in me.

¶ Hee, both of our saluation, & of the destruction of the wicked. To He prooueth this by say: g. that persecution is a token of our faith, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as he doth the gift of faith. 11 Now hee sheweth for what purpose hee made mention of his afflictions.

## CHAPTER II.

¶ Hee exhorteth them aboue all things 310 humilitie, 6 and that by the example of Christ. 19 He promisseth to send Timotheus shortly vnto them, 26 and exhorteth the long staying of Epaphroditus.

¶ If there be therefore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercie,

2 Fulfill my ioy, that ye be like minded, having the same loue, being of one accord, and of one iudgement,

3 That nothing be done through contention or vainglorie, but that in meeknesse of mind euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 Let the same mind be in you that was euen in Christ Iesus,

6 Who being in the forme of God, thought it no robbery to be equal with God:

7 But he made himselfe of no reputation, and tooke on him the forme of a seruant, & was made like vnto men, and was found in shape like a man.

8 He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hath also highly exalted him, and giuen him a name aboue euery name.

10 That at the Name of Iesus should every knee bow, both of things in heauen, and things in earth, and things vnder the earth.

11 And that I euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

12 ¶ Wherefore my beloved as ye haue alwayes obeyed me, not as in my presence onely, but now much more in mine absence: so I make an end of your owne saluation with feare and trembling.

13 For it is God which worketh in you both the will and the deed, euen of his good pleasure.

14 Doe all things without murmuring and reasonings,

¶ God, knew that he might rightfully and lawfully not appeare in the base flesh of man, our remaine with manly meet for God: yet he chose rather to debase himselfe, f. If the Sonne be equal to the Father, then there is necessity an equality, which Arrius, that Heretike, denieth: and if the Sonne be compared with the Father, then is there a distinction of persons, which Sabellius, that heretike, denieth. ¶ Hee boweth himselfe from all things, as it were, to nothing. ¶ By so doing our manhood vnto him. ¶ Hee thrusteth the most glorious anent of Christes submisson, to teach vs, that modestie is the true way to true praise and glorie. ¶ Do my and renounce, and the matter is with it. ¶ All creatures shall as we be subject to Christ. ¶ Every nation. ¶ The conclusion: ¶ We must goe on to saluation with humilitie and submission, by the way of our vocation. ¶ He is sayd to make an end of his saluation, which runneth in the race of righteousness. ¶ A more true and grounded argument against pride, for that wee haue nothing in vs praise worthy, but it cometh of the free gift of God, and is without vs, for we haue no ability or power, so much as to will well (knowing how to do well) but onely of the free mercie of God. ¶ Why then, are we not fustier, but yet we die not with will of nature, but onely because God hath made of our naughtie will a good will. ¶ He describeth modestie by contrary examples of pride, teaching vs, that it is farre both from all malicious, and clove or inward hatred, and also from open contentions and brawling. ¶ Pet. 4. 9.

9 We ought not to be discouraged, but rather encouraged by the persecution which the enemies of the Gospel imagine, and practise against vs: feeling that they are certaine victories from God

¶ Hee exhorteth them aboue all things 310 humilitie, 6 and that by the example of Christ. 19 He promisseth to send Timotheus shortly vnto them, 26 and exhorteth the long staying of Epaphroditus.

¶ A most earnest request to remouee all those things, whereby the great and special content and agreement is commonly broken, to wit, contention: and pride, whereby it cometh to passe, that they separate themselves one from another.

¶ An Christian comfort, b. If any feeling of inward loue.

¶ Hee teacheth before them a most perfect example of all modestie and sweete conuersation, Christ Iesus, whom we ought to follow with all our might: who abailed himselfe so farr for our sakes, although he be a bone all, that hee tooke vpon him the forme of a seruant, to visit, our flesh willingly, f. b. i. to all humilitie, euen to the death of the crosse.

¶ Such as God himselfe is, and therefore God, for there is none in all parts like to God, but God himselfe.

¶ Christ, that glorious & exceeding God, knew that he might rightfully and lawfully not appeare in the base flesh of man, our remaine with manly meet for God: yet he chose rather to debase himselfe, f. If the Sonne be equal to the Father, then there is necessity an equality, which Arrius, that Heretike, denieth: and if the Sonne be compared with the Father, then is there a distinction of persons, which Sabellius, that heretike, denieth. ¶ Hee boweth himselfe from all things, as it were, to nothing. ¶ By so doing our manhood vnto him. ¶ Hee thrusteth the most glorious anent of Christes submisson, to teach vs, that modestie is the true way to true praise and glorie. ¶ Do my and renounce, and the matter is with it. ¶ All creatures shall as we be subject to Christ. ¶ Every nation. ¶ The conclusion: ¶ We must goe on to saluation with humilitie and submission, by the way of our vocation. ¶ He is sayd to make an end of his saluation, which runneth in the race of righteousness. ¶ A more true and grounded argument against pride, for that wee haue nothing in vs praise worthy, but it cometh of the free gift of God, and is without vs, for we haue no ability or power, so much as to will well (knowing how to do well) but onely of the free mercie of God. ¶ Why then, are we not fustier, but yet we die not with will of nature, but onely because God hath made of our naughtie will a good will. ¶ He describeth modestie by contrary examples of pride, teaching vs, that it is farre both from all malicious, and clove or inward hatred, and also from open contentions and brawling. ¶ Pet. 4. 9.

¶ Hee declareth his good will towards them, therewithal shewing by what means chiefly they may be comforted, to wit, by continuing all prayer.

¶ Hee sheweth what thing wee ought chiefly desire, to wit, first of all, that we may increase in the true knowledge of God (for that we may be able to discern things that differ one from another) and also in charity, that euen to the end we may giue our felices to good works indeed, to the glory of God by Iesus Christ.

¶ If righteousnesse be the true, and good worker the fruit, then must the Papists needs be deceived, when they say that works are the cause of righteousness.

¶ Hee presenteth the confidence that might come to be in his persecution, whereby diuets took occasion to disgrace his Apollithis. To whom he answered, that God hath blessed his imprisonment in such wise, that he is by that means become more famous, and the discipline of the Gospel in this occasion is greatly enlarged, although not with like affliction in all men, yet indeed, b. For Christ his sake.

¶ In the Emperours

¶ The Gospel is called the Word, to fort the excellencie of it.

¶ Not with a pure minde: for otherwile their doctrine were true.

¶ Hee teacheth by setting forth his owne example, that the enie of our affliction is true ioy, & that through the vertue of the Spirit of Christ, which hee giueth to them that aske it. ¶ In vnder a godly colour and show: for they made Christ a cloake for their ambition and enuie. ¶ We must continue vnto y gods, vnder his countenance, having nothing before our eyes but Christes glory onely, whether we be in due or. ¶ An example of a true Shepherd, who maketh more account how he may profit his sheepe, then he doth of any commodity of his owne whatsoever. ¶ To live in this mortal body. ¶ Having let downe those things before, in manner of a Preface, hee defendeth now exhortations, warning them first of all, to content both in doctrine and miude, and afterward, that being knit together with those common bands, they continue through the strength of faith to beare all aduersitie, in such sort, that they admit nothing vnto the profession of the Gospel. ¶ The word signifieth, to stand fast, and it is proper to Teachers, that stand fast, and stand not a foot.



7 To be floure, he requires a life without fault, and pure, that being lightened with the word of God, they may shine in the darkness of this world.

8 *Mat. 5, 14.* *The Gospel is called the word of life, because of the effects which it worketh.*

9 Again he priceth them their forward, setting before him his true Apollonike care that hee had of them, comforting them moreover, to the end they should not be for the greatness of his afflictions, so not although he should die to make perfect their collation with his blood, as it were with a drinke offering.

10 *As if he said, I brought you Philippians to Christ, my desire is that you present your selves a lively sacrifice to him, and then shall it not grieve me to be offered up as a drinke offering, to accomplish this your spiritual offering.*

11 Moreover he commendeth their minde both by setting before him Epaphroditus to them, whose little toward is them, and great pains in helping him, he commendeth, and also promising to send Timothy shortly unto them, by whose presence they shall receive great commodity, and hoping also to come himselfe shortly unto them, if God will.

12 *1 Cor. 10, 24.* *The next part. He calleth it here the works of Christ, to witte Christ, bring poore & in bondage in the person of Paul.*

13 A conclusion of shewe that which have bene before said, to witte, that they go forward, the next to the Lord.

14 A preface to the next admonition that followeth, to keepe good and beware of false apostles, which by Circumcision with Christ (but is to say, justification by works, with free justification by faith) are able to turn mens heads the sermon which are abolished, for true exercise of godlinesse and charity. And hee calleth them dogges as prophane bawlers, and euill workmen, because they neglected true dogges, & did not reach the true life of men. To be floure, hee calleth them Circumcision, because by vraying Circumcision, they cut off themselves and others from the Church. A *which* you have often times heard of me. *Hee alludeth to Circumcision, of the name wherof whines they bearded, they cut against the Church.*

15 *That ye may be blamelesse and pure, as the Sunnes of God without rebuke in the midst of a naughty and crooked nation, among whom ye shine as lights in the world.*

16 Holding forth the word of life, so that I may reioyce in the day of Christ, that I have not runne in vaine, neither have laboured in vaine.

17 Yea, and though I be offered vp upon the sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

18 For the same cause also be yee glad, and reioyce with me.

19 And I trust in the Lord Iesus, to sende *St* Timotheus shortly vnto you, that I also may be of a good comfort, when I know your state.

20 For I have no man like minded, who will faithfully care for your matters.

21 For I all seeke their owne, and not that which is Iesus Christs.

22 But yee know the proofs of him, that as a sonne with the father, hee hath suffered with me in the Gospel.

23 Him therefore I hope to send as soone as I know how it will goe with me.

24 And I trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessarie to sende my brother Epaphroditus vnto you my companion in labour, and fellow foulsier, even your messenger, and he that ministered vnto mee such things as I wanted.

26 For belonged after all you, and was full of heavinesse, because ye had heard that he had bene sicke.

27 And no doubt hee was sicke, very neere vnto death: but God had mercy on him, and not on him only, but on me also, least I should haue sorrowed for sorrow.

28 I sent him therefore the more diligently, that when yee should see him againe, yee might reioyce, and I might be the lesse sorrowfull.

29 Receive him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the s work of Christ hee was neere vnto death, and regarded not his life, to fulfill the seruice which was lacking on your part toward me.

31 Because that for the s work of Christ hee was neere vnto death, and hoping also to come himselfe shortly unto them, if God will.

32 *1 Cor. 10, 24.* *The next part. He calleth it here the works of Christ, to witte Christ, bring poore & in bondage in the person of Paul.*

33 *Hee refuteth the vaine boasting of the false apostles, & setteth Christ against them, to witte hee setteth out the force and nature of faith, which laying all things aside, they may be partakers of the Grace of Christ, as the enemies were, whose he calleth out.*

34 *Hee refuteth the vaine boasting of the false apostles, & setteth Christ against them, to witte hee setteth out the force and nature of faith, which laying all things aside, they may be partakers of the Grace of Christ, as the enemies were, whose he calleth out.*

35 *Hee refuteth the vaine boasting of the false apostles, & setteth Christ against them, to witte hee setteth out the force and nature of faith, which laying all things aside, they may be partakers of the Grace of Christ, as the enemies were, whose he calleth out.*

36 *Hee refuteth the vaine boasting of the false apostles, & setteth Christ against them, to witte hee setteth out the force and nature of faith, which laying all things aside, they may be partakers of the Grace of Christ, as the enemies were, whose he calleth out.*

37 For we are the circumcised, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence in the flesh.

38 Though I might also haue confidence in the flesh. If any other man thinketh that he hath wherof he might trust in the flesh, much more I.

39 Circumcised the eighth day, of the kindred of Israel, of the tribe of Benjamin, an Ebrewe of the Ebrewes, & by the Law a Pharise.

40 Concerning zeale, I persecuted the Church: touching the righteousness which is in the Law, I was vnrebukable.

41 But the things that were of vantage vnto me, the same I counted losse for Christes sake.

42 Yea, doubtlesse I thinke of all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to be doing, that I might winne Christ.

43 And might be found in him, that is, not having mine owne righteousness, which is of the Law, but that which is through the faith of Christ, even the righteousness which is of God through faith.

44 That I may; know him, and the vertue of his resurrection, & the fellowship of his afflictions, and be made comfortable vnto his death.

45 If by any means I might attaine vnto the resurrection of the dead:

46 Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am comprehended of Christ Iesus.

47 Brethren, I count not my selfe, that I haue attained to it, but one thing I doe: I forget that which is behinde, and endeavour my selfe vnto that which is before.

48 And follow hard toward the mark, for the prize of the hie calling of God in Christ Iesus.

49 Let vs therefore as many as be in perfect, be thus minded: and if yee be otherwise minded, God shall reuente enen the same vnto you.

50 Neuenthelesse, in that wherunto we are come, let vs proceed by one rule, that wee may minde one thing.

51 Brethren, be followers of me, and looke on them, which walke so, as yee haue vs for an example.

52 For many walke, of whom I haue tolde you often, and now tell you againe, that they are the enemies of the crosse of Christ:

53 For they have the vertue of his resurrection, which they have from death. I trust I may see them in death, and have a trial of him.

54 The way to that eternal salvation is to follow Christ Iesus, by afflictions & paines, by afflictions & paines, you will come to Christ himselfe who is our make white as we flour, and receive that reward wherunto God calleth vs in him. And the Apostle setteth there true exercises of godlinesse against those vaine ceremonies of the Law, wherein the false apostles put the summe of godlinesse.

55 To life eternal, which tollath the resurrection of the Saints. I for we were not, so farre forth, as we were layde hold on of Christ, that is, as God hath vs, strength, and sheweth vs the way.

56 The conclusion of this exhortation standing vpon three members: The one is, that such as have professed in the end of this doctrine, and will continue in it. The second is, that if there be any which are yet ignorant, and vnderstand not these things, & doubt of the abolishing of the Law, they should cause no trouble, and should be gently borne withall, until they also be instructed of the Lord.

57 The third is, that they should be careful of their fronts: wherein he doubteth not to set forth himselfe for an example. He said before that he was not perfect. So that in this place he calleth them perfect, which have somewhat profited in the knowledge of Christ, and the Gospel, whom he setteth against the rude and ignorant as he expoundeth himselfe in the next verse following.

58 Hee priceth out the false apostles in their colour, not vpon malice or choler, but with sorrow and tears, to witte, because that being enemies of the Gospel (for that it is iuynous: whose afflictions they regard nothing else, but the commodities of this life: that is to say, that flowing in peace, quietnesse, & all worldly pleasures, they may live in great inclination among men: whose miserable end hee forewarneth them of.)

38 *Hee sheweth that he ought to desire true circumcison, to witte, the circumcison of the heart, that cutting off all vaine affections by the vertue of Christ, we may serve God in pure conscience.*

39 *In our desires, things which pertaine nothing to the soule.*

40 *Hee doubteth not to prefer himselfe according to the flesh, before those perishe bore wgers of the Law, that all men may know that he doeth with good judgement of minde.*

41 *Hee sheweth that hee is not content with outward things, forasmuch as he lacketh nothing which hath Christ, say, the commendation of our works can not stand with the justification in Christ by faith.*

42 *As 1 Cor. 12, 22.*

43 *Which I accounted for vantage.*

44 *Hee finiseth out all works, aswell those that hee before as those that come after faith.*

45 *That in their place I might get Christ, & of a pure man become rich: so farre off am I from losing any thing.*

46 *Christ: for they that are found without Christ, are subject to condemnation.*

47 *That is, to be in Christ, to be found not in mans owne righteousness, but clothed with the righteousness of Christ imputed to him.*

48 *This is the end of righteousness by faith.*

49 *The way to that eternal salvation is to follow Christ Iesus, by afflictions & paines, by afflictions & paines, you will come to Christ himselfe who is our make white as we flour, and receive that reward wherunto God calleth vs in him.*

50 *And the Apostle setteth there true exercises of godlinesse against those vaine ceremonies of the Law, wherein the false apostles put the summe of godlinesse.*

51 *To life eternal, which tollath the resurrection of the Saints. I for we were not, so farre forth, as we were layde hold on of Christ, that is, as God hath vs, strength, and sheweth vs the way.*

52 *The conclusion of this exhortation standing vpon three members: The one is, that such as have professed in the end of this doctrine, and will continue in it. The second is, that if there be any which are yet ignorant, and vnderstand not these things, & doubt of the abolishing of the Law, they should cause no trouble, and should be gently borne withall, until they also be instructed of the Lord.*

53 *The third is, that they should be careful of their fronts: wherein he doubteth not to set forth himselfe for an example. He said before that he was not perfect. So that in this place he calleth them perfect, which have somewhat profited in the knowledge of Christ, and the Gospel, whom he setteth against the rude and ignorant as he expoundeth himselfe in the next verse following.*

54 *Hee priceth out the false apostles in their colour, not vpon malice or choler, but with sorrow and tears, to witte, because that being enemies of the Gospel (for that it is iuynous: whose afflictions they regard nothing else, but the commodities of this life: that is to say, that flowing in peace, quietnesse, & all worldly pleasures, they may live in great inclination among men: whose miserable end hee forewarneth them of.)*

## CHAP. III.

1 *Hee refuteth the vaine boasting of the false apostles, & setteth Christ against them, to witte hee setteth out the force and nature of faith, which laying all things aside, they may be partakers of the Grace of Christ, as the enemies were, whose he calleth out.*

2 *Hee refuteth the vaine boasting of the false apostles, & setteth Christ against them, to witte hee setteth out the force and nature of faith, which laying all things aside, they may be partakers of the Grace of Christ, as the enemies were, whose he calleth out.*

3 *Hee refuteth the vaine boasting of the false apostles, & setteth Christ against them, to witte hee setteth out the force and nature of faith, which laying all things aside, they may be partakers of the Grace of Christ, as the enemies were, whose he calleth out.*

4 *Hee refuteth the vaine boasting of the false apostles, & setteth Christ against them, to witte hee setteth out the force and nature of faith, which laying all things aside, they may be partakers of the Grace of Christ, as the enemies were, whose he calleth out.*

5 *Hee refuteth the vaine boasting of the false apostles, & setteth Christ against them, to witte hee setteth out the force and nature of faith, which laying all things aside, they may be partakers of the Grace of Christ, as the enemies were, whose he calleth out.*

6 *Hee refuteth the vaine boasting of the false apostles, & setteth Christ against them, to witte hee setteth out the force and nature of faith, which laying all things aside, they may be partakers of the Grace of Christ, as the enemies were, whose he calleth out.*

19 Whose end is damnation, whose God is their bellie, and whose glory is to their shame, which minde earthly things.

20 But our conuersation is in heauen from whence also we looke for the s<sup>c</sup> Saviour, euen the Lord Iesus Christ.

21 Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto himselfe.

## CHAP. III.

1 From particular exhortations, 4 hee cometh to general.  
2 Hee saith that hee took such joy in their readinesse to liberality, 3 that hee will patiently beare the want.

Therefore, my brethren, beloued and longed for, my ioy and my a crowne, so continue in the b Lord, ye be loued.

2 I pray Eudias, and beseech Syniche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yokefellow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the b booke of life.

4 Reioyce in the d Lord alway, againe I say, reioyce.

5 Let your e patient minde be knowne vnto all men, f the Lord is at hand.

6 Be nothing carefull, but in all things let your requests be shewed vnto God in prayer and supplication with f giuing of thanks.

7 And the g peace of God which passeth all vnderstanding, shall preserve your h heartes and minds in Christ Iesus.

8 Furthermore, brethren, whatsoever things are true, whatsoever things i are honest, whatsoe-

uer things are iust, whatsoever things are pure, whatsoever things are worthy loue, whatsoever things are of good report, if there be any vertue, or if there be any praise, thinke on these things.

9 Which yee haue both learned and receiued, and heard, and seene in me: those things doe, and the Word of peace shall be with you.

10 Now I reioyce also in the Lord greatly: that now at the last your care for me springeth afresh, wherein notwithstanding ye were carefull, but ye lacked opportunitie.

11 I speake not because of want: for I haue learned in whatsoever state I am, therewith to be content.

12 And I can be l abased, and I can abound: euery where in all things I am instructed, both to be full, and to be hungry, and to abound, and to haue want.

13 I am able to do all things through the helpe of Christ, which strengtheneth me.

14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.

15 And ye Philippians know also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with mee, concerning the manner of giuing and receiuing, but ye onely.

16 For euen when I was in Thessalonica, ye sent vnto me, and afterward againe for my needfull.

17 Not that I desire a gift: but I desire the fruit which may further your reckoning.

18 Now I haue receiued all, and haue plenty: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an o odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities through his riches with glory in Iesus Christ.

20 Vnto God euen our Father be praise for euermore, Amen.

21 Salute all the Saints in Christ Iesus. The brethren, which are with me, greet you.

22 All the Saints salute you, and most of all they which are of P Cesars household.

23 The grace of our Lord Iesus Christ be with you all, Amen.

¶ Written to the Philippians from Rome, and sent by Epaphroditus.

much for his owne sake as for theirs, because they gave it not so much to him as they offered it to God for a sacrifice, whereof the Lord himselfe will not be forgetfull. 8 He alwaies to the sweet smelling sauiours that were offered in the side Iam. p Such as belong to the Emperours Nere.

8 He witnesseth that their liberality was acceptable to him, whereas they did helpe him in his extreme poeuerie, but yet so moderating his words, that hee might declare himselfe beyond of all suspicion of diuision, and that hee had a minde contented both with prosperitie and aduersitie, and to be short, that hee reioiceth himselfe in the oonly will of God. k As though I passed for my want. l He voucheth a general word, and yet hee speaketh but of one kinde of exiles, for euery poeuerie bringeth all kinde of discommodities with it. m This is a metaphor taken from holy things or sacrifices, for our life is like a sacrifice.

9 He witnesseth that he remembereth alfo the former benefits, and againe putteth away liurous suspicion of immediate desire, in that hee receiued nought of any else. n At that beginning when I preached the Gospel amongst you. o He witnesseth againe, that hee altogether with of their benefit, not so

He commendeth the doctrine that was deliuered them by Epaphras, and their readinesse in receiving it. p Wee can not otherwise consider of God to our saluation, but as hee's Christes Father, in whom we are adopted. q For the glory that is hoped for.

# THE EPISTLE OF PAUL TO THE COLLOSSIANS.

## CHAP. I.

1 After the salutation, 4 he praifeth them the more, to make them ascribe vnto him. 5 He reuereth the testimony of the doctrine which they heard of Epaphras. 12 He magnifieth Gods grace towards them, so as sheweth that all the power of our saluation consist in Christ alone.

Anan Apostle of Iesus Christ, by the a will of God, and Timotheus our brother,

2 To them which are of b Colosse, Saints and faithfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 We giue thanks to God euen the c Father of our Lord Iesus Christ, alway praying for you:

4 Since we heard of your faith in Christ Iesus, and of your loue towards all Saints.

5 For the d hopes sake, which is layed vp for you in heauen, whereof ye haue heard before by the word of truth, which is the Gospel,

6 Which is come vnto you euen as it is vnto all the world, & is faithful, as it is: also among you from s day y ye heard & truly know the grace of God.

7 As yee also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

a By the free bounty of God. b Colosse is situated in Phrygia, not far from Hierapolis, and Laodicea, so that side that they bend toward Lyca and Pamphylia.



8 **Who hath also declared vnto vs your loue** in the <sup>1</sup> Spirit.

9 For this cause wee also, since the day that we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of <sup>2</sup> his will in all wisdom, and spiritual vnderstanding.

10 That ye might walke worthy of the Lord, & please him in all things, being fruitfull in all good workes, and increasing in the knowledge of God.

11 <sup>3</sup> Strengthened with all might through his glorious power vnto all patience, and long suffering with <sup>4</sup> ioyfulness.

12 <sup>4</sup> Giuing thanks vnto the <sup>5</sup> Father, which hath made vs meete to be partakers of the inheritance of the Saints in <sup>6</sup> light.

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdom <sup>7</sup> of his deare Sonne,

14 <sup>8</sup> In whom we haue redemption through his blood, that is, the forgiveness of sinnes.

15 <sup>9</sup> Who is the <sup>10</sup> image of the inuisible God, the first begotten of every creature.

16 <sup>11</sup> For by him were all things created which are in heauen, and which are in earth, things visible and inuisible: whether they be Thrones, or Dominions, or Principallities, or powers, all things were created by him, and for him.

17 And he is before all things, and in him all things consist.

18 <sup>12</sup> And hee is the head of the body of the Church: hee is the beginning, <sup>13</sup> and the first begotten of the dead, that in all things he might haue the preeminence.

19 <sup>14</sup> For it pleased the Father, that in him should <sup>15</sup> all fulnesse dwell,

20 <sup>16</sup> And through grace made by that blood of that crosse, to reconcile to himselfe through him, through him, I say, <sup>17</sup> all things, both which are in earth, and which are in heauen.

21 <sup>18</sup> And you which were in times past strangers and enemies, because your mindes were set in

the corruption of true doctrine, <sup>19</sup> The foolish craft of our saluation is the onely mercie of God the Father, who maketh vs meete to be partakers of eternall life, deliuering vs from the light of the knowledge of the glory of his Sonne. <sup>20</sup> In that glorious and heavenly kingdom. <sup>21</sup> *Mat. 3.17 and 13.17.* <sup>22</sup> The matter it selfe of our saluation, is Christ the Sonne of God, who hath obtained remission of sinnes for vs, by the offering vp of himselfe. <sup>23</sup> A lively depiction of the person of Christ, whereby wee vnderstand that in him onely our saluation is made, that is, from exaltation, by whom also all things that are made, were made without any exception, by whom also all things that were made, and therefore the exalting Sonne of the exalting Father. <sup>24</sup> *Iohn 1.3.* <sup>25</sup> Hee testifieth forth the Angels vnto glorious names, that by the comparison of most excellent spirits wee may vnderstand howe farre passing the excellencie of Christ is, in whom onely we haue to content our selues, and as for all Angels, he describeth gloriously declare the excellent dignitie of him that is to the Church, that the head is, as an function, to wit, that hee is the prince and gouernour of it, & the very beginning of the life, as who rising first from death, is the Author of eternall life, so that he is aboueall, who first in him selfe is most plentiful abundance of all good things, which is powred out vpon the Church. <sup>26</sup> *Reuelat. 1.5. cor. 15.20.* <sup>27</sup> Who saide againe that he shall die no more, and who visiteth our death to life by his power. <sup>28</sup> *Iohn 1.14. chap. 15.1.* <sup>29</sup> Most plentiful abundance of all things pertaining to God. <sup>30</sup> Now he exhorteth how Christ executed that office which his Father intoynd him, to wit, by suffering the death of the crosse, which was intoynd with the curse of Gods according to his desire, that by this sacrifice he might reconcile to his Father all sinners, as well them which were in him to come, and were already vnder this hope gathered into heauen, as them which should vpon the earth beleue in him afterward. And thus is iustification described of the Apostle, which is one and he chiefest part of the benefite of Christ. <sup>31</sup> The whole Church. <sup>32</sup> To sanctification is another benefite of God in vs by Christ, in that hee hath sanctified vs by his gracious fauour, in such sort, that hee be verie pure purified vs with his holy Spirit, and consecrated vs to righteousness.

euill workes, hath <sup>1</sup> hee now also reconciled,

2 In that body of his <sup>2</sup> flesh through death, to make you holy and blameable, and without fault in his sight,

3 <sup>3</sup> If ye continue grounded and stablished in the faith, & be not moued away from the hope of the Gospel, whereof yee haue heard, and which hath bene preached to <sup>4</sup> every creature, which is vnder heauen, <sup>5</sup> 12 whereof I Paul am a minister.

4 Now reioyce I in my sufferings for you, and fulfill the <sup>6</sup> rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.

5 <sup>7</sup> Whereof I am a minister, according to the dispensation of God, which is giuen mee vnto youward, to fulfill the will of God.

6 <sup>8</sup> Which is the mystery <sup>9</sup> which I since the world began, and from all ages, but now is made manifest to his <sup>10</sup> Saints,

7 To whom God <sup>11</sup> would make known what is the riches of his glorious mystery among the Gentiles, which riches is Christ in you, the hope of glory.

8 <sup>12</sup> Whom wee preach, admonishing every man, and teaching every man in <sup>13</sup> all wisdom, that wee may present every man perfect in Christ Iesus.

9 Wherevnto I also labour & strive, according to his working which worketh in mee mightily.

CHAP. II.

4 He commendeth, as name, whatsoever is without Christ, <sup>1</sup> in treating specially of circumcision, <sup>2</sup> of abstinence from meats, <sup>3</sup> and of worshipping of Angels. <sup>4</sup> That wee are deliuered from the traditions of <sup>5</sup> Law through Christ.

For <sup>1</sup> I would ye knewe what great fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene me <sup>2</sup> person in the flesh,

2 That <sup>3</sup> b their hearts might be comforted, and they knit together in loue, and in all riches of the <sup>4</sup> full assurance of vnderstanding, to know the mystery of God, even the Father, and of Christ:

3 In whom are hid all the treasures of <sup>5</sup> wisdom and knowledge.

4 And this I say, least any man should beguile you with <sup>6</sup> enticing words:

5 For though I be absent in the flesh, yet am I with you in the spirit, reioicing & beholding your order, and your <sup>7</sup> steadfast faith in Christ

6 As ye haue therefore <sup>8</sup> received Christ Iesus the Lord, so walke in him.

7 Rooted and stablished in

1 The sinne.

2 In that fleshy body, to giue vs to vnderstand that his body was not a fantastical body, but a true body.

3 At this second treatise of this part of the Epistle, where he toucheth the Colossians not to suffer themselves by any means to be moued from this doctrine, shewing and declaring that there is no other any other true Gospel.

4 To all men: whereby wee learne that the Gospel was not put up within the corner of Iudas alone.

5 He purchaseth authority to this doctrine by his Apostleship, and taketh a more full proofe thereof, of his afflictions, which he suffered for Christs his Name, to instruct the Churches with these examples of patience. <sup>6</sup> For your profit and commendation. <sup>7</sup> The afflictions of the Church are sayde to be Christs afflictions, by reason of <sup>8</sup> fellowship in knitting together, that the body and the head haue one with one another, not that there is any more neede to haue the Church redeemed, but that Christ Iesus with his power in the daye resurrexeth of his, and that <sup>9</sup> in the coming of the whole body. <sup>10</sup> He bringeth another proofe of his Apostleship, to wit, that God is the author of it, by whom also hee was appointed peculiar <sup>11</sup> Apostle of the Gentiles, to the end that by this means, that same might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles. <sup>12</sup> *Rom. 15. ephe. 3. 1. tim. 1. 11. 1. 1. pet. 1. 120.* <sup>13</sup> Whom he chose to sanctifie vs himselfe in Christ, meriting he sayeth that the mystery of our redemption was hidden since the world began, except it were reuealed vnto a few, who also were taught it, except in euangelium. <sup>14</sup> This Paul testifieth the carnis of men. <sup>15</sup> He proceeth that hee doth so faithfully follow the Lord plentiful blessing of his labours. <sup>16</sup> Perfect and sound wisdom, which is perfect in it selfe, and shall in the end make them perfect that follow it.

1 The taking away of an obedienc tye that that be vnder the Colossians, or the Laodiceans, be did it not of any religion, but of the whole Church, which is much the more careful for them. <sup>2</sup> *Mc presunt in body.* <sup>3</sup> Hee concludeth shortly the summe of the former doctrine, vnto it that the whole summe of true wisdom and most secreete knowledge of God, consisteth in Christ only, and that hee is the very office touching men, that they being knit together in loue, sell themselves happily in the knowledge of <sup>4</sup> so great a goodly effect, until they come fully to enjoy it. <sup>5</sup> *Whom he neuer saw.* <sup>6</sup> Of true vnderstanding, which bringeth forth a certain and vnderstand perswasion in our mindes. <sup>7</sup> *There is no true wisdom without Christ.* <sup>8</sup> A pausing out to the treacherie following, against the corruptions of Christians. <sup>9</sup> *With a frame of kinde of talke made to persuade.* <sup>10</sup> *1. Cor. 5.3.* <sup>11</sup> The manner of your Belief shall well define, <sup>12</sup> *Distinct.* <sup>13</sup> *When Christ hangeth not vpon traditions.*





3 He calls that  
flow of religion,  
which he speaks of  
in the former  
Chapter.

4 A reason taken  
of the efficient  
causes and others:  
you are dead as  
touching the flesh,  
about 16, touching  
the older nature  
which seeks after  
all transitory  
things, and on the  
other side, you  
have begun to live  
according to the  
Spirit, therefore  
give your felices  
spiritually and heavenly,  
and not to  
carnal and earthly  
things.

5 The taking  
away of an obedi-  
ence, which we are  
yet in this world,  
we are subject to  
many miseries of  
this life, so that  
the life that is in  
vs, is as it were  
hid: yet notwithstanding  
we have the begin-  
nings of life and  
glory, the accom-  
plishment where-  
of which lies  
now in Christ  
and in Gods hand,  
shall be suddenly  
performed and  
manifestly  
thru that from that  
glorious coming  
of the Lord:

6 Let not your  
dead nature be  
any more effec-  
tual in you, but  
let your living na-  
ture be effectual.  
Now the force of  
nature is known  
by the motions.  
Therefore let the  
affections of the  
flesh die in you, and  
let the contrary  
motions which are spiritual, live. And he reckoned up a great long catalogue of vices, and their contrary virtues. Eph 5. 3. The motions which are in vs, are in this place very properly called members, because that the venon and will of man corrupted, death vnto them as the body death his members, 4. Vices to be put off. A definition of our new birth taken of the parts thereof, which is the putting off of the old man, that is to say, of the wickedness which is in vs by nature, and the restoring & repairing of the new man, which is to say, in this present life, and by certain degrees finished: the one dying in vs by little and little, and the other comming to the perfection of another life, by little and little. 8. Newness of life consisteth in knowledge, which transformeth man to the image of God his maker, that is to say, to the sincerity and pureness of the whole soul. 9. Her brother death not respect these external things, but true justification and sanctification in Christ only, which have many suites, as he reckoned them up here: But commending two things especially, to wit, godly concord, and continual studie of Gods word. f. So put on, that you never put off. g. These most tender affections of exceeding compassion, h. Which bindeth, and knitteth together all the duties that pass from man to man. i. Rule and govern all things. k. I am as- signed together into one body through Gods goodness, that you might help one another as fellow members. l. By Palmes he meant all godly joys, which were written upon divers occasions, and by hymnes all such as containe the praise of God, and by spiritual songs, after more full of musike. 1. Cor. 10. 33. m. Call upon the name of Christ, when you die it, or, do it to Christs praise and glory. n. Eph 5. 2. a. 10. Hee goes from precepts which concerne the whole civill life of man, to precepts pertaining to every man family, and requitteth of quies, subjection in the Lord.

which at the right hand of God.

2 Set your affections on things which are above, and not on things which are on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glory.

5 Mortifie therefore your members which are on the earth, fornication, uncleanness, the inordinate affection, evil concupiscence, and covetousness which is idolatrie.

6 For the which things sake the wrath of God cometh on the children of disobedience.

7 Wherein ye also walked once, when ye lived in them.

8 But now put ye away even all these things, wrath, anger, malice, envy, cursed speaking, filthy speaking, out of your mouth.

9 Lie not one to another: seeing that ye have put off the old man with his works.

10 And have put on the new, which is renewed in knowledge after the image of him that created him.

11 Where is neither Grecian nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, free: But Christs all, and in all things.

12 Now therefore as the elect of God, holy and beloved, put on the bowels of mercies, kindness, humbleness of minde, meekness, long suffering:

13 Forbearing one another, and forgiving one another, if any man have a quarrel to another: even as Christ forgave, even so do ye.

14 And above all these things put on love, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which ye are called in one body, and to the which ye are thankful.

16 Let the word of Christ dwell in you plentifully in all wisdom; teaching and admonishing your owne selves, in Palmes, and hymnes, and spiritual songs, singing with a grace in your hearts to the Lord.

17 And whatsoever ye shall doe, in word or deed, doe all in the Name of the Lord Iesus, giving thanks to God even the Father by him.

18 Wives, submit your selves unto your

husbands, as to the Lord. 19 And husbands, love your wives, and be not bitter unto them. 20 Children, obey your parents in the Lord: for this is well pleasing unto the Lord. 21 Fathers, provoke not your children to anger, lest they be discouraged. 22 Servants, be obedient unto them that are your masters according to the Lord, in the Lord, as men please, but in singleness of heart, fearing God. 23 And whatsoever ye doe, doe it heartily, as to the Lord, and not to men. 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. 25 But he that doeth wrong, shall receive for the wrong that hee hath done: and there is no respect of persons. 26 Of servants, that fearing God himselfe to whom their obedience is acceptable, they reverently, faithfully, and from the heart, obey their masters. 27 For that that ye shall have duly obeyed your masters, the time shall come, that you shall be made finnes of servants, and then shall you know this of a surety, which shall be when you are made partners of the heavenly inheritance. 28 He requires of masters, that being mindful of how they themselves are also that render an account before the heavenly Lord and Master, will will reward wrongfull doings without any respect of masters or servants, they shew themselves just and upright with equitie, unto their servants.

husbands, as to the Lord.

19 And husbands, love your wives, and be not bitter unto them.

20 Children, obey your parents in the Lord: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, be obedient unto them that are your masters according to the Lord, in the Lord, as men please, but in singleness of heart, fearing God.

23 And whatsoever ye doe, doe it heartily, as to the Lord, and not to men.

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong, shall receive for the wrong that hee hath done: and there is no respect of persons.

26 Of servants, that fearing God himselfe to whom their obedience is acceptable, they reverently, faithfully, and from the heart, obey their masters. 27 For that that ye shall have duly obeyed your masters, the time shall come, that you shall be made finnes of servants, and then shall you know this of a surety, which shall be when you are made partners of the heavenly inheritance. 28 He requires of masters, that being mindful of how they themselves are also that render an account before the heavenly Lord and Master, will will reward wrongfull doings without any respect of masters or servants, they shew themselves just and upright with equitie, unto their servants.

# CHAP. IV.

1 Hee returneth to general exhortations, 3 touching prayer and gracious speech, 7 of so ends with greetings and commendations.

Ye masters, doe unto your servants, that which is just and equall, knowing that ye also have a master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving.

3 Praying also for vs, that God may open unto vs the doore of vntance, to speake the myserie of Christ: wherefore I am all in bonds.

4 That I may utter it, as it becometh mee to speake.

5 Walke wisely toward them that are without, and redeeme the season.

6 Let your speech be gracious alwayes, and powdered with salt, that ye may know how to answer every man.

7 Tychicus our beloved brother and faithful minister, and fellow servant in the Lord, shall declare unto you my whole state:

8 Whom I have sent unto you for the same purpose, that hee might know your state, and might comfort your hearts.

9 With Onesimus a faithful & a beloved brother, who is one of you. They shall shew you of all things here.

10 Aristarchus my prison fellow saluteth you, and Marcus Barnabas cousin (touching whom ye received commandements: if he come unto you, receive him.)

11 And Iesus which is called Justus, which are of the circumcision. These (only are my work-fellows unto the King-dome of God, which have become unto my consolation.

12 Epaphras the servant of Christ, which is one of you, saluteth you, and always earnest for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeal for you, and for them of Laodicea, and them of Hierapolis.

14 \* Luke the belov'd physician greeteth you, and Demas.

14 \* Luke the belov'd physician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, & Nymphas, & the Church which is in his house. 16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that yee likewise read the Epistle written from Laodicea.

17 And say to Archippus, Take heed to the ministry, that thou hast received in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my hands. Grace be with you. Amen.

¶ Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.

# THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

## CHAP. I.

18 He therefore beginneth with thanksgiving, 4 is put them in minde of what former was praise written in them, it came of Gods goodnesse, 8 and that they are examples unto others.

**P**aul, and Silvanus, and Timotheus, vnto the Church of the Theffalonians, which is in God's Father, and in the Lord Iesus Christ: Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

2 We give God thanks alwayes for you all, making mention of you in our prayers.

3 Without ceasing, remembering your effectual faith, and diligent loue, and the patience of your hope in our Lord Iesus Christ, in the sight of God, euen our Father.

4 Knowing, beloved brethren, that ye are a select of God.

5 For our Gospel was not vnto you in word only, but also in power, and in the holy Ghost, and in much assurance, as ye know after what manner we were among you for your fakes.

6 And ye became followers of vs, and of the Lord, and receiued the worde in much affliction, with ioy of the holy Ghost.

7 So that yee were as examples to all that beleeue in Macedonia and in Achaia.

8 For from you sounded out the word of the Lord, not in Macedonia and in Achaia only: but your faith also which is toward God, spread abroad in all quarters, that wee neede not to speake any thing.

9 For they themselves shew of vs what manner of entering in wee had vnto you, and how yee turned to God from idoles, to serue the liuing and true God,

10 And to looke for his Sonne from heauen, whom he raised from the dead, euen Iesus which deliuered vs from that wrath to come.

## CHAP. II.

He declareth how faithfully he preacht the Gospel vnto them, seeking neither game, nor praise of men, and he prometh the same by their own testimony: 14 that they did courageously beare persecutions of their country men: 17 that he desired very much to see them,

For ye your selues know, brethren, that our entering in vnto you was not in vaine.

2 But euen after that wee had suffered before, and were shamefully entreated at Philippi, (as yee know) wee were bold in our God, to speake vnto you the Gospel of God, with much straining.

3 For our exhortation was not by deceit, nor by vncleanesse, nor by guile.

4 But as we were called wifed of God, that the Gospel should be committed vnto vs, we speake, not as they that please men, but God, which approoueth our hearts.

5 Neither yet did we euer vs flattering words, as yee know, nor coloured countenances, God is record.

6 Neither sought wee praise of men, neither of you, nor of others, when wee might haue beene chargeable, as the Apostles of Christ.

7 But we were gentle among you, euen as a nurse cherisheth her children.

8 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospel of God only, but also our owne soules, because ye were deare vnto vs.

9 For yee remember, brethren, our labour and travail: for wee laboured day and night, because wee would not bee chargeable vnto any of you, and preached vnto you the Gospel of God.

10 Ye are witnesses, and God also, how holily and iustly, and vnblameably we behaved our selues among you that beleeue.

11 As ye know how that wee exhorted you, and comforted, and besought euery one of you (as a father his children.)

12 That ye would walke worthy of God, who hath called you vnto his kingdome and glorie.

13 For this cause also thanke wee God without ceasing, that when yee receiued the word of God, which ye heard of vs, yee receiued it not as the word of men, but it is indeede the word of God, which also worketh in you that beleeue.

14 To submit himselfe euen to the basest, and alloweth of them. 15 To submit himselfe euen to the basest, and alloweth of them. 16 When I might lawfully haue laud upon the expenses of the Church. 17 We were not tough, but gentle, and gentle, as a nurse, as a mother. 18 To have the flocke that is committed vnto him in more estimation, than his owne life. 19 To depart with his owne right, rather then to bee chargeable to his hearers. 20 To exhort and comfort with a fatherly minde and affection. 21 To exhort all men diligently and earnestly to lead a godly life. 22 To exhort all men diligently and earnestly to lead a godly life. 23 To exhort all men diligently and earnestly to lead a godly life. 24 To exhort all men diligently and earnestly to lead a godly life. 25 To exhort all men diligently and earnestly to lead a godly life. 26 To exhort all men diligently and earnestly to lead a godly life. 27 To exhort all men diligently and earnestly to lead a godly life. 28 To exhort all men diligently and earnestly to lead a godly life. 29 To exhort all men diligently and earnestly to lead a godly life. 30 To exhort all men diligently and earnestly to lead a godly life. 31 To exhort all men diligently and earnestly to lead a godly life. 32 To exhort all men diligently and earnestly to lead a godly life. 33 To exhort all men diligently and earnestly to lead a godly life. 34 To exhort all men diligently and earnestly to lead a godly life. 35 To exhort all men diligently and earnestly to lead a godly life. 36 To exhort all men diligently and earnestly to lead a godly life. 37 To exhort all men diligently and earnestly to lead a godly life. 38 To exhort all men diligently and earnestly to lead a godly life. 39 To exhort all men diligently and earnestly to lead a godly life. 40 To exhort all men diligently and earnestly to lead a godly life. 41 To exhort all men diligently and earnestly to lead a godly life. 42 To exhort all men diligently and earnestly to lead a godly life. 43 To exhort all men diligently and earnestly to lead a godly life. 44 To exhort all men diligently and earnestly to lead a godly life. 45 To exhort all men diligently and earnestly to lead a godly life. 46 To exhort all men diligently and earnestly to lead a godly life. 47 To exhort all men diligently and earnestly to lead a godly life. 48 To exhort all men diligently and earnestly to lead a godly life. 49 To exhort all men diligently and earnestly to lead a godly life. 50 To exhort all men diligently and earnestly to lead a godly life. 51 To exhort all men diligently and earnestly to lead a godly life. 52 To exhort all men diligently and earnestly to lead a godly life. 53 To exhort all men diligently and earnestly to lead a godly life. 54 To exhort all men diligently and earnestly to lead a godly life. 55 To exhort all men diligently and earnestly to lead a godly life. 56 To exhort all men diligently and earnestly to lead a godly life. 57 To exhort all men diligently and earnestly to lead a godly life. 58 To exhort all men diligently and earnestly to lead a godly life. 59 To exhort all men diligently and earnestly to lead a godly life. 60 To exhort all men diligently and earnestly to lead a godly life. 61 To exhort all men diligently and earnestly to lead a godly life. 62 To exhort all men diligently and earnestly to lead a godly life. 63 To exhort all men diligently and earnestly to lead a godly life. 64 To exhort all men diligently and earnestly to lead a godly life. 65 To exhort all men diligently and earnestly to lead a godly life. 66 To exhort all men diligently and earnestly to lead a godly life. 67 To exhort all men diligently and earnestly to lead a godly life. 68 To exhort all men diligently and earnestly to lead a godly life. 69 To exhort all men diligently and earnestly to lead a godly life. 70 To exhort all men diligently and earnestly to lead a godly life. 71 To exhort all men diligently and earnestly to lead a godly life. 72 To exhort all men diligently and earnestly to lead a godly life. 73 To exhort all men diligently and earnestly to lead a godly life. 74 To exhort all men diligently and earnestly to lead a godly life. 75 To exhort all men diligently and earnestly to lead a godly life. 76 To exhort all men diligently and earnestly to lead a godly life. 77 To exhort all men diligently and earnestly to lead a godly life. 78 To exhort all men diligently and earnestly to lead a godly life. 79 To exhort all men diligently and earnestly to lead a godly life. 80 To exhort all men diligently and earnestly to lead a godly life. 81 To exhort all men diligently and earnestly to lead a godly life. 82 To exhort all men diligently and earnestly to lead a godly life. 83 To exhort all men diligently and earnestly to lead a godly life. 84 To exhort all men diligently and earnestly to lead a godly life. 85 To exhort all men diligently and earnestly to lead a godly life. 86 To exhort all men diligently and earnestly to lead a godly life. 87 To exhort all men diligently and earnestly to lead a godly life. 88 To exhort all men diligently and earnestly to lead a godly life. 89 To exhort all men diligently and earnestly to lead a godly life. 90 To exhort all men diligently and earnestly to lead a godly life. 91 To exhort all men diligently and earnestly to lead a godly life. 92 To exhort all men diligently and earnestly to lead a godly life. 93 To exhort all men diligently and earnestly to lead a godly life. 94 To exhort all men diligently and earnestly to lead a godly life. 95 To exhort all men diligently and earnestly to lead a godly life. 96 To exhort all men diligently and earnestly to lead a godly life. 97 To exhort all men diligently and earnestly to lead a godly life. 98 To exhort all men diligently and earnestly to lead a godly life. 99 To exhort all men diligently and earnestly to lead a godly life. 100 To exhort all men diligently and earnestly to lead a godly life.

a That which he touched before shortly concerning his Apostleship, he handled now more at large, and to that end and purpose which we spake of. a The virtues of a true Patrouer are freely, and without feare to preach the Gospel, euen in the middes of dangers. a Affes 16, 18. a Through Gods gracious helpe. a To teach pure doctrine faithfully and with a pure heart. b By any wicked and naughty kinde of dealing. a To approve his conscience to God, being free from all flatterie and countenance. c Seeing there is this difference betweene the iudgements of God and the iudgements of men, that when men chuse, they respect the qualities of these things which stand before them, but God finiseth the reason of his counsell onely in himselfe, it followeth, that seeing we are not able to thinke agood thought, that whomsoever he first chuseth to be his fellow calling, he maketh them able, and doeth not finde them able. And therefore in that we are allowed of God, it hangeth upon his merite, a Which liketh and to winne them, and against me pleasers. 14 15 For

a An example of a right Corinarian reioycing: whereby also we learne, that f. b. as haue great gifts in them, are as sores bridled, to wit, if they consider that they haue received all from God, and that continuance must be desired at his hands, whereunto also the whole Epistle exhorteth the Theffalonians. a He comendeth them for three speciall gifts, effectual faith, constant loue, and patient hope: to the end they might be assured being inquired with such excellent gifts, not to continue in Gods election. a Word for word that your election is of God. a Another reason why they ought in no wise flatter backe, but continue to the end, because they cannot doubt of his doctrine which hath bene so many wayes confirmed vnto them, euen from heauē, as they themselves did well know. b Paul sheweth by two things, that there followed very great fruits of his preaching, to wit, by the gifts of the holy Ghost, and that certaine assurance which was thornily felt in their minds, as appeared by their willing bearing of the crosse. c Another reason, because euen to that day, they embraced the Gospel with great cheerfulness, inasmuch that they were an example to all the Gospel with great cheerfulness, inasmuch that they were an example to all their neighbours. To that it should be more blame to them to faile in the mid-care. d With vs which cometh from the holy Ghost. d All the beleeuers. e It is no true confession to forsake idoles, velleis a man there withal worship the true and liuing God in Christ the onely redeemer. e This word (Thou) is not put here without cause: and by (vnath) is meant that reuenge & punishment, whereunto the Lord will iudge the world at length in his terrible wrath.



11 He comforteth  
 them: he is affi-  
 cionous wold in they  
 suffered at their  
 owne people, be-  
 cause they were  
 afflicted of their  
 owne counter-  
 me: which came  
 alioffice (saith he)  
 to the Churches of  
 the Jewes as to them:  
 and therefore they  
 ought to take it  
 in good part.

12 Which Christ  
 hath uttered in  
 v. 10.

13 Euen of them  
 which are of the  
 same country, and  
 the same towne  
 that you are of.

14 He pisseueth  
 an offence which  
 might be take for  
 that he is Jewe  
 especially about all  
 other persecuted the  
 Gospel. That is not  
 Prophets, and he  
 Jewes, least any ma-  
 nister enter into a  
 Ministry working  
 against Jewes.

15 But he sayeth  
 that I will not  
 please thirtly after  
 I have receiued  
 forbidden, why he  
 receiued oftentimes  
 therefore I sent Ti-  
 motee to me. *W*

† Acts 16. 1.

1 The Will of God  
 who called his na-  
 tion to this con-  
 dition, to  
 bring them to glo-  
 ry by addition, is  
 most sure remedie  
 against all sinnes.

2 Because they  
 haue better to goe  
 so well forward, I  
 exhorteth them  
 againe to make an  
 end of the reed of  
 the loureie, feeling  
 that they are  
 they shall be bin  
 their apostle a  
 great pleasure.

3 For now you can-  
 not shewe  
 shewe me safe and  
 in good safe, wnt  
 you goe, wnt  
 you goe, wnt  
 you goe, wnt.

† Rom 15.

1 Paul was con-  
 strained through  
 the importunitie  
 dealing of the ex-  
 treme to leave the  
 hardening which he  
 had feare begun.  
 And for this cause  
 he had left Silas &  
 Timothee in Mac-  
 edonia, and when  
 Timothee came to  
 him to leave the  
 hardening which  
 he had feare begun  
 againe, therefore

14 For brethren, ye are become followers  
of the Churches of God, which in Iudea ate in  
Christ Jesus, because yee haue also suffered the  
same things of your owne country men, even as  
they haue of the Iewes,

15 Who both killed the Lord Iesus & their  
owne Propheets, and haue persecuted vs away, &c  
God they pleale out, and are contrary to all men,

16 And forbid vs to preach unto the Gentiles,  
that they might be saved, to fulfill their finnes  
always: for the wrath of God is come on them  
to the vtmost.

17 Forasmuch, brethren, as wee were kept  
from you for aseason, concerning sight, but not  
in the heart, wee enforced the more to see your  
face with great desire.

18 Therefore we would haue come vnto you (I  
Paul, at least once or twice) but Satan hindered vs:

19 For what is our hope or ioy, or crowne of  
reioicing? are not euen you in the presence of  
our Lord Iesus Christ at his coming?

20 Yes, ye are our glorie and ioy,

21 Wherefore thus saye I, feeling they slew Christ himselfe & his  
apostles, faith, lo, he foretelleth the vtter destruction of the  
world should be mooued by their rebellion. For the Iewes would  
be kingdome of God them selues, nor suffer others to enter in.  
22 Of themselves such they thought, by their statute as it were of them-  
selues to grete the shere of their iniquitie being filled, God may  
be h. l. The said count of Gods being angry, which made ap-  
pear in the destruction of the citie of Hierusalem, whither many re-  
proving provinces, when it was besieged. 23 He meeth with an  
ame not to the straight way being in so great misery. I deli-  
uer him be do it lay not in me, but Satan hindered my endeuous, &  
because my faithful compassion vnto you, because you are most  
dear to me, I write you from Rome, where I am now, and I have  
sent Paul apart from you, and he is there alone.

CHAPTER III.

1 To show his affection towards them, he sendeth Timothy  
unto them. 2 Here he sheweth by the report of their  
praiseworthy state, that he cannot give sufficient thanks  
for them, and therefore he bracketts out into prayer.

Wherefore since wee could no longer forbear  
we thought it good to remaine at Athens  
alone,

2 And haue sent Timotheus our brother  
and minister of God, and our labour fellow in the  
Gospel of Christ, to stablish you, and to comfort  
you touching your faith,

3 That no man should be moued with these  
afflictions: for ye your selues know, that we are  
appointed thereto.

4 For verely when we were with you, we tolde  
you before that wee should suffer tribulations  
euen as it came to pass, and ye knew it.

5 Euen for this cause, when I could no longer  
forbear, I sent him that I might knowe of your  
faith: lest the temper had tempered you in any sort  
and that our labour had bene in vaine.

6 But now lately when Timotheus came from  
you vnto vs, and brought vs good tidings of your  
faith & lone, and that ye haue good remembrance  
of vs alwayes, desiring to see vs as well as doe  
we,

7 Therefore brethren, we haue consolation in  
you, in all our affliction and necessity through  
your faith.

8 For now are wee alone, if yee haud fast in  
the Lord.

9 For what thanks can wee recompense to  
God againe for you, for all the ioy wherewith wee  
reioice for you sakes before our God,

10 To night and day & praying exceedingly for  
you, that wee might see your face, and might accompanie

So that he desires to see the Thessalonians, that he may  
commend their faith and obedience, and that he may yet more  
strengthen them.

that which is lacking in your faith

11 Now God himselfe, euen our Father, and our Lord Iesus Christ guide our iourney vnto you

12 And the Lord increafe you, and make you abound in loue one toward another, and toward all men, euen as we doe toward you:

13 ¶ To make your hearts full, & vnblameable in holinesse before God euen our Father, at the coming of our Lord Iesus Christ with all his Saints.

men, & inward purifie of the heart, the accomplishment w<sup>ch</sup> is deferred to the next coming of Christ, who will distribute grace wherewith he begun it in vs. + Chap. 5. 13.

C H A P T E R V.

1 He exhorteth them to holiness, and to brotherly loue  
2 He forbiddeth them to follow after the manner of infidels:  
3 He setteth out the doctrine of our reformation  
¶ Nd furthermore we beseech you, brethren, and exhort you in the Lord Iesus that ye increase more and more, as yee haue receiued of vs how ye ought to walke, and to please God.

2 For yee know what commandementes we gaue you by the Lord Iesus.

3 ¶ For this is the will of God euen vnto sanctification, and that yee should abstaine from fornication,

4 That every one of you should know, how to possesse his vessel in holinesse and honour,

5 And not in the lust of concupiscence, euen as the Gentiles which know not God:

6 ¶ That no man oppresse or defraude his brother in any matter: for the Lord is avenger of all such things, as we also haue told you before time, and testified,

7 \* For God hath not called vs vnto vengeance, but vnto holynesse.

8 Hee therefore that despiseth these thinges despiseth not man, but God, who hath euen giuen you his holy Spirit.

9 As touching brotherly loue, yee need not that I write vnto you: \* for yee are taught of God to loue one another.

10 Yea, and that thing verely yee doe vnto the brethren, which are throughout all Macedonia: but we beseech you brethren, that ye increase more and more,

11 And that yee stady to be quiet, and to meddle with your owne businesse, & to to worke with your owne hands, as we commanded you.

12 That yee may behaue your selues honestly toward them that are without, and that nothing lacking vnto you.

13 ¶ I would not, brethren, thus you ignore: no concerning them, which are all-epse, theye forow not euen as other which haue no hope.

14 For if we beleue that Iesus is dead, and is risen, euen to them which sleepe in Iesus, we God bring with him.

6 Thirdly, he requirith a ready minde to all manner of good workes that pertaine to god and more in this voyage. c. 1. 12. s. 8. and 9. He commendeth vaquett braines out in matters which appertayne not vnto them 8 He sheweth holinesse which viues who sooner are giuen vnto us to the great renouance of the Chur h 9 The third part of the tracthed among the former exhortations (which bereveth us) he speaketh of in warning for the dead and the meane of the attested day. so we must take heed that we dwindle the dead, that is, as theye do die dwele which suffred: 14 A confirmation for the faith is but a sleape of life of the faithfully until the Lord come h 15 A verse following that the head is risen, the members also shall be risen. G. d. 4. l. bry de in Christo which can save us finally woe

[illegible]

13 The manner of  
the resurrection  
shall be thus : The  
bodies of the dead  
shall be as it were  
raised out of sleep,  
at the sound of the

trumpet of God, Cariti himselfe shall descend from heauen. The Saints (for he speaketh properly of them) which shall then be found aliuie together with the dead which shall rise, shall be taken vp into the cloudes to meete the Lord, and

up into the clouds to  
 into the Lord, and shall be in perpetual glory with him. *f* In the Name of the  
 Lord, as though he himself spake unto you. *g* He spake of these things, as  
 though he should be with you, in whom the Lord shall have alius at his coming,  
 because that such is uncertainty; and therefore every one of us ought to be in such  
 a readiness for the Lord were coming at every moment. *h* The word which he  
 said, *Forasmuch as ye know not the day nor the hour, so shall the Son of man come*  
 ye one to another, when they altogether with one shout put forth their voices  
 together. *i* *1 Cor. 15: 52.* *k* Suddenly and in the twinkling of an eye.

## CHAP. V.

1. Condemning the curious searching for the seasons of Christs coming, 6 he warneth them to be ready dayly to receiue him: 11 And so giueth them sundry good lessons.

**B**ut of the times and<sup>a</sup> seasons, brethren, ye have no neede that I write vnto you.

2 For ye your selues know perfectly, that the day of the Lord shall come, euen as a thiefe in the night.

3 For when they shall say, Peace and safety, then shall come vpon them sudden destruction, as the trauaile vpon a woman with childe, and they shall not escape.

4<sup>a</sup> But ye, brethren, are not in darkeneſſe, that that day ſhall come on you, as it were a thiefe.

5 Ye are all the children of light, and the children of the day : we are not of the night, neither of darkness.

6 Therefore let vs not sleepe as doe other , but  
let vs watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night,

8 But let vs which are of the day, be sober,  
 putting on the breastplate of faith and love, and  
 the hope of salvation for an helmet.

9 4 For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ.

10 s Which died for vs, that whether we wake

or sleepe, we should lye together with him.

11 <sup>6</sup> Wherefore exhort one another, and edify one another, even as you do,

12 7 Now we beseech you brethren, that ye  
b acknowledge them which labour among you and

13 That yee haue them in singular loue for  
d their workes sake. <sup>8</sup> Be at peace among your  
selues.

14 <sup>9</sup> We desire you, brethren, admonish them that are <sup>o</sup> out of order: comfort the feeble minded: beare with the weake: be patient toward all men.

15 10 ✠ See that none recompense euill for euill  
vnto any man; but euer follow that which is good,  
both toward your selues, and toward all men.

16 "Reioyce euermore.

17 ♣ Pray continually.

18 In all things, give thanks : for this is the  
will of God in Christ Jesus toward you.

19. <sup>14</sup> Quench not the Spirit

30 Despise not & prophesying.

21 Try all things & keep that which is good

22 13. Abstain from all appearance of evil.

23 Now the very God of peace i sanctifie you  
thorowout : and *I pray God* that your whole spirit  
and soule and body , may be kept blamelesse vnto  
the coming of our Lord Iesus Christ.

24 14<sup>th</sup> k Faithfull is hee which calleth you,  
which will also l doe it.

25. 15 Brethren, pray for us.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord , that this Epistle  
be read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with you. Amen.

¶ The first *Epistle* vnto the Thessalonians  
written from Athens.

to <sup>10</sup>Charitie ought not to overcome with any injuries. <sup>11</sup> *And* <sup>12</sup>the <sup>13</sup>King <sup>14</sup>saith, <sup>15</sup>1<sup>st</sup> John 3: 20, 21. <sup>16</sup>malis, <sup>17</sup>3<sup>rd</sup> John 13: 17, <sup>18</sup>1<sup>st</sup> Pet. 3: 9. <sup>19</sup> *21* A quiet and apparelled mind, is not troubled with carnall pleasures, respecting <sup>20</sup>the will of God. <sup>21</sup> *And* <sup>22</sup>Luke 18: 1, *an acceptable thing to God, and such as hearken well of.* <sup>23</sup> *12* The sparkes of <sup>24</sup>Spirit of God that are kindled in vs, are nourished with daily hearing the word of God; but true doctrine must be diligently distinguished from false. <sup>25</sup> *The expounding of the word of God is <sup>26</sup>3<sup>rd</sup> a general conclusion, that we waiting for the coming of Christ, doe grow in grace, and knowledge, and in love, and in body, through the grace and assistance of the Spirit of God. <sup>27</sup> *13* Want of selfe, and of our owne strength, of the strength of the Spirit of God. <sup>28</sup> *14* Want of selfe, and of our owne strength, of the strength of the Spirit of God. <sup>29</sup> *15* Separate you from the world, and make you like himselfe through his spirit, in Christ in whom only you shall attain unto that true peace, <sup>30</sup> *16* The good will and power of God is a fire continuation against all difficulties, <sup>31</sup> *17* whereof we have a true witness in our vocation. <sup>32</sup> *1<sup>st</sup> Cor. 1: 9. <sup>33</sup> *4* Always one, <sup>34</sup> *5* ever like himselfe, who performeth in deed whatsoever he promitteth: and an effectual calling is nothing else but a right declaring & true testifying forth of Gods will, and power, by which we are made to be like unto him. <sup>35</sup> *18* We will also make you profit. <sup>36</sup> *19* The last part of the Epistle, whereunto I have made a weighty charge, be commended both himselfe and this Epistle unto them.**

THE SECOND EPISTLE  
OF PAUL TO THE  
THESSALONIANS.

CHAP. I.

3- He commenieth the increase of faith and charitie, 4 and the patience of the Thessalonians 6 And describing Gods vengeance against such as oppress the godly, 10 he teacheth the godly to waite for the last iudgment.

**W** Ananias and Silvanus, and Timotheus, vnto  
the Church of the Thessalonians, *which*  
*is in* God our Father, and in the Lord  
Iesus Christ:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ,

3 ⁊ Wee ought to thanke God alwayes for  
you, brethren, as it is meete, because that your faith  
groweth exceedingly, and the loue of euery one  
of you toward another aboundeth.

4 So that we our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that we suffer.

moreover, shewing with what gifts they must chiefly fight, charitie, which must dayly increase. *a That whereas it g*  
*also receive some increase every day more and more.*

1. The first part  
 of the Epistle,  
 wherein he reioy-  
 ceth that through  
 the grace of God,  
 they haue man-  
 fully sustained all  
 the assaults of their  
 enemies, wherein  
 he comforteth them  
 to wit, with faith and  
 w<sup>th</sup> v<sup>er</sup> before, it doeth

5 ♣<sup>2</sup> Which



4 Jude 6.

4 He openeth the fontaine of all true comfort, to wit, therein afflictions, which we suffer of the wicked, for righteousness sake, we may behold it as it were in a glasse the testimonie in that judgement to come, and the end therefore most acceptable to vs, and most hurtful to his enemies.

4 A proofe: God is iust, therefore he will vnderstand punishment, and will doe away the miseries of his people.

4 He comforteth them also by the way, by this means, that the condonion both of this present state and the date to come is common to him with them.

4 1. Theff. 4. 16.

5 A most glorious description of the second coming of Christ, to be set against all the miseries of the godly, and the triumphs of the wicked. 6 There is no knowledge of God vnto saluation, without the Gospel of Christ. 7 The children of God shall be counted by the faith which they haue in the Gospel, which is preached vnto them by the Apostles. 8 Seeing that we haue the mark set before vs, it remaineth that we goe vnto it: And we goe to it, by certaine degrees of causes: first by the free love and good pleasure of God, by vertue whereof all offences, their inferiour causes worke from thence proceedeth the free calling to Christ, and from calling, faith, whereupon followeth both the justifying of Christ in vs, & vs in Christ. 9 By calling he means the free calling of Christ in vs, and that selfe same thing whereunto we are called, which is the glory of that heavenly Kingdom, which he hath determined long since upon his glorious & merciful people to be toward you. 10 So then, faith is an excellent worke of God in vs; and we see here plainly that the Apostle teacheth vnto free will, to make it checkmate with Gods working therein, as the Papists dreame.

# CHAP. II.

4 He sheweth that the day of the Lord shall not come, till there be a departure from the faith; 5 That Antichrist be rewarded, whose destruction he seeth out; 15 and thereupon exhorteth to constancie.

Now we beseech you, brethren, by the coming of our Lord Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly mooued from your mind, nor be troubled neither by spirit, nor by word, nor by a letter, as it were from vs, as though the day of Christ were at hand.

3 Let no man deceiue you by any means; 4 for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, even the sonne of perdition,

4 Which is an aduerlarie, and exalteth himselfe against all that is called God, or that is wor-

3 The second part of the Epistle, contriuing an excellent prophesie of the state of the Church, which shall be from the Apostles times vnto the latter day judgement.

4 If we thinke earnestly upon that vnmearasurable love which we shall be partakers of with Christ, it will be an excellent remedie for vs against

power, and impietie, so that neither the glistering of the world shall allure vs, nor the dreadful sight of the erse day may vs. 2 We must take heed of false prophesies, especially in this matter, which go about to deceiue, & that for the most part, these four sort: either they bragge of faigned propheticall revelations, or they bring coniectures and reasonings of their owne, or vie counterfeited writings. b By dreames & fables, which they pretend to be spirituall revelations. c Either by word of mouth, or by bookes written. d Either by forged letters, or falsely glossed vpon. 3 The Apostle foretelleth that before the coming of the Lord, there shall first come a set vp cleane contrary to Christs glorie, wherein that wicked man shall sit, and fetter all things that apperteyne to God, to himselfe, and many shall fall away from God to him. 4 By speaking of one, he printeth out the body of the tyrannous and persecuting Church. If all men knew who he is that shall be set up vnto heauen & open it as his pleasure, and thereupon him is that Lord and master above all Kings and Princes, before whom Kings and Princes shall daine and worship, honoring that Antichrist as a god,

phipped: 4 so that he doeth fit as God in the Temple of God, shewing himselfe that he is God.

5 Remember ye, not that, when I was yet with you, I tolde you these things?

6 And now ye know what withholdeth, that he might be reuealed in his time.

7 For the myserie of iniquitie doeth already worke: 7 onely he which now withholdeth, shall till he be taken out of the way.

8 And then shall that wicked man be reuealed, 4 whom the Lord shall consume with the spirit of his mouth, and shall abolish with the brightness of his coming.

9 Euen him whose coming is by the effectuall working of Satan, with all his power, and signes, and lying wonders.

10 And in all deceiuefulnesse of vntighteousnesse, among them that perish, because they receiued not the loue of the truth, that they might be saved.

11 And therefore God shall send them a strong delusion, that they should beleene lies,

12 That all they might be damned which beleue not the truth, but had pleasure in variegationnesse.

13 But we ought to giue thanks alway to God for you, brethren, beloued of the Lord, because that God hath from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of truth,

14 Whereunto he called you by our Gospel, to obtaine the glory of our Lord Iesus Christ.

15 Therefore, brethren, stand fast, and keepe the instructions, which ye haue bene taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, euen the Father, which hath loued vs, & hath giuen vs euertlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke.

4 He foretelleth that Antichrist, (that is, whatsoever he be that shall occupy that seate that shall be away from God.) shall not reigne without the Church, but in the very bosome of the Church.

5 This prophetic velleue continually declared in the Ancients Church, but it was neglected of them that followed.

6 What hundredth and fayerth.

6 Euen in the Apostles time the hill foundations of the Apostolical seate were layed, but yet so, that they decreed men.

7 He foretelleth that when the Empire of Rome is taken away, the seate that shall sit away from God shall succede and shall hold his place, as the olde writers, Terullian, Cyprian, and Hierome do expound it.

8 He which is now an authentic and rathel all, in 1704, the Romaine Empire.

9 That wickednesse shall as length be detected by the word of the Lord, and vterly be abolished by Christs coming.

i Word for word, that lawlesse fellow: that is to say, he that shall tread Gods Law downe vnder fute. 2 If vs, as k bring to nought. 1 With his mouth: for the true Ministers of the word are a mouth, whereby the Lord breatheth out that mightie & euertlasting word, which shall breake his enemies in sunder, as we were any yon valde. 3 He foretelleth that Satan will allow all his might and power, and vse all false miracles that he can to establish that seate, and that with great successe, because the wickednesse of the world doeth to defend it: yet so, that onely the vofitfull shall perish through his deceit, which are partly false, and partly worthy to establish a false god, and thus mightie working to deceiue them. 4 They liked it so well, that they had pleasure in him which is the greater sinne, as may be, to the elect shall stand fast and safe from all these mischiefs. Vpon election is known by their testimonies: Faith is gathered by sanctification: faith, by that that we accord vnto the truth: truth, by calling, through the preaching of the Gospel: from whence we come at length to a certaine hope of glorification. 5 To sanctifie you. 6 Faith which layeth hold not vpon lies, but vpon the truth of God, which is the Gospel. 7 By our preaching. At the conclusion remaineth then, that we continue in the doctrine which was deliuered vnto vs by the mouth & writings of the Apostles, through the free good will of God, which comforteth vs with an inuincible hope, and also in all godliness our whole life long.

# CHAP. III.

1 He desireth them to further the preaching of the Gospel, both by their prayers, & by withdrawing themselves from those who through idleness, in and curiously pervert good order. 14 Whom hee excludeth from the company of the faithful.

Furthermore, brethren, & pray for vs, that the word of the Lord may haue free passage & be glorified, euen as it is with you,

2 And that we may be deliuered from vn-

1 We adde now consequently according to his manner, diuers aduocates among the people of them, is that

they make prayers for the increase and free passage of the Gospel, & for the safety of the faithful, ministers of the same. 4 Ephs. 6. 19. call 4. 3. A Which haue no care of their duties.

2 It is no merueile  
that the Gospell is  
hated of so many,  
seeing that faith is  
a free gift of God.  
Notwithstanding  
the Church shall  
never be destroy'd  
by the multi-  
tude of the wic-  
ked, because it is  
grounded and stay-  
ed vpon the faith-  
full promise of  
God.

3 The second admonition is, that they followe at v<sup>o</sup>. yes the doctrine of the Apostles as a rule of their life.

4 Thely bediligently and earnestly admonisheth them of two things which are giuen vs by the ouerly grace of God, to wit, of abstinence, and a watchfull minde to the comming

possible and evil men: for all men haue not  
faith.

3 But the Lord is faithfull, which will stablish  
you and keepe you from <sup>b</sup> euill.

4 3 And we are perswaded of you through the Lord, that yee both doe, and will doe the things which we warne you of.

5 4 And the Lord guide your hearts to the love  
of God and the waiting for of Christ.

6 We warne you, brechren, in the Name of  
our Lord Iesus Chrift, that yee withdraw your  
felus from euery brother that walketh inordinate-  
ly, and not after the inftruction, which he receiued  
of vs.

7 <sup>6</sup> For ye your selues know, & how ye ought  
to follow vs : & for we behaved not our selues in-  
ordinately among you.

8 Neither tooke wee bread of any man for  
nought: but we wrought with labour and trailla  
night and day, because wee would not be charge-  
able to any of you.

9 Not because we haue not authority, but that  
we might make our selues an example vnto you  
to follow vs.

10 For euen when we were with you, this wee warned you of, that if there were any, which would not worke, that he should not eate.

11 For wee heate, that there ate some which  
not to be releued of the Church, say, that they are not to be  
he might forme to deale hardly with them, he setteth forth  
ample, who bendes his vntuall in preaching, laboured with nu  
rich he was not thurly bound to doe. *4. c. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 8*

all, <sup>3</sup> but are busie bodies.

12. 9 Therefore them that are such, we warne & exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread.

13 <sup>10</sup> And ye, brethren, be not wearie in well  
doing.

14 <sup>11</sup> If any man obey not this our saying in this letter, note him, and have no <sup>12</sup> companie with him, <sup>13</sup> that he may be ashamed.

15 <sup>14</sup> Yet count him not as an enemy, but admonish him as a brother.

16 <sup>15</sup> Now the Lord himselfe of peace giue you  
peace alwayes by all meanes. The Lord be with  
you all.

17 16 The filiation of mee Paul, with mine  
owne hand, which is the token in euery Epittie: fo  
I write.

18 The grace of our Lord Iesus Christ *be* with  
you all, Amen.

¶ The second *Epistle* to the Thessalonians,  
written from Athens.

7 How great a fault idleness is, he declares by that that God created man in, vaine or to no purpose, neither is there any vocation whom he hath not allotted as it were a certaine standing and room. Whereupon it followeth, that the manner which God hath appointed, is troubled by the idle, yea, broken, which is great harme and wickednesse.

8 He reprehendeth a vice which is ioyned with the former, whereupon followe an infinite sort of mischiefe: to wit, that there are none more busie in other vices, than

THE FIRST EPISTLE OF

PAVL TO TIMOTHEVS.

## С Н А Р. I.

Setting forth a perfect patterne of a true Pastour, whose  
office especially consisteth in teaching, & he warneth him  
that vaine questions set asyde, he teacheth those things;  
5 which further charitie and faith: as and that his  
authoritie be not condemned, 14 he sheweth what a one  
he is made throughe the voice of G<sup>d</sup>.

**R**aul: an Apellie of Iesus Christ,  
by the ¶ commandment of Gu  
our Sauicour, and of our Lord Ie-  
sus Christ our hope,  
2 Vnto Timotheus my naturall  
sonne in the faith: Giace, & mer-  
cy, and peace from God our Fa-  
ther, and from Christ Iesus our Lord.

3. As I besought thee to abide still in Ephesus, when I departed into Macedonia. *so doe*, that thou mayest warne some, that they teach none other doctrine.

4 a Neither that they giue heede to fables and  
b genealogies *which are endlesse*, which breed  
a questions rather then godly edifying which is by  
faith.

5 ¶ For the end of the commendation  
in Christ, and merie is that free illigence which fall  
as the Epistle consisteth in admonitions, wherein all duty  
our are liuely set out. And the first admonition is this, that no  
one either in the Apostles doctrine is selfe, or in the manner  
of the doctrine corrupted not only by false opinions, but also by  
pretensions: the declaration a diuinee whee of can nothin  
Hend right out one kinde of *sancti* questions. 4. The second ad  
monition the right & practise of the doctrine must be ioyued with the  
wordeth in pure charitie, and a good conscience, & true faith  
Of the Law,

is d loue out of a pure heart, and of a good con-  
science, and of faith vnfaigned.

6 From the which things some haue erred,  
and haue turned vnto vaine iangling.

7 6 They would be doctours of the Lawe, and yet vnderstande not what they speake, neither whereof they affirme.

8 7 And we knowe, that the Law is good, if  
man vſe it lawfully.

9<sup>s</sup> Knowing this, that the Law is not giuen vnto a righteous man, but vnto the lawlesse & disobedient, to the vngodly, and to sinners, to the vnholy, and to the prophane, to murderers of fathers and mothers, to adulterers.

10 To whomongers, to buggers, to men  
stealers, to liars, to the perjured, and if there be any  
other thing that is contrary to wholesome doctrine

11 <sup>9</sup> Which is according to the glorious Gospel of the blessed God, <sup>10</sup> which is committed vnto me.

fit all babblers. 7 The taking away of au obedience; Law, but requieth the right way and profit. 8 The curse of the Law, and therefore doeth not abhorre it, v. 10 Those things which by the Law condemneth, thus himselfe is free of it, and not he that maketh a vaine babbling of outward things. *Anaphora* an one is betweene the Lord himselfe and the whole Church. *Id est* If To such a make an one as it were if I giuill food & vaine babbling, not only the Law, but the Commandment too, but greatly commeth the whole one of the Law, and therefore he calleth it a yoke. *Id est* Gospel of the blessed God, which is the yoke of the Gospel, why should any other Gospel be to be sought in the Church, vnder a ten any other flow, because there is that which God commanded to him.

[illegible]





*a* A common tip-  
ple, and out that  
will foby it.  
*b* Lefy by reason  
that he is adduced  
to that degree, hee  
take vnto felfe is  
proud, which will  
vnder him, and fo  
he fall into the faul  
condemnation that  
he deualt himfelfe  
is fallen into.  
*c* Like vnto the  
Deacons muft alfo  
be proved that there  
may be a good  
triall of their ho-  
nefte, watch, fo-  
berneffe, mind, void  
of couetoufneffe,  
that they are well  
inducted into the  
doctrine of faith,  
and to be fure  
of their good con-  
fciencie and inte-  
gritie.  
*d* Thefe are they  
that had to faye to  
fuppreffe.  
*e* 1. 19.  
*f* The doctrine of  
the Gofpell, which  
is a myfterie indeed  
for ftefle and blood  
doe not reueale it.  
*g* Regard muft be  
had alfo to the  
Patours and Dea-  
cons wiuets.  
*h* They that haue  
more viues then  
one at one time,  
muft neither be  
called to be mini-  
fters, nor to be  
Deacons.  
*i* Hefter and efpi-  
mation  
*k* Bold and afurd  
confeflion without feare  
of Paul purpofing to adde my peculiar things pertaining  
to the daily office of a Patour, f, eke: firt a word or two concerning his com-  
ming to Timothe, that he fhould be fo much the more careful, leaft hee com-  
ming he might be repproved of negligence. 7 The Patour is a way to thinke,  
that he is occupied in the houfe of the liuing G. d, whereas the treafure of  
the treafure is kept. 8 To wit, in reuef of m. n. for the Church refieft upon that  
corrupt, ian, Corift, and is the prefurer of the truth, but not the mother. 8 There  
is nothing more excellent then this truth, whereof the Church is the keeper and  
prefeuer here amongst the myfterie of the word being appointed to that ende  
and purpofe: for it teacheth vs the greateft matters that may be thought of,  
to wit, that God is comefible in the perfon of Chrift by taking our flefhe upon  
him, whofe Mafette now he has in the way of great wifedome was manifested my  
way, in fuch that the fight of eye perceived the very Angels: and to conclude, he  
being preached vnto the Gentiles was reuealed of them, and is now placed aboue  
in glorie vnfpakeable. k The power of the Gofpell reacheth it felfe fo mar-  
uailoufly in that weeke felfe Chrift, that though he were a weak man, yet all the  
world woult bee woe, and is God.

### CHAP. III.

*a* He condemneth as well falfe doctrines, 3 of marriage, and  
the chiefe of meates, 7 as alfo prophane fables: 8  
and commendeth the goodly exerceife, 13 and the daily reading  
of the Scriptures.

**N**OW the Spirit fpeaketh evidently, that in the  
latter times fome fhall depart from the <sup>a</sup> faith,  
and fhall giue heed vnto fpirits of error, and do-  
ctrines of deuils,

<sup>a</sup> 2 Which fpeake lyes through<sup>b</sup> hypocrifie, &  
haue their c<sup>c</sup>onfciences burned with an hot yron,

fo that a great number fhall giue eare to them. *a* From the  
true doctrine of God. *b* Although heretikes counterfeit holineffe neuerfo much  
they haue good confcience. *c* For they will as if they were paffing the arie of dif-  
guifed perfons and payers, that may not hit ke they will be working in fome  
one conuoy, keep any vnto felfe in a faineftine. *d* Whofe confciences were  
fo hard that they grew an hard fiftines over it, and became to haue a conker  
in it, fo may at length required of very neceffite to be burned with an hot yron.

<sup>3</sup> Forbidding to marry, and <sup>4</sup> commanding  
to abftaine from meates <sup>5</sup> which God hath created  
to be received <sup>6</sup> with giuing thanks of them  
which beleeue and know the truth.

<sup>4</sup> 7 For every creature of God is good, and no-  
thing ought to be refufed, if it be received with  
thankgiuing.

<sup>5</sup> 8 For it is <sup>6</sup> fanctified by the <sup>7</sup> word of God,  
and prayer.

<sup>6</sup> 9 If thou put the brethren in remembrance of  
theſe things, thou ſhalt be a good miniſter of Je-  
ſus Chriſt, which ſhalt beleeue nourished vp in  
the words of faith, and of good doctrine which thou  
halt continually <sup>7</sup> followed.

<sup>7</sup> 10 But caſt away prophane, and olde wives  
fables, <sup>11</sup> and exerceiſe thy ſelfe vnto <sup>12</sup> godlineſſe.

<sup>8</sup> 11 For bodily exerceiſe profiteth little: but  
godlineſſe is profitable vnto all things, which hath  
the promiſe of the life preſent, and of that that is  
to come:

<sup>9</sup> 13 This is a true ſaying, and by all meanes wor-  
thie to be receiued.

<sup>10</sup> 10 For therefore wee labour and are rebuked,  
becauſe wee truſt in the liuing God, which is the  
Saviour of all men, ſpecially of thoſe that beleeue.

<sup>11</sup> 11 Theſe things warne and teach.

<sup>12</sup> 12 Let no man deſpiſe thy youth, but be  
vnto them that beleeue, an example, in worde, in  
conuerſation, in loue, in ſpirit, in faith, and in pure-  
neſſe.

<sup>13</sup> 13 Till I come, giue attendance to reading,  
to exhortation, and to doctrine.

<sup>14</sup> 14 Diſpiſe not the giſte that is in thee, which  
was giuen thee by prophecy with the laying on  
of the hands of the companie of the Eldership.

<sup>15</sup> 15 Theſe things exerceiſe, and giue thy ſelfe vnto  
them, that it may be ſeene how thou profeſt  
amongſt all men.

<sup>16</sup> 16 Take heede vnto thy ſelfe, and vnto lear-  
ning: continue therein: for in doing this thou ſhalt  
both <sup>17</sup> ſaue thy ſelfe, and them that heare thee.

*a* And holy in reſpect of vs, fo that we may ſaye it with a good confcience, as re-  
cited at the Lords hand. *b* We confeſſe and acknow-ledge that God is the maker  
and giuer of thoſe creatures which wee uſe. Secondly, that we are of the number  
of thoſe, who through Chriſtes benefite haue receiued right our alterations,  
my ſelfe left by his faul. Thirdly, by our prayers we create we  
may ſaye they make with a good confcience, which we receive at his hands.  
Fourthly, we make an end of our eating and drinking with thankgiuing and  
prayer: fo ſo are our meates ſanctified to vs. 7 The concluding with an exhortation  
to Timothee, to propound theſe things diligently to the Churches, which hee  
had ſucked of the Apollie, euen in a manner from the teate *f* neuer departing from  
the ſide of it. 10 He ſheweth againe true doctrine not only againſt that falſe and  
apollitane doctrine, but alſo againſt all vice and curious ſubiecties. 11 It is  
not one y<sup>e</sup> require that y<sup>e</sup> miniſter of the word be found in doctrine, but alſo that  
his life be goodly and religious. *g* 12 In the true ſeruing of God. 13 Godlineſſe  
conſiſteth in ſpiritual exerceiſe, and not in outward holineſſe of liſe, which  
though it be ſome thing to be accounted of, if the rightly vied, yet it is in no wiſe  
comparable with godlineſſe. For it profiteth not of it ſelfe, but through the bene-  
ficienſe of another, but this hath the promiſe both of the life preſent, and of that that  
is to come. 13 Hee goeth a little from his matter, and ſheweth that they which  
giue themſelves to godlineſſe, although they are aſſiſted and reproached, are not-  
withſtanding not to be counted miſerable as other men are, becauſe they are not  
aſſiſted for that cauſe, that other men are: & the end of them both is far different  
one from the other. For how can God forſake him, which is boundfull euen to-  
wards his enemies? And hee will ſhew that this doctrine be well braced into their  
bodies. 14 Nowe hee returneth to that exhortation, ſhewing which are the  
vertues of a Patour, whereby hee may come to be reuerenced, although hee be  
but young, ſo wit, ſuch ſpeech and life as is winneſſe of charitie, zeale, faith,  
and puritie, but here in no mention made of the croſſe ſtaffe, ring, cloake, and ſuch  
other ſooth and childiſh toys. 15 The priuate exerceiſe of Patours, is con-  
tinuall reading of the Scriptures, whenceout they may draw matter of whole-  
ſome doctrine and exhortation both to themſelves and to others. *h* Faith is  
by hearing, and hearing by preaching: and therefore the miniſters of the worde alſo  
fo ſaide to ſaue themſelves and others, for that in the Lord hath put the  
worde of reſurrection.



that are come to the  
standing with great fi-  
delity of the Gospell  
the second rule: Let not  
of the same profession  
them so much the ra-  
reſe things which per-  
d will ſeigne of God,  
that theſe things ought  
to be diligently beate

5 He condemneth  
seuerely, and ex-  
communicatech  
or catten out of  
the Church as  
procurer, such  
as content not  
themselves with  
Christs doctrine,  
(that is to say, the  
doctrine of godli-  
nesse) but wea-  
re him the same  
sejues and ouerts  
in vaine questi-  
ons, (for all  
other things are  
vaine) because  
they content not  
themselves in  
Christs doctrine:  
and as lying de-  
ceiturs, because  
they fauour or  
found of nothing  
but vanitie: as  
made me, be-  
cause they coun-  
sell vaine busi-  
nesses: as much  
masters of words  
as mischieuous  
plagues, for that  
they cause great  
contentions, and  
conturb mens  
minde and iudge-  
ment: to be short,  
as prophane and  
ouerit, because  
they coule be  
precious name  
of godlinesse and  
belong to filly  
loue.

3 If any man teacheth otherwise, and conser-  
neth not to the wholesome words of our Lord Je-  
sus Christ, and to the doctrine which is according  
to godlinesse,

4 Hee is put vp and knoweth nothing, but  
doeth about questions and of strife of wordes,  
whereof cometh enuie, strife, railings, euill sur-  
misinges,

5 Froward dispositions of men of corrupt  
minde and destitute of the truth, which thinke  
that gaine is godlinesse: from such separate thy  
selfe.

6 But godlinesse is great gaine, if a man be  
content with that hee hath.

7 For we brought nothing into the world,  
and it is certaine, that we can carie nothing out.

8 Therefore when we haue fooles and rai-  
ment, let vs therein be content.

9 For they that will be rich, fall into te-  
nation and snares, and into many foolish and noy-  
some lusts, which drowne men in perdition and  
destruction,

10 For the desire of money is the roote of all  
euill, which while some lusted after, they erred  
from the faith, and 4 perced themselves thorow  
with many sorowes.

11 But thou, O man of God, flee these  
things, and follow after righteousnesse, godlinesse,  
faith, loue, patience, and meekenesse.

12 Fight the good fight of faith: lay holde of  
eternall life, whereunto thou art also called, and  
hast professed a good profession before many  
witnesses.

*all these things which haue no pay in this world, where we can receiue no profit.*  
*a Such as you see in these false masters. b For they haue nothing left*  
*but vaine babbling and strife. c He turned away fully the name of gaine and*  
*Iacare, confessing that godlinesse is great gaine, but farre after another sort, to wit,*  
*because it bringeth true satisfaction. d He mucheth their follie, which doe so*  
*greedily care after false things, that they can in no wise be satisfied, and yet not*  
*withstanding they cannot enjoy that excess. e He sayeth Timothy from coun-*  
*selling after another sort, to wit, because it draweth him with an infinite foue*  
*of life, and thus very happily, where with contentment men doe trimme themselves*  
*to false good, that in the end they can carry forth with them that false flauour,*  
*d Seruice and paye do as is by vs receiue the minde of man, and are the*  
*damner and true fruit of conuersion. g A peculiar exhortation to diuers ver-*  
*ties, where with it behooueth the Pallours especially to be furnished. h Whom*  
*the Spirit of God quicketh.*

13 And I charge thee in the sight of God, who  
quicketh all things, and before Iesus Christ,  
which vnder Pontius Pilate & witnessed a good  
confession,

14 That thou keepest this commandment with-  
out spot, and vnrakeable, vntill the appearing  
of our Lord Iesus Christ,

15 Which in due time he shall shewe, that is  
blessed & Prince onely, the King of kings and  
Lord of lords,

16 Who onely hath immortallitie, and dwelleth  
in the light that none can attaine vnto, & whom  
no man faue, neither can see, vnto whom be ho-  
nour and power euerslasting. Amen.

17 Charge them that are rich in this world,  
that they be not high minded, and that they  
trust not in vncertaine riches, but in the b liuing  
God, (which giueth vs abundantly all things to en-  
joy.)

18 That they doe good, and be rich in good  
works, and be ready to distribute, & communicate

19 Laying vp in store for themselves a good  
foundation against the time to come, that they  
may obtaine eternall life.

20 O Timothy, keepe that which is com-  
mitted vnto thee, and suide prophane and vaine  
babblings, and oppositions of science falsely so cal-  
led,

21 Which while some profess, they haue  
erred concerning the faith. Grace be with thee.  
Amen.

The first Epistle to Timothy, written from  
Laodicea, which is the chiefest city of Phry-  
gia Paccatiana.

*g Things pertaine to this life, with whom these men are compassed which are*  
*rich in good works. k Marke 4. 19. Luke 12. 19. h Who onely is, and that euers-*  
*lasting: for he seeth the frame of reines against God. \* Math 6. 2.*  
*a The praise of liberalitie by the effects thereof: because it is a sure testimonie of*  
*the Spirit of God which dwelleth in vs, and therefore of the saluation that shall be*  
*giuen vnto vs. b He reprehendeth the contentfull and former exhortations, which*  
*ought to be deeply implanted in the mindes of all ministers of the word, to wit,*  
*that they should vaine babblings of sophistry, & continue in the simplicitie of*  
*liuere doctrine. c Not only in word, but also in countenance and gesture: to be*  
*short, whithers his behaviour was such that euen when they held their peace,*  
*they would make men beleeue their hands were occupied about nothing, but*  
*high and weighty matters, euen when they erred concerning the faith.*

# THE SECOND EPISTLE OF PAUL TO TIMOTHEVS.

## CHAP. I.

3 He commendeth Timothy's faith, & exhorteth him  
to be an faithful in the charge committed vnto him:  
8 and to be sober for his soule, 11 for the reward of  
others, he saith: 14 He triumpheth of his Apostleship.  
24 He wisheth him to haue care of the things committed  
vnto him, 26 and prayeth Onesiphorus.



Paul an Ap of God of Iesus Christ by  
the will of the Father, according to  
the promise of life which is in  
Christ Iesus,

2 To Timothy my beloved  
sonne: Grace, mercie and peace  
from God the Father, and from Iesus Christ our  
Lord.

3 I thank God, & whom I serue from  
youth w elders with pure conscience, that without

ceasing I haue remembrance of thee in my  
prayer night and day,

4 Desiring to see thee, mindful of thy teares,  
that I may be filled with ioy:

5 When I call to remembrance the vnfa-  
inced faith that is in thee, which dwelt first in thy grand-  
mother Lois and in thy mother Eunice, and am as-  
sured that it dwelleth in thee also.

6 Wherefore, I put thee in remembrance that  
thou continue in the gift of God which is in thee, by  
the putting on of mine hands.

7 For God hath not given to vs the Spirit of  
fearre, but of power, and of loue, and of a sound  
minde.

8 Be not therefore ashamed of the testimo-

\* Chap. 5. 21.  
A most earnest  
request and charge  
to obtaine and  
keepe all the pre-  
mises faithfully,  
watch our eyes let  
vpon the coming  
of Iesus Christ,  
whom we shall  
haue to see a gainst  
the vaine gloriou-  
tie of this world, and  
his power against  
all the terrors of  
the wicked.  
\* Math 17. 21.  
John 11. 37.  
I have heard many  
words together, it  
is one purpose: where-  
by he concealeth the  
power of God,  
which if we shoulde  
fall vnto, we shoulde  
not be ashamed out  
of our shaming.  
\* Chap. 2. 11. reue.  
17. 4. and 19. 16.  
2e John 1.  
He addeth for  
an outcrie as if it  
were a sharpe ad-  
monition to the  
rich, that they  
chiefly take heede  
of two such heales,  
to wit, of pride, and  
deceitfull hope,  
against which he  
setteth three excel-  
lent vertues, hope  
in the liuing God,  
liberalitie towards  
our neighbours,  
& great confidence.

a Sens of God to  
preach that life  
which is in Iesus  
Christ Iesus.  
b There effect  
maketh that he  
shout therein this  
Epistle: to con-  
firm Timothy  
to continue con-  
fidently and man-  
fully vnto the  
end, for I will be-  
lieve him the great good will beareth him,  
and then reckon-  
ing the excellent gifts which God would as it were haue to be  
inheritance in the other, and his ancestor's which might to much the more make him  
believe to God. \* Math 23. 3. b From Abraham, Isaac and Iacob: for hee  
speakeb not of Pharisayes, out of Christianitie.

a He warneth vs  
to see the inuinc-  
ible power of the  
Spirit, which God  
hath giuen vs  
against these flames  
which may and  
doe come vpon vs.  
c The gift of God  
is as it were a cer-  
tificatione from  
knowledge in our  
hearts, which the  
sleight and deuil  
ge about to put out  
and therefore we  
ought to contrarie  
it. d To be sure  
thereof.  
e He prometh that  
the promise of the  
eternall life is not only not to be ashamed, but  
it is glorie and more honourable. first, becau-  
se the Gospel where our Godly  
are assured, is the testimonie of Christ: and secondly, becau-  
se at length the great  
verue and power of God appeareth in them.





12 The taking away of an oblation: it is no dishonour to the good man of the house, that he hath not in a great house all vessels of one sort: and for one vessel, but we must look to this, that we found vessels prepared to honour.

\* *Revel. 21.*  
b *These words*

is meant the execution of the matter, and not the cause: for in that we purged ourselves, it is not to be attributed to any free will that is in us, but to God, who freely & wholly worketh in us, a good and an effectual will.

13 Regarding to the matter from whence he digresseth, verse 14. he

reverteth him to exercise himselfe in weighty matters, and such as pertaine to godlinesse. 14 The first admonition: We must shun all things cleane all bitterness of minde both in teaching, all morn, and also in calling them backe which have gone out of the way.

1 Cor. 13. 1. Tim. 1. 4. and 4. 7. 11. 3. 9. 1. To winne them through our patient bearing with them, but not to please them or exalte them in their wickednesse. R. He meaneth such as doe not yet see the truth.

### CHAP. III.

Hee foretelleth the dangerous times that are to come: 9 but with the certain hope of victorie, 10 hee encourage them to the combat, 14 setting out especially the triall of sound doctrine.

THIS I know also, that in the last dayes shall come perilous times.

2 For men shall be lovers of their owne selves, contentious, boasters, proud, cursd, & speakers, disobedient to parents, unthankfull, & wholly,

3 Without naturall affection, true breakers, false accusers, intemperate, fierce, no loners at all of them which are good,

4 Traitors, headie, high minded, lovers of pleasures more then lovers of God,

5 Having a shew of godlinesse, but have denied the power thereof: a turne away therefore from such.

6 For of this sort are they which creepe into houses, and leade captive simple women laden with sinnes, and led with divers lusts.

7 Which women are ever learning, and are never able to come to the acknowledging of the truth.

8 \* And as Iannes and Iambres withstood Moses, so doe these also resist the truth, men of corrupt minds, reprobate concerning the faith.

9 But they shall prevaile no longer: for their madness shall be evident vnto all men, as theirs also was.

10 \* 4 But thou hast fully knownen my doctrine, manner of living, purpose, faith, long suffering, love, patience,

11 Persecutions, and afflictions which came vnto me at Antiochia, at Iconium, and at Lystra,

at length pursued of all their viciars. 12 That we be not deceived by such hypocrites, we must see before vs the vertues of the holy persons of God, & we must not be afraid of persecution, which they suffered willingly, and which alwayes followed by true godlinesse. But we must especially holde fast the doctrine of the Apostles, the things whereof it is, that we are fed through faith in Christ Iesus, & thus knowest thou, that I have taught and did, but also how I was minded, and disposed. c Which is in Ephesus.

13 Which is in Ephesus.

which persecutions I suffered: but to a man all the Lord delivered me.

12 Yea, and all that will live godly in Christ Iesus, shall suffer persecution.

13 But the evil men and deceivers shall waxe worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned, and which are committed vnto thee, knowing of whom thou hast learned them:

15 And that thou hast known the holy Scriptures of a child, which are able to make these wife vnto saluation, through the faith which is in Christ Iesus.

16 \* 5 For the whole Scripture is given by inspiration of God, and is profitable to teach, to convince, to correct, and to instruct in righteousness.

17 That the man of God may be absolute, being made perfect vnto all good works.

### CHAP. IIIII.

He chargeth him to preach the Gospel with all diligence, 1 that he charge him to be patient: 6 that his death is hard at hand, 8 yet, that as a conqueror hee shall have a glorious triumph. 10 He sheweth the cause why he suffereth for Timothee, 11 even by reason of his present state.

I CHARGE thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quicke and dead at that his appearing, and in his kingdomes,

2 Preach the word: be instant, in season, and out of season, improprie, rebuke, exhort with all long suffering and doctrine.

3 For the time will come when they will not suffer wholesome doctrine: but having their eares itching, shall after their owne lusts get them an heape of teachers,

4 And shall turne their eares from the truth, and shall be given vnto a fables.

5 3 But watch thou in all things: suffer adversity: doe the worke of an Evangelist: b cause thy ministry to be thorowly liked of.

6 4 For I am now ready to be offered, and the time of my departing is at hand.

7 I have fought a good fight, and have finished my course: I have kept the faith.

8 For henceforth is layd vp for me the crowne of righteousness, which the Lord the righteous Iudge shall give mee at that day: and not to mee only, but vnto all them also that love that his appearing.

9 5 Make speed to come vnto me at once:

10 For Demas hath forsaken me, and hath embraced this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia.

11 \* 6 Onely Luke is with me. Take Marke and bring him with thee: for hee is profitable vnto mee to minister.

12 And Tychicus have I sent to Ephesus.

13 The cloake that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but specially the parchments.

14 Alexander the copper smith hath done mee much evil: the Lord reward him according to his worke.

15 And Tychicus have I sent to Ephesus.

16 The cloake that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but specially the parchments.

1. A BEST WILLINGNESS shall daily increase. 2. Pet. 1. 20. 3. The eighth admonition, which is most precious: A Patience must be wife by the word of God onely: where in we have perfectly delivered vnto periteth either to differre, know and establish true opinions, & to confute false, and furthermore, to correct evil manners, and to save good. 4. The Prophets and expounders of Gods will, are properly & peculiarly called, Men of God.

1. The principall and chiefe of all admonitions, be admonitions, be therefore propounded with a most earnest charge, is this: That the word of God be propounded with a certaine holie importunity, as a necessary requirement: but so, that a good and true ground of the doctrine be layd, and the vehemence be tempered with all holy meeknesse.

2. A Faithfull Patience in times past tooke all occasions they could, because men were very prompt and ready to returne as in their faith.

3. To false and unprofitable doctrines, which the world is now so bewitched withall, that is had rather the open light of the truth were only put out, then it would come out of darkness.

4. The wickedness and falling away of the world, ought to cause faithfull ministers to be so much the more careful.

5. The wickedness and falling away of the world, ought to cause faithfull ministers to be so much the more careful.

6. The wickedness and falling away of the world, ought to cause faithfull ministers to be so much the more careful.

7. The wickedness and falling away of the world, ought to cause faithfull ministers to be so much the more careful.



17 Of whom be thou ware also : for he with-  
good. our preaching fore.  
16 At my first answering no man assid me,  
but all fastooke me : I pray God, that it may not  
be laid to their charge.  
17 Notwithstanding the Lord assisted me, and  
strengthened mee, that by me the preaching might  
be fully beleueed, and that all the Gentiles should  
heare : and I was deliuered out of the mouth of  
the Lyon.  
18 And the Lord will deliuer mee from every  
euill worke, and will preserve me vnto his bea-  
uently Kingdome : to whom be praye for euer and  
euer, Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.  
20 Erastus abode at Corinthus: Trophimus I  
left at Miletum sicke.  
21 Make speede to come before winter. Eu-  
bulus greeteth thee, and Pudens, and Linus, and  
Claudia, and all the brethren.  
22 The Lord Iesus Christ be with thy spirit.  
Grace be with you, Amen.

¶ The second Epistle written from Rome vnto Ti-  
motheus, the first Bishop elected of the Church  
of Ephesus, when Paul was presented the second  
time before the Emperour Nero.

# THE EPISTLE OF PAUL TO TITVS.

## CHAP. I.

6 He sheweth what kinde of men ought to be chosen Mini-  
sters: to how vaine bablers mouthes should be stopped:  
12 and through that season he toucheth the nature of  
the Cretians. 14 and the Lewes, who put holinesse in  
outward things.



¶ And I a seruant of God, and an Apostle  
of Iesus Christ, according to the faith  
of Gods elect, and the acknow-  
ledging of the truth, which is accord-  
ing vnto godlines.

2 Vnto thee I hope of eternall life, which God  
that cannot lye, hath promised before the world  
began :

3 But hath made his worde manifest in due  
time through the preaching, which is committed  
vnto mee according to the commandement  
of God our Saviour :

4 To Titus my naturall sonne according to  
the common faith, Grace, mercy, and peace from  
God the Father, and from the Lord Iesus Christ  
our Saviour.

5 For this cause left I thee in Creta, that thou  
shouldest continue to redresse the things that re-  
maine, and shouldest ordeine Elders in euery cite as  
I appointed thee,

6 If any be vtreprooeable, the husband of  
one wife, hauing faithful children, which are not  
slandered of riou, neither are disobedient.

7 For a Bishop must be vtreprooeable, as  
Gods steward, not forward, not giuen to  
wine, no striker, not giuen to filthy lucre,

8 But barbarous, one that loueth goodnesse,  
wise, righteous, holy, temperate,

9 Holding fast that faithful worde accord-  
ing to doctrine, that hee also may be able to  
exhort with wholesome doctrine, and conuince

them that say against it.  
10 For there are many disobedient and vaine  
talkers and deceiuers of mindes, chi. by they of the  
Circumcision,

11 Whose mouthes must be stopped, which  
subuert whole houses, teaching things which they  
ought not, for filthy lucre sake.

12 One of themselves, euen one of their owne  
prophets said, The Cretians are alwayes liars, euill  
beasts, slow bellies.

13 This winnesse is true : wherefore conuince  
them sharply, that they may be found in the faith.

14 And not taking heed to Jewish fables, and  
commandements of men, that turne away from the  
truth.

15 Vnto the pure are all things pure, but  
vnto them that are defiled, and vnbeleeuing is no-  
thing pure, but euen their mindes and consciences  
are defiled.

16 They professe that they know God, but by  
works they deny him, and are abominable, and dis-  
obedient, and vnto euery good worke reprobate.

m Epimenides, who was counted a Prophet amongst them. Luke upon Laertius  
and Cicero in his first booke of Domination. n Roughly and plainly, and get not  
about the bush with them. ¶ 1. Tim. i. 4. 11 Hee lieth in few words, that  
pursue conuiction not in any extorall worship, and that that is according to the  
olde Law, (as in difference of meats, & washings, & other such things which are  
abolished) but in the minde & conscience : & whosoever teach otherwise, know  
not what is true religion indeed, and also are nothing lesse than that they would  
seeme to be. ¶ Rom. 14. 20. ¶ If our mindes and consciences be vnleaued, what  
continueth is there in vs before regeneration?

## CHAP. II.

¶ Hee sheweth out the duties of sundry persons and states,  
6 and vnto the Church in generall.  
11 He sheweth an argument from the end of our redemption,  
1 which is, that we loue God and our neighbor.

¶ Vnto thee I speake thou the things which become  
wholefome doctrine,

2 That the elect men be watchfull, graue, tem-  
perate, found in the faith, in loue, and in patience:  
3 The elder women likewise, that they be in  
such behaviour as becometh holinesse, not false  
accusers, nor subiect to much wine, but teachers of  
honest things,

4 That they may instruct the young women  
to be sober minded, that they loue their husbands,  
that they loue their children,

5 That they be temperate, chaste, keeping at  
home: good and subiect to their husbands, that  
the word of God be not euill spoken of.

6 Exhort young men likewise, that they be so-  
ber minded.

7 In all things shew thy selfe an example

to An applying  
of the general  
proposition to a  
particular : The  
Cretians aboue  
all other neede  
staple reprobation  
both be-  
cause their mi-  
nde are naturally gi-  
uen to liue and  
sensualnesse, and  
also because of  
certaine customs  
leues, which vnder  
a colour of  
godlike efficacye  
and partly cer-  
taine vaine tradi-  
tions, and partly  
olde ceremonies  
with the Gospel.  
¶ Of the Lewes, or  
rather of those  
Jewes, which were  
thought to be  
Christ and the  
Law together.

¶ The first admon-  
ition : The doc-  
trine must not  
only be generally  
pure, but also be  
applied to all ages  
& orders of men, ac-  
cording to the duty  
of circumstances.  
¶ What are the  
chief vertues for  
old and young, both  
men & women : and  
how they ought to  
be fitted vnto  
them in euery  
age. n. ¶ No genders  
vnto  
¶ Eph. 5. 13.  
¶ The first admoni-  
tion : That both the  
Pastours his &  
Christian must be found.

¶ He voucheth  
his Apostleship  
(not for Titus, but  
for the Cretians  
like) both by the  
testimonie of his  
outward calling,  
and by his carious  
wherin he agree-  
eth with all the  
elect from the be-  
ginning of the  
world.  
¶ A Minister, as  
Christ himselfe, in  
that that he was a  
minister and head  
of the Prophets, is  
called a servant,  
Eph. 3. 10.  
¶ Of those whom  
God hath chosen  
¶ The faith  
wherin all the  
elect consist, is  
the true and si-  
cere knowledge  
of God, ten-  
ding to the ende,  
that worshipping God  
aright, they may  
at length obtaine  
life euertlasting  
according to the  
promise of God,  
who is true, which  
promise was exhi-  
bited to Christ in  
due time accord-  
ing to his eter-  
nal purpose.

¶ He is the end of faith. 4. Eternitie, and of his mere liberallitie. ¶ Rom. 16. 25.  
aph. 3. 2. Eph. 1. 10. 2. Tim. 1. 10. 1. Peter 1. 10. 1. Luke 2. Tim. 1. 10. 1.  
truth is no other where to be sought, but in the preaching of the Apostles ¶ Gal.  
2. 1. ¶ The word (Saviour) setteth not only forth a preserver of life, but also a  
giver of life 4. The Apostle moueth the Cretians to holinesse by setting forth  
his confit and agreement with him in 9 faith and therewithall the way by what  
speciall way we may distinguish true ministers from false. 7. There is but one way  
of salvation, common both to the Pastours and the flocke. 6. The first admoni-  
tion, to ordaine Elders in euery cite. 8. 1. Tim. 3. 2. ¶ This word is proper to Pastors  
& them, which will not abate the yoke. 7. The second admonition, what faul-  
ty persons (whom hee comprehended afore vnder the worde Elders) ought to be  
way of, and what vertues they ought to haue. 8. Whom the Lord hath appointed  
steward of his graces. 9. Not bad constant, and good to please. 10. Circumspect  
of sound judgement, and 11. A first fruite of good works. 5. The third ad-  
monition, that the Pastour must hold fast that doctrine, which the Apostles deliuered,  
and perseuer to salvation, leaving all curious and vaine matters. 9. The fourth  
admonition : To apply the knowledge of true doctrine vnto vs, which consisteth  
in two things, to wit, in the knowinge them which they themselves are to learne,  
and conuincing the obdurate.

b Not such a grammarian, as may drive men from coming to the minister, but such as may cause them to come in moist reverence and moist fort.  
 c Eph. 6. 5. call 3. 22. v. p. 1. 2. 3. 5.  
 d The fourth admonition, of servants due to their masters.  
 e Which may be done without offence to God.  
 f 1. Cor. 1. 2. call 1. 2. 3. 5.  
 g The eighth admonition belonging to all the godly, that seeing God calls all men to the Gospel, and Christ hath justified vs., that he hath also sanctified vs., we must all of vs. give our selves to true godliness and righteousness, fearing before vs. a true hope of that immeasurable glory which thing must be heven into their heads, that they gainers also must be reproved by the authority of the mighty God.  
 h Emiles of the flesh, which telus to the present state of this life and world, a Christ is here most plainly called that mightie God, and his appearance and coming is called by the figure Antiochia, where, if it were a thing peculiarly said up for himselfe.  
 i With all without it possible.  
 j Hee willets that all generally be put in minde to reverence such as be in authority: q That they remember, their former life, & attribute all justification unto grace.  
 r And if any braver withland these things, to her willets that he be persued.  
 s He declareth particularly and feverally, that which he said before generally, noting out certaine chiefe and principall duties, which  
 t Rom. 15. 1. 2. p. 1. 2. 3. 5.

of good workes with vncorrupt doctrine, with b grauitie, integritie,  
 8 And with the wholesome word, which can not be condemned, that hee which withhindeeth, may be ashamed, hauing nothing concerning you to speake euill of.  
 9 ¶ Let seruants be subiect to their masters, & please them in all things, not answering againe, to Neither pickers, but that they shew all good faithfulness, that they may adorne the doct. ioe of God our Sauour in all things.  
 11 ¶ For that grace of God, that bringeth saluation vnto all men, hath appeared,  
 12 And teacheth vs, that wee should denie vngodlinesse and d worldly lusts, and that we should liue soberly and righteously, and godly in this present world,  
 13 ¶ Looking for that blessed hope, and appearing of that glorie that mightie God, and of our Sauour Iesus Christ,  
 14 Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe, zealous of good workes.  
 15 These things speake, and exhort, and conuince with all aubortitie. See that no man defile thee.  
 16 Looking for that blessed hope, and appearing of that glorie that mightie God, and of our Sauour Iesus Christ,  
 17 Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe, zealous of good workes.  
 18 These things speake, and exhort, and conuince with all aubortitie. See that no man defile thee.  
 19 With all without it possible.  
 20 Hee willets that all generally be put in minde to reverence such as be in authority: q That they remember, their former life, & attribute all justification unto grace.  
 r And if any braver withland these things, to her willets that he be persued.  
 s He declareth particularly and feverally, that which he said before generally, noting out certaine chiefe and principall duties, which  
 t Rom. 15. 1. 2. p. 1. 2. 3. 5.

### CHAP. III.

P Vt them in remembrance that they be subiect to the principallities and powers, and that they be obedient, and ready to euery good worke.  
 2 That they speake euill of no man, that they men owe to men, and especially subiects to their Magistrates.

be no fighters, but soft, shewing all meekenesse vnto all men.  
 3 ¶ For we our selues also were in times past vniwise, disobedient, dectured, serving the lusts and diuers pleasures, liuing in maliciousnesse and enuie, hateful, and hating one another.  
 4 But when that bountifullnesse and that loue of God our Sauour toward man appeared,  
 5 ¶ Not by the works of a righteousness, which we had done, but according to his mercy hee saued vs, by the washing of the new birth, and the renewing of the holy Ghost,  
 6 Which hee shed on vs abundantly, through Iesus Christ our Sauour,  
 7 That wee, being iustified by his grace, should be made heires according to the hope of eternall life.  
 8 ¶ This is a true saylog, and these things I will thus shouldst affirme, that they which have beleeneed God, might be carefull to shew forth good workes. These things are good and profitable vnto men.  
 9 ¶ But stay foolish questions, and genealogies, and contentions, and brawlings about the Law: for they are vnpromisable and valne.  
 10 ¶ Reiect him that is an heretike, after once or twice admonition,  
 11 Knowing that hee that is such, is peruered and sinneful, being damned of his owne selfe.  
 12 ¶ When I shall send Artemus vnto thee, or Tycticus, be diligent to come to mee vnto Nicopolis: for I haue determined there to winter.  
 13 B ing Zenas the expounder of the Law, and Apollos on their journey diligently, that they lacke nothing.  
 14 And let our selues also learne to shew forth good workes for necessary vices, that they be not vnfruitfull.  
 15 All that are with me, salute thee. Greete them that loue vs in the faith. Grace be with you all. Amen.  
 ¶ To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

a Hee confirmeeth againe the former exhortation, by propounding the true benefits of our regeneration, the pledge whereof is our Bai time.  
 b 1. Cor. 6. 11.  
 c 2. Tim. 1. 9.  
 d A Word, or word, of works which are done in righteousness.  
 e And this place doth fully respect the doctrine of merit.  
 f Which the writing of the holy Ghost worketh.  
 g Again with great extollment hee bringeth into our heare, how that we ought to give our selues to true godliness, and eschew all vaine questions which leue to no thing but to moue strife and contention.  
 h G we themselves earnestly vnto good workes.  
 i 2. Tim. 1. 4. and 4. 2. 2. Tim. 1. 4. 2. 3.  
 j The ministers of the word must at once call off hee resists, that is, such as barbarously and sedulously disquiet the Church, and will giue no eare to Ecclesiasticall admonitions.  
 k Last of all, hee writeth a word or two of priuie matters, and commendeth certaine men.

## THE EPISTLE OF PAUL TO PHILEMON.

a Paul handling a safe and small matter, yet according to his manner maneth aloft vnto God, sending againe to Philemon his vngodland and through seruant, he intreateth pardon for him, and very graciously preacheth of Christian equitie.  
 b And a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our deare friend, and fellow helper,  
 c And to our deare sister Apphia, and to Archippus our fellow soldier, and to the Church that is in thine house:  
 d Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.  
 e I ¶ give thanks to my God, making mention alwayes of thee in my prayers.  
 f (When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints.)  
 g That the fellowship of thy faith may be made effectual, and that whatsoever good thing is



in you through Christ Iesus, may be knowne.  
 h For wee haue great ioy and consolation in thy loue, because by thee, brother, the Saints are comforted.  
 i Wherefore, though I be very bolde in Christ to command thee that which is conuenient,  
 j Yet for loues sake I rather beseech thee, though I be as I am, even Paul aged, and euen now a prisoner for Iesus Christ.  
 k I beseech thee for my sonne ¶ Onesimus, whom I haue begotten in my bonds,  
 l Which in times past was to thee vnprofitable, but now profitable both to thee and to me,  
 m Whom I haue sent againe: to thee therefore receiue him, that is mine owne d bowels,  
 n That by this means all men may perceiue how rich you are in Christ, to wit, in faith, charity, and all bountifullnesse.  
 o Because thou diddest so dutifully and cheerfully respect the Saints, that they esteemed inwardly a man, not worthy: for by this word (Onesimus) it means not onely the inward feeling of wounds and miseries that men haue one of another's state, but also that ioy and comfort which inteth into the very bowels, as though the heart were refreshed and comforted.  
 p An example of a Christian excelle and commendation for another man. ¶ Col. 4. 9. d As mine owne sonne, and as if I had begotten him of mine owne body.

q x. theff. 1. 2. a theff. 1. 3. a By fellowship of faith, hee meaneth those doctrine of charitable which are bestowed vpon the Saints. ¶ flow forth of an effectual faith.





By the Author

† Marke 16. 10.

*e This is the true*

ende of miracles.

Now they are call

signes, because the

appear one thing,  
and relevant one

they; and they are

called wonders, be

cause they repress

some arrange and

Utrascum/Com. d  
Rh. m. 15. au. i. g. m. m.

things and virtue  
because they are

vs a gl:masse of G

mighty power.

### CHAP. III.

Now hee sheweth how farre inferiour Moses is to  
Christ, 5, 6 euen so much as the seruant to the Master  
and so hee bringeth in certaine exhortations and threa-  
nings taken out of Dauid, 8 against such as either stub-  
bornly resist, 12 or els are very slowe to obey.

**T** Herefore, <sup>a</sup> holy brethren, partakers of the heavenly vocation, consider the <sup>a</sup> Apostle and high Priest of our <sup>b</sup> profession, Christ Jesus.

2<sup>a</sup> Who was faithfull to him that bath appointed him, 3 even as Moses was in al his house.

3 + For this man is counted worthy of more  
glory then Moses: inasmuch as he which had

4. For every house is builded of some maner.

4 For every house is builded of some man, and  
he that hath built all things, is God.



For

none other.  
a Be compareth  
the preaching of the  
Gospel to drinke,  
lesse it be tempered  
were meane of the  
well be drawn to  
two mase of rests  
God is said to haue  
into Ioshuats the  
king to be proouers  
to the people  
To day, and threaten  
refused then the v  
he meant another t  
land of Canaan: A  
after that the race  
workers, that is to s  
Against that the v

called the *minde*. *1 In Gods light*; *2 Now hee entred*  
Christ's Priesthood both with *Angels*, and declared such  
marvellous excellencie of this Priesthood, calling him the  
sing him in the feast of God in vabaco, plainly and ended  
*Angels Priest*, and the *transfusive* tabernacle: which com-  
ferme by such a large, *6 And let it not yet out of thy*  
him the great glory of our high Priest, *7 To say and*  
him he addeth it straight wayes after, *8 Ye be not withstanding*  
(as be promised it also before) and that hee apprehend all  
to call vs proudly to him.

C H A P. V.

*1 First he bereth the doctrine of the hee Priest, 2 Second*  
that Christ is appointed of God to be our Trinity, 3  
that hee hath fulfilled all things belonging there only.

**F**or every hee Priest is taken from among men,  
and is ordained for men, in things pertaining to  
God, 2 that he may offer both gifts and sacrifices for  
sinnes.

*2 Which is able sufficiently to haue com-  
passion* on them that are ignorant, and that are

after the order of men. The first part of the second com-  
are made his Priests, to the end that feeling the same  
which is in all the rest of the people, they should in the  
name offer gifts and sacrifices, which are without of go-  
tance, a Offering of things without life, 6 Besides which  
ally in the sacrifices for sinnes and offences, 2 *For and*  
are sinful: for in the Hebrew tongue, *under ignorance*  
means, even that sinne that is voluntary.

N. N. N. 2

self part which is  
into the comparison  
the very beginning of  
the Son of God and pla-  
cantly setting him forth  
as the perfect and  
difficult to teach a  
and, & least the might-  
ness of him going into  
our brother in deede  
at miseries, his owne,

3 The first part  
of the first com-  
parison of Christ's  
high righteousness  
with Aarons &  
the his Priests a-  
taken him among  
men, and a called  
him, Others a weak-  
firmite in 3. places  
with Aarons & the  
men, and a called  
him, Others a weak-  
firmite in 3. places  
with Aarons & the  
men, and a called  
him, Others a weak-  
firmite in 3. places

For that he himself  
saith heareth about  
with him a nature  
subject to the same  
difficulties and  
weaknesses.

1. Qbto. 13, 10.  
and 13, 13.

3. The third  
comparison which is  
whole. The others  
are called of God,  
and are Jesus Christ,  
begin another  
order then Aaron:  
for Christ is called  
the Sonne, begot-  
ten of God, and a  
Priest for ever af-  
ter the order of  
Melchisedec.

4. Psal. 2, 7.  
chap. 1, 5.

5. Psal. 10, 4.  
chap. 7, 17.

6. After the like-  
ness or manner as  
it is afterward de-  
clared.

7. Chap. 7, 1.

8. The other part  
of the second com-  
parison: Christ be-  
ing exordially  
afflicted and exceed-  
ingly merciful.

9. Asked, not for his  
sinner, but for his  
sinner, and therefore  
his request, and of-  
fered himself for  
all his.

10. While he lived  
here with us, in our  
weakness and frailty  
nature.

11. To deliver him from  
death: He learned indeed what it is to have a Father, whom a man must obey.

12. The other part of the first comparison: But Christ was conformed of God the Father as the author of our salvation, & an heir Priest for ever, & therefore he is to a man, that notwithstanding he is far above all men & Luke chap. 10, 6. A digression, vntill he come to the beginning of the fourth chapter: wherein he partly holdeth the Hebrews in the diligent consideration of the things which he hath said, & partly reprehendeth their want of understanding of these things which he will speak.

13. An example of an Apollitic chiding. 14. In the word which teacheth righteousness, in all their power whereby they understand and judge.

## CHAP. VI.

1. He briefly toucheth the child's foolishness of the Hebrews. 2. And testifies them with sure sayings: 3. He stretcheth them up to endeavour in time to go forward: 4. He hopeth well of them: 13. He allegorizes Abraham's example: 17. and encourageth that which he hath said in the word, vnto an end.

Therefore, leaving the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe y<sup>e</sup> foundation of repentance from dead works, and of faith toward God,

2. Of the doctrine of baptisms, and laying on of hands, and of the resurrection from the dead, and of eternal iudgement.

3. And this will we doe if God permit.

4. For it is impossible that they which were once lightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost,

which doctrine, were departed of which were not as yet received members of the Church, at the dayes appointed for Baptisme: and of the children of the flesh which were baptized in their infancy, when haue they layd upon them. And of these articles, two are by name recited: the resurrection of the flesh, and the eternall iudgement. 7. He telleth a vengeance to befall those that fall from God and his religion. 8. Chapter 10, 26. matth. 13, 42. the first 10, 26. He speaketh of a general backsliding, and such as doe altogether this sanctification, and so forth. 9. Of the things which are committed through the frailty of the world, nor standing: first and the second table. 10. We must marke the force of which Christ alone was able to do, and the things to be done as Lytle did, whose heart God opened, yet things to haue some taste.

5. And haue tasted of the good word of God, and of the powers of the world to come,

6. If they fall away, should be renewed againe by repentance: seeing they crucified againe to themselves the Sonne of God, &c. make a mocke of him.

7. For the earth which dieth in the tyme that cometh oft vpon it, & bringeth forth herbs meere for them by whom it is dressed, receiveth blessing of God.

8. But that which beareth thornes and briars, is repropued, and is neere vnto curling, whole end is to be burned.

9. But beloned, we haue perswaded our selues better things of you, and such as accompany saluation, though we thus speake.

10. For God is not vngenerous, that he should forget your worke, and labour of loue, which ye shewed toward his Name, in that ye haue ministered vnto the Saints, and yet minister.

11. And we desire that euery one of you shew the same diligence, to the full assurance of hope vnto the end,

12. That ye be not slothfull, but followers of them, which through faith and patience, inherite the promises.

13. For when God made the promise to Abraham, because he had no greater to sweare by, he swore by himselfe,

14. Saying, Surely I will abundantly bless thee, and multiply thee marvellously.

15. And so after that he had taried patiently, he enjoyed the promise.

16. For men verily sweare by him that is greater then themselves, and an othe for confirmation is among them an end of all strife.

17. So God, willing more abundantly to shew vnto the heires of promise the stableness of his counsell, bound himselfe by an othe,

18. That by two immutable things, wherein it is vpossible that God should lye, we might have strong consolation, which haue our refuge to lay hold vpon that hope that is before vs,

19. 3. Which hope we haue, as an ancre of the soule, but sure and steadfast, and it stretcheth into that which is within the vaile,

20. Whether the forerunner is for vs entered in, even Iesus that is made an heir Priest for euer after the order of Melchi sedec.

21. And thus Melchi sedec was King of Salem, the Priest of the most high God, who met Abraham, is hee returned from y<sup>e</sup> daughter of y<sup>e</sup> Kings, and blessed him:

2. To whom also Abraham gaue the tithes of all things: who first is by interpretation King of righteousness: after that he is also King of Salem, that is, King of peace,

3. And these are the heads of that comparison. Melchisedec was a King and a Priest: and such an one is deede in Christ alone. He was a King of peace, and righteousness: such an one indeed is Christ alone, & Gen. 14, 18. A With a sentence and Priestly King.

4. As men that hate Christ, and as though they crucified him againe, make him a mocking stocke to all the world, and that to their own destruction, as Lytle did, whose heart God opened, yet things to haue some taste.

5. He stretcheth them forth the former threatening with a similitude.

6. Hee misgathereth all swaggers that his sinners, of hoping better of them to whom he writeth.

7. He praileth them for their charitie, thereby encouraging them to go forward, and to hold out to the end.

8. Hee sheweth what verus charity they haue needed to goe forward constantly, and also to perseuerance in vnto of charitie, and patience: and least any man should obiect, and say, that these things are impossible to be done, he willeth them to see before themselves the examples of their ancestors, and to follow them.

9. Another praile to praise them forward: Because the hope of the inheritance is certaine, if we continue to the end, for God hath not enepromised it, but also promised it with an othe.

10. Gen. 12, 1 and 17, 1. and 14, 17.

11. As we haue seen, p. 17. and 17, 1. and 14, 17.

12. Hee sheweth that Iesus was promised vnto them that follow him.

13. Hee sheweth that Iesus was promised vnto them that follow him.

14. Hee sheweth that Iesus was promised vnto them that follow him.

15. Hee sheweth that Iesus was promised vnto them that follow him.

16. Hee sheweth that Iesus was promised vnto them that follow him.

17. Hee sheweth that Iesus was promised vnto them that follow him.

18. Hee sheweth that Iesus was promised vnto them that follow him.

19. Hee sheweth that Iesus was promised vnto them that follow him.

20. Hee sheweth that Iesus was promised vnto them that follow him.

21. Hee sheweth that Iesus was promised vnto them that follow him.

22. Hee sheweth that Iesus was promised vnto them that follow him.

23. Hee sheweth that Iesus was promised vnto them that follow him.





5 Hee giueh a reason why he said that our hie Priest is in the heauenly sanctuary, and not in the earthly: because, faith be, if he were now on the earth he could not minister in the eternall sanctuary, there are yet Leuiticall Priests, which are appointed for him, that is to say, to be patrones of that perfite example. And so what you see should be the patternes for when the true and original example is dead.

Exod. 27. 40. Actes 7. 44. 6 Hee entere into the comparison of the olde and transitory Testament or covenant being but for a time, whereof the Leuiticall Priests were mediators, with the new, the eternall, Mediatour whereof is Christ, to the end that this is not only better then that in all respects, but also that that was shadowed by this, is brought forth to the full: as in the case of Ieremie, that there is a second Testament or covenant, and therefore that the first was not perfite.

Exod. 27. 40. Actes 7. 44. 6 Hee entere into the comparison of the olde and transitory Testament or covenant being but for a time, whereof the Leuiticall Priests were mediators, with the new, the eternall, Mediatour whereof is Christ, to the end that this is not only better then that in all respects, but also that that was shadowed by this, is brought forth to the full: as in the case of Ieremie, that there is a second Testament or covenant, and therefore that the first was not perfite.

Exod. 27. 40. Actes 7. 44. 6 Hee entere into the comparison of the olde and transitory Testament or covenant being but for a time, whereof the Leuiticall Priests were mediators, with the new, the eternall, Mediatour whereof is Christ, to the end that this is not only better then that in all respects, but also that that was shadowed by this, is brought forth to the full: as in the case of Ieremie, that there is a second Testament or covenant, and therefore that the first was not perfite.

Exod. 27. 40. Actes 7. 44. 6 Hee entere into the comparison of the olde and transitory Testament or covenant being but for a time, whereof the Leuiticall Priests were mediators, with the new, the eternall, Mediatour whereof is Christ, to the end that this is not only better then that in all respects, but also that that was shadowed by this, is brought forth to the full: as in the case of Ieremie, that there is a second Testament or covenant, and therefore that the first was not perfite.

Exod. 27. 40. Actes 7. 44. 6 Hee entere into the comparison of the olde and transitory Testament or covenant being but for a time, whereof the Leuiticall Priests were mediators, with the new, the eternall, Mediatour whereof is Christ, to the end that this is not only better then that in all respects, but also that that was shadowed by this, is brought forth to the full: as in the case of Ieremie, that there is a second Testament or covenant, and therefore that the first was not perfite.

Exod. 27. 40. Actes 7. 44. 6 Hee entere into the comparison of the olde and transitory Testament or covenant being but for a time, whereof the Leuiticall Priests were mediators, with the new, the eternall, Mediatour whereof is Christ, to the end that this is not only better then that in all respects, but also that that was shadowed by this, is brought forth to the full: as in the case of Ieremie, that there is a second Testament or covenant, and therefore that the first was not perfite.

Exod. 27. 40. Actes 7. 44. 6 Hee entere into the comparison of the olde and transitory Testament or covenant being but for a time, whereof the Leuiticall Priests were mediators, with the new, the eternall, Mediatour whereof is Christ, to the end that this is not only better then that in all respects, but also that that was shadowed by this, is brought forth to the full: as in the case of Ieremie, that there is a second Testament or covenant, and therefore that the first was not perfite.

Exod. 27. 40. Actes 7. 44. 6 Hee entere into the comparison of the olde and transitory Testament or covenant being but for a time, whereof the Leuiticall Priests were mediators, with the new, the eternall, Mediatour whereof is Christ, to the end that this is not only better then that in all respects, but also that that was shadowed by this, is brought forth to the full: as in the case of Ieremie, that there is a second Testament or covenant, and therefore that the first was not perfite.

Exod. 27. 40. Actes 7. 44. 6 Hee entere into the comparison of the olde and transitory Testament or covenant being but for a time, whereof the Leuiticall Priests were mediators, with the new, the eternall, Mediatour whereof is Christ, to the end that this is not only better then that in all respects, but also that that was shadowed by this, is brought forth to the full: as in the case of Ieremie, that there is a second Testament or covenant, and therefore that the first was not perfite.

4 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

5 Who serue vnto the paterne and shadowe of heauenly things, as Moses was warned by God, when he was about to finish the Tabernacle. 4 See, sayd he, that thou make all things according to the paterne, shewed to thee in the mount.

6 But nowe our hie Priest hath obtained a more excellent office, in as much as he is the Mediatour of a better Testament, which is established vpon better promises,

7 For if that first Testament had bene vnblameable, no place should haue bene fought for the second.

8 For in rebuking them hee faith, Beholde, the dayes will come, faith the Lord, when I shall make with the house of Israel, and with the house of Iuda a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, faith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, sayth the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people.

11 And they shall not teach euery man his neighbour, and euery man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their vnrightheousnesse, and I will remember their finnes and their iniquities no more.

13 In that he faith a new Testament, hee bath abrogate the olde: now that which is defiled and waxed old, is ready to vanish away.

#### CHAPTER IX.

2 Comparing the forme of the Tabernacle, to and the ceremonies of the Law, vnto the truth that is in Christ, 15 he concludeth that hee there is more neede of another Priest, 24 because Christ himselfe had fulfilled the duties vnder the new covenante.

Then the first Testament had also ordinances of religion, and a worldly Sanctuary.

2 For the first Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the Holy places,

3 And after the second vail was the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Arke of the Testament overlaid round about with gold, wherein the golden pot, which had Manna was, and a Srons rod that had budded, and the tables of the Testament.

5 And ouer the Arke were the glorious Cherubims, shadowing the mercie seate: of which things we will not now speake particularly,

6 Now when these things were thus ordered, the Priests went away into the first Tabernacle, and accomplished the seruice.

7 But into the second went the high Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the ignorances of the people.

8 Whereby the holy Ghost thus signified, that the way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing.

9 Which was a figure for the present time, wherein were offered gifts & sacrifices that could not make holy, concerning the conscience, him that did the seruice,

10 Which only feed in meates and drinckes, and diuers washings, and carnall rites, & which were enioyned, vntill the time of reformation.

11 But Christ being come an high Priest of good things to come, by a greater and a more perfect Tabernacle, not made with handes, that is, nor of this building.

12 Neither by the blood of goats and calves: but by his owne blood entred hee in once vnto the holy place, & obtained eternall redemption for vs.

13 For if the blood of bulles and of goats, and the ashes of an heifer, sprinkling them that are vnclene, sanctifieth as touching the purifying of the flesh,

14 How much more shall the blood of Christ which without the eternall Spirit offered himselfe without fault to God, purge your conscience from dead workes, to serue the liuing God?

15 And for this cause hee the Mediatour of

2 Now he cometh to the sacrifices which he doeth into those dayes, facrifices, and that yearly and solemne facrificie, with the which the high Priest only, but once euery yeere entering into the Holiest of all with blood, offered for himselfe and the people. Exod. 30. 10. Leuit. 16. 2. 3 For the figures. Luke Chap. 11. 2. 3 Of that yearly rite and ceremonie hee gathereth that the way was not by such sacrifices opened into heauen, which was shadowed by the Holiest of all: For why did the high Priest alone entere in thither, shewing out all other, and that to offer sacrifices there both for himselfe and for others, and after did thence the Holiest of all againe? 4 An oblation: If the way were not opened into

heauen by those sacrifices (that is to say if the worshippers were not purged by them) why then were those ceremonies vsed? to wit, that they might be called backe to that spiritual place, that is to say to Christ, who should correct all those things at his coming. For that cause it is that figure had in the last.

5 An other reason why they could not make cleane the conscience of the worshipper, to wit, because they were outward and carnall or corporal things. For they were as you would say a burden, from which Christ haured vs. 6 Now hee entere into the declaration of the figures, and first of all comparing the Leuiticall high Priest with Christ, (that is to say, the figure with the thing it selfe)

hee needeth to correct the aluminations of good things to come, that is, exhorting, which those carnall things had respect vnto. 7 An other comparison of the first corruptible Tabernacle with the latter (that is to say, with the humane nature of Christ) which is the true ierusalem, the Temple of God, wherinto the Sonne of God entred, as the Leuiticall high Priests into the other, which was fragile and transitory. 8 By a more excellent and better. 9 An other comparison of the blood of the sacrifices with Christ. The Leuiticall high Priests entere by those their holy places into their Sanctuary, offered corruptible blood for once euery yeere. Christ entere into the holiest of his holies, which is into heauen it selfe, offering his owne most pure blood, for an everlasting redemption: For one selfe same Christ, as sweetest blood to the high Priest, and the Tabernacle, and the sacrifices, and the offerings themselves, as the truth in the figures, so that Christ is both the high Priest, and Tabernacle, & Sacrifice, yea, all these both truly and for euere. 10 For in this yearly sacrifice of reconciliation, there were two kinds of sacrifices, the one a goat, the other a heifer, or oxen. 11 Leuiticus 16. 14. numbers 19. 4. 12 The outward sprinkling of blood and ashes of beestes, was a true and effectuall way of purifying a cleane conscience, how much more shall the thing it selfe, which is the truth being in Christ, which in times past was shadowed by those external Sacraments, that is to say his blood, which is his flesh and his bone blood, that is also the blood of these things of God, and therefore hath an everlasting use of purifying and cleansing, doe it. Hee reconcilith the figures apart being separate from the thing it selfe.

13 Peter 1. 9. 1 John 1. 7. reuelation 1. 5. Luke 1. 74. 14 From sinnes which preceede from death, and bring forth nothing but death. 15 The conclusion of the former argument: therefore seeing the blood of beastes did not purge the conscience, how much more shall the thing it selfe, which is the truth being in Christ, which in times past was shadowed by those external Sacraments, that is to say his blood, which is his flesh and his bone blood, that is also the blood of these things of God, and therefore hath an everlasting use of purifying and cleansing, doe it. Hee reconcilith the figures apart being separate from the thing it selfe.

16 Peter 1. 9. 1 John 1. 7. reuelation 1. 5. Luke 1. 74. 14 From sinnes which preceede from death, and bring forth nothing but death. 15 The conclusion of the former argument: therefore seeing the blood of beastes did not purge the conscience, how much more shall the thing it selfe, which is the truth being in Christ, which in times past was shadowed by those external Sacraments, that is to say his blood, which is his flesh and his bone blood, that is also the blood of these things of God, and therefore hath an everlasting use of purifying and cleansing, doe it. Hee reconcilith the figures apart being separate from the thing it selfe.

17 Peter 1. 9. 1 John 1. 7. reuelation 1. 5. Luke 1. 74. 14 From sinnes which preceede from death, and bring forth nothing but death. 15 The conclusion of the former argument: therefore seeing the blood of beastes did not purge the conscience, how much more shall the thing it selfe, which is the truth being in Christ, which in times past was shadowed by those external Sacraments, that is to say his blood, which is his flesh and his bone blood, that is also the blood of these things of God, and therefore hath an everlasting use of purifying and cleansing, doe it. Hee reconcilith the figures apart being separate from the thing it selfe.

18 Peter 1. 9. 1 John 1. 7. reuelation 1. 5. Luke 1. 74. 14 From sinnes which preceede from death, and bring forth nothing but death. 15 The conclusion of the former argument: therefore seeing the blood of beastes did not purge the conscience, how much more shall the thing it selfe, which is the truth being in Christ, which in times past was shadowed by those external Sacraments, that is to say his blood, which is his flesh and his bone blood, that is also the blood of these things of God, and therefore hath an everlasting use of purifying and cleansing, doe it. Hee reconcilith the figures apart being separate from the thing it selfe.

19 Peter 1. 9. 1 John 1. 7. reuelation 1. 5. Luke 1. 74. 14 From sinnes which preceede from death, and bring forth nothing but death. 15 The conclusion of the former argument: therefore seeing the blood of beastes did not purge the conscience, how much more shall the thing it selfe, which is the truth being in Christ, which in times past was shadowed by those external Sacraments, that is to say his blood, which is his flesh and his bone blood, that is also the blood of these things of God, and therefore hath an everlasting use of purifying and cleansing, doe it. Hee reconcilith the figures apart being separate from the thing it selfe.

20 Peter 1. 9. 1 John 1. 7. reuelation 1. 5. Luke 1. 74. 14 From sinnes which preceede from death, and bring forth nothing but death. 15 The conclusion of the former argument: therefore seeing the blood of beastes did not purge the conscience, how much more shall the thing it selfe, which is the truth being in Christ, which in times past was shadowed by those external Sacraments, that is to say his blood, which is his flesh and his bone blood, that is also the blood of these things of God, and therefore hath an everlasting use of purifying and cleansing, doe it. Hee reconcilith the figures apart being separate from the thing it selfe.



4 Rom. 5, 6:  
2, 3, 4, 18.

21 A reason why  
the Testament  
must be established  
by the death of  
the Mediator,  
because this Testa-  
ment hath the con-  
dition of a Testa-  
ment of gift, which  
is made effectual  
by death, and there-  
fore it is evident  
that it must be  
made effectual, and  
made by the death  
of the Mediator,  
because this Testa-  
ment hath the con-  
dition of a Testa-  
ment of gift, which  
is made effectual  
by death, and there-  
fore it is evident  
that it must be  
made effectual, and  
made by the death  
of the Mediator,  
because this Testa-  
ment hath the con-  
dition of a Testa-  
ment of gift, which  
is made effectual  
by death, and there-  
fore it is evident  
that it must be  
made effectual, and  
made by the death  
of the Mediator,

die Gal. 3, 15.

22 There must be  
a proportion be-  
tween the things  
which are purified  
by death, and those  
which are purified:  
Under the Law all  
things are earthly,  
the Tabernacle,  
the books, the ves-  
timents, the sacrific-  
es, although they  
were the figures of  
heavenly things.  
Therefore it was  
 requisite that all  
those things should  
be purified with some  
matter and cere-  
mony of the same  
nature, to wit, with  
the blood of  
kale, with water,  
wool, hyssop.

23 But under Christ  
all things are hea-  
venly, as heavenly  
Tabernacle, an hea-  
venly sacrifice, an  
heavenly people, an  
heavenly doctrine,  
and heaven it  
self is set open  
before vs for an  
everlasting habita-  
tion. Therefore all  
these things are sanctified in like sort, to wit, with that everlasting offering of  
the quickening blood of Christ. *m* As the Lord hath commanded. *n* He said to  
sprinkle. *o* Exod. 13, 8. *o* The similitudes of heavenly things were earthly. *p* Therefore they were to be  
set forth with earthly things, as with the blood of beast,  
and wool, and hyssop. But under Christ all things are heavenly, and therefore  
they could not but be sanctified with the offering of his lively blood. 13 Another  
double comparison. The Levitical high Priest entered into the Sanctuary, which  
was made by the 7 commandments of God, but yet with man hands, that it  
might be a picture of another more excellent, to wit, of the heavenly place. But  
Christ entered into heaven it selfe. Again, he appeareth before the Father, but  
Christ before God the Father himselfe. 14 Another double comparison: The Le-  
vitical high Priest offered other blood, but Christ offered his own: he every  
year entered his offering: Christ offering himselfe but once, abolished sinne al-  
together, both of the former ages and of the ages to come. 15 An argument to prove  
that Christ's offering ought not to be repeated: Seeing that fishes were to be porged  
from the beginning of the world, that fishes are not purged, but by the only blood of Christ: he must needs have died oftentimes since the be-  
ginning of the world. But man can die but once: therefore Christ's oblation  
which was once done in y<sup>e</sup> latter days, neither could, nor can be repeated. Seeing  
then it is so, surely the virtue of it extendeth both to fishes that were before,  
and to fishes that are after his coming. *q* In the latter days. *q* That whole  
sort of sinne. *r* He speaketh of the natural law and condition of man: For as  
for *Leviticus* it certaintly other that said twice, that was no usual thing, but ex-  
traordinary, and as for that blood it was changed, their changing is a kind of  
death. *s* Car. 1, 10. *t* Rom. 5, 1, pet. 1, 12. *f* Thus the general promise is re-  
stricted to the elect only: and we have to fecke y<sup>e</sup> testimony of our election: not  
in the secret counsel of God, but in the effect: that our faith worketh, and so we  
must climb up from the lowest step to the highest, there to finde such comfort as  
is most certaint, and shall never be moured. 16 Shortly by the way he setteth out  
Christ as Judge, partly to terrifie them, which do not sett themselves in the only  
oblation of Christ once made, and partly to keepe the faithful in their duty, that  
they doe not barke.

the new Testament, that through death which  
was for the redemption of the transgressions that  
were in the former Testament, they which were  
called, might receive the promise of eternal in-  
heritance.

16 ¶ For where a Testament is, there must be  
the death of him that made the Testament.

17 ¶ For the Testament is confirmed when  
men are dead: for it is yet of no force as long as  
he that made it, is alive.

18 ¶ Wherefore, neither was the first ordained  
without blood.

19 For when Moses had spoken every precept  
to the people, according to the Law, he took  
the blood of calves and of goats, with water and  
purple wool and hyssop, and sprinkled both the  
books, and all the people,

20 ¶ Saying, This is the blood of the Testa-  
ment, which God hath appointed unto you.

21 Moreover, he sprinkled likewise the Taber-  
nacle with blood also, and all the ministering vessels,  
22 And almost all things are by the Law purged  
with blood, and without shedding of blood is no  
remission.

23 It was then necessary, that the similitudes  
of heavenly things should be purified with such  
things: but the heavenly things themselves are pur-  
ified with better sacrifices than these.

24 ¶ For Christ is not entered into the holy  
places that are made with handes, which are simi-  
litudes of the true Sanctuary: but is entered into  
very heaven, to appeare now in the sight of God  
for vs.

25 ¶ Not that he should offer himselfe of ten,  
as the high Priest entered into the holy place every  
yeere with other blood.

26 ¶ (For then must he have often sufficed since  
the foundation of the world) but now in the end  
of the world hath he bene made manifest, once to  
pay away sinne by the sacrifice of himselfe.

27 And as it is appointed unto men that they  
shall once die, and after that cometh the iudge-  
ment:

28 So ¶ Christ was once offered to take away  
the sinnes of many, and unto them that

looked for him, shall hee appeare the second time  
without sinne unto salvation.

## CHAP. X.

1 He teacheth that the sacrifices of the Law were imperfect,  
because they were yearly renewed, 2 But that the sacri-  
fice of Christ is one, and perpetual, 3 & the promise by  
David's testimony: 10 Then he addeth an exhortation,  
and severely threatneth them that resist the grace of  
Christ. 36 In the end he prayeth patience, 38 that  
cometh of faith.

FOR the law having the shadow of good things  
to come, & not the very image of the things,  
can neuer with those sacrifices, which they offer  
yeere by yeere continually, sanctifie the con-  
science.

2 For would they not then have ceased to have  
bene offered, because that the offerers once purged  
should have had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance  
againe of sinnes every yeere.

4 For it is impossible that the blood of bulles  
and goats should take away sinnes.

5 ¶ Wherefore when he cometh into the  
world, he saith, Sacrifice and offering thou wouldest  
not: but a bodie hast thou ordained me.

6 In burnt offerings, and sinne offerings thou  
hast had no pleasure.

7 Then I said, Lo, I come (in the beginning  
of the booke it is written of me) that I should do  
thy will, O God.

8 Above, when he said, Sacrifice and offering,  
and burnt offerings, and sinne offerings, thou wouldest  
not have, neither hast pleasure therein (which  
are offered by the Law.)

9 Then said he, Lo, I come to doe thy will,  
O God, he taketh away the first, that he may sta-  
blish the second.

10 By the which will we are sanctified, even by  
the offering of the body of Iesus Christ once made.

11 And every Priest standeth daily mini-  
sting, and oft times offereth one manner of offer-  
ing, which can neuer take away sinnes:

12 But this man after he had offered one sacri-  
fice for sinnes, & sitteth for ever at the right hand  
of God.

13 ¶ And from henceforth tarsteth ¶ till his ene-  
mies be made his footstool.

14 For with one offering hath he consecrated  
for ever them that are sanctified.

15 ¶ For the holy Ghost also beareth vs record:  
for after that he had said before,

16 ¶ This is the Testament that I will make

1 He premitteth a  
priory objection,  
Why then were  
those sacrifices offered?  
The Ap-  
ostle answereth, first  
touching that  
yearly sacrifice  
which was the  
solemnity of all,  
wherein (saith he)  
there was made  
every yeere a re-  
membrance againe  
of all former  
sinnes. Therefore  
that sacrifice had  
no power to san-  
ctifie: for to what  
purpose should  
those sinnes which  
are purged be re-  
peated againe, and  
wherefore should  
wey hines come  
to be repeated  
every yeere, if those  
sacrifices had aban-  
doned sinne?

2 Of this which  
are sanctifying,  
which were promi-  
sed to the Father,  
and exhibited in  
Christ.

3 A conclusion  
following of those  
things that were  
before, and com-  
prehending also  
the other sacrific-  
es. Seeing that  
the sacrifices of  
the Law could not  
doe it, therefore  
Christ speaking  
of himselfe as of  
our high Priest  
manifested in the  
flesh, witnesseth  
evidently that  
God relecth not  
in the sacrifices,  
but in the obedience  
of his Sonne our  
high Priest, in which

1 The Sonne of God  
is said to come into the world, when he was made man. ¶ Psal. 40, 7. I did  
not for word in the Hebrew text, Thou hast purged mine ears with silence, that  
thou hast made me silent, and willing to heare. 2 That is, the sacrifices, to  
establish the second, that is, the will of God. 3 A conclusion, with the other part  
of the comparison. The Levitical high Priest repeated the same sacrifices daily in  
his Sanctuary: Wherefore it followeth that neither those sacrifices, nor the high  
Priest, neither those high Priests could take away sinne. But Christ, having offered  
one sacrifice once for the sinnes of all men, & having sacrificed his own for ever,  
sitteth at the right hand of the Father, having all power in his handes. 4 At the  
altar. 5 Chap. 1, 13. psal. 210, 1. cor. 15, 25. 6 He premitteth a priory ob-  
jection, to wit, that we notwithstanding we are subject to sinne & death, wherefore  
the Apostle answereth, that the full efficacy of Christes vertue hath cost us the shed-  
ding of blood, with whom as yet we are sinners. 7 Chapter 1, 13. Although there is  
yet remanence in vs residues of sinne, yet the worke of our sanctification which is to  
be perfected, hangeth upon the selfe same sacrifice which never shall be repeated:  
and that the Apostle piously by allying against y<sup>e</sup> testimonies of Ieremie, &c.

Since it taken away by the new Testament, seeing the Lord saith that it shall come  
to passe, that according to the forme of it, he will no more remember our sinnes:  
Therefore we neede now no purging sacrifice to take away that which is already  
taken away, but we must rather take paines, that we may now through faith  
partakers of that sacrifice. ¶ 2er. 31, 33. rom. 12, 27. chap. 1, 1.

¶ Psal. 40, 7. I did  
not for word in the Hebrew text, Thou hast purged mine ears with silence, that  
thou hast made me silent, and willing to heare. 2 That is, the sacrifices, to  
establish the second, that is, the will of God. 3 A conclusion, with the other part  
of the comparison. The Levitical high Priest repeated the same sacrifices daily in  
his Sanctuary: Wherefore it followeth that neither those sacrifices, nor the high  
Priest, neither those high Priests could take away sinne. But Christ, having offered  
one sacrifice once for the sinnes of all men, & having sacrificed his own for ever,  
sitteth at the right hand of the Father, having all power in his handes. 4 At the  
altar. 5 Chap. 1, 13. psal. 210, 1. cor. 15, 25. 6 He premitteth a priory ob-  
jection, to wit, that we notwithstanding we are subject to sinne & death, wherefore  
the Apostle answereth, that the full efficacy of Christes vertue hath cost us the shed-  
ding of blood, with whom as yet we are sinners. 7 Chapter 1, 13. Although there is  
yet remanence in vs residues of sinne, yet the worke of our sanctification which is to  
be perfected, hangeth upon the selfe same sacrifice which never shall be repeated:  
and that the Apostle piously by allying against y<sup>e</sup> testimonies of Ieremie, &c.

Since it taken away by the new Testament, seeing the Lord saith that it shall come  
to passe, that according to the forme of it, he will no more remember our sinnes:  
Therefore we neede now no purging sacrifice to take away that which is already  
taken away, but we must rather take paines, that we may now through faith  
partakers of that sacrifice. ¶ 2er. 31, 33. rom. 12, 27. chap. 1, 1.

¶ Psal. 40, 7. I did  
not for word in the Hebrew text, Thou hast purged mine ears with silence, that  
thou hast made me silent, and willing to heare. 2 That is, the sacrifices, to  
establish the second, that is, the will of God. 3 A conclusion, with the other part  
of the comparison. The Levitical high Priest repeated the same sacrifices daily in  
his Sanctuary: Wherefore it followeth that neither those sacrifices, nor the high  
Priest, neither those high Priests could take away sinne. But Christ, having offered  
one sacrifice once for the sinnes of all men, & having sacrificed his own for ever,  
sitteth at the right hand of the Father, having all power in his handes. 4 At the  
altar. 5 Chap. 1, 13. psal. 210, 1. cor. 15, 25. 6 He premitteth a priory ob-  
jection, to wit, that we notwithstanding we are subject to sinne & death, wherefore  
the Apostle answereth, that the full efficacy of Christes vertue hath cost us the shed-  
ding of blood, with whom as yet we are sinners. 7 Chapter 1, 13. Although there is  
yet remanence in vs residues of sinne, yet the worke of our sanctification which is to  
be perfected, hangeth upon the selfe same sacrifice which never shall be repeated:  
and that the Apostle piously by allying against y<sup>e</sup> testimonies of Ieremie, &c.

Since it taken away by the new Testament, seeing the Lord saith that it shall come  
to passe, that according to the forme of it, he will no more remember our sinnes:  
Therefore we neede now no purging sacrifice to take away that which is already  
taken away, but we must rather take paines, that we may now through faith  
partakers of that sacrifice. ¶ 2er. 31, 33. rom. 12, 27. chap. 1, 1.

vnto them after those dayes, sayth the Lord, I will put my Law in their heart, and in their mindes I will write them.

17 And their finnes and iniquities will I remember 10 more.

18 Nowe where remission of these things is, there is no more offering for sinnes.

19 Seeing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place,

20 By the new and liuing way, which he hath prepared for vs, through the vaile, that is, his fleshe;

21 And seeing we haue an high Priest, which is ouer the house of God.

22 Let vs draw neere with a true heart in assurance of faith, our hearts being pure from an euill conscience.

23 And washed in our bodies with pure water, let vs keepe the profession of our hope, without waivering, (for he is faithfull that promised,)

24 And let vs consider one another, to provoke vnto loue, and to good works,

25 Not forsaking the fellowship that we haue among our selues, as the manner of some is: but let vs exhort one another, & that so much the more, because ye see that the day draweth neere.

26 For if we sinne willingly after that wee haue receiued and acknowledged that truth, there remaineth no more sacrifice for finnes,

27 But a fearful looking for of iudgement, and violent fire, which shall deuoure the adversaries,

28 He that despiseth Moses Law, dieth without mercy & vnder two, or three witnesses:

29 Of how much worse punishment suppose yee shall bee worthy, which readeeth vnder foote the Sonne of God, and counteth the blood of the Testament as an vholoy thing, wherewith hee was sanctified, and doeth despite the Spirit of grace?

30 For we know him that hath said, Vengeance belongeth vnto mee: I will recompense, saith the Lord. And againe, The Lord shall iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after yee had receiued light, ye endured a great fight in afflictions.

33 Partly while ye were made a gazing stock both by reproches and afflictions, and partly while ye became y companions of them which were so tormented to and fro.

34 For both yee forrowed with mee for my

bondes, and suffered with Ioy the spoiling of your goods, knowing in your selues how that ye haue in heauen a better, and an enduring substance.

35 Cast not away therefore your confidence which hath great recompense of reward.

36 For ye haue neede of patience, that after yee haue done the will of God, ye might receiue the promise.

37 For yet a very little while, and he that shall come, will come, and will not tarry.

38 And now the iust shall liue by faith: but any which withdraw himselfe, my soule shall haue no pleasure in him.

39 But we are not they which withdrawe our selues vnto perdition, but follow faith vnto the consecration of the foule.

## CHAP. XI.

Hee declaresh in the whole Chapter, that the Fathers, which from the beginning of the world were appeased of God, attained saluation no other way then by faith, that is, Iesus may know that by the same only, they are knauvnt the Fathers in an holy vnto.

Now faith is the ground of things which are hoped for, and the euidence of things which are not seene.

1 For by it our elders were well reported of,

2 Through faith we vnderstand that the world was ordeined by the word of God, so that the things which we see, are not made of things which did appeare.

3 By faith Abel offered vnto God a greater sacrifice then Cain, by the which he obtained witness that he was righteous, God testifying of his gifts: by the which faith also he being dead, yet speaketh.

4 By faith was Enoch translated, that he should not see death: neither was he found: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

5 But without faith it is impossible to please him: for he that cometh to God, must beleue that God is, and that he is a rewarder of them that seeke him.

6 By faith Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the saving of his household, through the which Arke he condemned the world, and was made heire of the righteousness, which is by faith.

7 By faith Abraham, when he was called, obeyed God, to goe out into a place, which he should afterward receiue for inheritance, and he went out, not knowing whither he went.

8 By faith he aborde in the land of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Iacob heires with him of the same promise.

9 For he looked for a city having a foundation, whose builder and maker is God.

11 Through faith Sarah also receiued strength to conceive seede, and was deliuered of a child, when she was past age, because shee iudged him faithfull which had promised.

12 And therefore sprang thereof one, euen of one which was dead, so many as the starres of the skie in multitude, and as the sand of the sea thore which is innumerable.

13 All these died in faith, and receiued not

Goods and riches,

He will come with this very little while.

1. Hanak 4. 1, Rom. 1. 7. Gal. 3. 11. 21. He commendeth the excellency of a sure faith by the effect, because it is the only way to life, which sentence he fetcheth forth and amplifieth by setting the contrary against it.

1. An excellent description of faith by the effects, because it representeth things which are but yet in hope, and certifieth as it were before our eyes things that are invisible.

2. He sheweth that the Fathers ought not to be accounted of, by this vertue.

3. That is, those Fathers of whom we came, and whose authority and example ought to moue us very much.

4. Gen. 1. 1, Jobn 1. 10. 5. He sheweth the propriety of faith, by setting out vnto us most piled examples of such as from the beginning of the world excelled in the Church.

6. So that the world which we see, was by the work of any matter that appeared, it was before, but of nothing.

7. Abel. 8. Gen. 12. 9. Mat. 23. 35. 9. Enoch.

10. Gen. 22. 5. 11. Gen. 21. 1. 12. Gen. 21. 1. 13. Gen. 21. 1.

14. Gen. 21. 1. 15. Gen. 21. 1. 16. Gen. 21. 1.

17. Gen. 21. 1. 18. Gen. 21. 1. 19. Gen. 21. 1.

20. Gen. 21. 1. 21. Gen. 21. 1. 22. Gen. 21. 1.

23. Gen. 21. 1. 24. Gen. 21. 1. 25. Gen. 21. 1.

Why then, where is the fire of Purgatorie, and that Popish distinction of the fault and the punishment?

2. The fault itselfe, for which there remaineth another offering, to wit, of shaukeing.

3. The crime of the former transgression: We are not thus now of the holy place, as the Fathers were, but we haue an entrance into the true holy place (that is, into heaven) seeing that we

are purged with the blood of Iesus, but of Iesus, neither as in times past, doeth the high Priest thus, but by setting the vaile against vs, but through the vaile, which is his fleshe, he hath brought vs into heaven, as Icel being present with vs, in that wee haue now truly an high Priest, which is ouer the house of God.

4. As Christ, Iesu brought vs into the Gloried as we were under a vaile, for otherwise we were not able to abide the brightness of it.

5. A most graue exhortation, wherein it is sheweth how that sacrifice of Christ may be applied to vs: to wit, by faith, which also he describeth by the consequent, to wit, by sanctification of the Spirit, which causeth vs surely to hope in God, and to procure by all means possible one another saluation, through the loue that is in vs one towards another.

6. That is, it is the Lord's faith, by which, for I am holy. I wish the grace of the holy Ghost. 7. Having mentioned the last coming of Christ, he stirreth vs up to the meditation of an holy life, and cirteth the faithless fallers from God, by the fearful iudgement fear of the iudge, because they wickedly relected him in whom only saluation consisteth.

8. Chap. 6. 4. 9. For it is another matter to stand through the frailtie of mans nature, & another thing to proclaim vs as we were to God as to an enemy.

10. If the breach of the Law of Moses were punished by death, how much more worthy death is it to fall away from Christ?

11. The reason of all these things is, because God is a reuenger of such as despise him: otherwise he should not rightly gouerne his Church. Now there is nothing more horrible then the vva: h after the liuing God.

12. Deut. 32. 35. Rom. 12. 19. 13. As he is testified the fallers away from God, so doth he desire that they should be brought forth to be shamed, & in taking their miseries, to be your miseries.

14. As he is testified the fallers away from God, so doth he desire that they should be brought forth to be shamed, & in taking their miseries, to be your miseries.

15. As he is testified the fallers away from God, so doth he desire that they should be brought forth to be shamed, & in taking their miseries, to be your miseries.

16. As he is testified the fallers away from God, so doth he desire that they should be brought forth to be shamed, & in taking their miseries, to be your miseries.

17. As he is testified the fallers away from God, so doth he desire that they should be brought forth to be shamed, & in taking their miseries, to be your miseries.

18. As he is testified the fallers away from God, so doth he desire that they should be brought forth to be shamed, & in taking their miseries, to be your miseries.

19. As he is testified the fallers away from God, so doth he desire that they should be brought forth to be shamed, & in taking their miseries, to be your miseries.



b This is the figure  
Metonymy, for the  
things promised  
For the Patriarchs  
were wait when  
they received the  
promises, to profeſſe  
their religion, by  
building of altars,  
and calling on the  
name of the Lord.

the promises, but saws them as farre off, and beleeued them, and received them thankfully, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly, that they seeke a country.

15 And if they had bene mindedfull of that country, from whence they came out, they had leasure to have returned.

16 But now they desire a better, that is an heavenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith Abraham offered vp Isaac, when he was cryed, and he that had received the promises, offered his only begotten sonne.

18 To whom it was said, In Isaac shall thy seed be called.)

19 For he considered that God was able to raise him vp even from the dead: from whence he received him also after a sort.

20 By faith Isaac blessed Jacob and Esau, concerning things to come.

21 By faith Jacob came when he was a dying blessed both the sunnes of Ioseph, and also leaning on the end of his staffe, worshipped God.

22 By faith Ioseph when hee dyed, made mention of the departing of the children of Israel, and gave commandement of his bones.

23 By faith Moses when he was borne, was hid three months of his parents, because they saw hee was a proper child, neither feared they the kings commandement.

24 By faith Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season,

26 Esteeming the rebuke of Christ greater riches, then the treasures of Egypt: for hee had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, and feared not the fiercenesse of the king: for he endured, as hee that saw him which is inuisible.

28 Through faith he obtained the Passouer and the effusion of blood, leaue that destroyed the first borne, should touch them.

29 By faith they passed through the red sea as by dried land, when when the Egyptians had assayed to doe, they were swallowed vp.

30 By faith the walls of Iericho fell downe after they were compassed about seven dayes.

31 By faith the harlot Rahab perished not with them which obeyed not, when she had received the spies peaceably.

32 And what shall I more say? for the time would be too short for me to tell of: Gedeon, of Barac, and of Sampson, and of Iephth, also of Dauid, and Samuel, and of the Prophets:

33 Which through faith subdued kingdoms, wrought righteousness, obtained the promises, stopped the mouthes of flyons,

34 Quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battell, turned to flight the armies of the aliens.

35 The women received their dead raised to life.

life: other also were racked, and would not be deliuered, that they might receive a better resurrection.

36 And others have bene tryed by mockings and scourgings, yea, moreover by bonds, and imprisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandered vp and downe in sheeps skynes, and in goats skynes, being destitute, afflicted, and tormented:

38 Whom the world was not worthe of: they wandered in wildernesses and mountaines, and dennes and caues of the earth.

39 And these all through faith obtained good report, and received the promise.

40 God promysing a better thing for vs, that they without vs should not be made perfite.

## CHAP. XII.

He death not onely by the examples of the Fathers before recited, exhort them to patience and confidence, but also by the example of Christ, in that the chastenings of God cannot be rightly iudged by the outward sense of our flesh.

Wherefore, let vs also, seeing that we are compassed with so great a cloud of witnesses, cast away every thing that presteth downe, and the sinne that hangeth so fast on: let vs run with patience the race that is set before vs.

Looking vnto Iesus the author and finisher of our faith, who for the joy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endureth such speaking against sinners, lest ye should be wearied and faint in your mindes.

4 Ye haue not yet resisted vnto blood, fighting againe sinne.

5 And yete haue forgotten the consolation which speaketh vnto you as vnto children, My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For when the Lord loueth, hee chasteneth: and he scourgeth every sonne that he receiuet.

7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?

8 If therefore ye be without correction, whet of all are partakers, then are ye bastards, and not sonnes.

9 Moreover we haue had the fathers of our bodies which corrected vs, & we gaue them obedience: should we not much rather be in subjection vnto the father of spirits, that we might liue?

10 For they verely for a few dayes chastened

He meaneth that perfection which Antiochus wrought. In vile and rough clothing, so were the saints brought to extreme affliction, and constrained to lye like beasts in wildernesses.

16 An amplification taken of the circumstance of the time: their faith is so much the more to be maruelled at, by how much the promises of things to come were more daie, yet at length were in deed exhibited to vs, so that there faith and cure is on vs, as in all the their consecration and ours.

7 Thus Iaw Christ assest off.

7 For their satisfaction, and hang vnto Christ, who was exhibited in our dayes.

Rom. 6. 4. coloss. 3. 5. eph. 4. 24. 1. pet. 3. 1.

1 An applying of the former examples, whereby we ought to be stirred vp to true and whole race, casting away all rags and impediments.

2 For sinne bestreth vs on all sides, so that we cannot escape out.

3 He teacheth before vs, as the make of this race, Iesus himselfe our captaine, who with his ownely ouercame all the roughnesse of the same way.

4 Hee also had the same upon the mark of our faith.

5 Whereas he had all kind of blessings in his hand and power, yet suffered willingly the ignominy of the crosse.

6 An amplification taken of the circumstance of the person, and the things themselves, which hee compasseth between them-

selfes: for how great is Iesus in comparison of vs, and how farre more generous things did he suffer then we? 4 Hee also had an argument to urge profit which cometh to vs by Gods chastenings, vnto we be in fault. First of all because sinne, or the rebellious wickednesse of our flesh, is by this meanes turned. Secondly, because they are testimonies of his fatherly good will towards vs, in so much they flew themselves to be bastards, that cannot abide to be chastened of God. 5 Thirdly, all men yeeld this right to fathers, to whom next after God we owe this life, that they may rightly correct their children, shall we not be more subiect to that our Father, who is the Author of the spirit, and of our everlasting life? 6 An amplification of the foregoing argument. Those fathers haue corrected vs after their fashions, for some fashions and inordinate practices but God chasteneth and instructeth vs for our sinnes present, to make us perfectors of his house, of which matter although these our fathers do not presently perscaine, yet the end of the matter pmooueth it.

Gen. 22. 10.  
3 Third of the  
Lords  
4 Although the  
promises of life  
were made in that  
only begun in  
Isaac, yet he ap-  
pointed him to die,  
and so againe hope  
he obtained in hope.  
Gen. 22. 12.  
10. Gen. 27.  
11. From which  
death  
12 For there was  
not the true and  
reuerend death of Ise-  
ne, but as it were  
the death of a  
man, and whereof  
hee feared as if it  
were to have  
risen againe.  
3 Isaac.  
12 Gen. 27. 28. 39.  
5 Jacob.  
6 Gen. 28. 15.  
7 Gen. 27. 31.  
10 Ioseph.  
11 Gen. 50. 25.  
12 Moses.  
13 Exod. 24.  
14 1. 7. 22.  
15 They were not  
afraid to bring  
him up.  
16 Exod. 3. 16.  
17 Exod. 3. 1.  
18 Such pleasures  
as hee could not en-  
ioy, but he must  
need, promise  
Gods reward a-  
gainst him.  
19 Exod. 12. 23.  
20 The red sea.  
21 Exod. 14. 22.  
22 Iericho.  
23 Ioseph. 20.  
24 Rahab.  
25 A notable ex-  
ample of Gods  
goodnesse.  
26 Ios. 6. 13.  
27 Ios. 2. 1.  
28 Caricously and  
friendly, so that he  
did not onely not  
hurt them but also  
kept them safe.  
29 Gideo, Barac,  
not other iudges  
and Prophets.  
30 Iud. 6. 11.  
31 Iud. 4. 6.  
32 Iud. 13. 24.  
33 Iud. 11. 1. and  
22. 7.  
34 The fruit of the  
promises.  
35 He French to  
mean the storie  
of that woman of Sarepta, whose sonne Elias raised againe from death; and the  
Samaritan, whose sonne Elizeus restored to his mother.







man be wiſſto heare, ſlowe to ſpeake, and ſlowe to wrath.

20 For the wrath of man doeth not accompliſh the righteousneſſe of God.

21 Wherefore lay apart all ſiſtineſſe, and ſuperſtitie of malicioſneſſe, and receiue with meekeneſſe the word that is graſſed in you, which is able to ſaue your ſoules.

22 4 15 And be ye doers of the word, and not hearers only, 16 deceiuing your owne felues.

23 17 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his 2 natural face to a glaſſe.

24 For when he hath conſidered himſelfe, hee goeth his way, and forgetteth immediatly what manner of one he was.

25 But who loo ſooken in the perfect lawe of libertie, and continueth therein, hee not being a forgetfull hearer, but a doer of the worke, ſhall be bleſſed in his x deed.

26 18 If any man among you ſeeme religious, and reſtraineth not his tongue, but deceiueh his owne heart, this mans religion is vaine.

27 19 Pure religion and vndehiled before God, euen the Father, is this, to 20 viſit the fatherleſſe, and widows in their aduerſitie, and to keepe himſelfe vnſpotted of the world.

all that to that natural ſpee, to which is contrary that puritie wherein we are borne againe, the luſty image whereof we behold in the Law. x Behauing himſelfe: for workes doeth he faith. 18 The ſhird admonition: The word of God preſcribeth a rule not only to doe we l, but alſo to ſpeake well. The fountainne of all vbrabing, and curſed ſpeaking, and iaweneſſe, is this, that men know not themſelues. 16 The fourth: the true libertie of God ſtandeth in charitie toward our neighbours (ſpecially ſuch as neede others helpe, as the fatherleſſe and widows) and putitie of life. 2 To haue a care of them, and to helpe them as much as we can.

## CHAP. II.

1 Hee ſaith, that to haue reſpect of perſons is not agreeable to Chriſts faith. 2 To which a propheticall word is not enough, 3 beſide 15 the ſerue it alſo in deedes of mercie and charitie, 4 as after the example of Abraham.

**M**Y brethren, haue not the faith of our glorious Lord Ieſus Chriſt in reſpect of perſons.

2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come in alſo a poore man in vile ſaiement,

3 And ye haue a reſpect to him that weareth the gay cloathing, and lay vnto him, Sit thou here in a goodly place, and lay vnto the poore, Stand thou there, or ſit here vnder my footſtoole.

4 Are ye not partially in your felues, and are become Iudges of euill thoughts?

5 A Hearken my beloved brethren, hath not God choſen the 4 poore of this world that they ſhould be rich in faith, and heires of the kingdome which hee promiſed to them that loue him?

6 But ye haue deſpiſed the poore. 3 Doe not the rich oppreſſe you by tyranny, and doe they not draw you before the iudgement ſeat?

7 Doe not they blaſpheme the worthy Name after which ye be named?

meanes with your felues iudged one man to be preferred before another? A Hee ſaith, that they are perſeute as 2 naughty Iudges, which preferre the rich before the poore, by that that God on the contrary liſe preferreth the poore, whom hee hath endued with true riches, before the rich. 4 The needie and wretched, and (if we conſider it after the opinion of the world) the rich that the rich men are rather to be holden exorable and curſed, conſidering that they perſeute the Church, and blaſpheme Chriſt: for be ſpeaketh of wicked and prophane rich men, ſuch as the moſt part of them haue bene alwayes, agaiſt whom hee ſeeth the poore and abiekt. 6 Word for word, which is called upon of you.

8 4 But if ye fulfill the 7 royall Law according to the Scripture, which ſaith, Thou ſhalt love thy neighbour as thy ſelfe, ye doe well.

9 But if ye regard the perſons, yee commit ſinne, and are rebuked of the Law, as traſgrefſours.

10 5 For whoſoever ſhall keepe the whole Lawe, and yet faileth in one point, he is guiltie of ſall.

11 6 For he that ſaid, Thou ſhalt not commit adulterie, ſayd alſo, Thou ſhalt not kill. Nowe though thou doeſt none adulterie, yet if thou kill'ſt, thou art a traſgrefſour of the Law.

12 7 So ſpeake ye, and ſo doe, as they that ſhall be iudged by the Law of libertie.

13 For there ſhall be commendation mercileſſe to him that liethen not in mercie, and in iuſtice reioyceth againſt condemnation.

14 8 W. at waiteth it my brethren, though a man faith, he hath faith, when he hath no workes? can that faith ſaue him?

15 9 For if a brother or a ſiſter be naked and deſtitute of dayly food,

16 And one of you ſay vnto them, Depart in peace: warme your felues, and fill your bellies, notwithstanding ye giue them not thoſe things, which are needfull to the bodie, what helpeh it?

17 Euen ſo the faith, if it haue no workes, is dead in it ſelfe.

18 But ſome man might ſay, Thou haſt the faith, and I haue workes: ſhew me thy faith out of thy workes, and I will ſhewe thee my faith by my workes.

19 10 Thou beleeueſt that there is one God: thou doeſt well: the devils alſo beleeue it, and tremble.

20 11 But wilt thou underſtand, O thou vaine man: that the faith which is without workes, is dead?

21 Was not Abraham our father 2 iuſtified through workes, & when he offered Iſaac his ſonne vpon the altar?

22 Seeſt thou not that the faith wrought with his workes? and through the workes was the faith made 2 perfect.

23 And the Scripture was 2 fulfilled which ſaith, Abraham beleeued God, and it was imputed vnto him for righteousneſſe: and hee was called the friend of God.

ſort we ſhould maintaine & cheriſh charitie and good will, and who fo doeth not ſo, ſhall not taſte of the grace of God. 8 He that is hard and curſed againſt his neighbour, or eſt in ſiſt him not, he ſhall find God as his enemy, and rough Iudge to himſelfeward. 3 The fifth place, which is ſingularly well worth the former treatiſe, touching a true and liuely faith, is this: that which bringeth not forth workes, is not that faith whereby we are iuſtified, but an image of faith: or elſe this, they are not iuſtified by faith, which ſhewe not the effects of faith. 9 The ſixt reſtalement of a ſimilitude: If a man ſay to one that is hungry, Fill thy belly, and 4 yergiheth him nothing, this ſhall not be true charitie: ſo if a man ſay he beleeueth, and bringeth forth no workes of his faith, his faith is not a true faith, but a 2 ſeined dead thug ſet out with the name of faith, whereof no man hath to brag, becauſe he will openly in curſe repetition, ſaying that the cauſe is vnderſtood by others. 12 Nay thus may every man beate downe thy pride 10 Another reſtalement of an abſurditie: If ſuch a faith were the true faith whereby we are iuſtified, the devils ſhould be iuſtified, for they haue that, but yet now, ſighteneth it they tremble, and are not iuſtified therefore, neither is that faith a true faith. 11 The third reſt is from the example of Abraham, who no doubt had a true faith: but hee in offering his ſonne, ſhewed himſelfe to haue that faith which was not void of workes, and therefore hee received a true reſtimonie when it was ſaid, that faith was imputed to him for righteousneſſe. 12 Was he not by his workes known and 2 ſeined? 13 Nay if hee ſeeketh not, he will be the cauſe of ſiſtification, but what ſpells we may know that a man is iuſtified, 4 Geneſ. 22. 1. I was ſufficient and fruitful with good workes. 10 That the faith was declared to be a true faith and that by workes. 11 Then was the Scripture fulfilled, when it appeared plainly, how truly it was written of Abraham. 12 Gen. 15. 6. rom. 4. 3. Galat. 3. 6.

4 The concluſion: Charitie which God preſcribeth cannot agree with the accepting of perſons, ſeeing that we muſt walke in the high way.

5 The Law is ſaid to be vayne, and like the Kings high way, for ſeeking it is plane and without turnings, and that the Law calleth every one our neighbour, without reſpect, whom we may helpe by any kinde of duty.

6 A newe argument to prooue the ſame concluſion: They do not loſe their neighbours, which neglect ſome, and audaciously honour other: for hee doeth not obey God, which curteſh off from the commendations of God that, that is not ſo commendous for him, as he is rather guiltie generally for the breach of the whole Lawe, although he be ſeuere the reſidue.

7 Not that all men are equal, but becauſe he that breaketh one title of the Law, offendeth the maſtice of the Lawe gener.

8 A prooſe: becauſe the Lawman is alwayes one, and the ſelſe lawe, and the bodie of the Law cannot be diuided.

9 The concluſion of the whole treatiſe: we are vpon the condition to loſe our liues for the curſe of the Law by the mercie of God, that in like manner we ſhould be ſeined one towards another, 10 He that is hard and curſed againſt his neighbour, or eſt in ſiſt him not, he ſhall find God as his enemy, and rough Iudge to himſelfeward. 3 The fifth place, which is ſingularly well worth the former treatiſe, touching a true and liuely faith, is this: that which bringeth not forth workes, is not that faith whereby we are iuſtified, but an image of faith: or elſe this, they are not iuſtified by faith, which ſhewe not the effects of faith. 9 The ſixt reſtalement of a ſimilitude: If a man ſay to one that is hungry, Fill thy belly, and 4 yergiheth him nothing, this ſhall not be true charitie: ſo if a man ſay he beleeueth, and bringeth forth no workes of his faith, his faith is not a true faith, but a 2 ſeined dead thug ſet out with the name of faith, whereof no man hath to brag, becauſe he will openly in curſe repetition, ſaying that the cauſe is vnderſtood by others. 12 Nay thus may every man beate downe thy pride 10 Another reſtalement of an abſurditie: If ſuch a faith were the true faith whereby we are iuſtified, the devils ſhould be iuſtified, for they haue that, but yet now, ſighteneth it they tremble, and are not iuſtified therefore, neither is that faith a true faith. 11 The third reſt is from the example of Abraham, who no doubt had a true faith: but hee in offering his ſonne, ſhewed himſelfe to haue that faith which was not void of workes, and therefore hee received a true reſtimonie when it was ſaid, that faith was imputed to him for righteousneſſe. 12 Was he not by his workes known and 2 ſeined? 13 Nay if hee ſeeketh not, he will be the cauſe of ſiſtification, but what ſpells we may know that a man is iuſtified, 4 Geneſ. 22. 1. I was ſufficient and fruitful with good workes. 10 That the faith was declared to be a true faith and that by workes. 11 Then was the Scripture fulfilled, when it appeared plainly, how truly it was written of Abraham. 12 Gen. 15. 6. rom. 4. 3. Galat. 3. 6.









through obedience and sprinkling of the blood of Iesus Christ. Grace and peace be multiplied vnto you :

3 Blessed be God, euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that withereth not, reserved in heauen for vs,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time.

6 Wherein ye reioyce, though now for a season (if neede require) ye are in heauinesse, through manifold tentations,

7 That the trial of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found vnto your praise, and honour and glory at the appearing of Iesus Christ :

8 Whome yee haue not seene, and yet loue him, in whom now, though yee see him not, yet doe you beleuee, and reioyce with ioy vnspokeable and glorious,

9 Receiving the ende of your faith, euen the saluation of your soules.

10 Of which saluation the Prophets haue inquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or at what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glory that should followe,

12 Vnto whom it was reuealed, that not vnto themselves, but vnto vs they should minister the things which are shewed vnto you by them which haue preached vnto you the Gospell by the holy Ghost sent downe from heauen, the which things the Angels desire to behold.

13 Wherefore & gird vnto the loynes of your minde : be sober, and trust perfectly on that grace that is brought vnto you, in the reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former lutes of your ignorance :

15 But as he which hath called you, is holy, so be ye holy in all manner of conuersation,

16 Because it is written, Be ye holy, for I am holy,

17 And if yee call him Father, which without respect of person iudgeth according to euerymans worke, passe the time of your dwelling here in feare,

18 Knowing that yee were not redeemed with corruptible things, as silver and golde, from your vaine conuersation, reuelled by the traditions of the fathers,

19 But with the precious blood of Christ, as of a Lamb vndefiled, and without spot.

20 Which was ordeined before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe beleene in God that rayed him from the dead, and gave him glorie, that your faith and hope might be in God.

22 Having purified your soules in obeying the truth through the Spirit, to loue brotherly without feining, loue one another with a pure heart feruently :

23 Being borne anew, not of mortall seede, but of immortall, by the word of God, who liueth and endureth for euer.

24 For all flesh is as grasse, & all the glorie of man is as the floure of grasse. The grasse withereth, and the floure fallth away.

25 But the worde of the Lord endureth for euer : and this is the worde which is preached among you,

Hee passeth from faith and hope, to the fruites of them both, which are vnderstood in the name of obedience : And it consisteth in two things, in renouncing our lutes, and liuing godly : which lutes haue their beginning in the bondage of sinne, but holiness proceedeth from the grace and fauour of GOD, which is adopered vs, and therefore regenerate vs, as the father and the children may be of one disposition.

Luke 1. 7. 9. Hee sheweth the sanctification doth necessarily followe adoption. 1. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

reference against vaine security. i. If you will be called the fruites of that faith, 2. Peter. 1. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

only

CHAP. CHAP.

e Enclaffing hope,

a Note bee how much by what we see we come vnto that glory, to wit, through all kinde of afflictions, wherein notwithstanding faith maketh vs so secure, that we are not onely not overcome with sorrow, but also through the beholding of God himselfe (who other wise is invisible) with the eyes of faith are vnspokeably ioyfull : because all such things, as they are but for a time, so are they not applied vnto vs to destroy vs, but as it were by fire to purge vs, and to make vs perfect, that as the leech we may obtaine saluation.

d This is that time which Daniel calleth the time of the endes, when as that great stirring of all things shall be, which all creatures shall participate, Rom. 8. 19.

e He speaketh of the second coming of Christ. 8. Or reward. 9 He putteth a difference betweene true faith, that is to say, that faith which is only hath an eye to the doctrine of the Prophet and Apostles, and false faith : Afterward he maketh two degrees of one and the same faith, according to the manner of the diuine reuelation, when it aduise it is but one onely faith. Thirdly, he saith, the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for, the very Angels. f He aduise to the prophesie of Iesai, which was exhibited upon the day of Pentecost, in the Apostles, as it were in the first fruits of the holy Ghost, which thus came our Peter declared, Acts. 2. 4. He goeth from faith to hope, which is indeede a compulsion that can not be sundered from faith : and heueth in argument want of compulsion : We ought not to be weary in doing, for to each can a thing, which the very Angels waite for with great desire. g This is a barren speech, taken of a common usage amongst them : for by reason that they were long garments, they could not trauaile a while they girded vp themselves : and hence it is that Christ saith, Let your loynes be girded vp. h He setteth forth very briefly what manner of hope ours ought to be, to wit, continually, vnill we enioy the thing we hope for : then, what we haue to hope for, to wit, grace (that is, free saluation) reuealed in the Gospell, and not that, that men doe rashly and fondly promise to themselves. i Sunday and finally. k An argument to stirre your minde, seeing that God doth not wait vntill we seeke him, but he hath brought euen vnto vs. l He setteth out the end of faith, least any man should promise himselfe, either sooner or later that full saluation, to wit, the latter coming of Christ : and therewithall warneth vs, not to measure the distance of the Gospell according to the present time, seeing that that which we are now, is not yet reuealed.

## CHAP. II.

2 He exhorteth the new borne in faith, to leade their liues answerable to the iane: & that their faith should flagger, he bringeth in that which was foretold touching Christ. 3 Then he willeth them to be obedient to Magistrates, 4 and that they patiently beare aduersitie after Christs example.

W Herfore, 4 laying aside all malicioynesse, and all guile, and dissimulation, and enuie, and all euill speaking,

2 As a newe borne babes desire that sincere milke of the worde, that yee may growe thereby,

3 Becausc yee haue tasted that the Lord is bountifull,

4 To whome comming as vnto a liuing stone, disallowed of men, but chosen of God and precious,

5 Yee also as liuely stones, be made a spiritual house, an holy Priesthood to offer vp spiritual sacrifices acceptable to God by Iesus Christ.

6 Wherefore also it is conteyned in the Scripture, 7 Beholde, I put in Sion a chiefe cornerstone, elect and precious: and hee that beleueth therein, shall not be ashamed.

7 Vnto you therefore which beleue, it is precious: but vnto them which be disobedient, the same stone which the builders disallowed, the same is made the head of the corner,

8 And a stone to stumble at, and a rocke of offence, euen to them which stumble at the worde, being disobedient, vnto the which thing they were euen ordained.

9 But yee are a chosen generation, a toyall

Priesthood, a holy nation, a people set at libertie, that ye should shew forth the vertues of him that hath called you out of darknes into his marvellous light,

10 Which in time past were not a people, yet are now the people of God: which in time past were not vnder mercy, but now haue obtained mercie,

11 Dearly beloved, I beseech you, as strangers and pilgrims, 12 to abstaine from fleshly lusts which fight against the soule,

13 And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, 14 may by your good works which they shall see, glorifie God in the day of visitation.

15 Therefore submit your selues vnto all manner ordinance of man 16 for the Lordes sake, 17 whether it be vnto the King, as vnto the superiour,

18 Or vnto gouernours, as vnto them that are sent of him, 19 for the punishment of euill doers, and for the praise of them that doe well.

19 For so is the will of God, that by well doing yee may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloake of malicioynesse, but as the seruants of God.

17 Honour all men: 18 loue brotherly fellowship: feare God: honour the King.

18 Seruants, be subiect to your masters with all feare, not only to the good and courteous, but also to the froward.

19 For this is thankeworthie, if a man

to fight against our saluation. 13 The fourth argument, to shew of the profit of so doing for this meniey also we provide for our goodnes, which will compell them at length to change their miodes, which speake euill of vs. 14 Chap. 3. 16. The fifth argument, which also is of great force: Because the glory of God is greatly let forth by that means, whilst by example of our honest life, euen the most prophane men are brought vnto God, and submit themselves vnto him. 15 Marth. 5. 16. When Gods light aluay haue metey on them. 16 That which he saie generally, be now expounded by partes defining feuerallie euery mans duty. And first of all he speaketh of obedience which is due both to the Lawer, and also to the Magistrates both higher & lower. 17 Rom. 13. 1. By ordinances, as ment the framers of ordering of civil gouernments: which he calleth ordinance of man, not because man inuented it, but because it is proper to men. 18 The first argument: because the Lord is the author and reuenger of the policie of men, that is, which is set amongst men: and therefore the true seruants of the Lord must aboue all others be diligent obseruers of this. 17 He preueneth a canill which is made by me, I say they will obey Kings & the higher Magistrates, and yet condemneth their misteers: as though he misteers were not euen with their authoritie which sent them. 18 The second argument taken of the end of this order, which is not onely most profitable, but also very beneficiall: seeing that by this means vertue is reuared, and vice punished: wherein y quietnes and happines of this life consisteth. 19 He declareth the first argument more amply, shewing that Christian libertie doeth amongst all things least, or not at all consist herein: to wit, to call off the bridle of Lawes, (as at that time some foolishly accounted) in the kingdom of God reported: but rather in this, that liuing holly according to the will of God, we should make manifest to all men, that the Gospel is not a cloake for sinne & wickednes, seeing we are in such sort free, that yet we will still the seruants of God, and not of man: so that we shal haue a full life of man, by occasion of those things which he saie: who into euo generally put into into those duties which pertaine in ouer to priuate men, and especially the faithful to the faithful, & into that subiection whereby inferiours are bound to their superiours: but so, that Kings be not made equal to God, seeing that feare is due to God, and honour to Kings. 18 Be chriustian and duest will towards all men. 19 Chap. 1. 12. Rom. 13. 10. The fellowship of the brethren, as Zac. 1. 14. 15. Ephel. 5. 6. 3. 12. 16. He goe h to the duties of seruants towards their masters, which he describeth with that commendation, that seruants submit themselves willingly and not by constraint, not onely to the good and conuaydlyan obedience: laded the condition of Frants is bound, especially if they haue froward masters: but this their subiection shall be so much the more acceptable to God, if his will preuaile more with seruants, then the masters injuries.

18 Hef. 4. 13.

19 Rom. 9. 25.

9 He returneth to that general exhortation.

20 A reason why we ought to liue holly, to wit, because we are citizens of heauen,

and therefore we ought to liue according to the Lawe, not of this world, which is

full of corruption, but of the heauenly

citie, although we be strangers in the world.

17 Rom. 13. 14.

galat. 5. 16.

11 Another argument: The children of God liue not according to the flesh,

that is, according to that corrupt nature, but according to the spirit.

Therefore fleshly motions ought not to beare rule in vs.

12 The third argument: for although those

lusts flatter vs, yet they cease not

to be the profit of so doing.

13 The fourth argument, to shew of the profit of so doing for this meniey also we provide for our goodnes,

which will compell them at length to change their miodes,

which speake euill of vs.

14 Chap. 3. 16. The fifth argument, which also is of great force: Because the glory of God is greatly let forth by that means,

whilst by example of our honest life, euen the most prophane men are brought vnto God,

and submit themselves vnto him.

15 Marth. 5. 16. When Gods light aluay haue metey on them.

16 That which he saie generally, be now expounded by partes defining feuerallie euery mans duty.

And first of all he speaketh of obedience which is due both to the Lawer, and also to the Magistrates both higher & lower.

17 Rom. 13. 1. By ordinances, as ment the framers of ordering of civil gouernments: which he calleth ordinance of man, not because man inuented it, but because it is proper to men.

18 The first argument: because the Lord is the author and reuenger of the policie of men, that is, which is set amongst men: and therefore the true seruants of the Lord must aboue all others be diligent obseruers of this.

17 He preueneth a canill which is made by me, I say they will obey Kings & the higher Magistrates, and yet condemneth their misteers: as though he misteers were not euen with their authoritie which sent them.

18 The second argument taken of the end of this order, which is not onely most profitable, but also very beneficiall: seeing that by this means vertue is reuared, and vice punished: wherein y quietnes and happines of this life consisteth.

19 He declareth the first argument more amply, shewing that Christian libertie doeth amongst all things least, or not at all consist herein: to wit, to call off the bridle of Lawes, (as at that time some foolishly accounted) in the kingdom of God reported: but rather in this, that liuing holly according to the will of God, we should make manifest to all men, that the Gospel is not a cloake for sinne & wickednes, seeing we are in such sort free, that yet we will still the seruants of God, and not of man: so that we shal haue a full life of man, by occasion of those things which he saie: who into euo generally put into into those duties which pertaine in ouer to priuate men, and especially the faithful to the faithful, & into that subiection whereby inferiours are bound to their superiours: but so, that Kings be not made equal to God, seeing that feare is due to God, and honour to Kings.

18 Be chriustian and duest will towards all men.

19 Chap. 1. 12. Rom. 13. 10. The fellowship of the brethren, as Zac. 1. 14. 15. Ephel. 5. 6. 3. 12. 16. He goe h to the duties of seruants towards their masters, which he describeth with that commendation, that seruants submit themselves willingly and not by constraint, not onely to the good and conuaydlyan obedience: laded the condition of Frants is bound, especially if they haue froward masters: but this their subiection shall be so much the more acceptable to God, if his will preuaile more with seruants, then the masters injuries.

18 Hef. 4. 13.

19 Rom. 9. 25.

9 He returneth to that general exhortation.

20 A reason why we ought to liue holly, to wit, because we are citizens of heauen,

and therefore we ought to liue according to the Lawe, not of this world, which is full of corruption, but of the heauenly citie, although we be strangers in the world.

17 Rom. 13. 14. galat. 5. 16.

11 Another argument: The children of God liue not according to the flesh,

that is, according to that corrupt nature, but according to the spirit.

Therefore fleshly motions ought not to beare rule in vs.

12 The third argument: for although those lusts flatter vs, yet they cease not to be the profit of so doing.

13 The fourth argument, to shew of the profit of so doing for this meniey also we provide for our goodnes,

which will compell them at length to change their miodes,

which speake euill of vs.

14 Chap. 3. 16. The fifth argument, which also is of great force: Because the glory of God is greatly let forth by that means,

whilst by example of our honest life, euen the most prophane men are brought vnto God,

and submit themselves vnto him.

15 Marth. 5. 16. When Gods light aluay haue metey on them.

16 That which he saie generally, be now expounded by partes defining feuerallie euery mans duty.

And first of all he speaketh of obedience which is due both to the Lawer, and also to the Magistrates both higher & lower.

17 Rom. 13. 1. By ordinances, as ment the framers of ordering of civil gouernments: which he calleth ordinance of man, not because man inuented it, but because it is proper to men.

18 The first argument: because the Lord is the author and reuenger of the policie of men, that is, which is set amongst men: and therefore the true seruants of the Lord must aboue all others be diligent obseruers of this.

17 He preueneth a canill which is made by me, I say they will obey Kings & the higher Magistrates, and yet condemneth their misteers: as though he misteers were not euen with their authoritie which sent them.

18 The second argument taken of the end of this order, which is not onely most profitable, but also very beneficiall: seeing that by this means vertue is reuared, and vice punished: wherein y quietnes and happines of this life consisteth.

19 He declareth the first argument more amply, shewing that Christian libertie doeth amongst all things least, or not at all consist herein: to wit, to call off the bridle of Lawes, (as at that time some foolishly accounted) in the kingdom of God reported: but rather in this, that liuing holly according to the will of God, we should make manifest to all men, that the Gospel is not a cloake for sinne & wickednes, seeing we are in such sort free, that yet we will still the seruants of God, and not of man: so that we shal haue a full life of man, by occasion of those things which he saie: who into euo generally put into into those duties which pertaine in ouer to priuate men, and especially the faithful to the faithful, & into that subiection whereby inferiours are bound to their superiours: but so, that Kings be not made equal to God, seeing that feare is due to God, and honour to Kings.

18 Be chriustian and duest will towards all men.

19 Chap. 1. 12. Rom. 13. 10. The fellowship of the brethren, as Zac. 1. 14. 15. Ephel. 5. 6. 3. 12. 16. He goe h to the duties of seruants towards their masters, which he describeth with that commendation, that seruants submit themselves willingly and not by constraint, not onely to the good and conuaydlyan obedience: laded the condition of Frants is bound, especially if they haue froward masters: but this their subiection shall be so much the more acceptable to God, if his will preuaile more with seruants, then the masters injuries.

18 Hef. 4. 13.

19 Rom. 9. 25.

9 He returneth to that general exhortation.

20 A reason why we ought to liue holly, to wit, because we are citizens of heauen,

and therefore we ought to liue according to the Lawe, not of this world, which is full of corruption, but of the heauenly citie, although we be strangers in the world.

17 Rom. 13. 14. galat. 5. 16.

11 Another argument: The children of God liue not according to the flesh,

that is, according to that corrupt nature, but according to the spirit.

Therefore fleshly motions ought not to beare rule in vs.

12 The third argument: for although those lusts flatter vs, yet they cease not to be the profit of so doing.

13 The fourth argument, to shew of the profit of so doing for this meniey also we provide for our goodnes,

which will compell them at length to change their miodes,

which speake euill of vs.

14 Chap. 3. 16. The fifth argument, which also is of great force: Because the glory of God is greatly let forth by that means,

whilst by example of our honest life, euen the most prophane men are brought vnto God,

and submit themselves vnto him.

15 Marth. 5. 16. When Gods light aluay haue metey on them.

16 That which he saie generally, be now expounded by partes defining feuerallie euery mans duty.

And first of all he speaketh of obedience which is due both to the Lawer, and also to the Magistrates both higher & lower.

17 Rom. 13. 1. By ordinances, as ment the framers of ordering of civil gouernments: which he calleth ordinance of man, not because man inuented it, but because it is proper to men.

18 The first argument: because the Lord is the author and reuenger of the policie of men, that is, which is set amongst men: and therefore the true seruants of the Lord must aboue all others be diligent obseruers of this.

17 He preueneth a canill which is made by me, I say they will obey Kings & the higher Magistrates, and yet condemneth their misteers: as though he misteers were not euen with their authoritie which sent them.

18 The second argument taken of the end of this order, which is not onely most profitable, but also very beneficiall: seeing that by this means vertue is reuared, and vice punished: wherein y quietnes and happines of this life consisteth.

19 He declareth the first argument more amply, shewing that Christian libertie doeth amongst all things least, or not at all consist herein: to wit, to call off the bridle of Lawes, (as at that time some foolishly accounted) in the kingdom of God reported: but rather in this, that liuing holly according to the will of God, we should make manifest to all men, that the Gospel is not a cloake for sinne & wickednes, seeing we are in such sort free, that yet we will still the seruants of God, and not of man: so that we shal haue a full life of man, by occasion of those things which he saie: who into euo generally put into into those duties which pertaine in ouer to priuate men, and especially the faithful to the faithful, & into that subiection whereby inferiours are bound to their superiours: but so, that Kings be not made equal to God, seeing that feare is due to God, and honour to Kings.

18 Be chriustian and duest will towards all men.

19 Chap. 1. 12. Rom. 13. 10. The fellowship of the brethren, as Zac. 1. 14. 15. Ephel. 5. 6. 3. 12. 16. He goe h to the duties of seruants towards their masters, which he describeth with that commendation, that seruants submit themselves willingly and not by constraint, not onely to the good and conuaydlyan obedience: laded the condition of Frants is bound, especially if they haue froward masters: but this their subiection shall be so much the more acceptable to God, if his will preuaile more with seruants, then the masters injuries.

18 Hef. 4. 13.

19 Rom. 9. 25.

9 He returneth to that general exhortation.

20 A reason why we ought to liue holly, to wit, because we are citizens of heauen,

and therefore we ought to liue according to the Lawe, not of this world, which is full of corruption, but of the heauenly citie, although we be strangers in the world.

17 Rom. 13. 14. galat. 5. 16.

11 Another argument: The children of God liue not according to the flesh,

that is, according to that corrupt nature, but according to the spirit.

Therefore fleshly motions ought not to beare rule in vs.

12 The third argument: for although those lusts flatter vs, yet they cease not to be the profit of so doing.

13 The fourth argument, to shew of the profit of so doing for this meniey also we provide for our goodnes,

which will compell them at length to change their miodes,

which speake euill of vs.

14 Chap. 3. 16. The fifth argument, which also is of great force: Because the glory of God is greatly let forth by that means,

whilst by example of our honest life, euen the most prophane men are brought vnto God,

and submit themselves vnto him.

15 Marth. 5. 16. When Gods light aluay haue metey on them.

16 That which he saie generally, be now expounded by partes defining feuerallie euery mans duty.

And first of all he speaketh of obedience which is due both to the Lawer, and also to the Magistrates both higher & lower.

17 Rom. 13. 1. By ordinances, as ment the framers of ordering of civil gouernments: which he calleth ordinance of man, not because man inuented it, but because it is proper to men.

18 The first argument: because the Lord is the author and reuenger of the policie of men, that is, which is set amongst men: and therefore the true seruants of the Lord must aboue all others be diligent obseruers of this.

17 He preueneth a canill which is made by me, I say they will obey Kings & the higher Magistrates, and yet condemneth their misteers: as though he misteers were not euen with their authoritie which sent them.

18 The second argument taken of the end of this order, which is not onely most profitable, but also very beneficiall: seeing that by this means vertue is reuared, and vice punished: wherein y quietnes and happines of this life consisteth.

19 He declareth the first argument more amply, shewing that Christian libertie doeth amongst all things least, or not at all consist herein: to wit, to call off the bridle of Lawes, (as at that time some foolishly accounted) in the kingdom of God reported: but rather in this, that liuing holly according to the will of God, we should make manifest to all men, that the Gospel is not a cloake for sinne & wickednes, seeing we are in such sort free, that yet we will still the seruants of God, and not of man: so that we shal haue a full life of man, by occasion of those things which he saie: who into euo generally put into into those duties which pertaine in ouer to priuate men, and especially the faithful to the faithful, & into that subiection whereby inferiours are bound to their superiours: but so, that Kings be not made equal to God, seeing that feare is due to God, and honour to Kings.

18 Be chriustian and duest will towards all men.

19 Chap. 1. 12. Rom. 13. 10. The fellowship of the brethren, as Zac. 1. 14. 15. Ephel. 5. 6. 3. 12. 16. He goe h to the duties of seruants towards their masters, which he describeth with that commendation, that seruants submit themselves willingly and not by constraint, not onely to the good and conuaydlyan obedience: laded the condition of Frants is bound, especially if they haue froward masters: but this their subiection shall be so much the more acceptable to God, if his will preuaile more with seruants, then the masters injuries.

18 Hef. 4. 13.

19 Rom. 9. 25.

9 He returneth to that general exhortation.

20 A reason why we ought to liue holly, to wit, because we are citizens of heauen,

and therefore we ought to liue according to the Lawe, not of this world, which is full of corruption, but of the heauenly citie, although we be strangers in the world.

17 Rom. 13. 14. galat. 5. 16.

11 Another argument: The children of God liue not according to the flesh,

that is, according to that corrupt nature, but according to the spirit.

Therefore fleshly motions ought not to beare rule in vs.

12 The third argument: for although those lusts flatter vs, yet they cease not to be the profit of so doing.

13 The fourth argument, to shew of the profit of so doing for this meniey also we provide for our goodnes,

which will compell them at length to change their miodes,

which speake euill of vs.

14 Chap. 3. 16. The fifth argument, which also is of great force: Because the glory of God is greatly let forth by that means,

whilst by example of our honest life, euen the most prophane men are brought vnto God,

and submit themselves vnto him.

15 Marth. 5. 16. When Gods light aluay haue metey on them.

16 That which he saie generally, be now expounded by partes defining feuerallie euery mans duty.

And first of all he speaketh of obedience which is due both to the Lawer, and also to the Magistrates both higher & lower.

17 Rom. 13. 1. By ordinances, as ment the framers of ordering of civil gouernments: which he calleth ordinance of man, not because man inuented it, but because it is proper to men.

18 The first argument: because the Lord is the author and reuenger of the policie of men, that is, which is set amongst men: and therefore the true seruants of the Lord must aboue all others be diligent obseruers of this.

17 He preueneth a canill which is made by me, I say they will obey Kings & the higher Magistrates, and yet condemneth their misteers: as though he misteers were not euen with their authoritie which sent them.

18 The second argument taken of the end of this order, which is not onely most profitable, but also very beneficiall: seeing that by this means vertue is reuared, and vice punished: wherein y quietnes and happines of this life consisteth.

19 He declareth the first argument more amply, shewing that Christian libertie doeth amongst all things least, or not at all consist herein: to wit, to call off the bridle of Lawes, (as at that time some foolishly accounted) in the kingdom of God reported: but rather in this, that liuing holly according to the will of God, we should make manifest to all men, that the Gospel is not a cloake for sinne & wickednes, seeing we are in such sort free, that yet we will still the seruants of God, and not of man: so that we shal haue a full life of man, by occasion of those things which he saie: who into euo generally put into into those duties which pertaine in ouer to priuate men, and especially the faithful to the faithful, & into that subiection whereby inferiours are bound to their superiours: but so, that Kings be not made equal to God, seeing that feare is due to God, and honour to Kings.

18 Be chriustian and duest will towards all men.

19 Chap. 1. 12. Rom. 13. 10



*Because he maketh a conference of it to offend God, by whose good will and appointment, he knoweth this burden is layd upon him.*

*as He mitigateth the grievousness of servitude, while he sheweth plainly that Christ died also for servants, that they should beare so much the more patiently the inequality betweene him which are of one selfsame nature, more over setting before them Christ that Lord of Lords for an example, he signifieth that they cannot but seeme too delicate, which shew themselves more grieved in bearing of injuries, then Christ himselfe who was most iust, & most sharpe of all afflicted, and yet was most patient.*

*as He borroweth kinde of speech taken of painters and skilfull artists. \* Eja. 53. 9. I have been as a patient affliction, to wit, as they commit their cause to God, by the example of Christ. 35. Hee seemeth now to turne his speech to maisters, which haue also themselves a master and iudge in heauen: who will iustly reuege the injuries that are done to servants without any respect of persons. \* Eja. 53. 5. Mat. 23. 17. He calleth the servants backe from the consideration of the injuries which they are constrained to beare, to thinke upon the greatness, and the end of the benefite received of Christ.*

for conscience toward God endure griefe, suffering wrongfully.

20 For what praise is it, if when ye be buffeted for your faults, ye take it patiently? but and if when ye doe well, ye suffer wrong and take it patiently, this is acceptable to God.

21 For heretofore ye are called: for Christ also suffered for you, leaving you an example that ye should follow his steps,

22 Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reviled, reviled not againe: when hee suffered, he threatened not, but committed it to him that judgeth righteously.

24 Who his owne selfe bare our sinnes in his body on the tree, that we being dead to sinne, should live in righteousness, by whose stripes ye were healed.

25 For ye were as sheepe going astray: but are now returned unto the Shepherd and Bishop of your souls.

### CHAP. III.

*That Christian women should not contemne their husbands, though they be infidels. It brings in examples of feall women. 3. General exhortations, 14. patiently to beare persecutions, 15. and abily to yeild a reason of their faith, 15. Christs example.*

**L**ikewise <sup>1</sup> let the wives be subiect to their husbands, <sup>2</sup> that euen they which obey not the word, may without the word be won by the conseruation of the wines.

2 While they behold your pure conseruation which is with feare:

3 Whoſe apprelling let it not bee that outward, with brodered haire, and gold put about, or in putting on of apparell:

4 But let it be the hidden man of the heart, which consisteth in the incorruption of a meeke and quiet spirit, which is before God a thing much set by.

5 For euen after this manner in time past did the holy women, which trusted in God, tire themselves, and were subiect to their husbands.

6 As Sara obeyed Abraham, & called him Sir: whose daughters ye are, while ye doe well, so not being afraid of any terror.

7 Likewise ye husbands, dwell with them as men of knowledge, giving an honour unto

the woman, as unto the weaker vessel, euen as they which are heires together of the grace of life, that your prayers be not interrupted.

8 Finally, be ye all of one mind: one suffer with another: loue as brethren, be pitifull, be courteous.

9 Not rendering euill for euill, neither reboke for reboke: but contrariwise blessed, knowing that ye are thereunto called, that ye should be heires of blessing.

10 For if any man long after life, and to be good dayes, let him reſtaine his tongue from euill, and his lips that they speake no guile.

11 Let him eschew euill and doe good: let him keepe peace and follow after it.

12 For the eyes of the Lord are ouer the righteous, and his cares are open vnto their prayers: and the face of the Lord is against them that do euill.

13 And who is it that will harme you, if ye follow that which is good?

14 Notwithstanding blessed are ye, if ye suffer for righteousness sake. 15 Yea, <sup>1</sup> feare not their feare, neither be troubled.

15 But I sanctifie the Lord God in your hearts, and be ready alwayes to giue an answer to euery man that asketh you a reason of the hope that is in you, with meeknesse and reuerence.

16 Having a good conscience, that when they speake euill of you as of euill doers, they may be ashamed which slander your good conseruation in Christ.

17 For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.

18 For Christ also hath once suffered for sinnes, the iust for the vniuall, that he might

*loue. Proserb. 17. 13. and 10. 12. Matt. 5. 39. 10. 2. 17. 1. Ephes. 1. 16. 1. We must not only not recompense injuries for injuries, but we must make them recompense to men with benefites. 12. An argument taken of compassion: Seeing that we our felues are called of God whom we offend so often, to goe to a better life (so farre is hee from reuenging the injuries which we doe vnto him) shall we rather make our felues vnnorthy of so great bountifullnesse, then forgive one anothers faults? And from this verse to the end of the chapter, there is a digression or going from the matter hee is in hand with, to exhort vs valiantly to beare afflictions. \* Eja. 54. 1. 13. A secret rebuke. But this our patience shall be nothing else but a feeling & hardening of our workes in their wickednesse, to make them to serue vs more boldly, and to destroy vs. (Nay faith the Apostle by the words of David) to live without doing hurt, and to follow after peace when it fleeth away, is the way to the happy and quiet peace. And if so be any man be afflicted for doing iustly, the Lord maketh all things, and will in his time deliuer the godly, which cryvnto him, and will deliuey the wicked. He Leads a blessed and happy life. \* Eja. 1. 6. I this word (Face) after the manner of the Hebrews, it taken for (anger). 14. The second argument: when the wicked are provoked, they are more weary than the righteous, and therefore they be overcome by the righteous. And if the righteous cannot be gotten by that means also, yet notwithstanding we shall be blessed, if we suffer for righteousness sake. \* Math. 5. 10. 15. A most certaine counsel in afflictions, be they neuer so terrible, to make a constant mind, and to stand fast. But how shall we attain vnto it? If we fast the God is our mind & heart, that is to say, if we rest vpon him, as one that is Almighty, that looeth mankind, that is good and true indeed. \* Eja. 8. 12. 13. He is not despised as they are, I give him all praise and glory, and hang vnto him. 16. Hee reuerend we when we are afflicted for righteousness sake, we are to be patient for our life, either with denying, or renouncing the truth, or with the violence, or any such means: but rather to giue an account of our faith boldly, & ye with a meeke spirit, & full of godly reuerence, that the enemies may not haue any thing iustly to obiect, but may rather be ashamed of themselves. 17. A reason which standeth vpon two general rules of Christianitie, which notwithstanding all men allow not of. The one is, if we must needs suffer afflictions, it is better to suffer wrongfully then rightfully: & other is, this is because we are so afflicted, not by hyppocrite, but by the will of our God. 18. The second rule, which is, that we are afflicted, not by our owne fault (which were none) but for ours, & that according to his Fathers decree. 19. An argument taken of compassion: Christ the iust suffered for vs that are vniuall, and shall it grieue vs that are vniuall for the iusts cause? Another argument being partly taken of things coupled together, to wit, because Christ bringeth vs to his Father by the same way that he went himselfe, and partly from the cause sufficient to wit, because Christ is not only set before vs for an example to follow, but also he is holdest vs up by this virtue in all the difficulties of this life, vntill he bring vs to his Father.*

*The woman is called a weaker vessel, after the manner of the Hebrews, because the husband vseth her as his fellow & helper to live faithfully before God.*

*The third argument: for that they are equal in nature, which is the chiefe (lett is so to say, in the benefit of eternall life) which otherwife are vnequall as touching the governance and conseruation at home, and therefore they are not to be despised although they be weak.*

*Of that gracious and free benefite whereby we are purchasing life given vs.*

*The fourth argument. All brauings and chidings must be eschewed, because they hinder prayers, and the whole service of God whereunto both the husband and the wife are called.*

*10 He returneth to common exhortation, and exhorteth to concord and whatsoeuer things pertaine to the maintenance of peace and mutual*

*\* Gal. 3. 15. Ephes. 7. 22.*

*In the third place he setteth forth the vniuersal due to their husbands, commanding them to be obedient. He speaketh namely of them which had husbands that were not Christians, which ought so much the more to be subiect to their husbands, that by their honest and chaste conseruation they may giue them to the Church. \* 1. Tim. 2. 9.*

*He condemneth the riot and excess of women and setteth forth their true apprelling such as is precious before God: vnto inward & incorruptible which consisteth in a meeke and quiet spirit.*

*A who hath his feare fastened vnto God, so that the hid man is less against the deſiring of the body. 8. Precious indeed, and to taken of God. 4. An argument taken of the example of women, and especially of Sara, who was the mother of all beleeuers. \* Gen. 12. 12. 5. Because women are of nature fearefull, bee giue them to vnderſtand, that he requireth of them that subiection, which is not wrung out of them either by force or feare. \* 1. Cor. 7. 6. He teacheth husbands also their duties, to wit, that the more vnderstanding and wisdom they haue, the more wisely and circumspectly they beaue themselves. 7. Doe all the duties of wedlocke. 8. The more wisdom the husband hath, the more circumspectly he beaue himselfe in beaueing those difformities, which through y womenes weaknesse of times cause trouble both to the husband & the wife. 7. The second argument, because y wife notwithstanding that she is weaker by nature than the man, is an excellent instrument of the man made to farre more excellent vſe: whereupon it followeth that she is not therefore to be neglected because she is weaker, but on the contrarie part she ought to be so much the more cared for. 8. Having an honest care of her,*

21 Another Argument taken of the happy end of the afflictions, wherein alio Christ goeth before vs both in example and vertue, as one who suffered most grievous torments more unto death, although but in one part only of the flesh, to wit, in the flesh or mans nature, but yet because conqueror by the vertue of his divinity.

22 As touching his manhood, for his body was dead, and his soule felt the torments of death. As a lesser objection: Christ indeed might do this, but what is that vs 7 yet (saith the Apostle) for Christ did flower forth this vertue to all ages for the preservation of the godly, were they never so few and miserable, and so to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present out in corporall person, but by his diuine vertue, preaching repentance euen by the mouth of Noe himselfe who then prepared the Arke, to take disobedient spirits which are now in prison waiting for the full recompence of their rebellion, and saved those few (that is, eight only persons) in the world. The Spirit is a figure of which Christ is to the Church: therefore this word, Spirit, cannot in this place taken for the soule, vntill we will say, that Christ was raised vp againe, and quickened by the vertue of his soule. ¶ He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh. ¶ This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more. \* Gen. 6. 14. mat. 23. Luke 17. 46. ¶ Men. 13. A proportionall applying of the former example to the times which followed the coming of Christ: for that profession of one of the things which followed the coming of Christ: that materiall water of Baptisme faueth vs, as those waters which bare vp the Arke saved Noe, but because Christ with his inward vertue, which the outward Baptisme sheweth, prefigureth vs when washed, so that we may call vpon God with a good confidence. ¶ The confidence being justified may freely call vpon God. 14. That is, a faith vertue, whereby Christ rose againe, and now being carried vnto heauen, hath received all power, death at this day defend and preserve vs.

#### CHAP. IV.

¶ He bringeth in Christs example and applyeth it to the mortifying of the flesh. Specially commanding Chastity. 15. And forbiddeth acts of patience. 17 That it is necessary that correction begin at the Church.

¶ Oraske how, then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same mind, which is, that he which hath suffered in the flesh, hath ceased from sinne.

2 That be henceforward should live (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God.

3 \* For it is sufficient for vs that we have spent the time past of the life, after the lust of the Gentiles walking in wantonnes, lusts, drunkennes, in gluttony, drinkings, and in abominable idolatries.

4 Wherein it seemeth to them strange, that ye runne not with them vnto the same excess of riot: therefore speake they euill of you.

5 Which shall giue account to him, that is ready to iudge quicke and dead.

6 ¶ For vnto this purpose was the Gospell

preached vnto to God, and was put to death concerning the flesh, but was quickened by the spirit.

19 By it which he also went, and preached vnto the spirits that are in prison.

20 Which were in time past disobedient, when once the long suffering of God abode in the dayes of ¶ Noe, while the Arke was preparing, wherein few, that is, eight soules were saved in the water.

21 Whereof the baptisme that now is, answering that figure, (which is not a putting away of the filth of the flesh, but a confident demanding which a good conscience maketh to ¶ God) faueth vs also by the resurrection of Iesus Christ.

22 Which is at the right hand of God, gone into heauen, to whom the Angels, and Powers, and might are subiect.

As a lesser objection: Christ indeed might do this, but what is that vs 7 yet (saith the Apostle) for Christ did flower forth this vertue to all ages for the preservation of the godly, were they never so few and miserable, and so to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to the world) was present out in corporall person, but by his diuine vertue, preaching repentance euen by the mouth of Noe himselfe who then prepared the Arke, to take disobedient spirits which are now in prison waiting for the full recompence of their rebellion, and saved those few (that is, eight only persons) in the world. The Spirit is a figure of which Christ is to the Church: therefore this word, Spirit, cannot in this place taken for the soule, vntill we will say, that Christ was raised vp againe, and quickened by the vertue of his soule. ¶ He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh. ¶ This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more. \* Gen. 6. 14. mat. 23. Luke 17. 46. ¶ Men. 13. A proportionall applying of the former example to the times which followed the coming of Christ: for that profession of one of the things which followed the coming of Christ: that materiall water of Baptisme faueth vs, as those waters which bare vp the Arke saved Noe, but because Christ with his inward vertue, which the outward Baptisme sheweth, prefigureth vs when washed, so that we may call vpon God with a good confidence. ¶ The confidence being justified may freely call vpon God. 14. That is, a faith vertue, whereby Christ rose againe, and now being carried vnto heauen, hath received all power, death at this day defend and preserve vs.

a Having ended his digression and sliding from his matter, now he returneth to the exhortation which he brake off, taking occasion by that which he said touching the death, and resurrection of Christ, for defining our sanctification, that we be sanctified, all one as to suffer in the flesh, that is to say: to leave off from our wickedness and viciousness: and so to rise againe to God, that is to say, to be reborn by the

water of life. ¶ Christ, that we may lead the rest of our life which remaineth, after the will of God, as much of this present life as remaineth yet to be passed over. \* Eph. 4. 22. ¶ By putting vs in minde of the difficulty of our former life led in the flesh of sinne, he calleth vs to earnest repentance. ¶ Wickedly and licentious after the manner of the Gentiles. ¶ That we be not moved with the enemies peruse and bloudy iudgement of vs. ¶ we be to forget againe that the first iudgement of God which remaineth for them, for none, whereby they be then found in sinne were dead before, shall escape it. ¶ They thinke it a new and strange matter, a new life because he made mention of the last general iudgement, And he prometh an obsequy, that being Christ came very lately, they may seeme to be excusable which died before. But this ¶ Apostle denieth for (saith he) this selfe same Gospell was preached vnto them also: (for he speaketh vnto the Iewes) and that to the same end that I now preach it vnto you, to wit, that the flesh being abolished & put away (that is to say, that wicked & naughty corruption which remaineth in men) they should suffer themselves to be gouerned by the vertue of the Spirit of God.

preached also vnto the dead, that they might be condemned according to men in the flesh, but might live according to God in the spirit.

5 Now the end of all things is at hand. See ye therefore sober, and watching in prayer.

6 But about all things have ferient love among you: \* for labour shall couer the multitude of sinnes.

7 Be ye \* barbarous one to another, without grudging.

8 ¶ Let every man as he hath received the gift, minister the same one to another, as good dispensers of the manifold grace of God.

11 ¶ If any man speake, let him speake as the words of God. If any man minister, let him do it as of the ability which God ministrerh, that God in all things may be glorified through Iesus Christ, to whom is praise and dominion for euer, and euer, Amen.

12 Dearly beloved, thinke it not strange concerning the fiery trial, which is among you to prove you as though some strange thing were come vnto you.

13 But reioyce, inasmuch as ye are partakers of Christs sufferings, that when his glory shall appear, ye may be glad and reioyce.

14 ¶ If ye be tailed vpon for the Name of Christ, blessed are ye: for the spirit of glorie and of God resteth vpon you: which on their part is euill spoken of, but on your part is glorified.

15 ¶ But let none of you suffer as a murderer, or as a thief, or an euil doer, or as a busiebody in other mens matters:

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behaue.

17 For the time is come that iudgement must begin at the house of God. ¶ If it first begin at vs, what shall the end be of them which obey not the Gospell of God?

18 ¶ And if the righteous scarcely be saved,

boure. \* Rom. 2. 6. phil. 3. 14. ¶ A reason, because that we haue, we be haue received it of God vpon this condition, to be his disposers & stewards. 10 He receiveth vnto two kindes of these gifts as chiefe, to wit, the office of teaching in the Church, and the other Ecclesiastical function, wherein two things specially are to be observed, to wit, that the pure word of God be taught, and whatsoever is done, be referred to the glorie of God the Father, in Christ as to the proper matter. 21 Because the cross is joynted with the sincere profession of Religion, the Apostle fully repeateth that which be touched before warning vs not to be troubled at persecutions and afflictions, as a newe and strange thing. ¶ As though fine new thing had befallen you, which you neuer thought of before. 12 The first reason: Because the Lord meaneth not to consume vs with this fire (as he saith) but purge vs of all uncleanes, and so to persefite.

Another reason: Because the afflictions of the godly and wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. \* Math. 5. 10. 22 Secondly, because that although the iudges thinke farre otherwise, who in afflicting the godly, blasphemeth God, yet the godly in that they are so called vpon are honoured of God with his true spiritual glory, and their election sealed in them by the Spirit of God. ¶ By Spirit here meaneth the gift of the Spirit. 17 The third reason: Because the godly are not afflicted for their euill doings, but for righteousnes sake as Christians: whereby it cometh to passe, that the Crosse, seeing it is a testimonie vnto them of faith and righteousnesse, ministrerh vnto them not an occasion of sorrow, but of vnspokeable ioy: now the Apostle propoundeth the third difference vnder 7 forme of an exhortation. 15 The third reason because the Lord of all the world being especially careful for them of his household, doeth therefore chastise them with all, yet so that he keepeth a measure in his chastisement: And as he hath a wayes and do to be mercifull, so do he be mercifull vnto vs as he chastised his children in the person of his Church. 17 Lett the godly should be offended and flummie at that vaine shadow of felicitie of the wicked, as though God were not so gouernour of the world, for that the wicked are in good case, & the godly in euill, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, nor nurture them vnto the crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom he hath appointed to vnter destruction. \* Proverb. 2. 31,

His returneth to his purpose, vnto an argument taken from the circumstance of the time, because the last end is at hand, and therefore we must to much the more diligently watch and pray with true sobriety of minde.

¶ He commendeth charity of one toward another, because it is as it were bury a multitude of finnes, and therefore preferreth and maintaineth peace and concord: for they that loue one another, do easily forgive one another their offences.

\* Prov. 10. 12. ¶ Of all the duties of charity, the commendation, namely, which was at that time most necessary, to wit, hospitalitie, which he will haue to be voluntary and most courteous and bountifull.

\* Rom. 13. 1. 2. He sheweth the vse of charity, to wit, that we may be partakers of the gift which he hath reioiced to the profit of his neigh.

what gift soeuer we haue, we be haue received it of God vpon this condition, to be his disposers & stewards. 10 He receiveth vnto two kindes of these gifts as chiefe, to wit, the office of teaching in the Church, and the other Ecclesiastical function, wherein two things specially are to be observed, to wit, that the pure word of God be taught, and whatsoever is done, be referred to the glorie of God the Father, in Christ as to the proper matter. 21 Because the cross is joynted with the sincere profession of Religion, the Apostle fully repeateth that which be touched before warning vs not to be troubled at persecutions and afflictions, as a newe and strange thing. ¶ As though fine new thing had befallen you, which you neuer thought of before. 12 The first reason: Because the Lord meaneth not to consume vs with this fire (as he saith) but purge vs of all uncleanes, and so to persefite. Another reason: Because the afflictions of the godly and wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. \* Math. 5. 10. 22 Secondly, because that although the iudges thinke farre otherwise, who in afflicting the godly, blasphemeth God, yet the godly in that they are so called vpon are honoured of God with his true spiritual glory, and their election sealed in them by the Spirit of God. ¶ By Spirit here meaneth the gift of the Spirit. 17 The third reason: Because the godly are not afflicted for their euill doings, but for righteousnes sake as Christians: whereby it cometh to passe, that the Crosse, seeing it is a testimonie vnto them of faith and righteousnesse, ministrerh vnto them not an occasion of sorrow, but of vnspokeable ioy: now the Apostle propoundeth the third difference vnder 7 forme of an exhortation. 15 The third reason because the Lord of all the world being especially careful for them of his household, doeth therefore chastise them with all, yet so that he keepeth a measure in his chastisement: And as he hath a wayes and do to be mercifull, so do he be mercifull vnto vs as he chastised his children in the person of his Church. 17 Lett the godly should be offended and flummie at that vaine shadow of felicitie of the wicked, as though God were not so gouernour of the world, for that the wicked are in good case, & the godly in euill, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his owne, nor nurture them vnto the crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom he hath appointed to vnter destruction. \* Proverb. 2. 31,



1 The conclusion, Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despair, but go forward, notwithstanding in the way of holiness and well doing, commending themselves to God their faithfull Creator, that is to say, their Father.

where shall the godly and the sinner appeare? 19 Wherefore let them that just according to the will of God, commit their souls to him in well doing, as vnto a faithfull Creator.

## CHAP. V.

1 Hee warneth the Elders not to aspyre authoritie ouer the Church, 2 warning the younger for to be willing to be taught, and to be meek, 3 to be sober and watchfull, to resist the euill aduersarie.

2 He defaulteth peculiarly the office of the Elders, that is to say, of them that haue the care of the Church.

3 He voucheth a preface touching the circumstance of his owne person: to wit, that he as their companion, communitie with them not of matter which hee knoweth not, but wherein he is as euill experienced as any, and propoundeth vnto them no other condition, but that

which he himselfe hath sustained before them, and doeth still take the same paines, and also hath one selfe same hope together with them. 3 The first rule: Hee that is a shepherd let him feed the flocke. 4 He faith not, Offer for the quicke and dead, and sing psalms breads in a strange tongue, but Feed. 5 The second. Let the shepherd consider, that the flocke is not his, but Gods: 6 The third: Let not the shepherds inuade others flockes, but let them feed that which God hath committed vnto them. 7 Let the shepherds gouerne the Church with the word and example of godly & vobianesle life: not by constraint but willingly, not for filthy lucre, but of a ready minde, not as lords ouer Gods portion & heritage, but as his ministers. 8 Which is the Christian people. 9 That the shepherd: minde be not outmeete either with the wickedness of men, or their crueltie, hee warneth them to call their eyes continually vpon that chiefe Shepherd, & y growne which is layd vp for them in heauen. 8 Hee commendeth may peculiar Christian vertues, and especially modellie: which admision all of vs stand in need of, but especially the younger sort, by reason of the vntowardnesse and pride of that age.

one to another: \* decke your selues inwardly in lowlinesse of minde: 9 for \* God refecteth the proud, and giuech grace to the humble.

6 Humble \* your selues therefore vnder the mighty hand of God, that hee may exalt you in due time.

7 \* Cast all your care on him: for hee careth for you.

8 I be sober, and watch: for \* your aduersary the deuil as a roaring lyon walketh about, seeking whom he may deuoure:

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in you: brethren which are in the world.

10 And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that ye haue suffered a little, make you persue, confirme, strengthen, and stablish you.

11 To him be glory and dominion for euer and euer, Amen.

12 By Silvanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying bow that this is the true grace of God, wherein ye stand.

13 The Church that is at Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the \* kisse of loue. Peace be with you all which are in Christ Iesus, Amen.

1 The persecutions which Satan stirreth vp, are neither newe nor proper to any one man, but from old and ancient time common to the whole Church, and therefore wee must suffer that patiently, wherein wee haue fash & so many fellows of our conflicts & combats. 2 Amongst your brethren which are dispersed throughout the world. 3 Hee saileth vp as it were with a steale, the former exhortation with a solemn prayer, and perswading them to take increase of strength at his hands, of whom they had the beginning, and hope to haue the accomplishment, to wit, of God the Father in Iesus Christ, in whom wee are sure of the glory of eternall life, a Continuance and perseverance in the doctrine of the Apostles, is the only ground and foundation of Christian strength: Now the summe of the Apostles doctrine, is saluation freely giuen of God, 15 familiar salutations, 16 In that famous citie of Assyria, where Peter the Apostle of the circumcision then was, \* Rom. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12.

\* Rom. 12, 10. 9 Because pride seemeth to many, to be the way vnto the glory of this life, the Apostle warneth vs to let the power of God against the vanitie of proud men, and to haue wholly vpon his providence. \* Plal. 55, 23. matth. 6, 25. Luke 12, 22. The crueltye of Satan, who seeketh by all meanes to deuour vs, is overcome by watchfulness and faith. \* Luke 22, 31. 12 The persecutions

## THE SECOND EPISTLE GENERAL OF PETER.

## CHAP. I.

3 Having spoken of the bountyfullnesse of God, 5 and of the vertues of faith, 6 He exhorteth them to a holinesse of life, 12 And that his counsell may be the more effectually, 14 He sheweth that his death is at hand, 16 & that himselfe did see the power of Christ, which he opened vnto them.

1 A salutation wherein hee sheweth them to vnderstand that hee dealeth with them as Christs ambassador, and otherwise agreeth with them in one selfe same faith which is grounded vpon the righteousness of Iesus Christ our God and Saviour, 2 In that that God

Imon \* Peter a servant & an Apostle of Iesus Christ, to you which haue obtained like precious faith with vs by the \* righteousness of our God and Saviour Iesus Christ.

2 Grace and peace bee multiplied to you, through the acknowledging of God, and of Iesus Christ our Lord,

3 According as his \* diuine power hath giuen vnto vs all things that pertaine vnto life and godlinesse, through the acknowledging of him

standing in his promises, shewed himselfe faithfull, and therefore vs vnto vs. 4 Faith is the acknowledgement of God and Christ, from whence all our helpe doeth issue forth and floweth. 5 Christ setteth forth himselfe to vs plainly in the Gospell, and that by his only power, and giuech vs all things which are requisite both to eternall life, wherein hee hath appointed to glorifie vs, and also to godlinesse, in that hee doeth furnish vs with true vertue. 6 He speaketh of Christ, whom hee maketh God, and the only Saviour. 7 Vnto saluation. 8 This is the summe of true Religion, to be led by Christ to the Father, as it were by the hand.

that hath called vs vnto glory and vertue.

4 Whereby most great and precious promises are giuen vnto vs, that by them ye should be partakers of the \* diuine nature, in that ye see the corruption, which is in the world through such lust.

5 Therefore giue, euen all diligence thereto: vnto: b Ioyne moreouer vertue with your faith: and with vertue, knowledge:

6 And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

from the wicked lusts which wee carie about vs) and are made, after a sort, like vnto God himselfe. 6 By the diuine nature, hee meaneth not the substance of the Godhead, but the partaking of those qualities whereby the image of God is restored in vs. 7 In me, 8 For this is the state of corruption, and hath his seat in the flesh, and in the world, and in the flesh. 9 Having layd the foundation of that law, he beginneth to exhort vs to giue our mindes wholly to the true life of this grace. And hee beginneth with faith without which nothing can please God, & bee vnto vs to haue it full fraught with vertue (that is to say) with good & godly manners, being ioyed with the knowledge of Gods will, without which there is neither faith neither any true vertue. 6 Supply also, and support vnto ye. 6 Hee reuerech vnto certain other principall vertues, of wherof some pertaine to the first Table of the Law, others to the last.

4 An explication of the former sentence, declaring the causes of so great benefits to be, to wit, God and his free promise, from whence all these benefits proceed, I say, these most excellent benefits, wherby wee are delivered from the corruption of the world, (that is, made, after a sort, like vnto God himselfe. 6 By the diuine nature, hee meaneth not the substance of the Godhead, but the partaking of those qualities whereby the image of God is restored in vs. 7 In me, 8 For this is the state of corruption, and hath his seat in the flesh, and in the world, and in the flesh. 9 Having layd the foundation of that law, he beginneth to exhort vs to giue our mindes wholly to the true life of this grace. And hee beginneth with faith without which nothing can please God, & bee vnto vs to haue it full fraught with vertue (that is to say) with good & godly manners, being ioyed with the knowledge of Gods will, without which there is neither faith neither any true vertue. 6 Supply also, and support vnto ye. 6 Hee reuerech vnto certain other principall vertues, of wherof some pertaine to the first Table of the Law, others to the last.

7 As those fruits doe spring from the true knowledge of Christ, so in like sort the knowledge is false is followed, and groweth by bringing forth such fruits, to be that is vniuersall did either neuer know the true light, or hath forgotten the gift of sanctification which hee hath receiued.

8 He that hath not an effectiual knowledge of God in him, is blind as the kingdome of God, for he cannot see things that are afaire off, that is to say, heavenly things.

9 The conclusion: There fore seeing our calling and election is approved by those fruits, and is confirmed in vs, and moreover seeing this is the ouerthrowing kingdome of Corin, it remaineth that we call our minds wholly that way.

10 An amplifying of the conclusion toucheth with a modest exhortation, wherein he declareth his loue towards them, and so fortheth them of his death, which is at hand.

11 In this body.

12 1 John 2.18.

13 1 Cor. 1.17.

14 And c.

15 Another amplification taken both of the great certaintie and also of excellencie of this doctrine, as whereof our Lord Iesus Christ the sonne of God is author, whose glory y<sup>e</sup> Apostle himselfe both saw and heard.

16 Math. 17.1. The truth of the Gospel is hereby also manifest, in y<sup>e</sup> agree wholly with the foretellings of the Prophets.

17 The doctrine of the Apostles doeth not stand on the doctrine of the Prophets, for they confirme each other by each others telliing, but the Prophets were as candles which gave light vnto the blinde, vntill the brightnes of the Gospel began to shine. 18 A more full and open knowledge then was under the shadowes of the Law.

19 That cleare doctrine of the Gospel.

20 1 Tim. 3.16.

21 The Prophets are to be read, but so, that we aske of God the gift of interpretation: for hee is the author of the writings of the Prophets, is also the interpreter of them.

22 He is with the Scripture and prophesie together, distinguishing true Prophets from false.

23 For all interpretation cometh from God.

24 The goodly interpreters and messengers.

25 Inspired of God: and these their motions were in very good order, and not such as were the motions of the prophane soothsayers and foretellers of things to come.

7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, loue.

8 For if these things be among you, and abound, they will make you that ye neither shall be idle, nor vniuersall in the acknowledging of our Lord Iesus Christ:

9 For he that hath not these things, is blinde, and cannot see farre off, and hath forgotten that he was purged from his old finnes.

10 Wherefore, brethren, giue rather diligence to make your calling and election sure: for if yee doe these things, ye shall neuer fall.

11 For by this meanes an entering shall be ministered vnto you abundantly into the everlasting kingdome of our Lord and Saviour Iesus Christ.

12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be established in the present truth.

13 For I thinke it meet as long as I am in this tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath <sup>the</sup> weal me.

15 I will endeavour therefore alwayes, that ye also may be able to haue remembrance of these things after my departing.

16 For we were followed not deceiueable fables, when we opened vnto you the power, and commanding of our Lord Iesus Christ, but with our eyes we saw his maiestie:

17 For he receiued of God the Father honour and glory, when there came such a voyce to him from that excellent Glory, \* This is my beloued Sonne, in whom I am well pleased.

18 And this voyce we heard when it came from heauen, being with him in the holy mount.

19 We haue also a most sure word of the Prophets, to the which ye doe well that yee take heed, as vnto a light that shineth in a darke place, vntill the day dawne, and the day draweth aife in your hearts.

20 So that ye y<sup>e</sup> first know this, that no prophetic of the Scripture is of any private interpretation:

21 For the prophetic came not in old time by the will of man: but by holy men of God spake as they were moued by the holy Ghost.

But there were false prophets also among the people: even as there shall be false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lord, that hath bought them; and bring vpon themselves swift damnation.

2 And many shall follow their destructions, by whom the way of truth shall be euill spoken of.

3 And through couetousnesse shall they with faile: whose love is merchandise of you, whose condemnation long since retheth not, and their destruction slambeth not.

4 For if God spared not the \* Angels that had sinned, but cast them downe into hell, and delivered them into chains of darkenesse, to be kept vnto damnation:

5 Neither hath spared the \* old world, but saved \* Noe the eight person a preacher of righteousness, and brought in the Flood vpon the world of the vngodly.

6 And \* turned the cities of Sodom and Gomorrah into ashes, condemned them and overthrew them, and made them an ensample vnto them that after should liue vngodly.

7 And delivered iust Lot vexed with the vncleanly conversation of the wicked:

8 (For hee being righteous, and dwelling among them, in seeing and hearing, he vexed his righteous soule from day to day with their vngodly deeds.)

9 The Lord I knoweth to deliuer the godly out of temptation, and to reserve the vniuirt vnto the day of iudgement vnder punishment:

10 And chiefly them that walke after the flesh, in the lust of vncleanness, and despicuous government, which are bold, and stand in their owne conceit, and feare not to speake euill of them that are in dignity.

11 Whereas the Angels which are greater both in power and might, giue not railing iudgement against them before the Lord.

12 But these as naturall brute beasts, led with sensuality, and made to be taken, and destroyed, speake euill of those things which they know not, and shall perish through their owne corruption.

13 And shall receive the wages of vngodlinesse, as they which count pleasure dayly to liue deliciouly. <sup>1</sup> Spots they are and blots, delighting themselves in their deceitings, <sup>2</sup> in feasting with you,

where with chains: and by darkenesse, be men which most miserable fate of life, that is full of horror.

Which was before the Flood: that God made a new world, but because the world seemed new.

Gen. 1.1. For hee ceased not for the space of an hundred & twentie yeres to warre the wicked both by word & deed, which was of God hanged out their heads.

Gen. 3.13. g which very fewe he looked and turned his eyes.

He hath a hundred foules, and being vehemently grieved, liued a painfull life.

He hath bene long in feasting and deliuering the righteous.

He goe to another sort of corrupt men which notwithstanding are within y<sup>e</sup> bosome of the Church, which are wickedly given; & do seditionally seeke euill of the authoritie of Magistrates, (which the Angels themselves that minister before God, do not dispraise.)

A true and liuely description of the Romish Clergie (as they call it) Princes and great men, be they neuer so high in authority.

A liuely painting out of the same persons, wherein they are compared to serpents, which are not to be feared, because to destruction, while they giue themselves to their belittles: For there is no greater ignorance then in these men, although they most impudently find fault with those things which they know not; and it shall come to passe that they shall destroy themselves as beasts, with those pleasures where with they are delighted, and dishonour, and defile the company of the Godly.

I made to this end, to be a pray to those men which will ingly cast themselves into Satan foles.

My true wicked ministers shall bring them to destruction.

Or, little rocks.

When as by being among the Christians in the holy bakes which the Church keepeth they would seeme by that meane to be true members of the Church, yet they are indeed but blots of the Church,

As in times past there were two kinds of Prophets, the one true, the other false. For the first foreteller them that there shall come true and some false teachers in the Church, in such that Christ himselfe shall be denied of some, which notwithstanding shall call him redeemer.

Under the Law, while the fraie and police of the lawes was yet standing.

A There shall not only be heresies, but also many followers of them.

Conuouerses for the most part is a companion of heresie, and match merchandise euen of foules.

They will abuse you, and sell you as they sell cattell in the street.

A comfort for the Godly, God who cast the Angels that fell away from him headlong into the darke of hell, as lengths the iudge, and who destroyed the old world with the flood, and preserved Noe the eight person, and who burned Sodom and Gomorrah, will deliuer his elect from these errors, and will utterly destroy those vngodly.

1st 4.18. Jude 5.

So the Greecians called the deepe dungeon vnder the earth, which should be appointed to torment the foules of the wicked in.

Bound them with darkenesse as it were with chains:

# CHAP. II.

Hee foretelleth them of false teachers, 3 whose wicked spirits and destruction hee declareth, where cometh in to bribe besets, 17 and to woeles without water, 20 because they seek to withhold men from God to their eale blindness.

















that beleene in the name of that Sonne of God, that ye may know that yee haue eternall life, and that yee may beleene in the Name of that Sonne of God.

14 And this is that assurance that we haue in him, \* that if we aske any thing according to his will, he heareth vs:

15 And if we know that he heareth vs, whatsoever we aske, we know that wee haue the petitions, that we haue desired of him.

16 If any man see his brother sinne a sinne that is not vnto death, let him 1 aske, and he shall giue him life for them that sinne not vnto death. \* There is a sinne vnto death, I say not that thou shouldst pray for it.

And such prayers cannot be vaine. \* Chap. 3. 22. vs We haue so many prayers not only for our selues, but also for our brethren which doe sinne, that their finnes be not vnto them to death: and yet he excepteth that sinne, which is neuer forgiven, or the sinne against the holy Ghost, that is to say, a vniuersall and willfull falling away from the knowne truth of the Gospel. I This is as much as if he said, Let him desire the Lord to forgive him, and hee will forgive him being soe desired. \* Mat. 18. 32. marke 3. 29.

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himselfe, and that wicked one toucheth him not.

19 Wee know that we are of God, and this whole world lieth in wickednesse.

20 But we know that that Sonne of God is \* come, and hath giuen vs a mind to know him, which is true, and we are in him that is true, that is, in that his Sonne Iesus Christ, the same is that very \* God, and that eternall life.

21 Little children, keepe your selues from idols. Amen.

is to say, made the finnes of God in Christ, and being indwelt with his Spirit, they doe not sinne, neither are deadly wounded of Satan. 18 Every man must particularly apply to himselfe the generally promised, that we may certainly perswade our selues, that whereas all the world is by nature Iohn, we are specially made f. sons of God by f. leading of Iesus Christ his Sonne vnto vs, of whom we are lightened with the knowledge of the true God, and eternall life. \* Luke 14. 45. \* The doctrine of Christ is most plainly proued by this place. 19 He expreth a plaine precept of taking heed of idols: which he setteth against the only true God, that with this false as it were he might seale vp all the former doctrine.

16 The taking away of an obedi-  
tion: Indeed all iniqui-  
tate is compre-  
hended vnder the  
name of sin, but yet  
we must not de-  
spaire therewith,  
because every sinne  
is not deadly, and  
without hope of  
remedy.

17 A reason why  
not all, may rather  
why no sin is mor-  
tall to some: to wit,  
because they be  
borne of God, that

## THE SECOND EPISTLE OF IOHN.

1 This Epistle is written to a woman of great renouwe, 4 who brought w. her children in the feare of God: 6 he exhorteth her to continue in Christian charitie, 7 that she accompanie not with Antichrists, 10 but assist them.

**T**HE ELDER to the elect b Ladie, and her children, whom I loue in the truth: and not I onely, but also all that haue knowne the truth.

2 For the truths sake which dwelleth in vs, and shall be with vs for euer:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with c truth and loue.

4 I reioyced greatly, that I found of thy children walkiing in d truth, as we haue receiued a commandment of the Father.

5 And now beseech I thee, Lady, (not as writing a new commandment vnto thee, but the same which we had from the beginning) that we \* loue one another.

a With true know-  
ledge, which hath  
alwayes bene rayned  
with it, and  
following it.  
a This true pro-  
fession consisteth  
both in loue our toward another which the Lord hath commanded, and also espe-  
cially in whole some and sound doctrine, which also is deliuered vnto thee: for the  
commandment of God is a found and sure foundation both of the rule of manners  
and of doctrine, and these cannot be separated the one from the other. d Accord-  
ing as the truth directeth them. \* Iohn 15. 12.

6 And this is that loue that we should walke after his commandments. This commandment is, that as ye haue heard from the beginning, yee should walke in it.

7 3 For many deceiueurs are entred into this world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiver, and an Antichrist.

8 4 e Locke to your f. flues, that we loose not the things, which we haue done, but that we may receiue a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 5 If there come any vnto you, and bring not this doctrine, \* receiue him not to house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his euill deeds. Although I had many things to write vnto you, y. yet would I not write with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The finnes of thine elect filter greete thee, Amen.

1 Antichrists fight-  
ing ag. i. the  
person and office  
of Christ, were al-  
ready crept into  
the Church, in the  
time of the Apostles.  
4 He that maketh a  
disparagement of  
doctrines, loseth all.  
e Beware and take  
good heed.

5 We ought to  
haue nothing to  
doe with them  
that deserue pec-  
cator doctrine.  
\* Rom. 16. 17.

## THE THIRDE EPISTLE OF IOHN.

1 He commendeth Gaius for hospitalitie, 9 and reprehendeth Diotrefes for vaine glory: 10 he exhorteth Gaius to continue in well doing: 12 and in the ende commendeth Demetrius.

**T**HE Elder vnto the beloued Gaius whom I loue in the truth.

2 Beloued, I wist chiefly that thou prosperedst and farest wel as thy soule prospereth.

3 For I reioyced greatly when the brethren came and testified of the truth that is in thee, how thou walkest in the truth.

4 I haue no greater ioy then \* these, that is, to heare that my lonnes walke in veritie.

5 Beloued, thou doest b faithfully, whatsoever thou doest to the brethren, and to strangers.

6 Which bare witness of thy loue before the Churches, Whom if thou c bringest on their iour-

ney as it becometh according to God, thou shalt doe well.

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue such, that we might be 4 helpers to the truth.

9 I wrote vnto the Church, but Diotrefes which loneth to haue the preeminence among them, receiueh vs not.

10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, prating against vs with malicious words, and not therewith content, neither hee himselfe: receiueh the brethren, but forbiddeh them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: be that doth well is of God: but he that doeth euill, hath not c sene God.

12 Demetrius

4 That wee our  
flues may helpe  
somewhat to the  
preaching of the  
truth.

5 Ambition and  
contention, y. no  
profitable plagues  
(especially in them  
which haue any  
Ecclesiastical foun-  
dation) are condem-  
ned in Diotrefes  
person.

c Hath not known  
God.

1 An example of  
a Christian grati-  
tude.  
a Thus these ioyes:  
b As becometh  
a beleuer and a  
Christian.  
c He commendeth  
to Gaius either  
these selues, some men  
whom he had inter-  
posed before, re-  
turning new againe to  
him about the af-  
faires of the Church  
or els some other  
which had like  
business.



12 Demetrius hath good report of all men, and of the mouth it selfe: yea, and wee our felts beare record, and ye know that our record is true. 13 I have many things to write: but I will

not with ynke and pen write vnto thee.

14 For I trust I shall shortly see thee, & we shall speake mouth to mouth. Peace be with thee. The friends salure thee. Greete the friends by name.

# THE GENERAL EPISTLE OF I V D E.

3 Hee warneth the gaily to take heed of such men, & that make the grace of God a clanke for their wantonnesse: 5 and that they haue not escape vnto the life, for the contempt of this grace. 6, 7 Hee proueth by three examples: 14 and allegeth the prophesie of Ench. 20 Finally hee between the gaily intreat to vnto the life, the fauour of those that are true.

A brother of Iesus Christ, and vnder of fames, to the which are called and blesstified of God the Father, and referred to Iesus Christ:

2 Mercy vnto you, and peace and loue be multiplied.

3 Beloued, when I giue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you, that ye should earnestly contend for the maintenance of the faith, which was force given vnto the Saints.

4 For there are certaine men crept in, which we before of the ordained in this condemnation: 5 vngodly men they are, which turne the grace of our God into wantonnesse, and deuie God the onely Lord, and our Lord Iesus Christ.

5 I will therefore put you in remembrance, forasmuch as yee once knew this, how that the Lord, after that hee had deliuered the people out of Egypt, destroyed them afterward which beleeued not.

6 The Angels also which kept not their first estate, but left their owne habitation, he hath referred in euersing chaines vnder darkenesse vnto the iudgement of the great day.

7 As sodom and Gomorrah, and the cities about them, which in like manner as they did, committed fornication, and followed strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.

8 Likewise notwithstanding these sleepers also denie the flesh, and despise government, and speake euill of them that are in authority.

9 Yet Michael the Archangel, when hee strove against the deuill, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.

10 But these speake euill of those things, which they know not: and whereof they things they know naturally as beasts, which are without

reason, in those things they corrupt themselves.

11 Voe be vnto them: for they haue followed the way of Cain, and are cast away by the deceit of Balaams wages, and perishe in the gaine-saying of Core.

12 These are rocks in your I scales of charity, when they feast with you, without all feare, feeding themselves: 13 cloudes they are without water, carried about of windes, corrupt trees and without fruit, twile dead, and plucked vp by the rootes.

13 They are the raging waues of the sea, forming out their owne inuention: they are winding flaires, to whom is referred the blackenesse of darkenesse for euer.

14 And Enoch also the seventh from Adam, propheticd of such, saying, Beholde, the Lord cometh with thousands of his Saints.

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakinges, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lusts: whose mouthes speake proud things, hauing mens persons in admiration, because of advantage.

17 But, yee beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ:

18 How that they tolde you that there should be trockes 19 in the last tye, which should walke after their owne vngodly lusts.

19 These are they that separate themselves from other, naturally, hauing not the Spirit.

20 But, yee beloued, edifie your selues in your most holy faith, praying in the holy Ghost.

21 And keepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ, vnto eternall life.

22 And haue compassion of some, in putting difference:

23 And other saue with feare, pulling them out of the fire, and hate euen that garment which is spotted by the flesh.

24 Now enioyn him that is able to keepe you that yee fall not, and to present you faultlesse before the presence of his glory with ioy.

25 That is, to God onely wise, our Sauour to glory, and maiestie, and dominion, and power, both now and for euer, Amen.

He reffereth their destruction, because they resemble or shew forth Cadorhamel, Balaams filthy couetousnesse, and to be those, Gnosts, factitious and amonitions head.

Gene. 4. 8. Num. 22. 15. 2. pet. 2. 15.

Num. 16. 1. He rebuketh

most fluently with

many other notes

and markes, both

their dissimulation

or schisme,

and their fauor-

it, but especially

their vaine

bravary of wordes,

and most vaine

pride, in ioyning

themsell withall

a most grace and

haue breathing

out of a most auar-

icious prophe-

of harsh touching

the iudgement to

come.

The flesh of cha-

rities were certayne

baskettes, which the

brethren that were

members of them

of harsh touch-

ing, Chap. 3. 9.

m. Impudently,

without all reuer-

ence either to God

or man.

2. Pet. 2. 7.

Mott grosse

darkenesse.

Reuel. 7. 7.

The present

time for the time

to come.

2. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-

ers was spoken of

before, that wee

should not be

troubled as the

newness of the

times.

1. Tim. 4. 1.

11. Their rising

up of such monst-



# THE ORDER OF TIME,

wherevnto the Contents of this

booke are to be referred.

The yeere  
of Christ.

1.800.

34.

67.

70.



THE dragon watcheth the Church of the Iewes, which was ready to trauaile: She bringeth forth, fleeth, and hideth her selfe, whilst Christ was yet vpon the earth.

The dragon persecuted Christ ascending into heauen, hee fighteth and is throwen down: and after persecuteth the Church of the Iewes.

The Church of the Iewes is receiued into the wilderness, for three yeeres and an halfe.

When the Church of the Iewes was ouerthrowen, the dragon inuaded the Catholike Church, all this in the 12. chap.

The dragon is bound for a 1000 yeeres, chap. 20.

The dragon raiseth vp the beast with seven heads, and make hauocke of the Church Catholike, and her Prophets for 1260 yeeres after the Passion of Christ, chap. 13. and 11.

97.

The seven Churches are admonished of things present, somewhat before the end of Domitian his reigne, & are forewarned of the persecution to come vnder Traiane for ten yeeres, chap. 2. and 3.

God by word and signes prouoketh the world, and sealeth the godly, chap. 6 and 7.

He sheweth forth examplars of his wrath vpon all creatures, mankinde excepted, chap. 8.

1073.

The dragon is let loose after 1000. yeeres, and Gregory the vij. being Pope, rageth against Henrie the third then Emperour, chap. 20.

1217.

The dragon vexeth the world 150. yeeres, vnto Gregory the ix. who writ the Decretals, and most cruelly persecuted the Emperour Frederick the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap. 9.

1295.

The dragon killeth the Prophets after 1260. yeeres, when Boniface the viij. was Pope, who was the authour of the sixt booke of the Decretals: hee excommunicated Philip the French King.

1300.

Boniface celebrateth the Tabile.

1301.

About this time was a great earthquake, which ouerthrew many houses in Rome.

1305.

Prophecie ceaseth for threes yeeres and an halfe, vntill Benedict the second succeeded after Boniface the viij. Prophecie is reuiued, chap. 11.

The dragon and the two beasts, oppugne Prophecie, chap. 13.

Christ defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 15. with singular iudgements, chap. 16.

Christ giueth his Church victorie ouer the harlot, chap. 17. and. 18. Ouer the two beasts, chap. 19. Ouer the dragon and death, chap. 20.

The Church is fully glorified in heauen with eternall glory, in Christ Iesus, chap. 21. and 22.

THE





13 The summe of this propheticke, that the Apostle writteth, sheweth he should fee, adding nothing, nor taking away any thing, as verbe a. hereof there are three parts: one narration of things which are, that is, which then were at that time contained in the second and third Chapters, the other part is of those things which were things which was going. 1 By the Angel

and that last,

18 And am a liue, but I was dead: and behold, I am a liue for euermore, Amen: and I hate the keyes of hell and of death.

19 13 Write these things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 14 The mytery of the seuen starres which thou sawest in my right hand, and the seuen golden candlestickes is this, The seuen starres are the 1 Angels of the seuen Churches: and the seuen candlestickes which thou sawest, are the seuen Churches.

to come, contained in the left of this booke. 14 That is, the mytticall, signified by the particulars of the vision before the Angels be meanest the Ministers of the Church.

## CHAP. II.

1 John is commanded to write those things which the Lord knoweth needfull to the Churches of Ephesus, 8 Of the Smyrniens, 12 of Pergamus, 15 and of Thyatira, 17 that they keepe those things which they receiued of 4 Apostles.

V Nto the Angel of the Church of Ephesus write, 1 These things saith he that holdeth the seuen starres in his right hand, and walketh in the midst of the seuen golden candlesticks,

2 3 I know thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

3 And thou wast burdened, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Neuerthelesse, I have somewhat 2 against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, and repent, and doe the first workes: or else I will come against thee shortly, and will remove thy candlestickes out of his place, except thou amend.

6 But this thou hast that thou hatest the workes of the Nicolaitanes, which I also hate.

7 4 Let him that hath an eare heare what the Spirit saith vnto the Churches: To him that overcometh, will I giue to eate of the tree of life which is in the middes of the Paradise of God.

8 5 6 And vnto the Angel of the Church of the 8 Smyrniens write, These things saith he that is first and last, which was dead and is alliue,

9 7 I know thy workes and tribulation, and pouertie (but thou art rich) and I know the blasphemie of them, which say they are Iewes, and are not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the deuill shall cast some of you into prison, that ye

may be tried, and ye shall haue tribulation ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 9 Let him that hath an eare heare what the Spirit saith vnto the Churches. He that overcometh shall not be hurt 10 of the second death.

12 11 And to the Angel of the Church, which is at 4 Pergamus write, Thus saith he which hath that sharpe sword with two edges.

13 12 I know thy workes, and where thou dwellest, even where Satans throne is, and thou keepst my Name, and hast not denied my faith, even in those dayes when Antipas my faithful martyr was slaine among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast them that maintain the doctrine of Balaam, which taught Balac to put a stumbling block before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.

15 Even so hast thou them that maintain the doctrine of the 12 Nicolaitanes, which say I hate.

16 Repent thy selfe, or else I will come vnto thee shortly, and will fight against thee with the sword of my mouth.

17 14 Let him that hath an eare, heare what the spirit saith vnto the Churches. To him that overcometh, will I giue to eate 15 of the 8 Manna that is hid, and will giue him a 16 white stone, and in the stone a new 17 name written, which no man knoweth, sauing he that receiueh it.

18 5 And vnto 15 the Angel of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.

19 I know 15 thy workes and thy loue, I and seruice and faith, and thy patience, & thy workes, and that they are moe at the last, than at the first.

20 Notwithstanding, I have a few things against thee, that thou sufferest the woman Iezabel which calleth herselfe a propheticke, to teach and to deceiue my seruants, to make them commit 6 fornication and to eat meate sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

the Kings of the Attalians were alwayes resident. 12 The proposition of praise is to this verse, 13 of sepher: from in the two following, and with a conditional threat, verse 16. Now this Antipas was the Angel or minister of 4 Church of Pergamus, as Arias writeth: The faith of them of Pergamus is so much the more highly commended, because they remained constant in the very heart of persecution. 8 Num. 24. 14 & 25. 1. 7 That which is here spoken of things offered to idoles, is meant of the same kinde which Paul speaketh of 1 Cor. 10. 19, 20, which follow the footsteppe of Balaam, and such as are abandoned vnto all fleshlikeness, as he liued in the verse foregoing, and is signified by a note of finitude. And thus also must the sixt verse be understood. For this manner especially I renews must be confuted verbally. 14 The conclusion, handling of exhortation as before, & of promise 5. Hee alueth to that sermon which was read of 1 John 6. and to the place we finde Psalme 107. 40. b Arias writeth, that such a stone as was to be giuen to writers at games, or else that such stones did in alld time witness the quiting of a man. 15 The bread of life, inuisible, spiri- tual, and heavenly, which is kept secretly with God, from before all eternitie. 16 Which is a liue and witness of forgiveness and remission. 17 A white stone, of true holinesse, and of puritie vncorrupted, after that the old man is killed. 17 A liue and testimonie of newnesse of liue in righteousness and true holinesse, by putting on the new man: from none doth inwardly know, save the spirit of man which is in himselfe, the prae thereof is not of man, but of God. Rom. 2. 21. 18 The fourth place is vnto the Pastours of Thyatira. The exordium is taken out of the 14. and 15. verses of the first Chapter. 19 The proposition of praise is to this verse 10 of reparation, for that they tolerated with them the doctrine of vncleanness and vncircumcision. it verse 20. the exhortation, though they were called back of God, yet repented not verse 21. vnto more is added a moll heauie threatening, verse 22. and 23. of a conditional promise, and of exhortation to hold fast the truthes in the two verses following. 24 So hee calleth those of these of charity which are done to the Sinners. 25 By fornication, 15 of times in the Scripture idolatrie meant.

8 That is, often years. Forso commonly both in this booke and in Daniel, yeeres are signified by the same number: that God thereby might declare, that the space of time is appointed by him, and the same very liue. The seuerall Saint John wrote this booke in the end of Domitian the Elipserus his reign, as Iuliane and Irenaeus doe witness, it is also- gether necessarie that this should be referred vnto that persecution which was done by the authoritie of the Emperour Traian, who began to make the name of the Christian Church in the tenth yeere of his reign, as the Historiographers doe write: and his bloody persecution continued vntill Adrian the Emperour had succeeded in his place: the space of which time is precisely seene yeeres, which are here mentioned. 9 The conclusions as verse 10. See Chap. 20. 6. 11 The third place is vnto the Pastours of Pergamus. The Exordium is taken out of the 16. verse of the first Chapter. 14 Pergamus was the name of a famous ciue in alld time in Asia, where

1 The former part of this booke is comprised in a narration of those things which then were at S. Iohn taught vs, chap. 1. 19. it belongeth wholly to instruction: and in these a. next Chapters, consisteth seuen places according to the number, and condition of those Churches which were named before. Chapter 12. figured verse 12. and distributed most aptly into their Pastors and flockes verse 20. which verse of that Chap. is as it were a passage vnto the first part. Every one of the seuen places hath three principall members, an Exordium taken from the person of the Author: a Proposition, in which is praise and commendation of god, at which is god, reprehension of that which is euill: and instruction containing either an exhortation to amend, or withall a discession opposite vnto, and a conclusion tending vnto attention by diuine promises. And this first place is vnto the Pastour of the Church of Ephesus. The exordium wherein are contained the speciall praises of Christ Iesu the Author of this prophesie, is out of the 16. and 19. vers of the first Chapter. The proposition, first condemning the Pastour of this Church verse 2. 3. then reproving him verse 4. after informing him and vnto all threatening that hee will send the Church to another place, verse 5. This commendation of threat Christ Iesugeth by a kind of correction, calling to minde the particular vertue & pietie the Church, which God neuer leaueh without recompense verse 6. Concerning Nicolaitanes: see tier vnto the 12. verse. 7 To dealte with thee for. 4 The inclusion, containing a censure, demerit of amendment, & a promise of euangelizing, is shadowed out in a figure of which Verse 9. 13. That is, in Paradise after the first fall. The hebreew phrase, 8 Thyatira is called in the Medians. 6 The word place is vnto the Pastours of the Church of the Smyrniens. The exordium taken out of the 17. and 18. verses of the first Chap. 8 Smyrna was one of the 15 of Ionia in Asia. 7 The proposition of praise is to this verse, and of exhortation to hold fast with promise, is in the next verse.



\* 1 SAM 16, 7.  
Psal. 7, 10. ver. 11.  
1. Ie pomeeth out  
the bragging of cer-  
taine men, which  
boasted of their  
dunp, that is, plenti-  
full and commu-  
nitive knowledge, which  
was withstanding is  
dunpish  
m. I will speake no  
worse thing aginst  
you, being content  
to have showed you  
what I require to  
be in you  
2. The conclusi-  
on, wherein Christ  
affiseth vnto his  
seruants the commu-  
nion of his  
Kingdome and  
glory, in this verse  
and the next fol-  
lowing, and com-  
mandeth as holy  
attention in the last verse.

1. The first place is  
vnto the Pastors of  
Sardis. The exor-  
dium is taken out  
of the, and the ver-  
ses of the 1. Chap.  
a Sardis is the name  
of a most flourishing  
and famous Citie,  
where the Kings of  
Lydia kept their  
cours.

2. The proposition  
of reproofe is in  
this verse: of ex-  
hortation ioyned  
with a threatening  
in the two verses  
that follow, and of  
qualifications by  
way of correction  
vnto the comfort  
of the good, which  
yet remained, verse 4.  
b Thus art said to  
live, but art dead in  
deede.

3. Other things,  
whose state is such,  
that they are now  
going, and unless  
they be confirm'd,  
will perishe forth-  
with.  
\* Chap. 16, 12.

4. The 1. a. p. 13. 10  
3 That is, who  
haue with all reli-  
gion guarded them-  
selues from sinne  
and contagion, euen  
from the very heere off-  
spring, as S. Iude exhorteth, verse 23. 4. Tine from all spot  
and flining with glory.  
5. The conclusion flanding vnto a promise and a commendation as before.  
6. They are meet and fit, to wit, because they are iustified in Christ, as they haue  
truly formed vs for he is righteous that worketh righteousness; but (as the tree  
bringeth forth the fruit. Look Rom 8. 13. \* Chap. 10, 1. and 10, 17. phil. 4. 8.  
7. The first place is vnto the Pastors of Patmos. The exordium is taken out of  
the 12 verse of the 1. chapter. 8. All power of rule in commanding and for-  
bidding, deliuering and punishing. And the house of David is the Church, and  
the continuall promise of Davids Kingdome belongs to Christ. 9. The propo-  
sition of promise is in this verse, of promise to bring home againe them that wander,  
verse 9, and to preferre the godly, verse 10, and of exhortation, verse 11.

22 Behold, I will call her into a bed, and them  
that commit fornication with her, into great af-  
fliction, except they repent them of their workes.  
23 And I will kill her children with death, and  
all the Churches shall know that I am he which  
\* search the reins and hearts; and I will giue vn-  
to every one of you according vnto your workes.  
24 And vnto you I say, the rest of them of Thy-  
atira. As many as haue not this learning, neither  
haue known the I deepnesse of Satan (as they  
speake) I will put vpon you none other burden,  
25 But that which ye haue already, holde fast  
till I come.  
26 For he that ouercommeth and keepeth  
my wordes vnto the end, to him will I giue a power  
ouer nations.  
27 \* And he shall rule them with a rod of iron;  
and as the vessels of a potters, shall they be broken;  
28 Euen as I receiued of my Father, so will I  
giue him as the morning Starre.  
29 Let him that hath an eare, heare what the  
Spirit saith to the Churches.

31 That is, I will make him a King by communion  
with me, & my fellow beire, as it is promised, Mat. 19, 28 and 25, 34. Rom. 3, 17,  
and 1 Cor. 6, 3, Ephe. 2, 6, and 1, Tim. 2, 12. Apoc. 3, 21. and 4, 4. \* Psa. 1, 9.  
32 The brightnesse of greater glory and honour nereft appoaching vnto the light  
of Cailli, was the Sonne of righteousness, and our head, Math. 4.

THE FIRST EPISTLE (sent to the Pastors of the Church of  
Sardis, 7 of Philadelphia, 14. And of the Laodiceans,  
16 that they be not like warme, 20 but endeavour to  
further Gods glory.

AND write vnto the Angel of the Church which  
is at Sardis, These things saith he that hath  
the seven Spirits of God, and the seven stars, \* I  
know thy workes: for thou hast a name that thou  
liuest, but thou art dead.

2 Be awake, and strengthen the things which  
remain, that are ready to die: for I haue not  
found thy workes perfect before God.

3 Remember therefore, how thou hast recei-  
ued and heard, and holde fast and repent. \* If there-  
fore thou wilt not watch, I will come on thee as  
a thiefe, and thou shalt not know what houre I  
will come vpon thee.

4 Notwithstanding thou hast a few names yet  
in Sardis, which haue not defiled their gar-  
ments: and they shall walke with me in white:  
for they are worthy.

5 He that ouercommeth, shall be clothed in  
white array, and I will not put out his Name out  
of the booke of life, but I will confesse his  
name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the  
Spirit saith vnto the Churches.

7 AND write vnto the Angel of the Church  
which is of Philadelphia, These things saith hee  
that is Holy, and True, which hath the key of  
David, which openeth and no man shutteth, and  
shutteth and no man openeth.

8 I know thy workes: behold, I haue set be-  
fore thee an open doore, and no man can shut it:  
for thou hast a little strength, and hast kept my

word, and hast not denied my Name.

9 Behold, I will make them of the Synagogue  
of Satan, which call themselues Iewes, and are not,  
but doe lie: behold, I say, I will make them that  
they shall come to, and worship before thy feet, and  
shall know that I haue loued thee.

10 Because thou hast kept the word of my  
patience, therefore I will deliuer thee from the  
houre of temptation, which will come vpon the  
world, to try them that dwell vpon the earth.

11 Behold, I come shortly: hold that which  
thou hast, that no man take thy crowne.

12 Him that ouercommeth, will I make a  
pillar in the Temple of my God, and he shall goe  
no more out: \* and I will write vpon him the  
Name of my God, and the name of the city of my  
God, which is the new Ierusalem, which cometh  
downe out of heauen from my God, and I will  
write vpon him my new Name.

13 Let him that hath an eare, heare what the  
Spirit sayeth vnto the Churches.

14 AND vnto the Angel of the Church of the  
Laodiceans write, These things saith Amen, the  
faithfull and true witness, that is beginning of the  
creatures of God.

15 I know thy workes, that thou art neither  
cold nor hot: I would thou werest cold or hot.

16 Therefore because thou art luke warme, and  
neither cold nor hot, it will come to passe, that  
I shall spue thee out of my mouth.

17 For thou sayest, I am rich, and increased  
with goods, and haue need of nothing, and know-  
est not how thou art wretched and miserab-  
le, and poore, and blind, and naked.

18 I counsel thee to buy of me gold tryed by  
the fire, that thou mayest be made rich: and white  
raiment, that thou mayest be clothed, and that thy  
filthy nakednesse doe not appeare: and anoint  
thine eyes with eye salve, that thou mayest see.

19 As many as I loue, \* I rebuke and chasten;  
be zealous therefore and amend.

20 Behold, I stand at the doore, and knocke,  
if any man heare my voyce, and open the doore,  
I will come in vnto him, and will sup with him,  
and he with me.

21 To him that ouercommeth, will I grante  
to sit with me in my throne, euen as I ouercome;  
and sit with my Father in his throne.

22 Let him that hath an eare, heare what the  
Spirit sayeth vnto the Churches.

These remedies which are offered, verse 18. \* Pra-  
3, 21. 4, 12. 5, 1. Zeale is set against them which are  
14. This must be taken after the manner of an allegory, as Iohn 14, 23. 17. The  
conclusion, consisting of a promise, as chap. 1, verse 6, and of an exhortation.  
Hitherto hath bin the first part of the booke of the Apocalypse,

CHAP. IIII.  
Another vision concerning the glory of Gods Majesty:  
9 which is magnified of the foure beasts: 10 and the  
four and twenty Elders.

AND when I looked, and behold, a doore was  
open in heauen, and the first voyce which I

al together propheticall, foretelling these things which were  
written in Chap. 1. 19 This is diuised into two histories: one common vnto the whole  
world, vnto the 9. Chapter: and another singular of the Church of God, thence vnto  
the 22 chapter. And these histories are said to be described in seueral bookes, chap.  
5, 1. and 10. Now this verse is as it were a passage from the former part vnto this  
second: where it is said, that the heauen was opened, that is, that bannesly things  
were vnlodged, and that a voyce as of a trumpet sounded in heauen to stirre vs  
the Apollie, & call him to the vnderstanding of things to come. The first history hath  
two parts: one of the causes of things to come, and of this is written in the first  
and the 2. chapters. Another of the effects done, in the next 4. chapters. The prin-  
cipall causes according to the distinction of prisons in the vniuie of the diuine  
evidence, and according to the economic or dispensation thereof, are two. One the  
beginning, which none can approach vnto, that is, God the Father, of whom is spo-  
ken in this chapter. The other, the Sonne, who is the meane cause, able to be ap-  
proached vnto, in respect that he is God and man in one person: of whom Chap. 3,

f. I will bring them  
to that cafe.  
8 That is, fall  
downe and worship  
either thee ciuilly,  
or Christ religi-  
ously at thy feet  
(and thus I had ra-  
ther take it) whe-  
ther here in the  
Church (which see-  
meth more proper  
to the argument of  
this place) or there  
in the world to  
come. For Christ  
verely shall fulfill  
his word.  
9 Because thou hast  
dine patient & con-  
stant, as I would my  
seruants should be.  
9 The conclusion,  
which concerneth  
a promise and a  
commendation.  
10 That is, the new  
man shall be termed  
after his Father,  
Mother, and head  
Christ.

11 The sixteenth  
place is vnto the pa-  
stors of the Church  
of Laodicea. The  
exordium is taken  
out of the 15 verse  
of the 1. chapter.  
b Amen foundeth  
as much in the Hebre-  
w tongue, as Truly, or  
Of itselfe.  
12 Of which things  
that are made, haue  
their beginning.  
13 The propo-  
sition of reproofe is  
in this verse, where-  
vnto is adioyned a  
threatning, verse 16,  
with a communi-  
on declaring the  
same, verse 17 and  
of exhortation vn-  
to faith and repen-  
tance, verse 18, 19.  
wherevnto is ad-  
ded a conditionall  
promise, verse 20.  
13 The spirituall  
misery of men is  
metaphorically  
expressed in three  
points: vnto which  
are added, verse 18. \* Pra-  
3, 21. 4, 12. 5, 1. Zeale is set against them which are  
14. This must be taken after the manner of an allegory, as Iohn 14, 23. 17. The  
conclusion, consisting of a promise, as chap. 1, verse 6, and of an exhortation.

17 Hereafter fol-  
loweth the second  
part of this booke.  
to come, as was said  
before.

1. The manner of  
revelation, as be-  
fore, 1. 10.

2. A *Look Chap. 1. 1.*  
3. A description of  
God the Father,  
and of his glory in  
the heavens, framed  
vnto the manner  
of men, by his  
office, nature, com-  
pany, attending,  
effect, instruments  
and events that  
follow afterwards.

4. In this verse, be-  
fore presented in office  
as a Judge, as Abra-  
ham said, Gen. 18.  
which is declared  
by his throne, as  
a Judge of iudg-  
ment, and by his sit-  
ting thereupon.

5. By his nature,  
in that he is the  
Father, most glo-  
rious in his owne  
person, and with  
his glory overflowing  
all other  
things.

6. By the company  
attending about  
him in that, as that  
most high Judge,  
he is accompanied  
with the most ho-  
nourable attendance  
of Prophets and  
Apostles, both  
of the old and new  
Church, whom  
Christ hath made  
to be Priests and  
Kings, Chap. 1. 6.  
and 5. 10.

7. By effects, in  
that most mightily  
he speaketh all  
things by his voice  
and word, as Paul  
saith, and with the  
light of his spirit  
S. Providence persue-  
th and pasceth through  
all.

8. By instruments  
vnto him, in that  
he hath made  
himself to be  
Priest and King,  
Chap. 1. 6.  
and 5. 10.

9. By effects, in  
that most mightily  
he speaketh all  
things by his voice  
and word, as Paul  
saith, and with the  
light of his spirit  
S. Providence persue-  
th and pasceth through  
all.

10. By instruments  
vnto him, in that  
he hath made  
himself to be  
Priest and King,  
Chap. 1. 6.  
and 5. 10.

11. By effects, in  
that most mightily  
he speaketh all  
things by his voice  
and word, as Paul  
saith, and with the  
light of his spirit  
S. Providence persue-  
th and pasceth through  
all.

12. By instruments  
vnto him, in that  
he hath made  
himself to be  
Priest and King,  
Chap. 1. 6.  
and 5. 10.

13. By effects, in  
that most mightily  
he speaketh all  
things by his voice  
and word, as Paul  
saith, and with the  
light of his spirit  
S. Providence persue-  
th and pasceth through  
all.

14. By instruments  
vnto him, in that  
he hath made  
himself to be  
Priest and King,  
Chap. 1. 6.  
and 5. 10.

15. By effects, in  
that most mightily  
he speaketh all  
things by his voice  
and word, as Paul  
saith, and with the  
light of his spirit  
S. Providence persue-  
th and pasceth through  
all.

16. By instruments  
vnto him, in that  
he hath made  
himself to be  
Priest and King,  
Chap. 1. 6.  
and 5. 10.

17. By effects, in  
that most mightily  
he speaketh all  
things by his voice  
and word, as Paul  
saith, and with the  
light of his spirit  
S. Providence persue-  
th and pasceth through  
all.

18. By instruments  
vnto him, in that  
he hath made  
himself to be  
Priest and King,  
Chap. 1. 6.  
and 5. 10.

heard, was as it were of a trumpet talking with  
me, saying, Come up hither, and I will shew thee  
things which must be done hereafter.

2 And immediately I was *rauisht* \* in the  
spirit, and behold, a throne was set in heauen,  
and one sat vpon the throne.

3 And he that sat, was to looke vpon, like  
vnto a Jasper stone, and a sardine, and there was  
a rainbow round about the throne, in sight like to  
an emerauld.

4 And round about the throne were foure  
and twentie seats, and vpon the seats I saw foure  
and twentie Elders sitting, clothed in white rai-  
ment, and had on their heads crownes of gold.

5 And out of the throne proceeded light-  
nings, and thundrings and voices, and there were  
seuen lampes of fire burning before the throne,  
which are the seuen spirits of God.

6 And before the throne there was a Sea of  
glasse like vnto chrysell: and in the midst of the  
throne, and round about the throne were foure  
beasts, full of eyes before and behinde.

7 And the first beast was like a lyon, and the  
second beast like a calfe, and the third beast had  
a face as a man, and the fourth beast was like a fly-  
ing Eagle.

8 And the foure beasts had each one of them  
fixe wings about him, and they were full of eyes  
within, and they ceased not day nor night, say-  
ing, Holy, holy, holy, Lord God Almighty, Which  
was, and which is, and which is to come.

9 And when those beasts gaue glory, and  
honour, and thanks to him that sat on the throne,  
which lieth for euer and euer,

10 The foure and twentie Elders fell downe  
before him that sat on the throne, and worship-  
ped him: that lieth for euermore, and call their  
crownes before the throne, saying,

11 Thou art worthy, O Lord, to receiue  
glory, and honour, and power: for thou hast cre-  
ated all things, and for thy wils sake they are, and  
have been created.

12 Saying with a loude voyce, Worthy is the  
Lambe that was killed, to receiue power, and ri-

son in heauen above the earth: another in the earth;  
and another vnder the earth in the sea, as is  
after declared, verse 13.

13 The second part of this chapter, in which  
is set downe the Reuelation of the Sonne, as before  
was said, This part containeth  
first an history of the manner how God prepared  
S. Iohn to vnderstand this Reuelation  
in this verse. Secondly, the Reuelation of the  
Sonne himselfe vnto the 7 verse.

Thirdly, the accidents of this Reuelation, in the  
rest of chapter. The manner how,  
is betide declared in two first verses from  
without him, by speech in this verse. Another  
within him, by opening the eyes of S. Iohn  
(which before were closed), and he might  
see, in the verse following.

\* Gen. 4. 6. That is, the most mighty  
approoved Prince according to the v. of the  
Hebrew speech, 7. The summe of this  
Revelation: Christ the mediator takerh and  
openeth the booke, verse 6. 7. Therefore  
in his Reuelation is described the person of  
Christ, in this verse. His fact, in the next  
verse. The person is thus described, Christ,  
the mediator between God, Angels and men,  
as the eternall word of God, and our redeemer;  
as the Lambe of God, standing as a sacrifice, armed  
with the Spirit of God, in his power & wis-  
dom, of God essentially vnto y<sup>e</sup> government of  
this world.

8 The fact of Christ the Mediator, that he cometh  
vnto the throne of the Father, of which chap. 4.  
and taketh the booke out of his hand to open it.  
For that he opened it, it is first exprest, chap. 6. 1.  
& 9. Now follow in the ende the accidents  
of the Reuelation last spoken of, that all the  
holy Angels, & men did sing vnto him:  
both the chief, verse 10. & common order of  
Angels, verse 11. & of all things  
created, verse 13. the princes of both sort  
agreeing therunto, verse 14. 10 The  
symbolicall figures of praise, given in fauour  
& acceptable vnto God. See Chap. 4. 3.  
& 1. 6. & 2. 1. & 3. 1. & 4. 1. & 5. 1. & 6. 1.  
& 7. 1. & 8. 1. & 9. 1. & 10. 1. & 11. 1. & 12. 1.  
& 13. 1. & 14. 1. & 15. 1. & 16. 1. & 17. 1. & 18. 1.  
& 19. 1. & 20. 1. & 21. 1. & 22. 1. & 23. 1. & 24. 1.  
& 25. 1. & 26. 1. & 27. 1. & 28. 1. & 29. 1. & 30. 1.  
& 31. 1. & 32. 1. & 33. 1. & 34. 1. & 35. 1. & 36. 1.  
& 37. 1. & 38. 1. & 39. 1. & 40. 1. & 41. 1. & 42. 1.  
& 43. 1. & 44. 1. & 45. 1. & 46. 1. & 47. 1. & 48. 1.  
& 49. 1. & 50. 1. & 51. 1. & 52. 1. & 53. 1. & 54. 1.  
& 55. 1. & 56. 1. & 57. 1. & 58. 1. & 59. 1. & 60. 1.  
& 61. 1. & 62. 1. & 63. 1. & 64. 1. & 65. 1. & 66. 1.  
& 67. 1. & 68. 1. & 69. 1. & 70. 1. & 71. 1. & 72. 1.  
& 73. 1. & 74. 1. & 75. 1. & 76. 1. & 77. 1. & 78. 1.  
& 79. 1. & 80. 1. & 81. 1. & 82. 1. & 83. 1. & 84. 1.  
& 85. 1. & 86. 1. & 87. 1. & 88. 1. & 89. 1. & 90. 1.  
& 91. 1. & 92. 1. & 93. 1. & 94. 1. & 95. 1. & 96. 1.  
& 97. 1. & 98. 1. & 99. 1. & 100. 1. & 101. 1. & 102. 1.  
& 103. 1. & 104. 1. & 105. 1. & 106. 1. & 107. 1.  
& 108. 1. & 109. 1. & 110. 1. & 111. 1. & 112. 1.  
& 113. 1. & 114. 1. & 115. 1. & 116. 1. & 117. 1.  
& 118. 1. & 119. 1. & 120. 1. & 121. 1. & 122. 1.  
& 123. 1. & 124. 1. & 125. 1. & 126. 1. & 127. 1.  
& 128. 1. & 129. 1. & 130. 1. & 131. 1. & 132. 1.  
& 133. 1. & 134. 1. & 135. 1. & 136. 1. & 137. 1.  
& 138. 1. & 139. 1. & 140. 1. & 141. 1. & 142. 1.  
& 143. 1. & 144. 1. & 145. 1. & 146. 1. & 147. 1.  
& 148. 1. & 149. 1. & 150. 1. & 151. 1. & 152. 1.  
& 153. 1. & 154. 1. & 155. 1. & 156. 1. & 157. 1.  
& 158. 1. & 159. 1. & 160. 1. & 161. 1. & 162. 1.  
& 163. 1. & 164. 1. & 165. 1. & 166. 1. & 167. 1.  
& 168. 1. & 169. 1. & 170. 1. & 171. 1. & 172. 1.  
& 173. 1. & 174. 1. & 175. 1. & 176. 1. & 177. 1.  
& 178. 1. & 179. 1. & 180. 1. & 181. 1. & 182. 1.  
& 183. 1. & 184. 1. & 185. 1. & 186. 1. & 187. 1.  
& 188. 1. & 189. 1. & 190. 1. & 191. 1. & 192. 1.  
& 193. 1. & 194. 1. & 195. 1. & 196. 1. & 197. 1.  
& 198. 1. & 199. 1. & 200. 1. & 201. 1. & 202. 1.  
& 203. 1. & 204. 1. & 205. 1. & 206. 1. & 207. 1.  
& 208. 1. & 209. 1. & 210. 1. & 211. 1. & 212. 1.  
& 213. 1. & 214. 1. & 215. 1. & 216. 1. & 217. 1.  
& 218. 1. & 219. 1. & 220. 1. & 221. 1. & 222. 1.  
& 223. 1. & 224. 1. & 225. 1. & 226. 1. & 227. 1.  
& 228. 1. & 229. 1. & 230. 1. & 231. 1. & 232. 1.  
& 233. 1. & 234. 1. & 235. 1. & 236. 1. & 237. 1.  
& 238. 1. & 239. 1. & 240. 1. & 241. 1. & 242. 1.  
& 243. 1. & 244. 1. & 245. 1. & 246. 1. & 247. 1.  
& 248. 1. & 249. 1. & 250. 1. & 251. 1. & 252. 1.  
& 253. 1. & 254. 1. & 255. 1. & 256. 1. & 257. 1.  
& 258. 1. & 259. 1. & 260. 1. & 261. 1. & 262. 1.  
& 263. 1. & 264. 1. & 265. 1. & 266. 1. & 267. 1.  
& 268. 1. & 269. 1. & 270. 1. & 271. 1. & 272. 1.  
& 273. 1. & 274. 1. & 275. 1. & 276. 1. & 277. 1.  
& 278. 1. & 279. 1. & 280. 1. & 281. 1. & 282. 1.  
& 283. 1. & 284. 1. & 285. 1. & 286. 1. & 287. 1.  
& 288. 1. & 289. 1. & 290. 1. & 291. 1. & 292. 1.  
& 293. 1. & 294. 1. & 295. 1. & 296. 1. & 297. 1.  
& 298. 1. & 299. 1. & 300. 1. & 301. 1. & 302. 1.  
& 303. 1. & 304. 1. & 305. 1. & 306. 1. & 307. 1.  
& 308. 1. & 309. 1. & 310. 1. & 311. 1. & 312. 1.  
& 313. 1. & 314. 1. & 315. 1. & 316. 1. & 317. 1.  
& 318. 1. & 319. 1. & 320. 1. & 321. 1. & 322. 1.  
& 323. 1. & 324. 1. & 325. 1. & 326. 1. & 327. 1.  
& 328. 1. & 329. 1. & 330. 1. & 331. 1. & 332. 1.  
& 333. 1. & 334. 1. & 335. 1. & 336. 1. & 337. 1.  
& 338. 1. & 339. 1. & 340. 1. & 341. 1. & 342. 1.  
& 343. 1. & 344. 1. & 345. 1. & 346. 1. & 347. 1.  
& 348. 1. & 349. 1. & 350. 1. & 351. 1. & 352. 1.  
& 353. 1. & 354. 1. & 355. 1. & 356. 1. & 357. 1.  
& 358. 1. & 359. 1. & 360. 1. & 361. 1. & 362. 1.  
& 363. 1. & 364. 1. & 365. 1. & 366. 1. & 367. 1.  
& 368. 1. & 369. 1. & 370. 1. & 371. 1. & 372. 1.  
& 373. 1. & 374. 1. & 375. 1. & 376. 1. & 377. 1.  
& 378. 1. & 379. 1. & 380. 1. & 381. 1. & 382. 1.  
& 383. 1. & 384. 1. & 385. 1. & 386. 1. & 387. 1.  
& 388. 1. & 389. 1. & 390. 1. & 391. 1. & 392. 1.  
& 393. 1. & 394. 1. & 395. 1. & 396. 1. & 397. 1.  
& 398. 1. & 399. 1. & 400. 1. & 401. 1. & 402. 1.  
& 403. 1. & 404. 1. & 405. 1. & 406. 1. & 407. 1.  
& 408. 1. & 409. 1. & 410. 1. & 411. 1. & 412. 1.  
& 413. 1. & 414. 1. & 415. 1. & 416. 1. & 417. 1.  
& 418. 1. & 419. 1. & 420. 1. & 421. 1. & 422. 1.  
& 423. 1. & 424. 1. & 425. 1. & 426. 1. & 427. 1.  
& 428. 1. & 429. 1. & 430. 1. & 431. 1. & 432. 1.  
& 433. 1. & 434. 1. & 435. 1. & 436. 1. & 437. 1.  
& 438. 1. & 439. 1. & 440. 1. & 441. 1. & 442. 1.  
& 443. 1. & 444. 1. & 445. 1. & 446. 1. & 447. 1.  
& 448. 1. & 449. 1. & 450. 1. & 451. 1. & 452. 1.  
& 453. 1. & 454. 1. & 455. 1. & 456. 1. & 457. 1.  
& 458. 1. & 459. 1. & 460. 1. & 461. 1. & 462. 1.  
& 463. 1. & 464. 1. & 465. 1. & 466. 1. & 467. 1.  
& 468. 1. & 469. 1. & 470. 1. & 471. 1. & 472. 1.  
& 473. 1. & 474. 1. & 475. 1. & 476. 1. & 477. 1.  
& 478. 1. & 479. 1. & 480. 1. & 481. 1. & 482. 1.  
& 483. 1. & 484. 1. & 485. 1. & 486. 1. & 487. 1.  
& 488. 1. & 489. 1. & 490. 1. & 491. 1. & 492. 1.  
& 493. 1. & 494. 1. & 495. 1. & 496. 1. & 497. 1.  
& 498. 1. & 499. 1. & 500. 1. & 501. 1. & 502. 1.  
& 503. 1. & 504. 1. & 505. 1. & 506. 1. & 507. 1.  
& 508. 1. & 509. 1. & 510. 1. & 511. 1. & 512. 1.  
& 513. 1. & 514. 1. & 515. 1. & 516. 1. & 517. 1.  
& 518. 1. & 519. 1. & 520. 1. & 521. 1. & 522. 1.  
& 523. 1. & 524. 1. & 525. 1. & 526. 1. & 527. 1.  
& 528. 1. & 529. 1. & 530. 1. & 531. 1. & 532. 1.  
& 533. 1. & 534. 1. & 535. 1. & 536. 1. & 537. 1.  
& 538. 1. & 539. 1. & 540. 1. & 541. 1. & 542. 1.  
& 543. 1. & 544. 1. & 545. 1. & 546. 1. & 547. 1.  
& 548. 1. & 549. 1. & 550. 1. & 551. 1. & 552. 1.  
& 553. 1. & 554. 1. & 555. 1. & 556. 1. & 557. 1.  
& 558. 1. & 559. 1. & 560. 1. & 561. 1. & 562. 1.  
& 563. 1. & 564. 1. & 565. 1. & 566. 1. & 567. 1.  
& 568. 1. & 569. 1. & 570. 1. & 571. 1. & 572. 1.  
& 573. 1. & 574. 1. & 575. 1. & 576. 1. & 577. 1.  
& 578. 1. & 579. 1. & 580. 1. & 581. 1. & 582. 1.  
& 583. 1. & 584. 1. & 585. 1. & 586. 1. & 587. 1.  
& 588. 1. & 589. 1. & 590. 1. & 591. 1. & 592. 1.  
& 593. 1. & 594. 1. & 595. 1. & 596. 1. & 597. 1.  
& 598. 1. & 599. 1. & 600. 1. & 601. 1. & 602. 1.  
& 603. 1. & 604. 1. & 605. 1. & 606. 1. & 607. 1.  
& 608. 1. & 609. 1. & 610. 1. & 611. 1. & 612. 1.  
& 613. 1. & 614. 1. & 615. 1. & 616. 1. & 617. 1.  
& 618. 1. & 619. 1. & 620. 1. & 621. 1. & 622. 1.  
& 623. 1. & 624. 1. & 625. 1. & 626. 1. & 627. 1.  
& 628. 1. & 629. 1. & 630. 1. & 631. 1. & 632. 1.  
& 633. 1. & 634. 1. & 635. 1. & 636. 1. & 637. 1.  
& 638. 1. & 639. 1. & 640. 1. & 641. 1. & 642. 1.  
& 643. 1. & 644. 1. & 645. 1. & 646. 1. & 647. 1.  
& 648. 1. & 649. 1. & 650. 1. & 651. 1. & 652. 1.  
& 653. 1. & 654. 1. & 655. 1. & 656. 1. & 657. 1.  
& 658. 1. & 659. 1. & 660. 1. & 661. 1. & 662. 1.  
& 663. 1. & 664. 1. & 665. 1. & 666. 1. & 667. 1.  
& 668. 1. & 669. 1. & 670. 1. & 671. 1. & 672. 1.  
& 673. 1. & 674. 1. & 675. 1. & 676. 1. & 677. 1.  
& 678. 1. & 679. 1. & 680. 1. & 681. 1. & 682. 1.  
& 683. 1. & 684. 1. & 685. 1. & 686. 1. & 687. 1.  
& 688. 1. & 689. 1. & 690. 1. & 691. 1. & 692. 1.  
& 693. 1. & 694. 1. & 695. 1. & 696. 1. & 697. 1.  
& 698. 1. & 699. 1. & 700. 1. & 701. 1. & 702. 1.  
& 703. 1. & 704. 1. & 705. 1. & 706. 1. & 707. 1.  
& 708. 1. & 709. 1. & 710. 1. & 711. 1. & 712. 1.  
& 713. 1. & 714. 1. & 715. 1. & 716. 1. & 717. 1.  
& 718. 1. & 719. 1. & 720. 1. & 721. 1. & 722. 1.  
& 723. 1. & 724. 1. & 725. 1. & 726. 1. & 727. 1.  
& 728. 1. & 729. 1. & 730. 1. & 731. 1. & 732. 1.  
& 733. 1. & 734. 1. & 735. 1. & 736. 1. & 737. 1.  
& 738. 1. & 739. 1. & 740. 1. & 741. 1. & 742. 1.  
& 743. 1. & 744. 1. & 745. 1. & 746. 1. & 747. 1.  
& 748. 1. & 749. 1. & 750. 1. & 751. 1. & 752. 1.  
& 753. 1. & 754. 1. & 755. 1. & 756. 1. & 757. 1.  
& 758. 1. & 759. 1. & 760. 1. & 761. 1. & 762. 1.  
& 763. 1. & 764. 1. & 765. 1. & 766. 1. & 767. 1.  
& 768. 1. & 769. 1. & 770. 1. & 771. 1. & 772. 1.  
& 773. 1. & 774. 1. & 775. 1. & 776. 1. & 777. 1.  
& 778. 1. & 779. 1. & 780. 1. & 781. 1. & 782. 1.  
& 783. 1. & 784. 1. & 785. 1. & 786. 1. & 7



2. The confent of all the common multitude of the creatures

16 A confirmation of the praise beforegoing, from the confellation of the Nobles, expreffed in word and figures, as once or twice before this,

ches, and wisdom, and strength, and honour, and glory, and praise.

13 <sup>15</sup> And all the creatures which are in heaven, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Praise, and honour, and glory, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 <sup>16</sup> And the foure beasts said, Amen, and the foure and twenty Elders fell downe and worshipped him that lieth for euermore.

#### CHAP. VI.

1 The Lambe openeth the first seale of the booke. 3 The second, 5 the third, 7 the fourth, 9 the fifth, 11 and the sixth, and then arise murders, famine, pestilence, suites of Saints, earthquakes, and diuers strange sights in heauen.

1 A Fer I beheld when the Lambe had opened one of the seales, and I heard one of the foure beasts say, as it were the noife of thunder, Come and see.

2 Therefore I beheld, and loe, there was a white horse, and he that fate on him, had a bow, and a crowne was giuen vnto him, and he went forth conquering that he might overcome.

3 And 3 when he had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was red, and power was giuen to him that fate thereon to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 4 And when he had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and he that fate on him, had balances in his hand.

6 And I heard a voyce in the mils of the foure beasts say, A measure of wheate for a penny, and three measures of barley for a penny, and oyle, and wine hurt thou not.

7 6 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse, and his name that fate on him was Death, and Hell followed after him, and power was giuen vnto

them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 7 And when he had opened the fifth seale, I saw vnder the altar the foules of them that were killed for the word of God, and for the testimony which they maintained.

10 And they cryed with a loud voyce, saying, How long, Lord, which art holy and true! dost thou not iudge and avenge our blood on them, that dwell on the earth?

11 And long's white robes were giuen vnto euery one, and it was said vnto them, that they should rest for a little season vntill their fellow seruants, and their brethren that should be killed euen as they were, were fulfilled.

12 9 And I beheld when hee had opened the sixth seale, and loe, there was a great earthquake, and the Sunne was as blacke as c sackcloth of haire, and the Moone was like blood.

13 And the farrres of heauen fell vnto the earth, as a figge tree caltheth her greene figges, when it is shaken of a mighty wind.

14 And heauen departed away, as a scroule, when it is rolled, and euery mountaine and yle were mooted out of their places.

15 10 And the kings of the earth, and the great men, and the rich men, and the chiefe captaynes, and the mightie men, and euery bondman, & euery free man, hid themselves in dennes, and among the rockes of the mountaynes,

16 And said to the mountaynes and rockes, Fall on vs and hide vs from the preface of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

verse falling from on high, verse 13. withdrawing themselves, and flying away for the greatness of the trouble, verse 14. So holily doo all creatures depend vpon the will of God, and content themselves in his glory. c So they called in old time those wren workes that were of haire. 10 The euent of the figge aloue going: 2 that there is no man that shall not be altitoned at that general commotion, flee away for feare, and hide himselfe in this verse, and with vaine himselfe with his heart for exceeding horror of the wrath of God, & of the Lambe, at which before he was altitoned. Now this perplexity is not of the body, but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psal. 17. 14. Not that forsooth which is according vnto God, which worketh repentance vnto saluation, whereof a man shall neuer repent him, but that worldly forsooth that bringeth death, a Cure. 7.9 as their wilnings doe declare: for this history is of the whole world, seuered from the history of the Church, as I haue shewed before, chap. 4. 11 These are words of chafe & despaire of their escape: of which despaire there are two arguments, the preface of God and of the Lambe provoked to wrath against the world in this verse, and the confidence of their owne wickedness, whereby men feele that they are no way able to stand in the day of the wrath of God, verse 17, as it is Eia. 14. 27. \* Eia. a. 19. hef. 10. 8. Luke 23. 30.

#### CHAP. VII.

1 The Angels commeth to hurt the earth, 3 are slayed vntill the elect of the Lord, 5 of all tribes were sealed, 13 Such as suffer for persequents for Christs sake, 16 haue great felicity, 17 and say.

And I after that, I saw foure Angels stand on the foure corners of the earth, holding the foure winds of the earth, that the windes should

before, Chap. 6. 1. that is of the caution whereby God tooketh care before hand and provided for his that after the example of the Israelites of old, Exod. 8. 23. the faithfull might be exempted from the plagues of this wicked world. This whole place is certaine interfection & bringing in for this whole Chap. by occasion of the prediction & argument of the first seale. For this the first seale was the elect vnto the 9. ver. Then thankes giuen by the elect for that cause, ver. 10. 11. 12. Lastly, the accomplishment of the thing is set forth vnto the end of the cha. The first ver. is a transition speaking of 4 Angels which keep these inferiour parts from all fault, vntill God doe command. For (as it is excellently figured by ezech. 11. 11) their faces and their winds are reached vnto, continually waiting vnto & beholding the countenance of God for their direction, and out of them goeth into that part, that is right before his face, whither soeuer the Spirit shall charge, they goe, they tep not out of the way, as it they dep. it is not for as much as foot breake the path commanded the of God. On the foure quarters or corners of the earth, Rnd. not

11 This is the second part of this first history (which I said was common and of the whole world) of the workes of God in the government of this world. Of this part there are generally 3. members, the foregoing, the caution, and the execution: o all the evils which God poured out vpon the world, which hath moit hardly defured of him. The foregoing is set downe in this chap. the caution for presecuting the Church, is in the next chap. and the execution is described, chap. 8. 9. in euery part of the foregoing, there are three branches: 1. the fearefull and expresse calling of S. Iohn, to prepare himselfe to acknowledge of the things that were to be shewed vnto him in the opening of the seales: the figure & the word expounding the figure. And albeit the expresse calling of S. Iohn, be vied only in foure of the fig. yet the same is also to be vnderstood in the rest that follow. The author of the foregoing is the Lamb, as that word of the Father made the Mediator opening the feele of the booke. The instruments are the Angels in moit of the visions, who expound the figure & the words thereof. Now this first verse containeth an expresse calling of S. Iohn, to make the opinion of the first seale. A The first figge ioyned with declaration, is that God for the first and horrible rebellion of the world, will inuade the famed and first of all will as a farr off, with his darts of pillence moit suddenly, mightily, and gloriously beate downe the same as iudge, and triumph ouer it as conqueror. 3 The second figge ioyned with wordes of declaration (after the expresse calling of S. Iohn as before) is that God being provoked vnto wrath by the oblation & his heauedness of the world, now repeating for the former plague, as feeling vpon the face of hand, will kindle the fire of debate amongst men, as feeling vpon the inhabitants of this world, one by the sword of another. 4 The third figge with declaration, is, that God will destroy the world with famine, withdrawing all prouision: which is by the figge Syocdoche comprehended in wheate, barley, wine, & oyle. Hereby is signified what great fear of corn there was, for the worse here is a kind of measure of 13 things, which is in quality but the eight part of a bushell, which was an ordinary price to be giuen to servants for their sinles meat for one day. I had rather sitting and read the wordes thus, and the wine and the oyle thou shalt not deale vntill. In this fence likewise the wine and the oyle shall be sold a very little for a penny. Thou shalt not deale vntill, namely, when thou shalt measure out a very little for a great price: is the place euident: otherwise that is moit true, which the Wife man saith, that who lo with-holdeth the corne shall be cursed of the people, Prouerb. 11. 16. 6 The fourth figge ioyned with wordes of declaration, is, that God will addit the fourth part of the world indifferently vnto death & hel, or the grue by all shofe means at once, by which before fauourly and in order had beene their misdeed vnto amendment. Vnto these are also added the wilde and cruell beasts of the earth, out of Leuiticus 26. 22. Thus doeth God according to his wisdom dispense the treasures of his power iustly towards all, mercifully towards the good, and with patience or long sufferance towards his enemies.

7 The fifth figge is that the holy Martyrs which are vnto the place whereby they are sanctified, that is, rescued into the truit and toition of Christ (into whose hands they are committed) shall cry out for the iustice of God, in an holy zeale to advance his kingdom, and out of any priuate perturbation of the mind, in this and the next verse, and that God, will in deed, figge and word command them, ver. 17. 3 As before, 3. 4. b Vntill their names be fulfilled. 9 The first figge, or narrative is, whereby hath two parts, the figure, and the euent. The figure is, that the earth, heauen, and the things that are in them for horrible things of the world vpon whose most beaute foretellings of God, and complaints of the Saints shall be shaken moit vee hemently, trembling in this verse, and in the next, and looking their light, in this verse, falling from on high, verse 13. withdrawing themselves, and flying away for the greatness of the trouble, verse 14. So holily doo all creatures depend vpon the will of God, and content themselves in his glory. c So they called in old time those wren workes that were of haire. 10 The euent of the figge aloue going: 2 that there is no man that shall not be altitoned at that general commotion, flee away for feare, and hide himselfe in this verse, and with vaine himselfe with his heart for exceeding horror of the wrath of God, & of the Lambe, at which before he was altitoned. Now this perplexity is not of the body, but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psal. 17. 14. Not that forsooth which is according vnto God, which worketh repentance vnto saluation, whereof a man shall neuer repent him, but that worldly forsooth that bringeth death, a Cure. 7.9 as their wilnings doe declare: for this history is of the whole world, seuered from the history of the Church, as I haue shewed before, chap. 4. 11 These are words of chafe & despaire of their escape: of which despaire there are two arguments, the preface of God and of the Lambe provoked to wrath against the world in this verse, and the confidence of their owne wickedness, whereby men feele that they are no way able to stand in the day of the wrath of God, verse 17, as it is Eia. 14. 27. \* Eia. a. 19. hef. 10. 8. Luke 23. 30.







10 The first executioner vpon the world by the tyrannical powers thereof, working in the foure parts of the earth, that is in most cruell manner executing their tyrannous dominion through the whole world, and killing the miserable people without punishment, which before was not lawfull for them to doe in that sort, as I shewed vpon the fourth verse. This variation hath two parts: a commandment from God, in the 14. ver. and an execution of the commandment, in the verse following.

11 The commandment giuen by Christ himselfe, who is powerfull our our all.

12 Hee directeth to the altar of incense, which flood in the Court which the Priests were in, & was against the Arke of the Covenant, having a vail betwixt them.

13 As if he should haue said, These hitherto haue bene found by the power of God, that they could not freely run vpon all men as themselves lusted, but were stayed & restrained at that great flood of Euphrates, that is, in their spiritual Babylon (for this is a Periphrasis of the spiritual Babylon, by the limits of the spiritual Babylon long since outbrowen) that they might not commit those horrible sinnes which they long breathed after. Now god let loose those foure Angels, that is, admittees of the wrath of God, in that number that is conuenient to the laughing of the foure quarters of the world: firste them vp and giue them the bridle, that ruling of that Babylon of theirs, which is the feast of the wicked one, they may lie vpon all the world, herein to age, and most licentious to exercise their tyranny, as God hath ordained. This was done when Georgie the ninth by publicke authoritie established for law his owne Decretals, by which he might freely lay raines for the life of simple men. For who is it that feareth not that the lawes Decretall mozt of them are as snare to catch souls withall? Since that time (O good God!) how great slaughter haue there bene? how great massacres? All histories are full of them; and this our age aboundeth with most horrible and monstrous examples of the same.

14 The execution of the commandment is in two points: one, that those Butchers are let loose, that out of their tower of the spiritual Babylon they might with furie runne abroad through all the world, as well the chiefe of that crew which are most prompt vnto all dayes, in this vertue as their multitudes, both most copious, of which a number certaine is named for a number infinite, Verse 16, and is the residue by all meanes fully furnished to hide and to hurt. Verse 17, as being armed with fire, smoke & brimstone, as appeareth in the colour of their armour, which dazzleth the eyes of all men: and haue the strength of Lyons to hurt withall, from which (as out of their mouth) the fire, smoke, and stinking darts of the Pope are shot out, Verse 18. The other point is, that these butchers haue effected the commandment of God by fraud and violence, in their verse following.

15 That is, they are harmfulfull euery way: on what part soeuer thou putt thine hand vnto them, or they touch thee, they doe hurt. So the former are called Scorpions, Verse 19. Now remaineth the residue (as I say) with a slight but verse, which I haue set for many and so grievous iudgements in the most wicked world: namely, an impenitent obdimation of the vngodly in their impietie and vngodlike wilfulness, though they seele themselves most vehemently pressed with the hand of God: for their obdinate vngodlike will is shewed in this verse: and their vngodlike wilfulness in the verse following. Hitherto haue bene the general historie of things to be done universally in the whole world: which because it doeth out of most helg to the Church of Christ, is therefore out to expressly distinguished by certainty of time & of place. I haue therefore set out the last (as I say) with a slight but verse, not otherwise cause why the historie of the seventh Angel is pulled out in this place, then for that the same more properly appertaineth vnto the historie of the Church. But this is more diligently set out according to the time thereof, Chap. 11, and 16, as shall appeare vpon those places. \* Plal. 117. 4. and 135. 17.

### CHAP. X.

Another Angel appeared clothed with a cloud, holding a booke open; 3 add crieth out. A voice from heauen commandeth John to take the booke, 10 He catcheth it,

And I sawe a another mightie Angel come downe from heauen, clothed with a cloud, and the rainebowe vpon his head, and his face was as the Sunne, and his face as pillars of fire.

2 And hee had in his hand a little booke open, and hee put his right foot vpon the sea, and his left on the earth,

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, seven thunders vttered their voyces.

4 And when the seven thunders had vttered their voyces, I was about to write: but I heard a voyce from heauen, saying vnto mee, a Seale vp those things which the seven thunders haue spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth, blift vp his hand to heauen,

6 And sware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that a time should be no more.

7 But in the dayes of the voyce of the seventh Angel, when hee shall begin to blow the trumpet, euen the myserie of God shall be finished, as be hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake vnto mee againe, and said, Goe, and take the little booke which is open in the hand of the Angel, which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and sayd to him, Giue mee the little booke. And he said vnto mee, Take it, and eate it vp, and it shall make thy belly bitter, but it shall bee in thy mouth as sweet as hony.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweet as hony: but when I had eaten it, my belly was bitter.

11 And he said vnto mee, Thou must prophesie againe among the people and nations, and tongues, and to many Kings.

open Reuelation, set forth vnto the eye, to figure the same vnto the sea & land, as Lord over all, verse the second. Fairly, that he offered rest or murther in a corner (as false prophets doe) but crye up with a loud voyce vnto them which sleepe, and with a yocith & terrible noyse roared vnto the feare: the very thunders themselves giuing testimony therunto, verse the third. Lastly, for that he confirmed all by an oath, Verse 5. 6, 7. Christ Iesus, see the seventh Chapter, & the second verse, 3. Namely, a specially booke of the affaires of Gods Church. For the booke that containeth things belonging vnto the whole world, is said to be kept with the Treasurer, the fist Chapter, and the first verse, but the booke of the Church with the Redeemer, and out of this booke is taken the rest of the historie of this Apocalypse. A goodly care is laudable, but not to be employed with knowledge. Therefore nothing is to be taken in hand, but by calling, which must be expected & waited for of the godly. A Kinge is close, 6. This was a slight vnto of one that sweareth, which men doe now a dayes vs. Neither time it selfe, nor the things that are in time: but that the world to come is at hand, which is altogether of eternitie & beyond all times, & there shall neuer be any more time. 6 Whereof Chap. 11. 17. and 16. 17. 7 The other part of this Chapter, concerning the paravula calling of Saint John to the execution of the prophesie following, which is expressed him, first by figure in these verses in plaine words in the last verse. Vnto the setting forth of the figure belong these things: That Saint John is taught from brauen to demand the booke of the Prophecy in this verse: For the motions & desires God doeth inspire: y demanding the booke, hee is charged to take it in a figurative manner, the verse whereof also is expounded, verse 8. he mirth, (as in the second Chapter of Ezechiel, and the ninth verse) whence this similitude is borrowed: Lastly, for that Saint John at the commandment of God tooke the booke, & found by experience that the same as foretold him, that hee was most sweet, but in that it foretold him the foretelling of the Church it was most bitter vnto his spirit. 8 A simple and plaine declaration of the figure before going, witnessing the diuine calling of S. John, and laying vpon him the execution thereof.

Now Saint John passeth vnto the other Propheatical historie, which is of the Church of God, as I shewed that this booke should be distinguished, Chap. 4. 1. Thus storie reacheth hence vnto the two and twentieth Chapter, in this whole Chapter is but a tradition from the common historie of the world, vnto that which is particular of the Church. There are in this tradition, or passage, two preparatives, as it were vnto this Church historie comprised in this whole Chapter. The first is the authoritie of Christ, revealing his myseries, and calling his seruants, vnto the twentieth verse. The other is Saint John his calling, proper vnto this place, and repeated from before vnto the end of this chapter. Authoritie is giuen vnto this Reuelation by these things: First, the saying from heauen in this habite and countenance, strong, ready, glorious, surveying all things by his providence and governing them by his omnipotencie, verse the first. Secondly, that he brought not by chance, but out of a booke this





CHAP. XII.

11 The third place  
12 And before,  
13 of the rising  
14 of the age of the Pro-  
phets from the  
dead, and their car-  
rying vp into hea-  
uen. For their re-  
surrection is there  
described: their  
calling and  
lifting vp into hea-  
uen, in the verse  
following.

19 That is, what  
time God shall de-  
stroy that wicked  
Babylone.

20 That is, the  
Prophecy of God  
shall in a fortie  
yeare, not the  
face in person (as  
they say) but in  
spirit, that is in the  
power and effica-  
cie of their mini-  
stry, which S. Iohn  
exceeded before  
ver. 5. & 6. And for  
the prophetic that  
is spoken of Elias,  
is interpreted  
by the angel to be  
vnderstood of  
Iohn the Baptist.

19 That is, for the  
same Benefice  
himselfe, who  
fought to kill and  
destroy them, was  
by the fire of Gods  
mouth (which the  
holly ministry  
sheeweth & exhibi-  
teth) deuoured and  
died miserably in  
prison, by the en-  
deuour of Satana  
Columellus, and  
Nogaretus a french  
knight, whom Philip  
the faire King of France  
sent into Italy  
with a small power.

20 That is, the  
most greuous heat  
of affliction and  
persecution shall stay  
for a while, for the  
great aune that shall  
arise vpon y sudden  
and vlooked for  
iudgement of God.

21 They were  
called by God into  
heauen and taken  
out of his malignant  
world, into the hea-  
uently Church, which  
also fleshly  
minded here in the  
earth to extirpe their  
carnall fecerities of  
this wretched  
world was vnworthy  
to receiue. 23 For  
the Church of the  
wicked is by compari-  
son called the earth  
on the world: and  
the Church of the  
godly heauen. So in  
ancient time amongst  
the godly Israelites:  
for amongst the  
leues in the dayes  
of Manasse  
and other Kings,  
when the earth  
referred the helles  
of heauen, we read  
that they lay  
hidden as heauen in  
the earth.

23 Yet could they  
not hinder the  
secret ones of the  
Lord (as the Psalmist  
called them, Psal  
33. 13.) but they  
that went on  
forward in his  
woike.

24 Bergometus  
saith, in the yeere  
of our Lord 1301.  
this yeere a  
blazing floure  
foretelling great  
calamity to come,  
appeared in heauen,  
in which yeere  
was death of S. Andrew,  
so great an  
earthquake, as  
men before which  
also continuing  
by tyme, for many  
dayes, overthrow  
many houses. This  
faith he of the  
yeere next following  
the Iubile: which  
S. Iohn so many  
ages before,  
expressed word  
for word.

25 They were  
indeed broken  
with present  
allment of mind,  
but did not  
earnestly re-  
pent as they  
ought to haue  
done. 26  
Glified God  
by confessing  
his sinnes.

11 But after 93  
dayes & an halfe,  
the spirit of life  
coming from  
God, shall enter  
into them, and  
they shall stand  
vp vpon their  
feete: and  
great feare  
shall come  
vpon them  
which saw  
them.

12 And they shall  
feare a great  
voyce from  
heauen, saying  
vnto them, 22  
Come vp hither:  
And they shall  
ascend vp to  
heauen in a  
cloud, and  
their enemies  
shall see them.

13 And the same  
houre shall there  
be a great  
earthquake,  
and the tenth  
part of the  
cittie shall  
fall, and in the  
earthquake  
shall be slaine  
in number  
seuen thousand:  
& the remnant  
were fore  
feared, and  
e gaue glory  
to God of  
heauen.

14 The second  
woe is past,  
and behold,  
the third  
woe will come  
anon.

15 And the  
seuenth Angel  
blew the  
trumpet, and  
there were  
great voyces  
in heauen,  
saying, 23  
The Kingdomes  
of the world  
are our Lords,  
and his  
Christs, and  
he shall reigne  
for euermore.

16 Then the  
four and  
twenty Elders,  
which  
face before  
God on their  
seates, fell  
vpon their  
faces and  
worshipped  
God,

17 Saying, We  
giue thee  
thanks, Lord  
God Almighty,  
Which art,  
and which  
wast, and  
which art  
to come:  
for thou hast  
receiued thy  
great might,  
and hast  
obtained thy  
Kingdome.

18 And the  
Gentiles were  
angry, & thy  
wrath  
is come, and  
the time of  
the dead, that  
they should  
be iudged,  
and that thou  
shouldest  
giue reward  
vnto thy  
seruants the  
Prophets, &  
to the Saints,  
& to them  
that feare  
thy Name,  
to small  
and great,  
and shouldest  
destroy them,  
which destroy  
the earth.

19 Then the  
Temple of  
God was  
opened  
in heauen,  
and there  
was scene  
in the  
Temple  
the Ark  
of his  
covenant:  
and there  
were  
lightnings,  
and voyces,  
and thundrings,  
and earthquake,  
and much  
haile.

20 That is, the  
most greuous  
heat of affliction  
and persecution  
shall stay for  
a while, for the  
great aune that  
shall arise vpon  
y sudden  
and vlooked  
for iudgement  
of God.

21 They were  
called by God  
into heauen  
and taken out  
of his malignant  
world, into the  
heauenly Church,  
which also  
fleshly minded  
here in the  
earth to extirpe  
their carnall  
fecerities of  
this wretched  
world was  
vnworthy to  
receiue. 23  
For the Church  
of the wicked  
is by comparison  
called the earth  
on the world:  
and the Church  
of the godly  
heauen. So in  
ancient time  
amongst the  
godly Israelites:  
for amongst  
the leues in  
the dayes of  
Manasse and  
other Kings,  
when the earth  
referred the  
helles of  
heauen, we  
read that they  
lay hidden as  
heauen in the  
earth.

23 Yet could  
they not hinder  
the secret ones  
of the Lord  
(as the Psalmist  
called them,  
Psal 33. 13.)  
but they that  
went on forward  
in his woike.  
24 Bergometus  
saith, in the  
yeere of our  
Lord 1301.  
this yeere a  
blazing floure  
foretelling great  
calamity to  
come, appeared  
in heauen,  
in which yeere  
was death of  
S. Andrew, so  
great an  
earthquake,  
as men before  
which also  
continuing by  
tyme, for many  
dayes, overthrow  
many houses.  
This faith he  
of the yeere  
next following  
the Iubile: which  
S. Iohn so many  
ages before,  
expressed word  
for word.

25 They were  
indeed broken  
with present  
allment of  
mind, but did  
not earnestly  
repent as they  
ought to haue  
done. 26  
Glified God  
by confessing  
his sinnes.

1 A woman  
appeareth  
travelling  
with child,  
a whole  
childe the  
dragon would  
deuoure, 7  
but Michael  
ouercometh  
him, 9  
and catcheth  
him out,  
13 and the  
more he  
sitteth on  
the dragon,  
the more  
ferely he  
exercised  
his fury  
there.

ANd there  
appeared a  
great wonder  
in heauen:  
2 A woman  
cloathed with  
the Sun, and  
the Moone  
was vnder  
her feet, &  
vpon her  
head a  
crowne of  
twelue  
Starres.

2 And she  
was with  
childe, and  
cried  
travelling  
in birth,  
and was  
pained ready  
to be  
deliuered.

3 And there  
appeared  
another  
wonder in  
heauen:  
4 for  
behold, a  
great  
dragon  
hauing 7  
seuen  
heads,  
and ten  
horne, and  
seuen  
crowns  
vpon his  
heads:

7 And his  
taile drew  
the third  
part of the  
starres of  
heauen, and  
cast them  
to the  
earth. And  
the dragon  
8 stood  
before the  
woman,  
which was  
ready to be  
deliuered,  
9 to deuore  
her childe,  
when she  
had brought  
it forth.

9 So the  
brought forth  
a man 11  
childe, which  
should rule  
all nations  
with a rod  
of yron:  
and that  
her childe  
was taken  
vp vnto  
God & to  
his throne.

6 And the  
woman  
fled into  
the  
wildernes,  
where she  
hath a  
place  
prepared  
of God,  
that  
13 they  
should  
feed her  
there 2  
thousand,  
two

beginning of the  
Christian Church,  
We define to be  
from the first  
moment of her  
conception of  
Christ, vntill that  
time wherein  
this Church was  
as it were  
weined and  
taken away  
from the  
brest or milke  
of her Mother:  
which is the  
time when  
the Church  
of the leues  
with their  
cittie &  
Temple was  
ouerthrowne  
by y iudgement  
of God. So  
we haue in  
this chapter  
the story of  
60. yeeres  
and vponward.  
The parts  
of this story  
are three. The  
first is the  
hitory of the  
conception  
& bearing  
in womb,  
in 4. verses.  
The second,  
an hitory  
of the birth  
from the 5.  
verse vnto  
the 12. The  
third is,  
of the woman  
that had  
brought forth,  
vnto the end  
of the chap.  
And these  
feuerall parts  
haue euerie  
one their  
conflicts.  
Therefore in  
this first  
part are  
two things  
contained,  
one, the  
conception  
& bearing  
in womb,  
in two verses:  
and another  
of the lying  
in wait of  
the Dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen. 2  
A woman  
cloathed  
with the  
Sun, and the  
Moone vnder  
her feet, and  
vpon her  
head a  
cittie, which  
is the  
Church,  
which  
theuore  
the dragon  
against that  
should be  
brought  
forth, in  
the next 8.  
verses. In  
the first  
point are  
these things,  
the description  
of y mother,  
verse 1. and  
the dolours  
of childbirth,  
verse 2. all  
liued vnto  
Iohn from  
heauen



14 Christ is the Prince of Angels, and head of the Church, who beareth that you read verse the first. See the notes upon Daniel, chap. 12, v. 1. In this verse a description of the battell and of the victory in the two worlds following. The Psalmist has respect unto this battell, Psa. 68, 9. and Paul Ephe- sians 4, 15. and Colossians 2, 15. The description of the victory, by denying of the thing in this verse, and by affirming the contrary in the next verse. As that Satan gained nothing in heauen but was by the power of God thrown downe into the world, whereof he is the prince, Christ himselfe and his elected members standing still by the throne of God, as *A They were cast out, so that they were neuer here any more in heauen.*

15 The song of victory or triumph containing first the exposition of the glory of God and of Christ shewed in that victory; secondly, it containeth a reason of the same proposition taken from the effect, in that the enemy is overcome in battell in this, and that the godly are made conquerours (and more then conquerours. Rom. 3, 37.) verse 11. Thirdly, a conclusion whereunto an exhortation unto the Angels, and the Saints, and vnto the world, a prophetic of great miserie, and of destruction procured by the deuil against mankind, least himselfe should shortly be miserable alone, verse 11. *He said in the Hebrew tongue, to lose his life that esteemeth nothing more precious than his life; and as he saith so, he is not long in his life, who denieth to be saved in, where none need requireth.*

17 The third part: an history of the woman deliuered, consisting of two members, the second battell of Satan against the Christian Church of the Iewish nation, in four verse: and the battell intended against the seed thereof, that is, against the Church of the Gentiles, which is called holy, by reason of the Gospel of Christ in the two last verses. 18 That is, being strengthened with diuine power: and taught by oracle, she fled swiftly from the assault of the deuil, and from the common destruction of Ierusalem, and went into a solitary Citie beyonde Ierusalem called Pella, as Eusebius telleth in the first Chapter of the third booke of his Ecclesiastical historie, which place God had commanded her by Revelation: *into that place where God had appointed her.* 19 That is, for three yeeres and a halfe: so the same speech is taken, Dan. 7, 25. This space of time is reckoned in manner from that last and most grievous rebellion of themselves, vnto the destruction of the citie and Temple, for their destruction or falling away, began in the twelfth yeere of Nero, before the beginning whereof, many foreteiges and predictions were shewed from heauen, as Iosephus writeth, lib. 7, chap. 12. and Hegesippus lib. 5, cap. 44, amongst which this is very memorable, that in the feast of Pentecost, not only a great flood and noise was heard in the Temple, but also a great voyce was heard of many out of the Sanctuary which cried out vnto all, Let vs depart hence. Now three yeeres and a halfe after this defection was begun of the Iewes, & those wonders happened, the Citie was taken by force, the Temple overthrowen, and the place forsaken of God: and this compasse of time Saint Iohn ordered in this place, as that is, he enflamed the Romanes and nations, that they persecuting the Iewish people with cruel animos might by the same occasion made the Church of Christ, departed from Ierusalem and out of the Temple. For as much as the Scripture saith, that the raging vipers of the nations, should be compared vnto waters, as that is, there was offered in their place other Iewes, vnto the Romanes and nations rising against that people: and it came to passe hereby that the Church of God was saved whole from that violence, that most raging flood of persecution which the Dragon vomited out being altogether spent in the destruction of those other Iewes,

hundredth and threescore dayes.

7 And there was a battell in heauen, 7 Michael and his Angels, fought against the Dragon, and the Dragon fought and his angels.

8 But they prevailed not, neither was their place found any more in heauen.

9 And the great dragon that olde serpent, called the deuil and Satan, was cast out, which deceiteth all the world: hee was cast out into the earth, and his angels were cast out with him.

10 Then I heard a loud voice in heauen, saying, Now is saluation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they overcame him by that blood of that Lambe, and by that worde of their testimonie, and they loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the deuil is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast vnto the earth, he persecuted the woman which had brought forth the man child.

14 But to the woman were given two wings of a great Eagle, that shee might flee into the wilderness, into her place where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman, like a flood, that hee might cause her to be carried away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnant of her seed, which keepe the commandments of God, and haue the testimonie of Iesus Christ.

18 And I stood on the sea sand.

Church of the Iewish remnant was come to nought, hee refused to fall vpon her feet, that is, the Church gathered all by God of the Gentiles, and the holy members of the same. And this is that other branch, as I said vpon the 13. vers. in which the purpose of Satan is shewed, verse 17, and his attempt verse 18. That is, a most mighty tempest, that hee ruffled vpon the whole world (whose prince hee is) to trouble the floods and provoke the nations, that they might with their furious bellows roar vnto and against the deuil, and finally deliroy the Church of Christ with the holy members of the same. But the providence of God resisted his attempt, that he might saue the Church of the Gentiles, yet tender and as it were Greene. The rest of the story of the Dragon is excellently profected by the Apostle S. Iohn hereafter in the twentieth chapter. For heere the Dragon endeavouring to doe mischief, was by God cast into prison,

## CHAP. XIII.

1 The beast with many heads is described, 13 which draweth the most part of the world to idolatry. 13 The other beast rising out of the earth, 15 signifieth power vnto him.

And I saw a beast rise out of the sea, having seven heads, and ten hornes, and vpon his hornes were ten crownes, and 4 vpon his head was the name of blasphemie.

2 And the beast which I saw was

taken her beginning, doeth now passe vnto the story of the progresse thereof, as I shewed in the entrance of the former Chapter. And this historie of the progresse of the Church and the battels thereof, is set downe in this Chapter, but diu-ly in two parts, one is of the ciuill Roman Empire, vnto the tenth verse. Another of the body Ecclesiastical or propheticall, thence vnto the ende of the chapter. In the former part are shewed these things: First the state of that Empire, in four verse, that is, the adu- the rise thereof: after the effect, which is exceeding great glory, verse 8. And last of all is commended the vic- and the institution of the godly against the evils that shall come from the same, verse 9, 10. The historie of the state containeth a most ample description of the beast, first entire, verse 12, and then reformed after butt, verse 3, 4. On the last whereof shew the deuil practising new tempts against the Church, in the verse next before going: what time the Empire of Rome was endangered by domesticall dissensions, and was mightily tolled, hauing euer and an one new heads, and new Empires. See in the fourteenth chapter, verse 1, 2. After the first, the four instruments of power, prouidence, and most expert government, which the Dragon is said to haue had in the 12 chapter and in the verse 2. 4 We read in the twelfth chapter & third verse, that the Dragon had seven crownes set vpon seven heads: because the thesesaun- ceth himselfe to be proper Lord and Prince of the world: but this beast is said to haue ten crownes set vpon full, not heads, but hornes: because the beast is beholden for all vnto the Dragon, verse 2, and doth not otherwise raise them by law of subiection giuen by him, namely that he employ his hornes against the Church of God. The speech is taken from the ancient custom & forme of dealing in such case: by which they that were abfolutions did wear the diademe vpon their heads: but their vassals and such as raised by grace from them, wore the same vpon their hoods: for so they might commodiously lay downe their diademes when they came into the presence of their Sueraignes: as also their Elders are said, when they adored God which sat vpon the throne, to haue cast downe their crownes before him, chap. 4, verse 10. Contrary to that which God of old commanded should be written vpon head peece of the high Priest, that is, *Sandites Iehoue*, Holiness vnto the Lord. The name of blasphemie imposed by the Dragon, is (as I shoke) that which S. Paul saith in the a chapter of his, 2 Epistle to the Thessalonians, the 4. verse, *He saith as God, and buildeth himselfe to be God.* For this name of blasphemie both the Romane Emperors did then challenge vnto themselves, as Suetonius and Dion do report of Caligula and Domitian: and after them the Popes of Rome did with full mouth professe the same of themselves, when they challenged vnto themselves foueraignie in holie things: of which kind of sayings the first booke of the Decretals, the Clementines, and the extravagants, are very full. For these men were not content with that which the apostolicus wrote in *Petrus* (the beginning whereof is, *Papa pater mundi*, the Pope is the word of the world, *Nec Deus es, nec homo, sed vnus es inter cetera*, Thou art not God, nor earthly man, but a creature next to us: the glorie wherewith vnto the first booke: but they were hold to take vnto themselves the very name of God, and to accept it giuen of other: according as almost an hundred and sixteen yeeres since, there was made for Sixtus the thirde, when he should first enter into Rome in his dignitie Papal, a manner of triumph, and cunningly first vpon the gate of the citie he should enter at, hauing written vpon in this blasphemous verse,

*Oraculo vocis mundi moderatus habenas,  
Et merito in terris credetis esse deus.*

By oracle of thine owne voice the world thou gouernest all,  
And worthily a god on earth, men thinke, and doe thee call.

These and fixe hundred the like who can impute vnto that modeste whereby geed men of old would haue themselves called the seruants of the seruants of God, vnto such other this is a name of blasphemie, or there is none at all.

6 Swift as the  
Leopard, easily  
clapping all things,  
as the Beasts doth  
with his foot, and  
tearing and de-  
vouring all things  
with the mouth  
as doth the Lion,  
7 That is, hee  
lent the fame ven-  
to the beast to vie,  
when he perceiv-  
ed that himselfe  
could not efface,  
but must needs  
be taken by the  
hand of the An-  
gel, and call into  
the bosome of  
him. Chapter 10.  
He did not he-  
bandon the same  
utterly from him-  
self, but that hee  
might vie as  
long as he could.

8 This is the o-  
ther place that  
pertaineth to  
the description  
of the beast of  
Rome: that be-  
sides that naturall  
dignitie and am-  
plification of the  
Romane Em-  
pire, which was  
shown in the two  
former verses,  
there was added  
this also as mi-  
raculous, that  
his head was  
wounded as it  
were with a  
sword, and was  
healed againe, as  
from heauen, in  
the sight of all  
men. This head  
was Nero the  
Emperour, in  
whose race the  
Cesars fell from  
the imperiall dig-  
nity, and the gou-  
ernement of the  
Common weale  
was transfused  
into others: in  
whose hands  
the Empire was  
soured and re-  
coured vnto hea-  
thy, as hee fene-  
wed vnto all  
to much the more  
deeply roored and  
grounded fast, the  
euer before, and  
hence vnto  
the towed those  
effects, which are  
next spoken of: First  
on admiration of  
certaine vnto  
all men: it were  
sacred and diuine,  
falsifying the  
Emire and gou-  
erning it: Se-  
condly the obe-  
dience and sub-  
mission of the  
whole earth in  
this verse: Thirdly,  
the adoration of  
the Dragon and  
most wicked wor-  
shipping of Deu-  
ties, confirmed  
by Romane Em-  
perours: Lastly,  
the adoration of  
the beast himselfe,  
which grew into  
to great estimation,  
so that both the  
name and worship  
of a God was  
given vnto  
him, verse the  
fourth. Now  
there were two  
causes which  
brought in the  
minde of men  
this religion: the  
shew of excellen-  
cie, which bringeth  
with it reverence:  
and the shew of  
power inuincible,  
which bringeth  
fear. Who is like  
(say they)  
unto the beast?  
Who shall be able  
to fight with  
him? The second  
member con-  
taineth an historie  
of the death of  
himselfe. The  
historie of the  
conclusion is  
two points, the  
beginning and  
the manner of  
the death. The  
beginning is  
the gift of the  
Dragon, who put  
and inspired into  
the beast both  
his impiety  
against God and  
his inhumanitie  
and iniusticie  
against all men,  
especially against  
the godly and  
those that were  
of the bulwark of  
faith, verse the  
fifth. The manner  
of the death  
or action done,  
is in two forces,  
both impious in  
minde and blas-  
phemous in  
speech against  
God, his Church  
and the godly,  
verse six. And  
also most euil  
& malicious  
deceit, as it were  
done of a raging  
enemy. So of  
uolunt and  
proud conuincement,  
verse the seventh.  
To name by his  
name and manner  
of dealing. As  
concerning those  
two and four  
members, I haue  
spoken of them  
before in the  
twelfth Chapter  
and second verse.  
11 That is, the  
body Church,  
the true house  
of the liuing God.  
12 That is, the  
godly in seueral  
world but them-  
selves from his  
crudelty. For this  
bloodie beast  
fueled these holy  
soules most  
falsely with  
innumerable  
accusations for  
the name of Christ,  
as wee read in  
Iuliane Martyr,  
Tertullian, Aro-  
bius, Minutius,  
Eusebius, Augu-  
stine, and others:  
which example  
the latter times  
followed most  
loyally in detest-  
ing the name and  
worship, and  
were in our owne  
memorie haue  
found by experience,  
to be in irre-  
versible griefe.  
Concerning hea-  
uen, See the ele-  
venth Chapter,  
and the tenth  
verse. 13 That  
is, such as are  
not from euil-  
ling and in Ch-  
rist foles. For  
this is that Lam-  
be, of which  
Chapter the first  
verse the sixth.  
These words I  
doe wish Ateas  
distinguish in  
this manner: *Whose names are not written  
down in the lay-  
ing of the foun-  
dation of the  
world, in the  
book of life of  
the Lambe slain.*  
And this all di-  
ction is con-  
firmed by a like  
place hereafter,  
chap. 17. 3. *The  
conclusion of this  
speech of the  
first part, con-  
firming of the  
second part.* An  
exhortation to  
the godly audien-  
ce, to be patient  
and to fore-  
bode, which partly  
containeth threat-  
nings against the  
wicked, and  
partly comforts  
for those which  
in patience and  
faith shall waite  
for that glorious  
coming of our  
Lord and Saviour  
Christ, verse the  
tenth. \* Gen. 9, 6.

11 And he behelde, another beast coming out of the earth, which had two homes like the Lambe, but he spake like the dragon.

12 And he did all that the first beast could do before him, and he caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And hee did great wonders, so that hee made fire to come down from heauen on the earth in the sight of men.

14 And hee deceived them that dwell on the earth by the signes, which were permitted to him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the first beast, which had the wound of a sword, and did liue.

15 And it was permitted to him to giue a spirit vnto the image of the beast, so that the

breed in this verse, then his adae, in the verses following: and the whole first is concluded in the last verse. This beast is by his breed a Son of the earth (as they say) by his nature, and a Son of the sea by his breeding, as the first beast was. 12 That is, in these he resembled the Lambe (for he was more mild or more humble than hee that was the servant of the servants of God) but in deeds hee played the part of the Dragon, and of the Wolfe, Math. 7. 15. For euen Saatan changed himselfe into an Angel of light, 2. Corin. 11. 14. and what should his honest disciples and seruants do? 17 The historie of the acts of this beast, containeth in summe three things, hypocritie, the wile of miracles, and tyrannie, of which the first is noted in this verse, the second in the 3. verses following: the third in the sixteenth and seventeenth verses. His hypocritie is in all full of leger, whereby hee fluseth both the former beast and the whole world in that albeit hee hath by his cunning, as it were by lime, made of the former beast a most miserable *ΧΕΙΛΟΣ* or anarome, vnto all his authorities vnto himselfe and most impudently exerciseth the same in the sight and view of him: yet hee is not without a conscience, as hee is honored him with most high honour, and did in very truth cause him to be honored of all men. 18 For vnto this beast of Rome, which of a ciuill Empire was made an Ecclesiasticall hierarchy, arguen diuine honours, and diuine authority: so farre as hee is believed to be about the Scriptures, which the glosses upon the Decretals declareth by this diuine verse,

Articles select, synodumque facit generalis, That is, Hee changeth the Articles of faith, and giueh authority to general Councils.

which is spoken of the Papal power. So the beast is by birth, foundation, feast, and finally false, one: ouerly the Pope hath altered the forme and matter thereof being himselfe the head both of that tyrannicall Empire, and also of the false Prophet, for the Empire hath been taken vnto himselfe, and therewith hath added this cunning deceit. Now these words, *whose deadly wound was cured*, are put here for diuine sake, as also some times afterwards: that euen at that time the godly readers of this prophetic might by this figure bee brought to see the things as present: as if it were said, that they might adore the very Empire: but now is, whose head we haue seen in our owne memorie to haue been cut off, and to be cured againe. 19 The second point of the things done by the beast, is the credit of great wonders or miracles, appertaining to the strength of this impiety: of which figures some were given from above, as it is said, that fire was sent down from heauen, by false force, in this verse. Others were shewed here below in the sight of the beast to establish idolatrie, and deceive soules, which part St. Iohn teacheth first beginning (as they say) that which is last, in this manner: First the effect is declared in these words, *He deceiveth the inhabitants of the earth*. Secondly the manner of working in two sorts, one of miracle, *For the signs that were given him are in the presence of the beasts: the other of the words added to the figures, and teaching the idolatrie confirmed by those figure, saying unto the inhabitants of the earth, if they should make an image vnto the beast, which is dead.* Thirdly, a speciall manner is declared, *That it is given vnto him to put life into the image of the beast: and that such a kind of queking, that the same both speak by answer vnto those that take counsel of it, and also vnto them that desire to give all those that are not otherwise persuaded of the truth, as he sometimes by false miracles, but through the procurement and inspiration of the Deuill, haue effected & wrought in image.* The histories of the Popes are full of examples of such miracles, the most of them fained, many also done by the deuil in images: as of old in the serpent. Gen. 3. 1. By which examples is confirmed, not the authority of the beast but the truth of God, and of these prophecies. 20 That is, images by enallage or change of the number: for the worship of them euer since the second Council of Nice, hath been ordered in the Church by public decree, & authority contrary vnto the Law of God. 21 In the Grecke word of the word of the Law, as much to say, vnto the worship, honour and obeying of the beast: for by this manner, once of images, this false prophetically beast might profit the beast of Rome, of whom long agoe hee received them. Wherefore the same is hereafter very fully called the image of the beast, for that images haue their beginning from the beast, and haue their forme or manner from the will of the beast, and haue their end and vie fixed in the profit and commoditie of the beast: 22 And of the miracle of the image of the beast (that is, which the beast hath ordered to establish idolatrie) which miracle is fully declared in the verses following, *And hee made an image vnto the first beast, which had the wound of a sword, and did liue.*

16 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

17 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

18 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

19 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

20 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

21 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

22 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

23 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

24 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

25 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

26 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

27 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

28 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

29 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

30 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

31 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

32 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

33 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

34 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

35 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

36 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

37 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

38 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

39 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

40 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

41 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

42 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

43 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

44 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

45 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

46 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

47 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

48 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

49 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

50 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

51 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

52 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

53 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

54 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

55 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

56 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

57 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

58 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

59 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

60 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

61 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

62 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

63 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

64 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

65 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

66 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

67 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

68 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

69 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

70 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

71 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

72 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

73 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

74 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

75 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

76 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

77 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

78 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

79 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

80 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

81 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

82 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

83 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

84 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

85 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

86 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

87 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

88 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

89 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

90 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

91 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

92 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

93 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

94 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

95 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

96 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

97 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

98 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

99 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

100 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

101 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

102 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

103 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

104 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

105 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

106 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

107 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

108 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

109 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

110 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

111 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

112 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

113 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

114 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

115 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

116 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

117 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

118 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

119 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

120 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

121 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

122 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

123 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

124 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

125 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

126 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

127 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

128 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

129 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

130 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

131 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

132 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

133 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

134 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

135 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

136 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

137 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

138 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

139 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

140 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

141 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

142 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.

143 And hee caused all the inhabitants of the earth to worship the image of the beast, which had the wound of a sword, and did liue.





beast and his image, and receive *his* marke in his forehead, or on his hand.

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is poured into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoever receiue the print of his name.

12 <sup>8</sup> Here is the patience of Saints: here are they that keepe the commandments of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto mee, Write, The dead which die <sup>b</sup> in the Lord, are fully blessed. Euen so saith the Spirit: for they rest from their labours, and their works follow them.

14 <sup>9</sup> And I looked, and behold, <sup>10</sup> a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, <sup>11</sup> hauing on his head a golden crowne, and in his hand a <sup>12</sup> sharpe sickle.

15 <sup>13</sup> And another Angel came out of the Temple, crying with a loud voyce to him that sat on the cloude, \* Thrust in thy sickle and reape, for the time is come to reape: for the \* harvest of the earth is ripe.

16 And hee that sat on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 <sup>14</sup> Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loud cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clustres of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into that great windepresse of the wrath of God.

20 And the windepresse was troden without the cite, <sup>15</sup> and blood came out of the windepresse vnto the horse bridles, by the space of a thousand and sixe hundred furlongs.

<sup>8</sup> The patience, sanctification, and justification by faith: the consequence whereof are, rest, felicitie, and glory eternall, in the heavenly fellowship of God and his Angels.

<sup>9</sup> The second part of this Chapter, as I saye verse 1. of the acts and doings of Christ in overthrowing of Antichrist and his Church by the Spirit of his diuine mouth: seeing that hauing beene called back by words both publickly and priuately vnto his dutie, and admonished of his most certaine vniue: he yet ceaseth not to maintain and proceesse his owne aduantage, that they may doe him service: and to afflict the godly with most barbarous persecutions. Of those things which Christ doeth, there are twokindes, one common or generall in the rest of this chapter, another particular against that savage and rebellious beast and his worshippers in the 15 and 16 chapters. That common kinde, is the calamitie of warres spread abroad through the whole earth, and filling all things with blood, and that without respect of any person. This is figured or shadowed out in two types, of the haruest and vintage. Since the time that the light of the Gospell began to shine out, and since prophetic or preaching by the grace of God was raised vp againe, how horrible warres haue bene kindled in the world? how much humane flesh hath bene thronen to the earth by his diuine reaping? how much blood (alas for who) hath ouerflown for these hundred yeares almost by histories doe cry out, and this our age (howe before) now in horreur, by reason of the rage of y<sup>e</sup> sickle which Antichrist calleth for. In this place is this type, that is of the harvest. <sup>10</sup> The Laying his hand on his sickle, like vnto that which is in the white or milke like cloude of heauen.

<sup>11</sup> That is for the Lord. <sup>12</sup> By workes, is meant the reward which followeth good works.

<sup>13</sup> As one that shall reigne frant God, and occupie place of Christ in this miserable execution.

<sup>14</sup> That is a most fit and commodious instrument of Execution, destroyed all by heaving and thrusting through, for who may stand against God? <sup>15</sup> Ier. 3. 13. <sup>16</sup> Math. 13. 39. Christ giueth a commendement in this verse. And the Angel executeth it in the next verse.

<sup>17</sup> The other type (as I saye verse 14.) is of the vintage: the manner whereof is our with which we reape before, if those except this, that the grape gathering is more exact in seeking out every thing, then is the harvest labour. This is therefore a more grievous iudgement, both because it succedeth the other and because it is vnderstood to be executed with great diligence.

<sup>18</sup> That is, it ouerflowed very deepe, and very farre and wide: the speech is hyperbolicall or exellusive, to signifie the greatnesse of the slaughter. And these be those pleasant fruites forsooth, of the contempt of Christ, and despising of Antichrist rather then him, which the miserable, mad, and blinde world doeth at this time reape.

## CHAP. XV.

<sup>1</sup> The seven Angels hauing the seven last plagues. <sup>2</sup> They that conquered the beast praise God. <sup>3</sup> To the seven Angels, 7 ieuens vials full of Gods wrath are deliuered.

AN I sawe another signe in heauen, great and marueilous, seven Angels hauing the seven last plagues: for by them is fulfilled the wrath of God.

2 And I saw, as it were a glassie sea, mingled with fire, and <sup>3</sup> them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, <sup>4</sup> stand at the glassie sea, hauing the harpes of God,

3 And they sung 7 the song of Moses the <sup>a</sup> seruant of God, and the song of the Lambe, saying, Great and marueilous are thy workes, Lord God Almighty: iust and true are thy <sup>b</sup> wayes, King of Saints.

4 \* Who shall not feare thee, O Lord, and glorifie thy Name! for thou only art holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heauen.

6 And the seven Angels came out of the Temple, which had the <sup>10</sup> seven plagues, clothed in <sup>11</sup> pure and bright linen, and hauing their breasts <sup>12</sup> girded with golden girdles.

7 And one of the <sup>13</sup> four beasts gaue vnto the seven Angels seven golden vials full of the wrath of God which lieth for euermore.

8 And the temple was full of the smoke of the glory of God and of his power, and <sup>14</sup> no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

4. verse: another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his iudgements to. 4. other verses: 4. This part of the vision alludeth vnto the sea or large vessel of brasse in which the Priests walked themselves in the entrance of the Temple: for in the entrance of the heavenly Temple (as it is called verse 5.) is said to haue bene a sea of glass, most lightsome and cleare, vnto the commoditie of choise mixt with fire, that is, as containing the treasure of the iudgement of God, which be bringeth forth and dispensed according to his owne pleasure: for out of the fontner, the Priests were cleansed of all: and out of this vngedly are destroyed now chap. 4. 6. 7. That is the Godly martyrs of Christ, who shall out gize place vnto in miracles vnto that beast of these see before Chap. 13. 17 and 14. 9, 10. 6. Glorified God, from the particular oblation of the weapons and instruments of Gods wrath, floating in the sea of glass. 7. That song of triumph which is Exo. 15. 2. *A so is Moses ended, for honours sake, at it is set forth, Deut. 32. 10.* 8. This long vnto two parts, one a confession, but particular in this verse, and generall, in the beginning of the next verse: another, a narration of cause belonging to the confession, where none kind is eternal in itself, and most preuent vnto the godly in that God is both holy, and alone God, another kind is future and to come: in that the elect taken out of the Gentiles (that is, out of the wicked ones and vnebelonging: as Chap. 11. 2.) were to be brought vnto the same state of happiness, by y<sup>e</sup> magnificence of the iudgement of God, in the next verse. \* *Psal. 145. 17. b Thy doings.* \* *Ier. 10. 7.* 9. The second part of the narration (as it was not verse 2.) wherein first the authoritie of the whole argument & matter thereof is figured by a forewarning type of a temple opened in heauen, as Chap. 11. 19. namely that all those things are diuine and of God, that proceede from thence: in this verse, Secondly, the admitters or executors, come forth out of the Temple, verse 6. Thirdly, they are furnished with instruments of the iudgements of God, and weapons fit for the manner of the same iudgements, verse 7. Finally, they are confirmed by testimonie of the visible glory of God, in the last verse. A like testimonie wherevnto was exhibited of old in the law, Exod. 40. 34. 10. That is, commendements to inflict those seven plagues. Here is the figure called *Metonymy*. 11. Which was in old time a signe of the kingly or princely dignitie. 12. That girding was a signe of diligence, and the girdle was old with a signe of sincesse, and the linen in washing was the commendements of God. Of these before. Chap. 4. 7. 14. None of those seven Angels might returne, till he had performed fully the charge committed vnto him according to the decree of God.

## CHAP. XVI.

2 And 7 the Angels poyre out the seven vials of Gods wrath giuen vnto them, and so diuers plagues arise in the world, 13 to terrifie the wicked, 19 and the inhabitants of the great cite.



§ In the former Chapter was set downe the preparation vnto the work of God: there is deliuered the execution thereof. And in this discourse of the execution, is a general commandement, in this verse, then particular recitall in order of the execution done by euery Angels, in the rest of the chapter.

**A**N. I heard a great voyce out of the Temple, saying to the seven Angels, Goe your wayes, and powre out the *seven* vials of the wrath of God vpon the earth.

2. And the first went and powred out his vial  
vpon the earth: and there fell a noyesome & a grie-  
uous sore vpon  $\frac{1}{2}$  men which had the  $\frac{1}{2}$  mark of the  
beast, and vpon them which worshipped his image.

3 + And the second Angel powred out his vi-  
all vpon the sea, and it became as the blood of a  
dead man: and euery liuing thing died in the sea.

4 5 And the third Angel powred out his vial  
vpon the riuers and fountains of waters, and they  
became blood.

5 And I heard the Angel of the waters say,  
Lord, Thou art iust, which art, and Which wast :  
and Holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou given them blood to drinke: for they are worthy.

7<sup>6</sup> And I heard another out of the Sanctu-  
ary say, Euen so, Lord God almighty, true and righ-  
teous are thy iudgements.

8. 7 And the fourth Angel powred out his vi-  
all on the sunne, and it was giuen to him to tor-  
ment men with heate of fire.

9 And men boyled in great heat, and blasphemed the Name of God, which hath power over these plagues, and they repented not to giue him glory.

10. <sup>8</sup> And the fifth Angel poured out his vial  
vpon <sup>y</sup> throne of the beaft, and the kingdom waxed  
darke and they gnawed their tongues for sorrow.

11 And blasphemed the God of heauen for  
their paines , and for their sores , and repented not  
of their workes.

12. <sup>9</sup> And the sixth Angel powred out his vial vpon the great river <sup>10</sup> Euphrates, and the <sup>11</sup> water thereof dried vp, <sup>12</sup> that the way of the Kings of the East should be prepared.

[illegible]

## С Н А Р. XVII.

8 That great whore is described, a with whom the Kings of the earth committed fornication, & She is drunken with the blood of Saints. 7 The mystrie of the woman, and the beast that carried her, expounded. 8a Their destruction. 24 The Lamb's victory.





27 That is, arising  
from their king-  
doms out of the  
Romane beast: at  
such time as that  
political Empire  
began by the craft  
of the Popes great-  
ly to fall.

28 Namely, with  
the second beast,  
whom we called  
before a false pro-  
phet, which beast,  
ascending out of  
the earth got vnto  
himselfe all the  
authoritie and pow-  
er of the first bea-  
st, and exercised the  
same before his  
face, as was sayd  
Chapter 4. r.

29 For when the  
political Empire  
of the West began  
to bee downe-  
wards, there both  
arose those ten  
Kings, and the  
second beast tooke

the opportunity offered to vsurpe vnto himselfe all the power of the former beast. These kings long ago, many haue numbered & descried to be ten and a great part of the euens plainly remember the same in this our age. 30 That is, by content and agreement, that they may conspire with the beast, and depend vpon his becke. Their storie is diuided into three parts, counsel, adoe, and euens. The counsellors soue of them consit in communicating of friendships and affections: and some in communicating of power, which they are said to haue giue vnto this beast in this verse. 30 With Christ and his Church, as the reason following doeth declare, and here are mentioned the fates and the euents which followed for Christ his sake, and for the grace of God the Father towards those that are called, & elect, & are his faithful ones in Christ. \* Chap. 19. 16. 15. 31 This is the other member of the eneration, as I said verse 7. belonging vnto the harlot, fliew in the vision verse 3. In this historie of the harlot, these euents are distinctly propounded, what is her magnificence in this verse, what is her fall, and by whom it shall happen vnto her, in the two verses following: and lastly, who that harlot is, in the last verse. This place which word of nature should haue bene the first, is therefore made the last, because it was more fit to be ioyned with the next Chap. 32 That is, an vnconuallant and variable as are the waters. Vpon this foundation stith this harlot is Queene, a vaine person vpon that which is vaine. 33 The ten Kings at verse 12. The accomplishment of this fact and euent, is daily increased in by our age by the singular prouidence, and most mighty government of God. Wherefore the facts are propounded in this verse, and the cause of them in the verses following. 34 A reason readied from the chief efficient cause, which is the prouidence of God, by which alone S. Iohn by inuention of order affirmeth to haue come to passe, both that the kings should execute vpon the harlot, that which pleased God, and which hee declared in the verse next before going: and also that by one consent and counsell they should giue their kingdome vnto the beast, &c. verse 13. 14. For as these being blinded haue before depended vpon the becke of the harlot that lieth by the harlot, it is said that afterward it shall come passe, that they shall turne backe, and shall fall away from her, when their hearts shall be turned to better state by the grace and meicy of God. 35. That is, Rome that great Citie, or onely Citie (as Iulianus calleth it) the King & head whereof was then the Emperour, but now the Pope, see that the condition of the beast was changed.

# CHAP. XVIII.

*a The horrible destruction of Babylon for 12. 1. 16. 15. The merchants of the earth, who were enriched with the pompe and luxurie of these 12. 1. 16. 15. The merchants of the earth, who were enriched with the pompe and luxurie of these 12. 1. 16. 15. The merchants of the earth, who were enriched with the pompe and luxurie of these 12. 1. 16. 15.*

1 And after these things, I saw another Angel come down from heauen, hauing great power, so that the earth was lightened with his glory.

2 And he cryed out mightily with a loude voyce, saying, \* It is fallen, it is fallen, Babylon

3 The second place (as I sayd before 17. 15.) of the history of Babylon, is of the woeful fall and ruine of Babylon. This historie of the fall of Babylon, in this verse, is three fold. The first a plain and simple foretelling of her ruine in three verses, the second a figurative prediction by the circumstances, thence vnto the 20. verse. The third, a confirmation of the same by signe or wonder, vnto the end of the Chapter. 1 Either Christ the eternal word of God the Father (as often elsewhere) or a created Angel, and one deputed vnto this service, but brought furnished with all graces, power, and strength, high of glory, as the signification of power. 2 The prediction or foretelling of her ruine, concerning the fall of Babylon, in this verse, and the cause thereof uttered by way of alleg. 3. concerning her spiritual & carnall wickedness, that is, her most great impietie and vniuersitie in the next verse: her fall is fit simply declared of the Angel: and then the greatness thereof is shewed here by the euents, when bee sayth it shall bee the fall, and habitation of devils, of wilde beasts & of cursed foules, as of old Elyaz 3. 24. and abas 11. 1. 16. 15. \* Chap. 18. 1. 16. 15. 1. 16. 15.

that great city, and is become the habitation of deuils, and the hold of all foule spirits, and a cage of euery vncleane and hatefull bird.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard an other voice from heauen say, Go out of her, my people, y she be not partakers of her finnes, & that ye receiue not of her plagues:

5 For her finnes are \* come vp into heauen, and God hath remembered her iniquities.

6 7 Reward her, euen as shee hath rewarded you, and giue her double according to her works: and in the cup that the hath filled to you, fill her the double.

7 In as much as shee glorified her self, & liued in pleasure, so much giue ye to her torment & sorow: for shee saith in her heart, I sit being a queen, and am no widow, and shall see no mourning.

8 Therefore shall her plagues come at one day, death, and sorow, and famine, and shee shall be burnt with fire: for that God which condemneth her, is a strong Lord,

9 And the kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see that smoke of that her burning,

10 And shall stand afare off for feare of her torment, saying, Alas, alas, that great Citie Babylon, that mightie Citie: for in one hour is thy iudgement come,

11 And the merchants of the earth shall weepe and waille ouer her: for no man buyeth their ware any more.

12 The ware of gold, and silver, and of precious stone, and of pearles, and of fine linnen, and of purple, and of silke, and of skarlet, and of all manner of Thynewood, and of all vessels of yorie, and of all vessels of most precious wood, and of brasie, and of yron, and of marble,

13 And of cinamon, and odours, and oyntments, and frankincense, and wine, and oyle, and fine flour, and wheate, and beasts, and sheepe, and horses, and charets, and seruants, and soules of men.

14 (10 And the Apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt finde them no more.)

15 The merchants of these things which were waxed rich, shall stand a farre off from her, for feare of her torment, weeping and wailing.

of executing the iudgements of God, stand vpon three causes, which are here expressed: the vniuersal wickednes of the whole of Babylon, in this verse her cursed pride opposing it selfe against God, which is the foundation of all euillations, vers. 7. and her most ill damnation by the sentence of God, verse 8. \* With her selfe. I am full of people and mightie. 2 I shall taste of mine. 3 Shortly and in an instant. 4 The circumstances following the fall of Babylon, or the collection thereof (as I distinguished them, verse 4.) are three. Namely the lamentation of the wicked vnto the 19. verse, and the reioicing of the p. d. verse 20. This most terrible lamentation, according to the persons of them that lament, hath three members the first whereof is the mourning of the kings and mightie me of the earth, in two verses. The second is, the lamentation of the merchants: that to witte by land thence vnto the 16. verse. The third is the wailing of those y merchandise by sea, vers. 16. 17. 18. Inuery of these the cause & manner of their mourning is described in order, according to the condition of those that mourne with obseruation of that which best agreeth vnto them. 7 The lamentation of the me that trade by land, as I distinguished immediately before. 10 To weep. 11 To weep. 12 To weep. 13 To weep. 14 To weep. 15 To weep. 16 To weep. 17 To weep. 18 To weep. 19 To weep. 20 To weep. 21 To weep. 22 To weep. 23 To weep. 24 To weep. 25 To weep. 26 To weep. 27 To weep. 28 To weep. 29 To weep. 30 To weep. 31 To weep. 32 To weep. 33 To weep. 34 To weep. 35 To weep. 36 To weep. 37 To weep. 38 To weep. 39 To weep. 40 To weep. 41 To weep. 42 To weep. 43 To weep. 44 To weep. 45 To weep. 46 To weep. 47 To weep. 48 To weep. 49 To weep. 50 To weep. 51 To weep. 52 To weep. 53 To weep. 54 To weep. 55 To weep. 56 To weep. 57 To weep. 58 To weep. 59 To weep. 60 To weep. 61 To weep. 62 To weep. 63 To weep. 64 To weep. 65 To weep. 66 To weep. 67 To weep. 68 To weep. 69 To weep. 70 To weep. 71 To weep. 72 To weep. 73 To weep. 74 To weep. 75 To weep. 76 To weep. 77 To weep. 78 To weep. 79 To weep. 80 To weep. 81 To weep. 82 To weep. 83 To weep. 84 To weep. 85 To weep. 86 To weep. 87 To weep. 88 To weep. 89 To weep. 90 To weep. 91 To weep. 92 To weep. 93 To weep. 94 To weep. 95 To weep. 96 To weep. 97 To weep. 98 To weep. 99 To weep. 100 To weep. 101 To weep. 102 To weep. 103 To weep. 104 To weep. 105 To weep. 106 To weep. 107 To weep. 108 To weep. 109 To weep. 110 To weep. 111 To weep. 112 To weep. 113 To weep. 114 To weep. 115 To weep. 116 To weep. 117 To weep. 118 To weep. 119 To weep. 120 To weep. 121 To weep. 122 To weep. 123 To weep. 124 To weep. 125 To weep. 126 To weep. 127 To weep. 128 To weep. 129 To weep. 130 To weep. 131 To weep. 132 To weep. 133 To weep. 134 To weep. 135 To weep. 136 To weep. 137 To weep. 138 To weep. 139 To weep. 140 To weep. 141 To weep. 142 To weep. 143 To weep. 144 To weep. 145 To weep. 146 To weep. 147 To weep. 148 To weep. 149 To weep. 150 To weep. 151 To weep. 152 To weep. 153 To weep. 154 To weep. 155 To weep. 156 To weep. 157 To weep. 158 To weep. 159 To weep. 160 To weep. 161 To weep. 162 To weep. 163 To weep. 164 To weep. 165 To weep. 166 To weep. 167 To weep. 168 To weep. 169 To weep. 170 To weep. 171 To weep. 172 To weep. 173 To weep. 174 To weep. 175 To weep. 176 To weep. 177 To weep. 178 To weep. 179 To weep. 180 To weep. 181 To weep. 182 To weep. 183 To weep. 184 To weep. 185 To weep. 186 To weep. 187 To weep. 188 To weep. 189 To weep. 190 To weep. 191 To weep. 192 To weep. 193 To weep. 194 To weep. 195 To weep. 196 To weep. 197 To weep. 198 To weep. 199 To weep. 200 To weep. 201 To weep. 202 To weep. 203 To weep. 204 To weep. 205 To weep. 206 To weep. 207 To weep. 208 To weep. 209 To weep. 210 To weep. 211 To weep. 212 To weep. 213 To weep. 214 To weep. 215 To weep. 216 To weep. 217 To weep. 218 To weep. 219 To weep. 220 To weep. 221 To weep. 222 To weep. 223 To weep. 224 To weep. 225 To weep. 226 To weep. 227 To weep. 228 To weep. 229 To weep. 230 To weep. 231 To weep. 232 To weep. 233 To weep. 234 To weep. 235 To weep. 236 To weep. 237 To weep. 238 To weep. 239 To weep. 240 To weep. 241 To weep. 242 To weep. 243 To weep. 244 To weep. 245 To weep. 246 To weep. 247 To weep. 248 To weep. 249 To weep. 250 To weep. 251 To weep. 252 To weep. 253 To weep. 254 To weep. 255 To weep. 256 To weep. 257 To weep. 258 To weep. 259 To weep. 260 To weep. 261 To weep. 262 To weep. 263 To weep. 264 To weep. 265 To weep. 266 To weep. 267 To weep. 268 To weep. 269 To weep. 270 To weep. 271 To weep. 272 To weep. 273 To weep. 274 To weep. 275 To weep. 276 To weep. 277 To weep. 278 To weep. 279 To weep. 280 To weep. 281 To weep. 282 To weep. 283 To weep. 284 To weep. 285 To weep. 286 To weep. 287 To weep. 288 To weep. 289 To weep. 290 To weep. 291 To weep. 292 To weep. 293 To weep. 294 To weep. 295 To weep. 296 To weep. 297 To weep. 298 To weep. 299 To weep. 300 To weep. 301 To weep. 302 To weep. 303 To weep. 304 To weep. 305 To weep. 306 To weep. 307 To weep. 308 To weep. 309 To weep. 310 To weep. 311 To weep. 312 To weep. 313 To weep. 314 To weep. 315 To weep. 316 To weep. 317 To weep. 318 To weep. 319 To weep. 320 To weep. 321 To weep. 322 To weep. 323 To weep. 324 To weep. 325 To weep. 326 To weep. 327 To weep. 328 To weep. 329 To weep. 330 To weep. 331 To weep. 332 To weep. 333 To weep. 334 To weep. 335 To weep. 336 To weep. 337 To weep. 338 To weep. 339 To weep. 340 To weep. 341 To weep. 342 To weep. 343 To weep. 344 To weep. 345 To weep. 346 To weep. 347 To weep. 348 To weep. 349 To weep. 350 To weep. 351 To weep. 352 To weep. 353 To weep. 354 To weep. 355 To weep. 356 To weep. 357 To weep. 358 To weep. 359 To weep. 360 To weep. 361 To weep. 362 To weep. 363 To weep. 364 To weep. 365 To weep. 366 To weep. 367 To weep. 368 To weep. 369 To weep. 370 To weep. 371 To weep. 372 To weep. 373 To weep. 374 To weep. 375 To weep. 376 To weep. 377 To weep. 378 To weep. 379 To weep. 380 To weep. 381 To weep. 382 To weep. 383 To weep. 384 To weep. 385 To weep. 386 To weep. 387 To weep. 388 To weep. 389 To weep. 390 To weep. 391 To weep. 392 To weep. 393 To weep. 394 To weep. 395 To weep. 396 To weep. 397 To weep. 398 To weep. 399 To weep. 400 To weep. 401 To weep. 402 To weep. 403 To weep. 404 To weep. 405 To weep. 406 To weep. 407 To weep. 408 To weep. 409 To weep. 410 To weep. 411 To weep. 412 To weep. 413 To weep. 414 To weep. 415 To weep. 416 To weep. 417 To weep. 418 To weep. 419 To weep. 420 To weep. 421 To weep. 422 To weep. 423 To weep. 424 To weep. 425 To weep. 426 To weep. 427 To weep. 428 To weep. 429 To weep. 430 To weep. 431 To weep. 432 To weep. 433 To weep. 434 To weep. 435 To weep. 436 To weep. 437 To weep. 438 To weep. 439 To weep. 440 To weep. 441 To weep. 442 To weep. 443 To weep. 444 To weep. 445 To weep. 446 To weep. 447 To weep. 448 To weep. 449 To weep. 450 To weep. 451 To weep. 452 To weep. 453 To weep. 454 To weep. 455 To weep. 456 To weep. 457 To weep. 458 To weep. 459 To weep. 460 To weep. 461 To weep. 462 To weep. 463 To weep. 464 To weep. 465 To weep. 466 To weep. 467 To weep. 468 To weep. 469 To weep. 470 To weep. 471 To weep. 472 To weep. 473 To weep. 474 To weep. 475 To weep. 476 To weep. 477 To weep. 478 To weep. 479 To weep. 480 To weep. 481 To weep. 482 To weep. 483 To weep. 484 To weep. 485 To weep. 486 To weep. 487 To weep. 488 To weep. 489 To weep. 490 To weep. 491 To weep. 492 To weep. 493 To weep. 494 To weep. 495 To weep. 496 To weep. 497 To weep. 498 To weep. 499 To weep. 500 To weep. 501 To weep. 502 To weep. 503 To weep. 504 To weep. 505 To weep. 506 To weep. 507 To weep. 508 To weep. 509 To weep. 510 To weep. 511 To weep. 512 To weep. 513 To weep. 514 To weep. 515 To weep. 516 To weep. 517 To weep. 518 To weep. 519 To weep. 520 To weep. 521 To weep. 522 To weep. 523 To weep. 524 To weep. 525 To weep. 526 To weep. 527 To weep. 528 To weep. 529 To weep. 530 To weep. 531 To weep. 532 To weep. 533 To weep. 534 To weep. 535 To weep. 536 To weep. 537 To weep. 538 To weep. 539 To weep. 540 To weep. 541 To weep. 542 To weep. 543 To weep. 544 To weep. 545 To weep. 546 To weep. 547 To weep. 548 To weep. 549 To weep. 550 To weep. 551 To weep. 552 To weep. 553 To weep. 554 To weep. 555 To weep. 556 To weep. 557 To weep. 558 To weep. 559 To weep. 560 To weep. 561 To weep. 562 To weep. 563 To weep. 564 To weep. 565 To weep. 566 To weep. 567 To weep. 568 To weep. 569 To weep. 570 To weep. 571 To weep. 572 To weep. 573 To weep. 574 To weep. 575 To weep. 576 To weep. 577 To weep. 578 To weep. 579 To weep. 580 To weep. 581 To weep. 582 To weep. 583 To weep. 584 To weep. 585 To weep. 586 To weep. 587 To weep. 588 To weep. 589 To weep. 590 To weep. 591 To weep. 592 To weep. 593 To weep. 594 To weep. 595 To weep. 596 To weep. 597 To weep. 598 To weep. 599 To weep. 600 To weep. 601 To weep. 602 To weep. 603 To weep. 604 To weep. 605 To weep. 606 To weep. 607 To weep. 608 To weep. 609 To weep. 610 To weep. 611 To weep. 612 To weep. 613 To weep. 614 To weep. 615 To weep. 616 To weep. 617 To weep. 618 To weep. 619 To weep. 620 To weep. 621 To weep. 622 To weep. 623 To weep. 624 To weep. 625 To weep. 626 To weep. 627 To weep. 628 To weep. 629 To weep. 630 To weep. 631 To weep. 632 To weep. 633 To weep. 634 To weep. 635 To weep. 636 To weep. 637 To weep. 638 To weep. 639 To weep. 640 To weep. 641 To weep. 642 To weep. 643 To weep. 644 To weep. 645 To weep. 646 To weep. 647 To weep. 648 To weep. 649 To weep. 650 To weep. 651 To weep. 652 To weep. 653 To weep. 654 To weep. 655 To weep. 656 To weep. 657 To weep. 658 To weep. 659 To weep. 660 To weep. 661 To weep. 662 To weep. 663 To weep. 664 To weep. 665 To weep. 666 To weep. 667 To weep. 668 To weep. 669 To weep. 670 To weep. 671 To weep. 672 To weep. 673 To weep. 674 To weep. 675 To weep. 676 To weep. 677 To weep. 678 To weep. 679 To weep. 680 To weep. 681 To weep. 682 To weep. 683 To weep. 684 To weep. 685 To weep. 686 To weep. 687 To weep. 688 To weep. 689 To weep. 690 To weep. 691 To weep. 692 To weep. 693 To weep. 694 To weep. 695 To weep. 696 To weep. 697 To weep. 698 To weep. 699 To weep. 700 To weep. 701 To weep. 702 To weep. 703 To weep. 704 To weep. 705 To weep. 706 To weep. 707 To weep. 708 To weep. 709 To weep. 710 To weep. 711 To weep. 712 To weep. 713 To weep. 714 To weep. 715 To weep. 716 To weep. 717 To weep. 718 To weep. 719 To weep. 720 To weep. 721 To weep. 722 To weep. 723 To weep. 724 To weep. 725 To weep. 726 To weep. 727 To weep. 728 To weep. 729 To weep. 730 To weep. 731 To weep. 732 To weep. 733 To weep. 734 To weep. 735 To weep. 736 To weep. 737 To weep. 738 To weep. 739 To weep. 740 To weep. 741 To weep. 742 To weep. 743 To weep. 744 To weep. 745 To weep. 746 To weep. 747 To weep. 748 To weep. 749 To weep. 750 To weep. 751 To weep. 752 To weep. 753 To weep. 754 To weep. 755 To weep. 756 To weep. 757 To weep. 758 To weep. 759 To weep. 760 To weep. 761 To weep. 762 To weep. 763 To weep. 764 To weep. 765 To weep. 766 To weep. 767 To weep. 768 To weep. 769 To weep. 770 To weep. 771 To weep. 772 To weep. 773 To weep. 774 To weep. 775 To weep. 776 To weep. 777 To weep. 778 To weep. 779 To weep. 780 To weep. 781 To weep. 782 To weep. 783 To weep. 784 To weep. 785 To weep. 786 To weep. 787 To weep. 788 To weep. 789 To weep. 790 To weep. 791 To weep. 792 To weep. 793 To weep. 794 To weep. 795 To weep. 796 To weep. 797 To weep. 798 To weep. 799 To weep. 800 To weep. 801 To weep. 802 To weep. 803 To weep. 804 To weep. 805 To weep. 806 To weep. 807 To weep. 808 To weep. 809 To weep. 810 To weep. 811 To weep. 812 To weep. 813 To weep. 814 To weep. 815 To weep. 816 To weep. 817 To weep. 818 To weep. 819 To weep. 820 To weep. 821 To weep. 822 To weep. 823 To weep. 824 To weep. 825 To weep. 826 To weep. 827 To weep. 828 To weep. 829 To weep. 830 To weep. 831 To weep. 832 To weep. 833 To weep. 834 To weep. 835 To weep. 836 To weep. 837 To weep. 838 To weep. 839 To weep. 840 To weep. 841 To weep. 842 To weep. 843 To weep. 844 To weep. 845 To weep. 846 To weep. 847 To weep. 848 To weep. 849 To weep. 850 To weep. 851 To weep. 852 To weep. 853 To weep. 854 To weep. 855 To weep. 856 To weep. 857 To weep. 858 To weep. 859 To weep. 860 To weep. 861 To weep. 862 To weep. 863 To weep. 864 To weep. 865 To weep. 866 To weep. 867 To weep. 868 To weep. 869 To weep. 870 To weep. 871 To weep. 872 To weep. 873 To weep. 874 To weep. 875 To weep. 876 To weep. 877 To weep. 878 To weep. 879 To weep. 880 To weep. 881 To weep. 882 To weep. 883 To weep. 884 To weep. 885 To weep. 886 To weep. 887 To weep. 888 To weep. 889 To weep. 890 To weep. 891 To weep. 892 To weep. 893 To weep. 894 To weep. 895 To weep. 896 To weep. 897 To weep. 898 To weep. 899 To weep. 900 To weep. 901 To weep. 902 To weep. 903 To weep. 904 To weep. 905 To weep. 906 To weep. 907 To weep. 908 To weep. 909 To weep. 910 To weep. 911 To weep. 912 To weep. 913 To weep. 914 To weep. 915 To weep. 916 To weep. 917 To weep. 918 To weep. 919 To weep. 920 To weep. 921 To weep. 922 To weep. 923 To weep. 924 To weep. 925 To weep. 926 To weep. 927 To weep. 928 To weep. 929 To weep. 930 To weep. 931 To weep. 932 To weep. 933 To weep. 934 To weep. 935 To weep. 936 To weep. 937 To weep. 938 To weep. 939 To weep. 940 To weep. 941 To weep. 942 To weep. 943 To weep. 944 To weep. 945 To weep. 946 To weep. 947 To weep. 948 To weep. 949 To weep. 950 To weep. 951 To weep. 952 To weep. 953 To weep. 954 To weep. 955 To weep. 956 To weep. 957 To weep. 958 To weep. 959 To weep. 960 To weep. 961 To weep. 962 To weep. 963 To weep. 964 To weep. 965 To weep. 966 To weep. 967 To weep. 968 To weep. 969 To weep. 970 To weep. 971 To weep. 972 To weep. 973 To weep. 974 To weep. 975 To weep. 976 To weep. 977 To weep. 978 To weep. 979 To weep. 980 To weep. 981 To weep. 982 To weep. 983 To weep. 984 To weep. 985 To weep. 986 To weep. 987 To weep. 988 To weep. 989 To weep. 990 To weep. 991 To weep. 992 To weep. 993 To weep. 994 To weep. 995 To weep. 996 To weep. 997 To weep. 998 To weep. 999 To weep. 1000 To weep. 1001 To weep. 1002 To weep. 1003 To weep. 1004 To weep. 1005 To weep. 1006 To weep. 1007 To weep. 1008 To weep. 1009 To weep. 1010 To weep. 1011 To weep. 1012 To weep. 1013 To weep. 1014 To weep. 1015 To weep. 1016 To weep. 1017 To weep. 1018 To weep. 1019 To weep. 1020 To weep. 1021 To weep. 1022 To weep. 1023 To weep. 1024 To weep. 1025 To weep. 1026 To weep. 1027 To weep. 1028 To weep. 1029 To weep. 1030 To weep. 1031 To weep. 1032 To weep. 1033 To weep. 1034 To weep. 1035 To weep. 1036 To weep. 1037 To weep. 1038 To weep. 1039 To weep. 1040 To weep. 1041 To weep. 1042 To weep. 1043 To weep. 1044 To weep. 1045 To weep. 1046 To weep. 1047 To weep. 1048 To weep. 1049 To weep. 1050 To weep. 1051 To weep. 1052 To weep. 1053 To weep. 1054 To weep. 1055 To weep. 1056 To weep. 1057 To weep. 1058 To weep. 1059 To weep. 1060 To weep. 1061 To weep. 1062 To weep. 1063 To weep. 1064 To weep. 1065 To weep. 1066 To weep. 1067 To weep. 1068 To weep. 1069 To weep. 1070 To weep. 1071 To weep. 1072 To weep. 1073 To weep. 1074 To weep. 1075 To weep. 1076 To weep. 1077 To weep. 1078 To weep. 1079 To weep. 1080 To weep. 1081 To weep. 1082 To weep. 1083 To weep. 1084 To weep. 1085 To weep. 1086 To weep. 1087 To weep. 1088 To weep. 1089 To weep. 1090 To weep. 1091 To weep. 1092 To weep. 1093 To weep. 1094 To weep. 1095 To weep. 1096 To weep. 1097 To weep. 1098 To weep. 1099 To weep. 1100 To weep. 1101 To weep. 1102 To weep. 1103 To weep. 1104 To weep. 1105 To weep. 1106 To weep. 1107 To weep. 1108 To weep. 1109 To weep. 1110 To weep. 1111 To weep. 1112 To weep. 1113 To weep. 1114 To weep. 1115 To weep. 1116 To weep. 1117 To weep. 1118 To weep. 1119 To weep. 1120 To weep. 1121 To weep. 1122 To weep. 1123 To weep. 1124 To weep. 1125 To weep. 1126 To weep. 1127 To weep. 1128 To weep. 1129 To weep. 1130 To weep. 1131 To weep. 1132 To weep. 1133 To weep. 1134 To weep. 1135 To weep. 1136 To weep. 1137 To we

11 The manner of mourning, whereby they that staid by sea.

12 The other consequence upon the other ruine of Babylon, is the exaltation or reioycing of the godly in heauen and in earth as was noted verse 9.

13 The third prediction, as I said verse 1. Handling of a signe, and the interpretation thereof is in a fortis, first by a simple propounding of the thing it selfe, in this verse, and then by declaration of the reasons in the verses following.

14 *Ierem. 51. 63.* The euments are two, the one of them opposit vnto the other for amplification sake.

15 These shall be, faith he, in Babylon no mirth nor ioy at all, in this and the next verse, but all heauy and lameable things.

16 From the bloody thoughts of the righteous and the vengeance of God coming vpon it for the same.

17 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

18 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

19 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

20 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

21 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

22 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

23 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

24 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

25 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

26 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

27 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

28 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

29 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

30 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

31 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

32 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

33 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

34 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

35 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

36 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

37 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

38 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

16 And saying, Alas, alas, that great city, that was clothed in fine linnen and purple, and skarlet, and gilded with gold, and precious stones, and pearls.

17 For in one houre fo great riches are come to defolation. And euery shipmaster, and all the people that occupy ships and shipman, and whose traffike on the sea, shall stand a farr off.

18 And cry, when they see that smoke of that her burning, saying, What city was like vnto this great city?

19 And they shall cast dust on their heads, and cry, weeping, and wayling, and say, Alas, alas that great city, wherein were made rich all that had ships on the sea by her collines: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath punished her, to be reuenged on her for your fakes.

21 Then a mighty Angel tooke vp a stone, like a great millstone, \* and cast it into the sea, saying, With such violence shall that great city Babylon be cast and shall be found no more.

22 And the voyce of harpers, and musicians and of pipers, and trumpeters shall be hard no more in thee, and no craftsman, of whoseour craft he bee, shall be found any more in thee: and the found of a millstone shall be heard no more in thee.

23 And <sup>1</sup> light of a candle shall shine no more in thee: and the voyce of the bridegrome & of the bride shall be heard no more in thee: for thy merchants were the great men of the earth: and with thine enchantment were deceiued all nations.

24 And in her was found the blood of the Prophets <sup>16</sup> and of the Saints, and of all that were slain vpon the earth.

25 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

26 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

27 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

28 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

29 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

30 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

31 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

32 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

33 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

34 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

35 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

36 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

37 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

38 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

39 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

40 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

41 That is, proud and found out, as if God had appointed a suit equiuite, concerning the impietie, vnicuatioune and violence of those men.

four beast fell downe, and worshipped God that sat on the throne, saying, Amen, Halleluiah.

5 Then a voyce came out of the throne, saying, Praise our God, all ye his seruants, and yee that feare him, both small and great.

6 And I heard \* like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Halleluiah: for the Lord our God that Almighty one hath reigned.

7 Let vs bee glad and reioyce, and giue glory to him: for the marriage of the Lambe is come, and his wife hath made; her selfe ready.

8 And to her was granted, that she should be arrayed with pure fine linnen and shinning, for the fine linnen is the brighteousnesse of Saints.

9 Then he said vnto me, Write, \* Blessed are they which are called vnto the Lambs supper. And he said vnto me, These words of God are true.

10 And I fell before his feet, \* to worship him; but he said vnto me, See thou do it not: I am thy fellow seruant, and one of thy brethren, which haue the testimony of Iesus, Whom God膏 for the testimony of Iesus is the Spirit of Prophecie.

11 And I saw <sup>13</sup> heauen open, and beheld a white horse, and he that sat vpon him was called faithfull and true, and he was iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes: and hee had a name written, that no man knew but himselfe.

13 And hee was clothed with a garment dipt in blood, & his name was called, THE WORD OF GOD.

14 And the hostes which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall \* rule them with a rod of yron, for he it is that treadeth the wine presse of the fiercenes and wrath of Almighty God.

16 And he hath vpon his garment, and vpon his thigh, a name written, \* THE KING OF KINGS AND LORD OF LORDS.

17 And I saw an Angel stand in the <sup>18</sup> sunne who cryed with a loud voyce, saying, to all the foules that did flie by the mids of heauen, Come,

21 vnto his spouse. I Good works which are lively testimonies of faith. \* Mar. 22. 10

22 Namely the Angel, at appeareth by the next verse. 11 The particular historie of this verse is brought in by occasion, and as it were besides the purpose, that Saint Iohn might make a publique example of his owne infirmitie, and of the modest sanctimonie of the Angel, who hath renounced for himselfe the desire of honours, & recalled all the seruants of God, vnto the worship of him alone: as also

23. \* Chap. 22. 8. Which are commanded to beare witness of Iesus. 4 For Iesus is the true light, all the prelates here at, 13 The second of the heavenly

14 The victory gotten by Christ against both the Chapter (in which Christ is described as a ready to fight, vnto the 16. verse) hee is theued the battell to bee begun, theueto the 15. verse, lately is set forth the victory vnto the end of the Chapter. 15 In this place doe shine excellencie properties of Christ as our heavenly ludge and reuenger, according to his person, company, effects, and names. 13 Properties belonging to his person; that hee is heavenly, iudge, faithfull, true, iust, in this verse, teaching out all things

14 The victory gotten by Christ against both the Chapter (in which Christ is described as a ready to fight, vnto the 16. verse) hee is theued the battell to bee begun, theueto the 15. verse, lately is set forth the victory vnto the end of the Chapter. 15 In this place doe shine excellencie properties of Christ as our heavenly ludge and reuenger, according to his person, company, effects, and names. 13 Properties belonging to his person; that hee is heavenly, iudge, faithfull, true, iust, in this verse, teaching out all things

14 The victory gotten by Christ against both the Chapter (in which Christ is described as a ready to fight, vnto the 16. verse) hee is theued the battell to bee begun, theueto the 15. verse, lately is set forth the victory vnto the end of the Chapter. 15 In this place doe shine excellencie properties of Christ as our heavenly ludge and reuenger, according to his person, company, effects, and names. 13 Properties belonging to his person; that hee is heavenly, iudge, faithfull, true, iust, in this verse, teaching out all things

14 The victory gotten by Christ against both the Chapter (in which Christ is described as a ready to fight, vnto the 16. verse) hee is theued the battell to bee begun, theueto the 15. verse, lately is set forth the victory vnto the end of the Chapter. 15 In this place doe shine excellencie properties of Christ as our heavenly ludge and reuenger, according to his person, company, effects, and names. 13 Properties belonging to his person; that hee is heavenly, iudge, faithfull, true, iust, in this verse, teaching out all things

14 The victory gotten by Christ against both the Chapter (in which Christ is described as a ready to fight, vnto the 16. verse) hee is theued the battell to bee begun, theueto the 15. verse, lately is set forth the victory vnto the end of the Chapter. 15 In this place doe shine excellencie properties of Christ as our heavenly ludge and reuenger, according to his person, company, effects, and names. 13 Properties belonging to his person; that hee is heavenly, iudge, faithfull, true, iust, in this verse, teaching out all things

14 The victory gotten by Christ against both the Chapter (in which Christ is described as a ready to fight, vnto the 16. verse) hee is theued the battell to bee begun, theueto the 15. verse, lately is set forth the victory vnto the end of the Chapter. 15 In this place doe shine excellencie properties of Christ as our heavenly ludge and reuenger, according to his person, company, effects, and names. 13 Properties belonging to his person; that hee is heavenly, iudge, faithfull, true, iust, in this verse, teaching out all things

14 The victory gotten by Christ against both the Chapter (in which Christ is described as a ready to fight, vnto the 16. verse) hee is theued the battell to bee begun, theueto the 15. verse, lately is set forth the victory vnto the end of the Chapter. 15 In this place doe shine excellencie properties of Christ as our heavenly ludge and reuenger, according to his person, company, effects, and names. 13 Properties belonging to his person; that hee is heavenly, iudge, faithfull, true, iust, in this verse, teaching out all things

4 The second place of praise as I said verse 1. which first is commended in this verse: and then is in most ample manner pronounced of the creatures, both because they feed that kingdom of Christ to come, which they desire, vnto 6. also because they see that the Church is called forth to be brought home into the bosome of her husband by holy marriage vnto the fellowship of his kingdom, verse 7. Wherefore St. Iohn is commended to write in a book of the Bridegrome, or acclamation ioyed with a diuine testimony verse 9.

5 Out of the Temple from God, as I said verse 1.

6 Without the Temple in heauen, 7 Namely vnto that holy marriage both her selfe in person in this verse and also furnished of her spouse with marriage gifts

8 adorned and prepared in the next verse.

9 At an engine of Kings and priestly dignity: which dignitie Christ becometh vpon vs, Chap. 16.

10 This is a gift given by the husband for marriage sake and a most choice ornament, which Christ becometh vpon vs, Chap. 16.

11 The effects of Christ prepared vnto battell, that with his mouth hee strike the Gentiles, rule and destroyeth. \* Pfalme 9.

12 The name agreeing vnto Christ according to the former properties, expressed after the manner of the Hebrews. \* Chap. 17.

13 1 Tim. 6. 15. The second member as I sayde verse 11. A reprochfull calling forth of his enemies vnto battell: in which not themselves (for why shold they be called forth of the king of the world, or prophecies of the king of the world, but in their hearing, the birds of the ayre are called to see that were not comely)

14 That is openly, and in sight of all, as Numb. 24. 4. and their callings.

15 That is, through this inferior heauen, and which is neuer vnto vs: as Hebrew phrase.

16 And

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33



and gather your selves together vnto the supper of the great G. d.

18 That yee may eate the flesh of kings and the flesh of high captaynes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bond men, and of small and great.

19 And I saw the beast, and the kings of the earth, and their hosts gathered together to make battell against him that late on the horse, and against his armie.

20 But the beast was taken, and with him that false prophet that wrought miracles before him, whereby he deceived them that received the beasts make, and them that worshipped his image. These both were allue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which cometh out of his mouth, and all the fowles were filled full with their flesh.

22 And I saw, that beast with seven heads, of which before, Chapter 13. and 17. 3. 22 That is, that beast with two heads, of which 13. 11. Looke here, Chap. 16. 14.

CHAP. XX.

1 The Angel sheweth Satan for a thousand yeeres. 2 Being loosed, hee liueth vpon Gog and Magog, that is, prince and aposte comes against the Saints, 3. but the vengeance of the Lord cutteth off their infernalie. 32 The books are opened, by which the dead are iudged.

And I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the deuill and Satan, and he bound him a thousand yeeres:

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that he should deceiue the people no more till the thousand yeeres were fulfilled: for after that he must be loosed for a litle season.

4 And I saw 7 feates: and they fate vpon them, and iudgement was giuen vnto them, and I saw the soules of them that were beheaded for the witness of Iesus, and for the word of God, and which 9 did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued, and

Fin of the first victory after which he was bound by Christ, vnto the 6. vers. The first victory, whereby he was thrown downe into euertlasting punishment, thence vnto the 10. verse. The first history happened in the first use of the Christian Church, when the dragon was driven downe from heauen by Christ, vnto about the year the birth of the Church in the earth, Chap. 12. 17. 18. For which cause I gaue warning, that this story of the dragon must be understood that cause. 1 That is of hell, whether God threw downe the Angels which had sinned, and bound them in chains of darkness, to be kept vnto damnation. 2 Pet. 2. 4. Look 6. 3 The first warning (continuing this history with the end of the 11. chapter) is the 36. verse from the pishion of Ch. it, when the Church of the leues but 9 our dragon, Satan was aduised to iustice the Christian Church gathered of the Gentiles, and to destroy part of her seed, Chap. 2. 7. The thousand yeeres were fulfilled, by the times of that wicked Hyllebrand, who was called Gregorie the seventh, a most damnable Necromancer & forger, whom Satan used as an instrument, he was led vnto bonds, thenceforth to annoy the Saints of God with most cruel persecutions, and the whole world with cruelties, and most bloody wayes: as Benno the Cardinall reporteth at large. And this is the first victory giuen ouer the dragon in the earth. 4 Namey, with that publique and violent deceit which he compassed before, Chap. 12. and which after a thousand yeeres (a litle for wee) hee most mightily vnto use in the Christian world, 5 Which being once expired, this second battell and victory shall be, of which verse 7. 8. A description of the common state of the Church of Christ in earth in that space of a thousand yeeres, for which the deuill was bound: in which first the apostle life, and common honour of the godly is declared, verse 4. Secondly, newnes of life is preached vnto other by the Gospel, first that space, ver. 5. And hee concluded with promise ver. 6. For iudgement was committed to them, as in the inferre, opened to the hee, that that Christ's offering was giuen ouer them. 7 That was a type of the authority of the good, and full fall from the God in the Church, taken from the mind of men. 8 Of the Mayers, which suffered in those first times. 9 Of the Mayers which suffered after that both the heales were now open vp, Chap. 13. For these three things are expounded,

reigned with Christ a thousand yeeres.

5 But the rest of the dead men shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priests of God and of Christ, and shall reigne with him a thousand yeeres.

7 And when the thousand yeeres are expired, Satan shall be loosed out of his prison.

8 And shall goe out to deceiue the people, which are in the foure quarters of the earth: euen Gog and Magog, to gather them together to battell, whose number is as the sand of the Sea.

9 And they went vp into the plaine of the earth, and they compassed the tents of the Saints about, and the beloued citie: but fire came downe from God out of Heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where that beast and that false prophet are, and shall be tormented euen day and night for euermore.

11 And I saw a great white throne, and one that sat on it, from whose face fled away both the Earth and Heauen, and their place was no more found.

12 And I saw the dead both great and small stand before 22 God: and the books were opened, and another booke was opened, which is the booke of life, and the dead were iudged of those things, which were written in the bookes, according to their works.

13 And the sea gaue up her dead, which were in her, and death and hell deliuered up the dead, which were in them: and they were iudged every man according to their works.

14 And death, and Hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

vnto whom the first full hall haue associated themselves more then was meete, tating with them of their impietie of doctrine and life. 6 The voice or ade of Sathe (which is the first member as I distinguished in the verse before going) to deceiue the whole world, euen to the vntermost nation thereof: to ayme them against the people of God in this verse, and to the 3. of the Church, with his whole liueltie, in the verse following. \* Exe. 32. 2. As if he said in so much that the whole face of the earth, so great foretold it was filled, with the word of God consuming the aucterities, and ouerthrowing all their enterprises. Heb. 10. 27. And this is the second member mentioned verse 7, the overthrow of Satan. 18 The third member, eternal destruction pish: those that are overcome 21 as I noted in the same place. 19 The second part of this Chapter, in which is described the liue, in this verse, and the last iudgement in the verse following. 20 That is, a iudicial seate most Princelike and glorious: for tooden the Greeke word, throne. 21 That is, Christ, before whom when hee cometh vnto iudgement, heauen & earth shall perish for the greatness of his maiestie. 1 Peter 3. 7. 10. 22. That is, Christ the iudge. 2 Cor. 5. 10. 23 As it were our booke of reckoning or account: that is, the testimonie of our conscience, and of our works, which by no means can be auoyded. That is spoken after the manner of men, \* Chap. 3. 5. and 21. 7. phil. 4. 3. 24 The booke of the eternal decree of God, in which God the Father hath eld in Christ, according to the good pleasure of his will, those that shall beuer of life. This also is spake according to the manner of men. 25 This is a pretension or an offer to an rebuke: for happily God, man will say, but they are dead, whom the sea, death & the grave hath consumed, how shall they appeare before the iudge? 26 So he answered by resurrection from death, where vnto all things (howeouer sequant) shall minister and serue at the commandment of God, as Dan. 12. 26 The last sentence which is death (shall be abolished by Christ (that he may no more make any attempt against v)) 1 Cor. 15. 26. and death shall feede vpon the reprobation in hell for euer more, according to the righteous iudgement of God, in the next verse.

CHAP. XXI.

2 He describeth new Hierusalem descending from heauen. 6 The bride the Lambes wife, 12 And the glorious building of the citie, 19 garnished with precious stones, 24 whose Temple is the Lambes wife.

10 Whosoener shall hee desire in fin, and not know the truth of God. 11 They shall not be renewed with that newness of the life by the enlighening of the Gospel, but of the glory of Christ. For this is the first resurrection, by which the soules of the godly do rise from their death. In the second resurrection their bodies shall rise againe. 12 That whereby both body and soule, that is, the whole man is added, and deliues vnto eternal death. So chapter 2. 11. 13 A returne vnto the intended history, by resuming the words which are in the end of the fourth verse. 14 The second history of the latter victorie of Christ, as was said verse 1. In which are summarily described the works, overthrow and eternal punishment of Satan. 15 Of which I spoke verse 2. Then therefore shall be giuen vnto him liberty to rage against the Church and to molest the Saints for the times of men: 16 The voice or ade of Sathe (which is the first member as I distinguished in the verse before going) to deceiue the whole world, euen to the vntermost nation thereof: to ayme them against the people of God in this verse, and to the 3. of the Church, with his whole liueltie, in the verse following. \* Exe. 32. 2. As if he said in so much that the whole face of the earth, so great foretold it was filled, with the word of God consuming the aucterities, and ouerthrowing all their enterprises. Heb. 10. 27. And this is the second member mentioned verse 7, the overthrow of Satan. 18 The third member, eternal destruction pish: those that are overcome 21 as I noted in the same place. 19 The second part of this Chapter, in which is described the liue, in this verse, and the last iudgement in the verse following. 20 That is, a iudicial seate most Princelike and glorious: for tooden the Greeke word, throne. 21 That is, Christ, before whom when hee cometh vnto iudgement, heauen & earth shall perish for the greatness of his maiestie. 1 Peter 3. 7. 10. 22. That is, Christ the iudge. 2 Cor. 5. 10. 23 As it were our booke of reckoning or account: that is, the testimonie of our conscience, and of our works, which by no means can be auoyded. That is spoken after the manner of men, \* Chap. 3. 5. and 21. 7. phil. 4. 3. 24 The booke of the eternal decree of God, in which God the Father hath eld in Christ, according to the good pleasure of his will, those that shall beuer of life. This also is spake according to the manner of men. 25 This is a pretension or an offer to an rebuke: for happily God, man will say, but they are dead, whom the sea, death & the grave hath consumed, how shall they appeare before the iudge? 26 So he answered by resurrection from death, where vnto all things (howeouer sequant) shall minister and serue at the commandment of God, as Dan. 12. 26 The last sentence which is death (shall be abolished by Christ (that he may no more make any attempt against v)) 1 Cor. 15. 26. and death shall feede vpon the reprobation in hell for euer more, according to the righteous iudgement of God, in the next verse.

Now followeth the second part of the history prophetic (as I said Chas. x. and xi.) of the future estate of the Church in heaven after the last judgment, unto the first verse of the next chapter, in this are two things briefly declared. The situation, state or place thereof, verse 1. Then her state and condition in the verses following. Before the state of the Church described, is set down the state of the whole world, that there shall be a new heaven, and a new earth, as Easay 65. 7. and 66. 12. and 2. Pet. 3. 13. and this is the seat or place of the Church, in which righteousness shall dwell.

\* Easay 65. 7. and 66. 12.  
\* 2. Pet. 3. 13.  
3 The state of this glorious Church is first described beginning vnto the 2. verse and then especially and by parts, in the verses following. The general description consisteth in a vision, shewed as it were, and in speech spoken from heaven. In the general these things are common, that the Church is holy, new, the workmanship of God, heavenly, most glorious, the spouse of Christ, and partaker of this glorie in this verse.  
3 The Church is described by speech

And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away, and there was no more sea.

2 And I Iohn saw the holy citie new Hierusalem come downe from God out of heaven, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heaven, saying, Beholde, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them.

4 And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

5 And he that fare vpon the throne, said, Behold, I make all things new, and he said unto me, Write: for these things are faithful and true.

6 And he sayd unto mee, \* I is I done, I am Alpha and Omega, the beginning and the end: I will giue to him that is thirstie, of the well of the water of life freely.

7 He that ouercometh, shall inherit all things, and I will be his God, and hee shall be my Sonne.

8 But the fearful and vnbeleeuing, and the abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all liars shall haue their part in the lake which burneth with fire and brimstone, which is the second death.

9 And there came vnto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come: I will shew thee the bride the Lambs wife.

10 And hee caried me away in the spirit to a great and high mountaine, and he shewed me that great citie, that holy Ierusalem, descending out of heauen from God.

11 Hauing the glory of God, and her shining was like vnto a stone most precious, as a iasper stone cleare as chrysell.

12 And had a great wall and high, and twelve gates, and at the gates twelve Angels, and the names written which are the twelve tribes of the children of Israel:

13 On the East part there were three gates, and on the North side three gates, on the South side

three gates, and on the West side three gates.

14 And the wall of the citie had twelve foundations, and in them the names of the Lambes twelve Apostles.

15 And he that talked with me, had a golden reede, to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay b foursquare, and the length is as large as the bredth of it, and he measured the citie with the reed, twelve thousand furlongs: and the length, and the bredth, and the height of it are equal.

17 And he measured the wall thereof an hundred forty and foure cubits, by the measure of man, that is, of the Angel.

18 And the building of the wall of it was of iasper: and the citie was pure golde, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:

20 The fifth of a Sardonix: the sixth of a Sardius: the seventh of a Chrysolire: the eighth of a Beryll: the ninth of a Topaz: the tenth of a Chrysolaphus: the eleventh of a Iacynth: the twelfth an Amethyst.

21 And the twelve gates were twelve pearles, and every gate is of one pearle, and the street of the citie is pure golde, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty & the Lambe are the Temple of it.

23 And the gates of it shall not neede of the Sunne, neither of the Moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 And the people which are saved, shall walke in the light of it, and the kings of the earth shall bring their glory and honour vnto it.

25 And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought vnto it.

27 And there shall enter into it none vnclene thing, neither whatsoever worketh abomination or lies: but they which are written in the Lambes booke of life.

the last. \* Easay. 60. 3. \* Easay. 60. 11. Chap. 2. 3. and

# CHAP. XXII.

The river of water of life is shewed, and the tree of life: &c. Then followeth the conclusion of this prophetic where Iohn declareth, that the things herein contained are a little true, 13. and now the third time repeats these words, All things come from him, who is the beginning and the end.

And I see shewed me a pure river of water of life, cleare as chrysell, proceeding out of the throne of God, and of the Lambe.

2 In the midst of the street of it, and of either side of the river was the tree of life, which bare twelve manner of fruits, and gave fruits every month: and the leaues of the tree serued to heale the nations with.

3 And there shall be no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

4 The everlasting grace of God in this verse, the eternall liuing of the Father, the eternall fruits which the godly bring forth vnto God, themselves and others, ver. 5. a freedom and immunity from all euill. God himselfe taking pleasure in his seruants, and they likewise in their God, ver. 3. The beholding and sight of God, and fealing of the faithfull all eternitie, ver. 4. the light of God, and as

is that is, foundation stones, according to the number of the gates, as is shewed verse 19.

13 A transition vnto a more exquisite description of the parts of the Church, by finding out the measure of the time by the Angel that measured the citie.

14 The measure and forme most equal in a verse. 6 A foursquared figure hath equal sides, and oueright corners, and therefore the Christians call by this name those things that are fleshy, and of continuance, and perfect.

15 He addeth this, because the Angel had the shape of a man.

15 The matter most precious and glittering which the presence of God maketh most glorious.

16 By Breete, he meaneth the bread of life place of the citie.

\* Easay. 10. 19. 16 The second forme of particular description (as I said verse 13) from

torment and outward accidents: which are these, light from God himselfe, in this verse, glory from men, verse 3. 4. per

fect securitie from all time, verse 3. Finally, such truth and incorrupt

of glory (verse 16.) as can beare and abide with it, nothing that is in

glorious, is glorious, 10. 12. Phil. 4. 3.

Here is abolished and finished the description of the celestial Church

(as I shewed before chap. 1. 1.) by the effects in verses, and then

this booke is concluded in the rest of the chapter. The effects proceeding

from God, who dwell with the Church are these,

4 And



\* *Esa* 69, 19.  
2 This whole  
book is consi-  
dered and made up  
by a conjunction,  
and a salutation.  
The conjunction  
hath three places:  
The words of the  
Angel unto the  
verie, the words of  
Christ: verse 16,  
17, and the ob-  
secration made by S.  
Iohn from divine  
authority, these  
unto the *ae* verbe.  
By the speech of  
the Angel this pro-  
phie is confir-  
med unto the *ae*  
verbe, and then be  
speakech of the *ae*  
of this booke in  
the verses follow-  
ing. The prophe-  
cie is first confirmed  
by the Angel  
from the nature  
thereof, that it is  
faithfull and true.  
Secondly, from the  
nature of the effi-  
cient cause, both  
principally, which  
is God, and in-  
strumentally, which  
is the Angel in this  
verf. Thirdly, from the promises of God concerning his coming to effect all these  
things, and concerning our saluation, ver 7. Fourthly, from the reification of S.  
Iohn himselfe, ver 8. The tell of the speech of the Angel tending to the same and  
S. Iohn interrupted or brake off by his vanquished act of worshipping him, in the  
same ver, which the Angel forbidding, teacheth him that adoration must be giuen  
not to him, but only to God, as for himselfe, that he is of such nature and office,  
as he may not be adored: which thing also was in like manner done. chap. 15, 10.  
\* *Chap*, 19, 9. 3 The Angel returneth unto his former speech: in which he  
teacheth the vie of this booke, both towards our felicitie, in this and the next verf,  
and in respect of God for declaration of his truth, thence unto the 15 verfe.  
4 That is, proposi- d this prophecie openly unto all, and conceale no part of it.  
The contrary whereunto is commanded, *Esa* 8 6. and *Isa* 3, 16. 5 An obsecration  
presented. But there will be some that will abuse this occasion unto euill, and  
will weelt this Scripture unto their owne detraction, as Peter saith, what then?  
saith the Angel, the mysteries of God must not therefore be concealed, which I  
hath pleased him to communicate vnto vs. Let them be burthall vnto others, let  
such be more and more vnto themselves, whom this Scripture doth not holie:  
yet others shall further conformed thereby vnto righteousness & true holiness.  
The care and reformation of these may not be neglected, because of the voluntarie  
and malicious offence of others. 6 The second place belonging vnto the vie of  
this booke, as I layd, verfe 10. Also (saith God by the Angel) though there should  
be no vie of this booke vnto men: yet it shaloe of this vie vnto me, that it is  
a witness of my truth vnto my glory, who will come shortly to giue and execute  
iudgement, in this verfe: who haue taught that all these things haue their  
being in use, in the 13 verfe, and haue denounced blessednesse vnto my seruants,  
in the Church, verfe 14, and reprobation vnto the vngodly, verfe 15.

4 And they shall see his face, and his Name  
shall be in their foreheades.  
5 \* And there shall be no night there, and  
they need no candle, neither light of the Sunne:  
for the Lord God giveth them light, and they shall  
reigne vnto evermore.  
6 \* And hee layd vnto mee, These words are  
faithfull and true: and the Lord God of the holy  
Prophecies sent his Angel to them vnto his seruants  
the things which must shortly be fulfilled.  
7 Behold, I come shortly. Blessed is hee that  
keepeth the wordes of the prophecie of this  
booke.  
8 And I am Iohn, which saw and heard these  
things: and when I had heard and seene, I fell  
downe to worship before the feete of the Angel  
which shewed me these things.  
9 But he said vnto mee, See thou *do*st not: for  
I am thy fellow seruant, and of thy brethren the  
Propheets, and of them which keepe the wordes of  
this booke: worship God.  
10 3 And hee layd vnto mee, 4 Seale thou the  
wordes of the prophecie of this booke: for the  
time is at hand.  
11 5 He that is vnjust, let him be vnjust still:  
and he which is filthy, let him be filthy still: and  
he that is righteous, let him be righteous still:  
and he that is holy, let him be holy still.  
12 6 And beholde, I come shortly, and my re-

ward is with mee, 4 to giue to euery man accord-  
ing as his worke shall be.  
13 I am *ae* Alpha and Omega, the beginning  
and the end, the first and the last.  
14 Blessed are they, that doe his Commande-  
ments, 7 that thei right may be in the tree of  
Life, and may enter in through the gates into the  
Citie.  
15 For without shall be dogs and inchanters  
and whoremongers, and murderers, and Molaters,  
and whoeuer loueth or maketh lies.  
16 8 I Iesus haue sent mine Angel, to testifi-  
vnto you these things in the Churches: I am the  
root and the generation of David, and the bright  
morning starre.  
17 And the Spirit and the bride say, Come. And  
let him that heareth say, Come: and let him that  
is athirst, come: and 9 let whoeuer will take of  
the water of life freely.  
18 9 For I protest vnto euery man that heareth  
the wordes of the prophecie of this booke, If any  
man shall add vnto these things, God shall add  
vnto him the plagues that are written in this  
booke:  
19 And if any man shall diminish of the wordes  
of the booke of this prophecie, God shall take away  
his part out of the booke of life, and out of the ho-  
ly Citie, and from those things which are written  
in this booke.  
20 10 He which testifieth these things, sayeth,  
Surely I come quickly. Amen. Even so, come Lord  
Iesus.  
21 11 The grace of our Lord Iesus Christ be  
with you all, A M E N.

\* *Rom* 1, 6.  
\* *Chap*, 1, 5  
and 21 6.  
\* *Eph* 4, 44  
and 30, 44.  
The blessed-  
nes of the godly  
set downe by their  
title and interest  
thereunto: and  
their fruit in the  
same.  
3 The second  
place of a confirma-  
tion, as I layd,  
is the speech of  
Christ vnto the  
vocation of S. Iohn,  
and the  
authority of his  
calling, and testi-  
monie, both from  
the condition of  
his owne person  
being God and  
man, in whom all  
the promises of  
God are Yea and  
Amen. 4 *Cor* 1, 16  
and also from  
the reification  
of other persons,  
by the acclama-  
tion of the holy  
Ghost, who here  
is as it were an  
honourable as-  
sistant of the  
marriage of the  
Church as the  
spouse: and of  
euery of the god-  
ly as members:  
and finally, from  
the thing present,  
that of their  
owne knowledge  
and accord they  
are called forth  
vnto the partici-

THE END.

ipation of the good things of God, verfe 17. \* *Eph* 1, 1. 9 The ob-  
testation of Saint Iohn (which is the third place of the confirmation, as was noted  
verfe 6,) iynied with a curse of persecution, to preserve the truth of this booke  
entire and uncorrupted, in two verses. 10 A diuine confirmation of the  
of the obsecration: First from Christ avouching the same, and denouncing his  
coming against all those that shall put their sacrilegious hands thereunto: then  
from Saint Iohn himselfe, who by a most holy prayer, calleth Christ to take ven-  
geance of them. 11 The salutation Apotitocali, which is the other place of  
the conclusion, as I laid, verfe 6, and is the end almightie of every Epistle, which  
we write vnto the Church, and to all the holy and elect members thereof in Christ  
Iesus our Lord, vntill his coming to iudgement, Come Lord Iesus, and doc it,  
Amen, againe, Amen.



Charles P. Robeson's  
presented to him by his aunt  
Elizabeth Robeson  
on the spring of 1822.

A briefe

Elizabeth Robeson the Daughter of Maurice  
& Anne Robeson was born June 15<sup>th</sup> 1751  
It being the Seventh Day of the Week about  
4 O'clock in the Morning

Mary Robeson was born Feb. 7<sup>th</sup> 1753

John Robeson was born Jan. 7<sup>th</sup> 1755  
*1836*

Achiah Robeson was born March 21<sup>st</sup> 1757

David Maurice Robeson was born May 19<sup>th</sup> 1759  
*1823*

Anne Robeson was born Feb. 14<sup>th</sup> 1762

Maurice Robeson & Anne Rockhill was  
Married April the 25<sup>th</sup> 1750

Maurice Robeson Departed this Life Nov. 1761

Anne Robeson the Wife of Maurice Robeson  
Departed this Life February 26<sup>th</sup> 1774



THE BOOKE OF  
P S A L M E S:

COLLECTED INTO ENGLISH

Meeter, by THOMAS STERNEHOLD, IOHN  
HOPKINS, and others: conferred with the  
Hebrew; with apt Notes to sing  
them withall.

Set forth and allowed to be sung in all Churches, of the  
people together, before and after Morning and Euening Prayer:  
As also before and after Sermon; and moreouer in priuate  
houles, for their godly solace and comfort, laying apart  
all vngodly Songs and Ballads, which tend onely  
to the nourishment of vice, and cor-  
rupting of youth.

JAMES V.

*If any be afflicted, let him pray: if any be merry, let him sing Psalmes.*

COLLOSSIANS III.

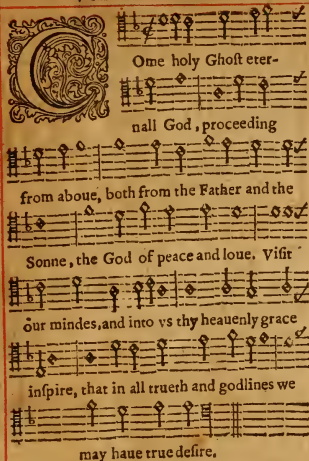
*Let the word of God dwell plenteously in you, in all wisdom, teaching and  
exhorting one another, in Psalmes, Hymnes, and spirituall Songs,  
and sing vnto the Lord in your hearts.*



Elizabeth Robeson was born



## Veni Creator.



One holy Ghost eter-  
nall God, proceeding  
from about, both from the Father and the  
Sonne, the God of peace and loue. Vifit  
our mindes, and into vs thy heavenly grace  
infpire, that in all truerh and godlines we  
may haue true defire.

Thou art the very comforter  
in all woe and diffrefle:  
The heavenly gift of God moft high,  
Which no tongue can exprefle.  
The fountaine and the liuely fpring  
of ioy celeftiall:  
The fire fo bright, the loue fo cleare,  
and vnction fpirituall.

Thou in thy gifts are manifold,  
whereby Chriffs Church doth ftand,  
In faithfull hearts writing thy Law  
the finger of Go-Is hand.  
According to thy promife made,  
thou giueft fpeech of grace:  
That through thy helpe the prayfe of God  
may ftand in euery place.

O holy Ghost into our minds  
fend downe thy heavenly light:  
Kindle our hearts with feruent loue,  
to ferue God day and night.  
Strength and ftablish all our weakneffe  
fo feeble and fo fraile,  
That neither feth, the world nor diuell,  
againft vs doe preuaile.

Put backe our enemies farre from vs,  
and graunt vs to obtaine:  
Peace in our hearts with God and man,  
without grudge or diflaine.  
And graunt O Lord, that thou being  
our leader and our guide:  
We may efchewe the fnares of finne,  
and from thee neuer flide.

To vs fuch plenty of thy grace,  
good Lord graunt we thee pray:  
That thou maift be our comforter  
at the laft dreadfull day.  
Of all strife and diflention  
O Lord diflolve the bands:

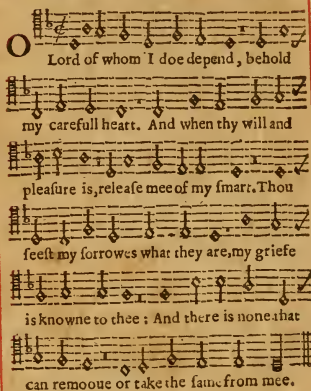
## The humble fuit of a finner.

And make the knors of peace and loue,  
throughout all Chriftian Lands.

Grant vs O Lord, through thee to know,  
the Father moft of might:  
That of his deare beloued fonne,  
we may attaine the fight.  
And that with perfect faith alfo,  
we may acknowledge thee:  
The fpirit of them both alway,  
one God in perfons three.

Laud and prayfe be to the Father,  
and to the fonne equall:  
And to the holy fpirit alfo,  
one God coeternall.  
And pray we that thy onely Sonne,  
vouchfafe his fpirit to fend.  
To all that doe profefle his name,  
vnto the worlds end.

## The humble fuite of a Sinner.



Lord of whom I doe depend, behold  
my carefull heart. And when thy will and  
pleafure is, releafe mee of my fmart, Thou  
feelt my sorrowes what they are, my grieffe  
is knowne to thee: And there is none that  
can remouee or take the fame from mee.

But onely thou whose aide I craue,  
whole mercy ftill is preft:  
To eafe all thofe that come to thee,  
for fuccour and for reft.  
And fuch thou feelt my reftleffe eyes,  
my teares and grievous grome:  
Attend vnto my fuite O Lord,  
marke well my plaint and mone.

For finne hath fo inclofed me,  
And compaffe me about,  
That I am now remedileffe,  
if mercy helpe not our:  
For mortall man cannot releafe,  
or mitigate this paine:  
But euen thy Chrift my Lord, and God,  
which for my finne was flaine.

Whofe bloody wound are yet to fee,  
though not with mortall eye:

## Venite exultemus.

Yet doe thy Saints behold them all,  
and so I trust I shall I.  
Though sinne doth hinder me a while,  
when thou shalt see it good,  
I shall enjoy the sight of him,  
and see his wounds and blood.  
And as thine Angels and thy Saints,  
doe now behold the same:  
So trust I to possesse that place,  
with them to praise thy same.  
But while I live here in this vaile,  
where sinners doe frequent,  
Assist me euer with thy grace,  
my sinnes still to lament.  
Least that I tread in sinners trace,  
and giue them my consent.  
To dwell with them in wickednesse,  
whereto nature is bent.  
Onely thy grace must be my stay,  
least that I fall downe flat:  
And being downe, then of my selfe,  
cannot recouer that.  
Wherefore, this is yet once againe,  
my suite and my request,  
To graunt me pardon for my sinnes,  
that I in thee may rest.  
Then shall my heart, my tongue, and voice,  
be instruments of praise,  
And in the Church and House of Saints,  
sing Psalmes to thee alwaies.

## Venite exultemus, Psal. xcvi.

*Sing this as the Benedicimus.*

**O** Come and let vs now reioyce,  
And sing vnto the Lord,  
And to our onely sauour:  
Also with one accord.

O let vs come before his face,  
With inward reuerence,  
Confessing all our former sinnes,  
And that with diligence.

To thanke him for his benefites,  
Alway distributing:  
Wherefore to him right ioyfully,  
In Psalmes now let vs sing:  
And that because that God alone,  
Is Lord magnificient,  
And eke aboue all other Gods,  
A King omnipotent.

His people doth not he forsake,  
At any time or tide:  
And in his hands are all the coasts  
Of all the world so wide.

And with his louing countenance  
He looketh euery where:  
And doth behold the tops of all;  
The mountaines farre and neere.

The sea and all that is therein  
Are his, for he them made:  
And eke his hand hath fashioned,  
The earth which doth not fade.

O come therefore an I worship him,  
And downe before him fall,  
And let vs kneele before the Lord,  
The which hath made vs all,

## Te Deum.

Hee is our God, our Lord, and King,  
And wee his people are:  
His flockes and sheepe of his pasture,  
On whom he taketh care.

This day if ye will heare his voyce,  
Yet harden not your heart,  
As in their bitter murmuring,  
When ye were in desert.

Which thing was of their negligence  
Committed in the time  
Of trouble in the wilderness:  
A great and grievous crime.

Whereas your fathers tempted me,  
And tried me euery way:  
They proued mee and saw my workes,  
What I could doe or say.

These forty yeeres I haue bene grieved,  
With all this generation:  
And euermore I said they erred  
In their imagination.

Wherewith their hearts were fore cumbered  
Long time and many dayes,  
Wherefore I know assuredly,  
They haue not knowne my wayes.

To whom I in my anger swore,  
That they should not be blest.  
Nor see my ioy celestiall,  
Nor enter in my rest.

*Gloria Patri.*

All land and praise be to the Lord  
O that of might art most:  
To God the Father, and the Sonne,  
And to the Holy Ghost.  
As it in the beginning was,  
For euer heretofore:  
And is now at this present time,  
And I shall be euermore.

## The song of S. Ambrose, called

*Te Deum,*

**W**e praye thee, God we know ledge  
thee, the onely Lord to be, and as eternall  
Father all, the earth doth worship thee:  
To thee all Angels cry, the heauens and  
all the powers therein, To thee Cherub and  
Seraphin, to cry they doe not lin,



## Te Deum.

O holy, holy, holy Lord,  
of Sabbath Lord the God,  
Through heauen & earth thy praise is spread,  
and glory all abroad  
The Apottles glorious company  
yeeld prailes vnto thee:  
The Prophets goodly fellowshipp  
praise thee continually.

The noble and victorious host  
of Martyrs found thy prairie:  
The holy Church throughout the world,  
dorch knowedge thee alwayes,  
Father of endlesse Maieftie  
they doe acknowledge thee:  
Thy Christ, thine honourable true,  
and onely sonne to be,

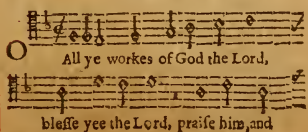
The holy Ghost the Comforter,  
of glory thou art King.  
O, Christ and of the Father art  
the sonne eueralting.  
When sinfull mans decay in hand  
thou tookest to restore,  
To be inclof'd in virgins wombe  
thou diddest not abhorre,

When thou hadst ouercome of death  
the sharpe and cruell might,  
Thou heauens kingdome didst set ops  
to each beleeuing wight,  
In glory of the Father thou  
doest sit on Gods right hand:  
We trust that thou shalt come our Iudge,  
our came to vnderstande,

Lord helpe thy seruants whom thou hast  
bought with thy precious blood:  
And in eternall glory set  
them with thy Saints soo good.  
O Lord, doe thou thy people saue,  
blesse thine inheritance:  
Lord gouerne them and Lord doethou  
For euer them aduance.

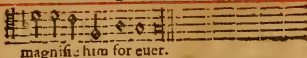
We magnifie thee day by day,  
an world without an end  
Adore thy holy name, O Lord,  
vouchsafe vs to defend.  
From sinne this day. Haue mercy Lord,  
haue mercy on vs all:  
And on vs as we trust in thee,  
Lord let thy mercy fall.  
O Lord, I haue reposed all  
my confidence in thee:  
Put to confounding shame therefore,  
Lord let mee neuer be,

**The song of the three Children,**  
praying God, prouoking all creatures  
to doe the same.



O All ye workes of God the Lord,  
blesse yee the Lord, praise him, and

## The Song of three Children.



magnifie him for euer.

- 2 O all ye Angels of the Lord,  
blesse ye the Lord, &c.
  - 3 O ye starrie heauens hie,  
blesse ye the Lord, &c.
  - 4 O ye the waters aboue the skie,  
blesse ye the Lord, &c.
  - 5 O all ye powers of the Lord,  
blesse ye the Lord, &c.
  - 6 O ye the shining Sunne and Moone,  
blesse ye the Lord, &c.
  - 7 O ye the glittering stars of heauen,  
blesse ye the Lord, &c.
  - 8 O ye the shows and dropping dew,  
blesse ye the Lord, &c.
  - 9 O ye the blowing winles of God,  
blesse ye the Lord, &c.
  - 10 O ye fire and warming heate,  
blesse ye the Lord, &c.
  - 11 Ye winter and the summertide,  
blesse ye the Lord, &c.
  - 12 O ye the dewe, and binding frost,  
blesse ye the Lord, &c.
  - 13 O ye the frosts and chilling cold,  
blesse ye the Lord, &c.
  - 14 O ye congealed ice and snow,  
blesse ye the Lord, &c.
  - 15 O ye the nightes and lightsome dayes,  
blesse ye the Lord, &c.
  - 16 O ye the darkenesse and the light,  
blesse ye the Lord, &c.
  - 17 O ye the lightninges and the clouds,  
blesse ye the Lord, &c.
  - 18 O let the earth eke blesse the Lord,  
yea blesse the Lord, &c.
  - 19 O ye the mountains and the hills,  
blesse ye the Lord, &c.
  - 20 O all ye greene things of the earth,  
blesse ye the Lord, &c.
  - 21 O ye the euer springing wels,  
blesse ye the Lord, &c.
  - 22 O ye the seas and ye the floods,  
blesse ye the Lord, &c.
  - 23 Whales and all that in the waters moue,  
blesse ye the Lord, &c.
  - 24 O all y flying fowles of the ayre,  
blesse ye the Lord, &c.
  - 25 O all ye beatts and cattell eke,  
blesse ye the Lord, &c.
  - 26 O ye the children of mankind,  
blesse ye the Lord, &c.
  - 27 Let Israel eke blesse the Lord,  
blesse ye the Lord, &c.
  - 28 O ye the Priests of God the Lord,  
blesse ye the Lord, &c.
  - 29 O ye the seruants of the Lord,  
blesse ye the Lord, &c.
  - 30 Ye spirits and soules of righteous men,  
blesse ye the Lord, &c.
  - 31 Ye holy and ye meeke of heart,  
blesse ye the Lord, &c.
  - 32 O Ananias blesse the Lord,  
blesse thou the Lord, &c.
  - 33 O Azarias blesse the Lord,  
blesse thou the Lord, &c.
- And Misael blesse the Lord,  
blesse thou the Lord, &c.

## Benedictus.

### The song of Zacharias, called

*Benedictus.*

**T** He onely Lord of Israel be praised  
euer more : For through his visitation and  
mercy kept in store, His people now he  
hath redeem'd, that long hath bene in  
thrall : And spread abroad his saving health  
vpon his seruants all.

In Daniels house his seruant true,  
According to his minde :  
And also his anoynted King,  
As we in Scripture finde.  
As by his holy Prophets all,  
Oftimes he did declare :  
The which were since the world began,  
His wayes for to prepare.

That we might be deliuered  
From those that make debate :  
Our enemies, and from the hands,  
Of all that doe vs hate.  
The mercies which he promised  
Our fathers, to fulfill,  
And thinke vpon his covenant made  
According to his will.

And also to performe his oath,  
Which he before had sworne  
To Abraham our father deare,  
For vs that were forlorne.

That he would giue himselfe for vs,  
And vs from bondage bring,  
Out of the hands of all our foes,  
To serue our heauenly King.

And that without all manner feare,  
And eke in righteousness :  
And also for to lead our lines  
In steadfast holiness.

And thou O child which now art borne,  
And of the Lord elect,  
Shalt be the Prophet of the highest,  
His wayes for to direct.

For thou shalt goe before his face  
For to prepare his wayes :  
And also for to teach his will  
And pleasure all thy dayes.

To giue them knowledge how that their  
Saluation is neere,  
And that remission of their sinnes  
Is through his mercy meere.

## Magnificat.

Whereby the Day-spring from on high  
Is come vs for to visit :  
And those for to illuminate:  
Which doe in darkenesse sit.  
To light en those that shadowed be  
With death and eke opprest :  
And also for to guide their feete  
The way to peace and rest.

### The Song of the blessed Mary, called *Magnificat.*

**M**Y soule doth magnifie the Lord, my  
spirit eke euermore, Reioycest in the Lord  
my God, which is my Sauour, And why?  
because he did regard, and gaue respect  
vnto, So base estate of his handmaid, and  
let the mighty goe.

For now behold all nations,  
And generations all,  
From this time forth for euermore  
Shall me right blessed call.  
Because he hath me magnified  
Which is the Lord of might :  
Whose name be euer sanctified,  
And praised day and night.

For with his mercy and his grace  
All men he doth enflame,  
Throughout all generations,  
To such as feare his name.

He shewed strength with his great arme,  
And made the proud to start,  
With all imaginations  
That they bare in their heart.

He hath put downe the mighty ones  
From their superraill fear :  
And did exalt the meeke in heart,  
As he hath thought it meet.

The hungry he replenished  
With all things that were good :  
And through his power he made the rich  
Oftimes to want their food.

And calling to remembrance  
His mercy euery deale  
Hath holpen vp assidantly  
His seruant Israel.

According to his promise made  
To Abraham before,  
And to his seede successiually,  
To stand for euermore,



# The song of Simeon

called, *Nunc dimittis.*

**O** Lord, because my hearts desire,  
hath wished long to see, My onely Lord  
and Sauour, thy Sonne before I die :  
The ioy and health of all mankind, desired  
long before, which now is come into  
the world, of mercy bringing store.

Thou suffrest thy seruant now,  
In peace for to depart,  
According to thy holy word,  
Which lighteneth my heart :  
Because mine eyes which thou hast made,  
To giue my body light :  
Haue now behold thy sauing health  
Which is the Lord of might.

Whom thou mercifully hast set,  
Of thy abundant grace;  
In open sight and visible,  
Before all peoples face.

The Gentiles to illuminate,  
And Sathan ouerquell :  
And eke to be the glory of  
Thy people Israel.

**The Symbole or Creede of Athanasius,** called, *Quicunque vult.*

**W**hat man soeuer he be that, saluati-  
on will attaine, the Catholike beliefe  
he must before all things retaine : Which  
faith vniuers he holy keepe and vndoubtedly :  
Without all doubt eternally, he shall be  
sure to die.

The Catholike beliefe is this,  
that God we worship one  
In Trinity, and Trinity  
in vniy alone,  
So as we neither doe confound  
the persons of the three,

# Quicunque vult.

Not yett the substance whole of one,  
in funder parted be :

One person of the father is,  
another of the sonne :  
Another person proper of  
the holy Ghost alone.  
Of father, sonne and holy Ghost,  
but one the Godhead is :  
Like glory coeternall eke,  
the maiestie likewise.

Such as the father is, such is  
the sonne in each degree :  
And such also we doe beleue  
the holy Ghost to be.  
Vncreate is the father, and  
vncreate is the sonne :  
The holy Ghost vncreate so,  
vncreate is each one.

Incomprehensible father is,  
incomprehensible sonne,  
And comprehensible also is,  
the holy Ghost of none.  
The father is eternall, and  
the sonne eternall so :  
And in like sort eternall is,  
the holy Ghost also.

And yett though we beleene that each  
of these eternall be,  
Yett there but one eternall is,  
and not eternalls three,  
As ne incomprehensible we  
neyer vncreate three.  
But one incomprehensible, one  
vncreate hold to be.

Almighty so the father is,  
the sonne almighty so :  
And in like sort almighty is  
the holy Ghost also.

And albeit that every one,  
of these almighty be :  
Yett there but one almighty is,  
and not almighties three.

The father God is, God the sonne,  
God holy Ghost also :  
Yett there are not three Gods in all  
But one God and no moe :  
So likewise Lord the father is,  
and Lord also the sonne,  
And Lord the holy Ghost, yett are  
there not three Lords but one.

For as we are compell'd to grant  
by Christian verity :  
Each of the persons by himselfe,  
both God and Lord to be.  
So Catholike Religion,  
forbiddeth vs away,  
That either Gods be three, or that  
there Lords be three to say.

Of none the father is ne made,  
ne create nor begot.  
The sonne is of the father, not  
create, ne made, but got.  
The holy Ghost is of them both  
the father and the sonne :  
Ne made, ne create, nor begot,  
but doth procede alone.

## Quicunque vult.

So we one Father hold not three,  
one Sonne also not three:  
One holy Ghost alone, and not  
three holy Ghosts to be.  
None in this Trinitie before,  
nor after other is,  
Ne greater any then the rest,  
ne lesser is likewise,

But every one among themselves,  
of all the persons three,  
Together coeternall all,  
and all coequall be:

So vnity in Trinity,  
as said it is before.  
And trinity in vnity,  
in all things we adore.

Therefore what man soeuer that  
saluation will attaine:  
This faith touching the trinitie,  
of force we must retaine.  
And needfull to eternall life,  
it is that every wight  
Of the incarnating of Christ  
our Lord beleue a right.

For this the right faith is, that we  
beleuee and eke doe know,  
That Christ our Lord the Sonne of God,  
is God and man also:  
God of his fathers substance got  
before the world began,  
And of his mothers substance borne,  
in world a very man.

Both perfect God and perfect man,  
in one, one Iesus Christ,  
That doth of reasonable soule,  
and humane flesh subsist.  
Touching his Godhead equall with  
his father God is he,  
Touching his manhood lower then,  
his father in degree.

Who though he be both very God,  
and very man also:  
Yet is he but one Christ alone,  
and is not persons two.  
One not by turning of Godhead,  
into the flesh of man:  
But by taking manhood to God,  
this being one began.

All one, not by confounding of  
the substance into one.  
But onely by the vnity,  
that is of one person,  
For as the reasonable soule,  
and flesh but one man is,  
So is one person God and man,  
is but one Christ likewise.

Who suffered for to saue vs all,  
to hell he did descend;  
The third day rose againe from death,  
to heauen he did ascend.  
He sits at the right hand of God,  
the Almighty father there,  
From thence to iudge the quicke and dead,  
again he shall retire,  
At whose returne all men shall rise.

## The Lamentation.

with bodies new restorde:  
And of their owne workes they shall giue  
account vnto the Lord.  
And they into eternall life  
shall goe, that haue done well,  
Who haue done ill, shall goe into  
eternall fire to dwell.

This is the Catholike beleife,  
who doth not faithfully  
Beleue the same, without all doubt,  
he saued cannot be.  
To father, sonne, and holy Ghost,  
all glory be therefore.  
As in beginning was, is now,  
and shall be euermore.

## The lamentation of

a sinner M.

Lord turne not away thy face, from  
him that lieth prostrate, Lamenting  
fore his sinfull life, before thy mercy  
gate, which gave thou openest wide  
to those, that doe lament their sin. Shut  
not that gate against me Lord, but let  
me enter in.

And call me not to mine accounts,  
How I haue liued here:  
For then I know right well, O Lord,  
How vile I shall appeare:  
I need not to confesse my life,  
I am sure thou canst tell:  
What I haue beene, and what I am.  
I know thou knowest it well,  
O Lord thou knowest what things be past,  
And eke the things that be,  
Thou knowest also what is to come,  
Nothing is hid from thee:  
Before the heauens & the earth were made  
Thou knewest what things were then:  
As all things else that hath beene since,  
Among the Sonnes of men.

And can the things that I haue done,  
Be hidden from thee then?  
Nay, say thou knowest them all, O Lord,  
Where they were done and when.  
Wherefore with teares I come to thee,  
To beg and to intreat;



## The Lords prayer.

Euen as the Child that hath done euill,  
And feareth to be beat,

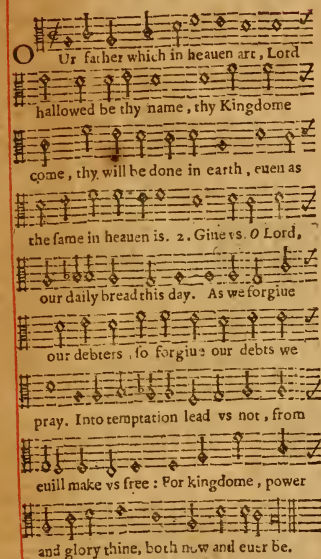
So come I to thy mercy gate  
where mercy doth abound,  
Requiring mercy for my sinne,  
To heale my deadly wound.

O Lord, I need not to repeate,  
What I doe beg or craue :  
Thou know'st, O Lord, before I aske,  
The thing that I would haue.

Mercy good Lord, mercy I aske,  
This is the toall summe :  
For mercy Lord is all my suite,  
Lord let thy mercy come.

## The Lords prayer, or

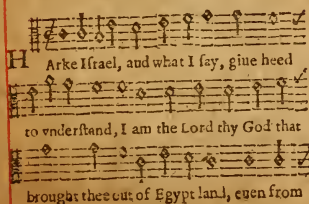
*Pater Noster.*



O Ur father which in heauen are, Lord  
hallowed be thy name, thy Kingdome  
come, thy will be done in earth, euen as  
the same in heauen is. 2. Gine vs. O Lord,  
our daily bread this day. As we forgieue  
our debtors, so forgieue our debts we  
pray. Into temptation lead vs not, from  
euill make vs free : For kingdome, power  
and glory thine, both now and euer be.

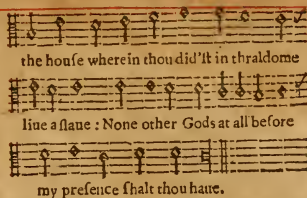
## The X Commandemens.

*Audi Israel. Exod. 20.*



H Arke Israel, and what I say, giue heed  
to vnderstand, I am the Lord thy God that  
brought thee out of Egypt land, euen from

## The X. Commandemens.



the house wherein thou did'it in thraldome  
like a slave : None other Gods at all before  
my presence shalt thou haue.

No maner grauen image shalt  
thou make at all to be,  
Nor any figure like by thee,  
shalt counterfeit be,  
Or any thing in heauen aboue,  
nor in the earth below :  
Nor in the waters beneath the earth,  
to them thou shalt not bow,  
Nor shalt thou serue. The Lord thy God,  
a iealous God am I,  
Tha: punish parent faults vnto  
the third and fourth degree.  
Vpon thy children that me hate,  
and mercy doe display  
To thousands of such as me loue,  
and my precepts obey :

The name thou of thy Lord thy God,  
in vaine shalt neuer vse :  
For him that takes his name in vaine,  
the Lord will not excuse,  
Remember that thou holy keepe,  
the sacred Sabbath day :  
Sixe dayes thou labour shalt and doe,  
thy needfull works alway.

The seuenth day is set by the Lord,  
thy God to rest vpon,  
No worke then shalt thou doe in it,  
ne thou, nor yet thy sonne :  
Thy daughter, seruant, nor handmaid,  
thine Oxe nor yet thine Asse :  
Nor stranger that within thy gates,  
hath his abiding place :

For in sixe dayes God heauen and earth,  
and all therein did make :  
And after those his rest he did  
vpon the seuenth day take.  
Wherefore he blest the day that he  
for resting did ordaine :  
And sacred to himselfe alone,  
appointed to remaine.

Yeeld honour to thy parents that  
prolongd thy dayes may be :  
Vpon the land the which the Lord,  
thy God hath giuen thee :  
Thou shalt not murder : thou shalt not  
commit adultery :  
Thou shalt not steale, nor witnesse false  
against thy neighbour be.

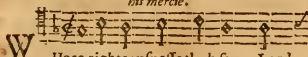
Thou shalt not couet house that to  
thy neighbour doth belong :  
Ne couet shalt in hauiug of  
his wife to doe him wrong.

## The complaint of a Sinner.

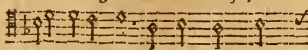
Nor his man-servant, nor his maide ;  
Nor oxe, nor asse of his,  
Nor any other thing that to  
thy neighbour proper is.

## The Complaint of a sinner, who

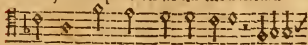
*craueth of Christ, to be kept under  
his mercie.*



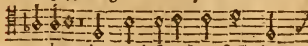
Here righteousness doth say, Lord



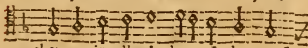
for my sinful part. In wrath thou shouldst



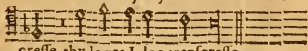
me pay, Vengeance for my desert, I can it



not deny, but needs I must confesse, how



that continually thy lawes I doe trans-



gresse, thy lawes I doe transgresse.

But if it be thy will  
With sinners to contend,  
Then all thy stocke shall spill,  
And be lost without end.  
For who liueth heere so right,  
That rightly he can say,  
He sinnes not in thy sight,  
Full oft and every day?

The Scripture plaine tels me  
The righteous man offendeth  
Seven times a day to thee,  
Whereon thy wrath dependeth.  
So that the righteous man,  
Doth walke in no such path,  
But he fall'th now and then  
In danger of thy wrath.

Then sith the case so stands,  
That euen the man right wise  
Fall'th oft in sinful bands,  
Whereby thy wrath may rise.  
Lord I that am vnjust,  
And righteousness none haue,  
Whereto then shall I trust,  
My sinful soule to saue?

But truly to that post,  
Whereto I cleaue and shall,  
Which is thy mercy most,  
Lord let thy mercy fall.  
And mitigate thy moode,  
Or else wee perish all.  
The price of this thy blood,  
Wherein mercy I call,

The Scripture doth declare,  
No drop of blood in thee,  
But that thou didst not spare,  
To shed each drop for me.  
Now let those drops most sweete,

## Plalme I.

So moist my heart so drie,  
That I with sinne replar,  
May liue and sinne may die.

That being mortified,  
This sinne of mine in me:  
I may be sanctified,  
By grace of thine in thee:  
So that I neuer fall,  
Into such mortal sinne,  
That my foes infernall,  
Reioyce my death therein.

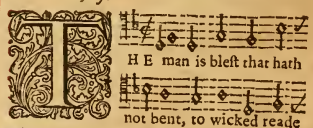
But vouchsafe me to keepe  
From those infernall foes,  
And from that lake so deepe,  
Whereas no mercie grows.  
And I shall sing the songs  
Confirmed with the iust,  
That vnto thee belongs,  
Which art mine onely trust.

FINIS.

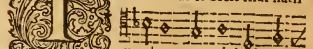
## THE PSALMES OF DAVID.

*Beatus vir. Psalme I. T.S.*

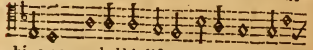
*This Psalme is set first, as a preface to exhort all  
godly men to studie and meditate the heavenly  
wisdomme: for they are blessed that so doe, that  
the wicked contentners thereof at length shall  
come to misery.*



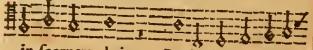
HE man is blest that hath



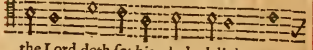
not bent, to wicked reade



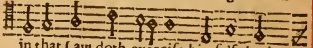
his care: nor led his life as sinners do, nor fate



in scorners chaire. 2. But in the Law of God



the Lord doth set his whole delight: And



in that Law doth exercise himselfe both



day and night.

- 3 He shall be like the tree that grows  
fast by the riuers side:  
Which bringeth forth most pleasant fruit,  
in her due time and tide.  
Whose lease shall neuer fade nor fall,  
but flourish still and stand:  
Euen so all things shall prosper well  
that this man takes in hand.
- 4 So shall not the vngodly men,  
they shall be nothing so:

But



But as the dust which from the earth  
the winde drives to and fro.  
5 Therefore shall northe wicked men  
in iudgement stand vp right :  
Nor yet the sinners with the iust,  
shall come in place or sight.

6 For why ? the way of godly men  
vnto the Lord is knowne :  
And eke the way of wicked men  
shall quire be ouerthrowne.

### Quare fremuerunt? Psal. ij. T. S.

*David reioyceth, that albeit enemies and worldly  
prouer rage, God will aduance his kingdome,  
euen to the farthest end of the world. Therefore  
hee exhorteth Princes humbly to submit them-  
selues vnder the same. Herein is signified Christ  
and his Kingdome.*

*Sing this as the 1. Psalme.*  
Why did the Gentiles tumult raise,  
what rage was in their braine ?  
Why did the Iewish people muse,  
seeing all is but vaine ?

2 The Kings and rulers of the earth  
conspire, and are all bent,  
Against the Lord and Christ his sonne,  
which he among vs sent.

3 Shall we be bound to them, say they ?  
let all their bonds be broke :  
And of their doctrine and their law  
let vs reiect the yoke.

4 But he that in the heauen dwels  
their doings will deride :  
And make them all as mocking stockes  
throughout the world so wide.

5 For in his wrath the Lord will say,  
to them vpon a day,  
And in his fury trouble them,  
and then the Lord will say :  
6 I haue anoynted him my King,  
vpon my holy hill :  
I will therefore, Lord preach thy lawes,  
and eke declare thy will.

7 For in this wise the Lord himselfe  
did say to me I wot :  
Thou art my deare and onely sonne,  
to day I thee begot.

8 All people I will giue to thee,  
as heyres at thy request :  
The ends and coasts of all the earth,  
by thee shalbe possesst.

9 Thou shalt them bruiſe euen with a mace,  
as men vnder foot trod :  
And as the potters sheards shalt breake  
them with an iron rod.

10 Now yee, O Kings and rulers all,  
be wise therefore and learn'd :  
By whom the matters of the world  
be iudged and discern'd.

11 See that ye ferne the Lord aboute  
in trembling and in feare :  
See that with reuerence yee reioyce  
to him in like manner.

12 See that ye kisse and eke embrace  
his blessed Sonne I say :  
Least in his wrath ye suddainely  
perish in the mid way.

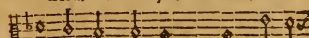
13 If once his wrath neuer so small,  
shall kinde in his breast :  
Oh then all they that trust in Christ  
shall happy be and blest.

### Domine quid ? Psal. iij. T. S.

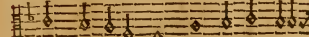
*David driven out of his kingdome by his sonne Absalon, was greatly tormented in his minde for his sin. Therefore he calleth vpon God, and is bold in his promises, against the terror both of enemies and present death. Then he reioyceth for the victory giuen to him and the Church, over their enemies.*



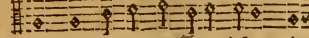
O Lord, how are my foes increast, which



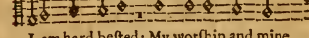
vexe me more and more: 2. They kill mine



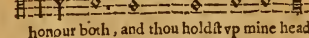
heart when as thy say, God can him not re-



store. But thou, O Lord, art my defence, when



I am hard bested: My worship and mine



honour both, and thou holdst vp mine head.

4 Then with my voyce vpon the Lord,  
I did both call and cry :

And he out of his holy hill  
did heare me by and by.

5 I layd me downe, and quietly  
I slept and rose againe :

For why? I know assuredly  
The Lord will me sustaine.

6 If ten thousand had hem'd me in,  
I could not be affraid :

For thou art still my Lord, my God,  
my Sauour and mine aide.

7 Rise vp therefore, saue me my God,  
for now to thee I call :

For thou hast broke the cheekes and teeth  
of these wicked men all.

8 Saluation onely doth belong  
to thee, O Lord above :

Thou dost bestow vpon thy folke  
thy blessing and thy loue.

### Cum inuocarem. Psal. iij. T. S.

*David persecuted by Saul, calleth vpon God, with  
assured trust, reprocureth his enemies for resisting  
his dominion, and preferreth the fauour of God  
before all treasure.*

*Sing this as the 1. Psalme.*  
O God, that art my righteousnesse,  
Lord heare me when I call :

Thou hast set me at liberty

- when I was bound and thrall-  
 2 Haue mercy Lord therefore on me,  
 and grant me my request:  
 For vnto thee vncessantly  
 to cry I will not rest.
- 3 O mortall men how long will ye,  
 my glory thus dispise?  
 Why wander ye in vanitie;  
 and follow after lies?
- 4 Know ye that godd and godly men,  
 the Lord doth take and chuse:  
 And when to him I make my plaint  
 he doth me not refuse.
- 5 Sinne not but stand in awe therefore,  
 examine well your heart:  
 And in your chamber quietly  
 see you your felnes conuert.
- 6 Offer to God the sacrifice  
 of righteousness, I say,  
 And looke that in the lining Lord  
 you put your trust alway.
- 7 The greater sort crave worldly goods,  
 and riches doe embrace:  
 But Lord grant vs thy countenance,  
 thy fauour and thy grace.
- 8 For thou thereby shalt make my heart  
 more ioyfull and more glad.  
 Then they that of their come and wine,  
 full great increase haue had.
- 9 In peace therefore lie downe will I,  
 taking my rest and sleepe:  
 For thou onely wilt me, O Lord,  
 alone in safety keepe.

### Verba mea auribus. Psal.v. T.S.

*Dauid persecuted by Doeg and Achitophell, Sauls flatterers, callen vpon God to punish their malice. Then assured of successe, he receiueth comfort.*

*Sing this as the 3. Psalme.*

- I Ncline thine eare vnto my word,  
 O Lord my plaint consider:  
 2 And heare my voyce, my King, my God,  
 to thee I make my prayer.
- 3 Heare me betime Lord tarry not,  
 for I will haue respect.  
 My prayer earely in the morne  
 to thee for to direct.
- 4 And I will trust through patience,  
 in thee my God alone:  
 That art not please with wickednesse,  
 and ill with thee dwels none.
- 5 And in thy sight shall neuer stand  
 these furious fooles. O Lord:  
 Vaine workers of iniquitie  
 thou hast alwaies abhord.
- 6 The lyars and the flatters,  
 thou shalt destroy them than:  
 And God will hate the blood-thirstie,  
 and the deccitfull man.
- 7 Therefore will I come to thy house,  
 trusting vpon thy grace:  
 And reuerently will worship thee,  
 toward thy holy place.
- 8 Lord lead me in thy righteousness,  
 for to cōfound my foes:

- And eke the wayes that I shall walke,  
 before my face disclofe.
- 9 For in their mouths there is no truth,  
 their hearts are foule and vaine:  
 Their throat an open sepulchre,  
 their tongues doe glose and faine.
- 10 Destroy their false conspiracies,  
 that they may come to nought:  
 Subuert them in their heapes of sinne,  
 which haue rebellion wrought.
- 11 But those that put their trust in thee,  
 let them be glad alwaies:  
 And render thanks for thy defence,  
 and giue thy name the praise.
- 12 For thou with fauour wilt increase  
 the iust and righteous kill:  
 And with thy grace as with a shield,  
 defend him from all ill.

### Domine in furore. Psal.vj. T.S.

*Dauid for his finnes felt Gods hand, and conceiveth the horror of everlasting death. Therefore he desireth forgiveness, and not to die in Gods indignation: then suddenly feeling Gods mercy, he rebuketh his enemies, vnto recovery at his afflictions.*  
*Sing this as thou. Psalme.*

- L Ord in thy wrath reprocue me not,  
 though I deserue thine ire:  
 Nor yet correct me in thy rage,  
 O Lord, I thee desire:
- 2 For I am weake, therefore, O Lord,  
 of mercy me forbear:  
 And heale me Lord, for why? thou knowest,  
 my bones doe quake for feare.
- 3 My soule is troubled very sore,  
 and vexed vehemently:  
 But Lord how long wilt thou delay  
 to cure my miserie:
- 4 Lord turne thee to thy wonted grace,  
 my silly soule vp take:  
 O saue me not for my desert,  
 but for thy mercies sake.
- 5 For why? no man among the dead  
 remembereth thee one whit.  
 Or who shall worshipping thee, O Lord,  
 in the infernall pit?
- 6 So grievous is my plaint and moane,  
 that I waxe wondrous faint:  
 All the night long I wash my bed,  
 with teares of my complaint.
- 7 My sight is dim and waxeth olde,  
 with anguish of my heart:  
 For feare of those that be my foes,  
 and would my soule subuert.
- 8 But now away from me all ye,  
 that worke iniquitie:  
 For why? the Lord hath heard the voyce  
 of my complaint and cry.
- 9 He heard not onely the request,  
 and prayer of my heart:  
 But it receiued at my hand,  
 and tooke it in good part.
- 10 And now my foes that vexed me  
 the Lord will soone defame:  
 And suddenly confound them all,  
 to their rebuke and shame.



**Domine Deus meus. Psal. vii. T. S.**

*David falsely accused by Chusli Sauls kinsman, calleth God to be his defender. First, for that his conscience did not accuse him of any euill towards Saul. Next that it toucheth Gods glorie to auerward sentence against the wicked. And so upon Gods mercies and promises he vraxeth bold, threatening that it shall fall vpon their neckes, that which his enemies purposed for others.*

*Sing this as the 3. Psalme.*

O Lord my God I put my trust,  
and confidence in thee:  
Salue me from them that me pursue,  
and eke deliuer me.

2 Least like a Lyon they me teare,  
and rent in pieces small:

Whilest there is none to succour me,  
and rid me out of thrall,

3 O Lord my God, if I have done  
the thing that is not right:

Or else if I be found in fault,  
or guilty in thy sight,

4 Or to my friend rewarded ill,  
or left him in distresse,

Which me pursued most cruelly,  
and hated me causelesse:

5 Then let my foes pursue my soule,  
and eke my life downe thrust

Vnto the earth, and also lay  
mine honour in the dust.

6 Start vp, O Lord, now in thy wrath,  
and put my foes toaine:

Performe thy kingdome promised,  
to me which wrong sustaine.

7 Then shall great nations come to thee,  
and know thee by this thing:

If thou declare for loue of them  
thy selfe as Lord and King.

8 And thou that art of all men Iudge;  
O Lord now Iudge thou mee

According to thy righteousnesse,  
and mine integrity.

*The second part.*

9 Lord cease the hate of wicked men,  
and be the iust mans guide:

By whom the secrets of all hearts  
are searched and descride.

10 I take mine helpe to come of God,  
in all my griefe and smart:

That doth preserve all those that be  
of pure and perfect heart.

11 The iust man and the wicked both  
God iudgeth by his power:

So that hee feelth his mighty hand  
euery day and honre.

12 Except he change his minde, I die,  
for euen as he I should smite:

He whets his sword, his bow he bends,  
ayming where he may hit.

13 And doth prepare his mortall darts,  
his arrows keene and sharpe:

For them that doe me persecute,  
whiles he doth mischief wape.

14 But loe, though he in traueil be  
of his diuinitie forcait:

And of his mischief once conceined,  
yet brings forth nought a last.

15 He digs a ditch, and delues it deepe,  
in hope to hurt his brother,  
But he shall fall into the pit,  
that he digd vp for other.

16 Thus wrong returneth to the hurt  
of him in whom it bred:  
And all the mischief that he wrought  
shall fall vpon his head.

17 I will giue thanks to God therefore,  
that iudgeth righteously:  
And with my song will praise the name,  
of him that is most hie.

**Domine Deus noster. Psal. viij. T. S.**

*The Prophet considering the excellent liberality, and fatherly providence of God towards man, whom he made as it were a God over all his workes, giueth thanks, and is astonished with the admiration of the same.*

*Sing this as the 3. Psalme.*

O God our Lord how wonderfull,  
are thy workes euery where?

Whose fame surmounts in dignity,  
about the heauens cleare.

2 Euen by the mouthes of sucking babes,  
thou wilt confound thy foes:

For in these babes thy might is seene,  
thy graces they disclose.

3 And when I see the heauens high,  
the workes of thine owne hand:

The Sunne, the Moone, and all the Starres;  
in order as they stand.

4 What thing is man, Lord, thinke I then  
that thou dost him remember?

Or what is mans posterity,  
that thou dost him consider?

5 For thou hast made him little lesse,  
then Angels in degree:

And thou hast crowned him also  
with glory and dignity.

6 Thou hast preferred him to be Lord  
of all thy workes of wonder:

And at his feete hast set all things,  
that he should keepe them vnder.

7 As sheepe, and neare, and all beasts else  
that in the fields doe feede:

8 Fowles of the aire, fish of the sea,  
and all that therein breed.

9 Therefore must I say once againe,  
O God that art our Lord:

How famous and how wonderfull,  
are thy workes through the world!

**Confitebor tibi Domine Psal. ix. T. S.**

*David giving thanks for his manifold victories re-  
celued, despieth the same vntoed helpe againe,  
against his new enemies, and their malicious ar-  
regancy to be destroyed.*

*Sing this as the 4. Psalme.*

With heart and mouth vnto thee, Lord,  
will I sing laud and prayre:

And speake of all thy wondrous workes,  
and them declare alwayes.

2 I will be glad and much reioyce,  
in thee O Lord most hie:

And make my songs extoll thy name,  
about the starry skie.

- 3 For that my foes are driven backe,  
and turned vnto flight :  
They fall downe flat, and are destroid  
by thy great force and might.
- 4 Thou hast reuenged all my wrongs,  
my griefe and all my grudge:  
Thou dost with iustice heare my cause,  
most like a righteous Iudge.
- 5 Thou dost rebuke the heathen folke,  
and wicked so confound :  
That afterward the memory  
of them cannot be found.
- 6 My foes thou hast made good dispatch,  
and all their townes destroyd :  
Thou hast their fame with them defac'd,  
Through all the world so wide.
- 7 Know thou that he which is aboue,  
for euermore shall raigne :  
And in the fear of equitie,  
true iudgement will maintaine.
- 8 With iustice he will keepe and guide,  
the world and euery wight :  
And so will yeeld with equity,  
to euery man his right.
- 9 He is Protector of the poore,  
what time they be oppress'd :  
He is in all aduersitie,  
their refuge and their rest :
- 10 All they that know thy holy Name,  
therefore shall trust in thee :  
For thou forsakest not their suite,  
in their necessitie.

*The second part.*

- 11 Sing Psalmes therefore vnto the Lord,  
that dwels in Sion hill :  
Publish among all Nations  
his noble acts and will.
- 12 For he is mindfull of the blood  
of those that be oppress'd.  
Forgetting not the afflicted heart,  
that seekes to him for rest.
- 13 Haue mercy Lord on me poore wretch,  
whose enemies still remaine :  
Which from the gates of death art wont  
to raise me vp againe.
- 14 In Sion that I may set forth  
thy praye with heart and voyce :  
And that in thy saluation Lord,  
my soule may still reioyce.
- 15 The heathen sticke fast in the pit,  
that they themselves preparte :  
And in the net that they did set,  
their owne fecie fast are snarde.
- 16 God sheweth his iudgements which were  
for euery man to marke :  
When as you see the wicked man  
(good)  
lietrapt in his owne warke.
- 17 The wicked, and the finfull men  
goe downe to hell for euer :  
And all the people of the world,  
that will not God remember.
- 18 But sure the Lord will not forget  
the poore mans griefe and paine :  
The patient people neuer looke  
for helpe of God in vaine.
- 19 O Lord arise, least men preuaile

that be of worldly might.  
And let the heathen folke receiue  
their iudgement in thy sight.

20 Lord, strike such terrour, feare and dread  
into the hearts of them,  
That they may know assuredly  
they be but mortall men.

**Vt quid Domine. Psal. x. T. S.**

*Hee complaineth of all the wrongs which worldly  
men vse because of their prosperitie, vnto there-  
fore without all feare of God, thinke they may  
doe all things vntroubled. He calleth for reme-  
die against such, and is comforted vwith the hope  
thereof.*

*Sing this as the 3. Psalme.*

- W** Hat is the cause, that thou, O Lord,  
art now so farre from thine :  
And keepest close thy countenance,  
from vs this troublous time?
- 2 The poore doe perish by the proud,  
and wicked mens desire :  
Let them be taken in their craft,  
that they themselves conspire.
- 3 For in the lust of their owne heart,  
th'vngodly doth delight :  
So doth the wicked praye himselfe,  
and doth the Lord despise.
- 4 He is so proud, that right and wrong  
He setteth all apart :  
Nay, there is no God, saith he  
for thus he thinks in heart.
- 5 Because his waies doe prosper still,  
he doth thy lawes neglect :  
And with a blast doth pisse against  
such as would him correct.
- 6 Tush, tush, saith he, I haue no dread,  
least mine estate should change :  
And why ? for all aduersitie  
to him is very strange.
- 7 His mouth is full of cursednesse,  
of fraude, deceit, and guile :  
Vnder his tongue doth mischife sir,  
and trauell all the while.
- 8 He lieth hid in waies and holes,  
to slay the innocent :  
Against the poore that passe him by,  
his cruell eies are bent.
- 9 And like a Lion priuily,  
lies lurking in his den :  
(If he may snare them in his net)  
to spoile poore simple men.
- 10 And for the nonce full craftily  
he coucheth downe, I say :  
11 So are great heapes of poore men made  
by his strong power, his pray.

*The second part.*

- 12 Tush, God forgetteth this, saith he,  
therefore may I be bold :  
His countenance is cast aside,  
he doth it not behold.
- 13 Arise, O Lord, O God in whom  
the poore mans hope doth rest :  
Lift vp thine hand, forget not Lord,  
the poore that be oppress'd.
- 14 What blasphemy is this to thee,  
Lord, dost thou not abhorre it?



To heare the wicked in their heires  
say, Tush, thou carest nor for it.

15 But thou seest all their wickednesse,  
and wel dost vnderstand :

16 That friendlesse and poore fatherlesse  
are left into thy hand.

17 Of wicked and malicious men,  
then breake the power for euer :

That they with their iniquity  
may perish altogether.

18 The Lord shall reigne for euermore,  
as King and God alone :

And he will chafe the heathen folke,  
out of his land each one.

19 Thou hearest (O Lord) the poore mens  
their prayers and request : (plaint

Their hearts thou wilt confirme vntill  
thine eares to heare be prest.

29 To iudge the poore and fatherlesse,  
an I helpe them to their right :

That they may be no more oppress  
with men of worldly might.

### In Domino. Psal. x. T. S.

*This Psalme sheweth first what assaults of  
temptation and anguish of minde he sustained  
in persecution. Next, he reioyceth that God sent  
him succour in necessitie, declaring his iustice as  
well in governing the good and wicked men, as  
the whole world.*

*Sing this as the 3. Psalme.*

I Trust in God : how dare ye then  
I say thus my soule vntill,

Fly hence as fast as any foule  
and hide you in your hill :

2 Behold the wicked bend their bowes,  
and make their arrowes prest,

To shoot in secret, and to hurt  
the sound and harmelesse brest.

3 Of worldly hope all stayes were shrunke,  
and clearly brought to nought :

Alas, the iust and righteous man,  
what euill hath he wrought?

4 But he thar in his temple is,  
most holy and most hie :

And in the heavens hath his seate  
of royall maiestie,

The poore and simple mans estate  
considereth in his minde :

And searcheth out full narrowly  
the manners of mankinde.

5 And with a chearefull countenance  
the righteous man will vse :

But in his heart he doth abhorre  
all such as mischiefes mule.

6 And on the sinners casteth snarres,  
as thicke as any raine :

Fire and brimstone, and whirle-windes thicke,  
appointed for their paine.

7 Ye see then how a righteous God  
doth righteousness imbrace :

And to the iust and vpright man  
shewes forth his pleasant face.

### Saluum me fac. Psal. xij. T. S.

*The Prophet seeing the miserable decay of all good  
order, desireth God speedily to send reformation.  
Then comforted with the assurance of Gods helpe*

*and promises, concludeth that when all orders are  
most corrupted, then God will deliver him.*

*Sing this as the 3. Psalme.*

H Elpe Lord for good and godly men  
doe perish and decay,

And faith and trueth from wordly men,  
is parted cleane away.

2 Who so doth with his neighbour talke,  
his talke is all but vaine :

For every man be thinketh how  
to flatter, lie, and faine.

3 But flattering and deceitfull lips,  
and tongues that be so flour,

To speake proud words & make great brags,  
the Lord soone curs them out.

4 For they say still, we will preuaile,  
our tongues shall vs extoll :

Our tongues are ours, we ought to speake,  
what Lord shall vs controll ?

5 But for the great complaint and cry  
of poore men and oppress,

Arise will I now faith the Lord,  
and them restore to rest.

6 Gods word is like to siluer pure,  
that from the earth is tride :

And hath no lesse then seven times  
in fire bene purified.

7 Now since thy promise is to helpe,  
Lor I keepe thy promise then :

And saue vs now and euermore  
from this ill kinde of men.

8 For now this wicked world is full  
of mischiefes manifold,

When vanity with mortall men  
so highly is extold.

### Vsq̃ue quo Domine. Psal. xij. T. S.

*David, as it were overcome with afflictions,  
flyeth to God his onely refuge, and encouraged  
through Gods promises, hee conceiuethe con-  
science against the extreame horrors of death.*

*Sing this as the 3. Psalme.*

H Ow long wilt thou forget me Lord ?  
shall I ne'er be remembered ?

How long wilt thou thy visage hide,  
as if thou wert offended ?

2 In heart and minde how long shall I  
with care tormented be ?

How long eke shall my deadly foe  
thus triumph ouer me ?

3 Behold me now O Lord my God,  
and heare me fore oppress :

Lighen mine eyes least that I sleepe,  
as one by death posselt.

4 Least thus mine enemy faile to me,  
behold I doe preuaile :

Least thy also that hate my soule  
reioyce to see me quail.

5 But from thy mercies and goodnes  
my hope shall neuer start :

In thy reliefe and sauing health,  
right glad shall be mine heart.

6 I will giue thanks vnto the Lord,  
and praise : to him sing :

Because he hath heard my request,  
and granted my wishing.

## Dixit insipiens. Psal. xiiij. T. S.

He describeth the wickednesse of men, so growne to such licentiousnesse, that God was brought to utter contempt, for which albeit he was greatly grieved, yet perswaded that God would redresse it, he is comforted.

**T** Here is no God, as foolish men affirme  
in their mad mood : Their drifts are all  
corrupt and vaine, not one of them doth  
good. The Lord beheld from heaven high  
the whole race of mankind : And saw not  
one that sought indeed the living God  
to finde,

3 They went all wide and were corrupt,  
and truly there was none :  
That in the world did any good,  
I say there was not one.

4 Is all their iudgement so far lost,  
that all worke mischief fill :  
Eating my people euen as bread,  
not one to seeke Gods will ?

5 When they thus rage, then suddenly  
great feare on them shall fall :  
For God doeth loue the righteous men,  
and will maintaine them all.

6 Ye mocke the doings of the poore,  
to their reproach and shame :  
Because they put their trust in God,  
and call vpon his name.

7 But who shall giue thy people health,  
and when wilt thou fulfill :  
The promise made to Israel  
from out of Sion hill ?

8 Euen when thou shalt restore againe  
such as were captiue lad :  
Then Jacob shall therein reioyce,  
and Israel shalbe glad.

## Domine quis? Psal. xv. T. S.

Here is taught why God chose the Iewes his peculiar people, and placed his temple among them, which was, that they by liuing uprightly, might witness, that they were his holy speciall people.

*Sing this as the 3. Psalme.*

Lord within thy tabernacle  
who shall inhabite still ?  
Or whom wilt thou receiue to dwell  
in thy most holy hill ?

2 The man whose life is vncorrupt,

whose workes are iust and straight :  
Whose heart doth thinke the very truth,  
whose tongue speakes no deceit.

3 Nor to his neighbour doth none ill  
in body, goods, or name :

Not willingly doth moue false tales  
which might impair the same.

4 That in his heart regirdeth not  
malicious wicked men,  
But those that loue and feare the Lord  
he maketh much of them.

5 His oath and all his promises  
that keepeth faithfully :  
Although he make his couenant so,  
that he doth lose thereby.

6 That putteth not to vsury  
his money, and his coine :  
Ne for to hurt the innocent,  
doth bribe or else purloine.

7 Who fo doth all things as you see,  
that here is to be done,  
Shall neuer perish in this world,  
nor in the world to come.

## Conserua me. Psal. xvj. T. S.

David prayeth to God for succour, not for his workes but for his faiths sake, protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie, who suffereth him to lacke nothing.

*Sing this as the 14. Psalme.*

Lord keepe me for I trust in thee,  
and doe confesse in deed,  
Thou art my God, and of my goods  
O Lord thou hast no neede.

2 I giue my goods vnto the Saints  
that in the world doe dwell :  
And namely to the faithfull flocke  
in vertue that excell.

3 They shall heape sorrowes on their heads  
which runne as they were mad  
To offer to the Idoll Gods :  
alas it is too bad.

4 As for their bloody sacrifice,  
an I offerings of that sort :  
I will not touch, nor yet thereof  
my lips shall make report.

5 For why ? the Lord the portion is  
of mine inheritance :  
And thou art hee that dost maintaine  
my rent, my lot, my chance.

6 The place wherein my lot did fall,  
in beauty did excell :  
Mine heritage assigne to me  
doth please me wondrous well.

7 I thanke the Lord that caused me  
to vnderstand the right :  
For by this means my secret thoughts  
doe reach me euery night.

8 I set the Lord first in my sight,  
and trust him neuer all :  
For he doth stand on my right hand,  
therefore I shall not fall.



Wherefore thy heart and tongue also,  
doe both reioyce together :  
My flesh and body rest in hope,  
when I this thing consider.  
Thou wilt not leaue my soule in graue;  
(for Lord thou lovest me)  
Nor yet wilt giue thy holy one  
corruption for to seee.  
But wilt teach me the way to life,  
for all treasure and store,  
Of perfect ioy are in thy face,  
and power for euermore.

# Exaudi Domine. Psal. xvij. T.S.

*Here he complaineth to God of the cruell pride and  
arrogance of Saul. who rageth without any  
cause, therefore he desireth God to reuenge his  
innocencie, and deliuer him.*

*Sing this as the 3 Psalme.*

Lord giue : are to my iust cause,  
attend when I complaine :  
And heare the prayer that I put forth  
with lipps that doe not faine.  
And let the iudgement of my cause  
proceede allwayes from thee :  
And let thine eyes behold and cleare  
this my simplicitie.  
Thou hast well tride me in the night,  
and yet couldst nothing finde,  
That I haue spoken with my tongue,  
that was not in my minde.  
As for the workes of wicke I men,  
and path peruerse and ill,  
For loue of thy most holy word,  
I haue refrained still.  
Then in the paths that be most pure,  
flay me Lord and pre-freue :  
That from the way wherein I walke  
my stappes may neuer swreue.  
For I doe call to thee, O Lord,  
surely thou wilt me aide :  
Then are my prayer, and weigh right well  
th. wordes that I haue said.  
O thou the Saviour of all them  
that put their trust in thee :  
Declare thy strength on them that spurne  
against thy Maiestie.  
O keepe me Lord, as thou wouldst keepe  
the apple of thine eye :  
And vnder couert of thy wings  
defend me secretly.

*The second part.*

From wicked men that trouble me,  
and dayly me annoy :  
And from my foes that goe about  
my soule for to destroy.  
Which wallow in their worldly wealth,  
so full and eke so fat :  
That in their pride they doe not spare  
to speake they care not what.  
They lie in waite where I should passe,  
with craft me to confound :  
And muling mischiefs in their mindes,  
to cast me on the ground,

Much like the Lyon greedily  
that would his prey embrace :  
Or lurking like a Lyons whelp  
within some secret place.  
Vp Lord with hast preuent my foe,  
and cast him at my feete :  
Saueth thou my soule from the ill man,  
and with the sword him smite.  
Deliuere me Lord by thy power,  
out of these tyrants hands :  
Which now for long time reigned haue  
and kept vs in their bands.  
I meane from worldly men, to whom  
all worldly goods are rife;  
That haue no hope or part of ioy,  
but in this present life.  
Thou of thy store their bellies fill  
with pleasures to their minde :  
Their children haue enough, and leaue  
to theirs the rest behinde.  
But I shall with pure conscience;  
behold thy gracious face :  
So when I wake I shall be full  
of thine image and grace.

# Diligam te Dom. Psal. xvij. T.S.

*David giueth thanks, entering into his kingdom  
extolling the maruillous graces of God in his  
preseruation : wherein is the image of Corkia  
Kingdoms, which shall conquer through Christ  
by the vnspcakable loue of God, though all the  
world resist.*

God my strength and fortitude, of  
force I must loue thee : Thou art my ca-  
stle and defence in my necessitie. 2. My  
God, my rocke, in whom I trust, the  
worker of my wealth : My refuge, buckler

and my shield the horne of all my health.  
When I sing laud vnto the Lord,  
most worthy to be seru'd :  
Then from my foes I am right sure  
that I shall be preferu'd.  
The pangs of death did compasse me,  
and bound me eery where :  
The flowing waues of wickednesse  
did put me in great feare,  
The sicke and subtile snares of hell  
were round about me set :

And for my death there was prepar'd  
a deadly trapping net.  
6 I thus beset with paine and griefe,  
did pray to God for grace,  
And he forthwith did heare my plaint  
out of his holy place.  
7 Such is his power, that in his wrath,  
he made the earth to quake;  
Yea, the foundations of the mount  
of Sion for to shake.  
8 And from his nostrils came a smoake,  
when kindled was his ire;  
And from his mouth came kinde coales,  
of hot consuming fire.  
9 The Lord descended from aboue,  
and bowed the heauens hie;  
And vnderneath his feete he cast  
the darkenesse of the skie.  
10 On Cherubs and on Cherubins  
full royally he rode:  
And on the wings of all the windes  
came flying all abroad.

*The second part.*

11 And like a den most darke he made  
his hid and secret place:  
With waters blacke, and yerie clouds,  
enuironed he was.  
12 But when the presence of his face  
in brightnesse shall appeare:  
The clouds consume, and in their stead,  
come haile and coales of fire.  
13 The fiery darts and thunder-bolts,  
disperse them here and there:  
And with his often lightnings  
he puts them in great feare.  
14 Lord at thy wrath and threatnings,  
and at thy chiding cheare,  
The springs and the foundations  
of all the world appeare.  
15 And from aboue the Lord sent downe  
to fetch me from below:  
And plucke me out of waters great,  
that would me ouerflow.  
16 And me deliuered from my foes,  
That would haue made me thrall:  
Yea, from such foes as were too strong  
for me to deale withall.

17 They did preuent me to oppresse,  
in time of my great griefe:  
But yet the Lord was my defence,  
my succour and reliefe.  
18 He brought me forth in open place,  
whereas I might be free:  
And kept me safe because he had  
a fauour vnto me.

19 And as I was an innocent,  
so did he me regard:  
And to the cleanness of my hands  
he gaue me my reward.  
20 For that I walked in his wayes,  
and in his paths haue trod:  
And haue not wauered wickedly  
against the Lord my God.

*The third part.*

21 But euermore I haue respect  
to his law and decree:

His statutes and commandements;  
I cast nor out from me.  
22 But pure and cleane and vncorrupt,  
appear'd before his face:  
And did refraine from wickednesse,  
and sinne in any case.  
23 The Lord therefore will me reward,  
as I haue done a right:  
And to the cleanness of my hands,  
appearing in his sight.  
24 For Lord with him that holy is  
wilt thou be holy to:  
And with the good and virtuous man,  
right vertuously wilt doe.  
25 And to the louing and elect  
thy lone thou wilt reuerue:  
And thou wilt yfe the wicked men,  
as wicked men deserue.  
26 For thou doest saue the simple folke,  
in trouble when they lie:  
And doest bring downe the countenance  
of them that looke full hie.

27 The Lord will light my candle so  
that it shall shine full bright:  
The Lord my God will make also  
my darkenesse to be light.  
28 For by thy helpe an host of men  
discomfit Lord I shall:  
By thee I scale and overleape  
the strength of any wall.

29 Vnsported are the wayes of God,  
his word is purly tride,  
He is a sure defence to such  
As in his faith abide.  
30 For who is God except the Lord;  
for other there is none:  
Or else who is omnipotent  
saying our God alone?

*The fourth part.*

31 The Lord that girdeth me with strength,  
is he that I doe meane:  
That all the wayes wherein I walke  
doth euermore keepe cleane.  
32 That made my feete like to the Harts,  
in swiftnesse of my pace:  
And for my surerie brought me forth  
into an open place.

33 He did in order put my hands,  
to battell and to fight:  
To breake in sinder barres of brasie  
he gaue my arme the might.  
34 Thou teachest me thy lauing health,  
thy right hand is my tower:  
Thy lone and familiarity  
doth still increase my power.

35 And vnder me thou makest plaine  
the way where I should walke;  
So that my feete shall neuer slip,  
nor stumble at a balke.  
36 And fiercely I pursue and take  
my foes that me annoyd:  
And from the field doe not returne,  
till they be all destroyed.

37 So I suppress and wound my foes,  
that they can rise no more;



For at my feete they fall downe flat,  
I strike them also fore :  
38 For thou doest giue me with thy strength  
to warre in such a wise:  
That they be all scattered abroad  
that vp againſt me riſe.  
39 Lord thou haſt put into my hands,  
my mortall enemies yoke:  
And all my foes thou doeſt deuide,  
in ſunder with thy ſtroke:  
40 They call'd for helpe, but none gaue care,  
nor helpt them with reliefe:  
Yea, to the Lord they call'd for helpe,  
yet heard he not their grieve,

*The ſixth part.*

41 And ſill like duſt before the winde;  
I driue them vnder feet:  
And ſweepe them out like filthie clay,  
that ſticketh in the ſtreet.  
42 Thou keep'ſt me from ſeditious folke  
that ſtill in ſtrife be led:  
And thou doeſt of the heathen folke,  
appoint me to be head.  
43 A people ſtrange to me vnknowne,  
And yet they ſhall me ſerue:  
And at the ſirſt obey my word,  
whereas mine owne will ſwerne,  
44 I ſhall be irkeſome to mine owne,  
they will not ſee my light:  
But wander wide out of the way,  
and hide them out of ſight.  
45 But bleſſed be the liuing Lord,  
moſt worthy of all praye:  
That is my rocke and ſauing healh,  
praiſed be he alwayes.  
46 For God it is that gaue mee power  
reuenged for to be:  
And with his holy word ſubdude  
the people vnto me.  
47 And from my foe deliuered me;  
and ſet me higher then thoſe:  
That cruell and vngodly were,  
and vp againſt me roſe:  
48 And for this cauſe, O Lord my God,  
to the giue thanks I ſhall:  
And ſing out praifes to thy name,  
among the Gentiles all.  
49 Thou ganeſt great proſperity,  
vnto the King I ſay:  
To Dauid thine anoynted King;  
and to his ſeede for aye.

**Cœli enarrant. Pfal. xix. T. S.**

*Hee moueth the faithfull to gloriſie God by the  
workemanſhip, proportion, and ornaments of the  
heauens, and by the liuor wherewith God is re-  
uealed familiarly to his choſen people.*

*Sing this as the 14. Psalme.*

**T**He heauens and the firmament,  
doe wondrously declare:  
The glory of God omnipotent,  
his workes and what they are.  
2 The wondrous workes of God appeare,  
by euery dayes ſucceſſe:  
The nights likewiſe which their race runne,  
the ſelfe ſame thing expreſſe.

3 There is no language, tongue or ſpeech,  
where their ſound is not heard:  
In all the earth and coaſtes thereof,  
their knowledge is conſer'd.  
4 In them the Lord made for the ſunne,  
a place of great renowne:  
Who like a bridegroome readie trimd,  
doth from his chamber come.  
5 And as a valiant champion,  
who ſo to get a priſe:  
With ioy doth haſte to take in hand,  
ſome noble enterpriſe.  
6 And all the ſkie from end to end,  
he compaſſeth about:  
Nothing can hide it from his heate,  
but he will finde it out.  
7 How perfect is the law of God,  
how is his covenant ſure:  
Conuerting ſoules and making wiſe  
the ſimple and obſcure.  
8 Juſt are the Lords commandements,  
and glad both heart and minde:  
His precepts pure and giueth light  
to eyes that be full blind.  
9 The feare of God is excellent,  
and doth endure for euer:  
The iudgements of the Lord are true,  
and righteous altogether.  
10 And more to be imbrac'd al' ayes,  
then ſined gold I ſay:  
The hony and the hony combe,  
are not ſo ſweete as they.  
11 By them thy ſeruant is forwar'd,  
to haue God in regard;  
And in performance of the ſame,  
there ſhalbe great reward.  
12 But Lord what earthly man doth know  
the errours of this liſe?  
Then cleaſe my ſoule from ſecret ſinnes;  
which are in me moſt riſe.  
13 And keepe me that preſumptuous ſinnes  
preuaile not ouer me:  
And then ſhall I be innocent  
and great offences flee.  
14 Accept my mouth and eke my heart,  
my words and thoughts each one:  
For my redeemer and my ſtrength,  
O Lord thou art alone.

**Exaudite Deus. Pfal. xx. T. S.**

*The people pray to God to heare their King, and re-  
ceiue his ſacrifice, which hee offered before he  
went to battell againſt the Ammonites, declar-  
ing that the heathen put their truſt in horſes,  
but they truſt only in his Name: wherefore the  
other ſhall fall, but the King and his people ſhall  
ſtand.*

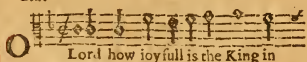
*Sing this as the 14. Psalme.*

**I**N trouble and aduerſitie,  
the Lord God heare thee ſtill:  
The maiſtie of Iacobs God,  
defend thee from all ill.  
2 And ſend thee from his holy place  
his helpe at euery need:  
And ſo in ſion ſtabliſh thee,  
and make thee ſtrong in deed.

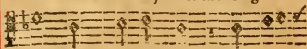
- 3 Remembring well the sacrifice,  
that now to him is done,  
And to receiue right thankfully  
thy burnt offerings each one :
- 4 According to thy hearts desire,  
the Lord grant vnto thee :  
And all he counsell and denice  
full well performe may he.
- 5 We shall reioyce when thou vs sauest,  
and our banners display :  
Vnto the Lord whi. h. thy requests  
fulfilled hath alway.
- 6 The Lord will his annoynted saue,  
I know we'll by his grace :  
And send him health by his right hand,  
out of his holy place.
- 7 In chariots some put confidence,  
and some in horses trust :  
But we remember God our Lord,  
that keepeth promise iust.
- 8 They fall downe flat, but we doe rise,  
and stand vp stedfastly :  
Now saue and helpe vs Lord and king,  
on thee when wee doe crie.

### Domine in virtute. Psal. xxj. T.S.

*Dauid in the person of the people praised God for the victory given them against the Syrians and Ammonites, Sam. 21 when hee was crowned with the crowne of the king of Ammon, 2 Sam. 12. and indued with the manifold blessings of God.*



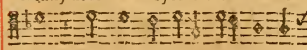
Lord how ioyfull is the King in



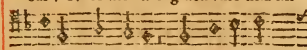
thy strength and thy power : How vehemently



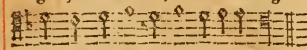
mently doeth he reioyce in thee his Saviour :



our ? 2. For thou hast giuen vnto him his



godly hearts desire : To him nothing



hast thou denied, of that he did require.

- 3 Thou didst prouent him with thy gifts,  
and blessings manifold :  
And thou hast set vpon his head,  
a crowne of perfect gold.
- 4 And when he asked life of thee,  
thereof thou madst him sure,  
To haue long life, yea such a life,  
as euer should endure.
- 5 Great is his glory by thy helpe,  
thy benefits and aide :  
Great worship and great honour both,

- thou hast vpon him laid :
- 6 Thou shalt reioyce him flattery,  
that neuer shall decay :  
And with thy cheerefull countenance,  
wilt comfort him alway.
- 7 For why : the king doth strongly trust  
in God for to preuaile :  
Therefore his goodness and his grace,  
will not that he shall quail :
- 8 But let thine enemies feele thy force,  
and those that thee withstand :  
Finde out thy foes, and let them feele,  
the power of thy right hand.
- 9 And like an Ouen burne them Lord  
in fiery triue and fume :  
Thine anger shall destroy them all,  
and fire shall them consume.
- 10 And thou wilt root out of the earth,  
their fruit that should encrease,  
And from the number of thy folke,  
their seeds shall end and cease.
- 12 For why : much mischief they doe muse,  
against thy holy name :  
Yet did they faile, and had no power,  
for to performe the same.
- 12 But as a marke thou shalt them set,  
in a most open place :  
And charge thy bow strings readily  
against thine enemies face.
- 13 Be thou exalted Lord therefore,  
in thy strength euerie houre :  
So shall we sing right solemnely,  
praising thy might and power.

### Deus Deus meus. Psa. xxij. T.S.

*Dauid complaineth of his desperate extremities, and declareth whereby hee recouereth himselfe from temptation. Vnder his person Christ is figured.*

*Sing this as the 21 Psalm.*

- O God my God wherefore doest thou  
forsake me utterly ;  
And helpest not when I doe make,  
my great complaint and crie.
- 2 To thee my God euen all day long,  
I doe both crie and call ;  
I cease not all the night and yet  
thou hearest not at all.
- 3 Euen thou that in thy sanctuary,  
and holy place doest dwell :  
Thou art the comfort and the ioy,  
and glory of Israel.
- 4 And he in whom our fathers old,  
had all their hope for euer.  
And when they put their trust in thee,  
so didst thou them deliuer.
- 5 They were deliuered euer when  
they called on thy name :  
And for the faith they had in thee,  
they were not put to shame.
- 6 But now I am become a worme,  
more like then any man :  
An our cast whom the people scorne,  
with all the spight they can.
- 7 And me despise, as they beheld  
me walking on the way :



They grin, they mow, thy nod their heads,  
and in this wise they say :  
8 This man did glory in the Lord,  
his fauour and his loue :  
Let him redeme and help him now,  
his power if he will proue,  
9 But Lord, one of my mothers wombe  
I came by thy behest :  
Thou didst preferre me still in hope,  
while I did sucke her breast.  
10 I was committed from my birth,  
with thee to haue aboad :  
Since I was in my mothers wombe :  
thou hast bene euer my God.

*The second part :*

11 Then Lord depart not now from mee,  
in this my wretched griefe :  
Since I haue none to be my helpe,  
my succour and reliefe,  
12 So many bulls doe compass me,  
that be full strong of head :  
Yea, bulls so fat, as though they had  
in Baſen field bene fed.  
13 They gape vpon mee greedily,  
as though they would me ſlay :  
Much like a lyon roaring out,  
and ramping for his prey.  
14 But I drop downe as water shed,  
my ioynts in sunder breake :  
15 My heart doth in my body melt  
like waxe againſt the heate.  
16 And like a poſſheard drieth my ſtrength,  
my tongue is cleaueth ſalt  
Vnto my iawes, and I am brought  
to duſt of death at laſt.  
17 And many dogs doe compass me,  
and wicked counſell eke  
Conſpire againſt me curſedly,  
they pierce my hands and feete,  
18 I was tormented, ſo that I  
might all my bones haue told;  
Yet ſtill vpon mee did they looke,  
and ſtill they mee behold :  
19 My garments they diuided eke  
in parts among them all :  
And for my coat they did caſt lots,  
to whom it might befall.

20 Therefore I pray thee be not farre  
from me at my great neede :  
But rather ſith thou art my ſtrength,  
to help mee Lord make ſpeece.  
21 And from the ſword Lord ſaue my ſoule  
by thy might and thy power :  
And keepe my ſoule, thy darling deare  
from dogs that would deuoure.  
22 And from the Lyons mouth that would  
me all in ſunder ſhine :  
And from the hornes of Vnicornes  
Lord ſaſely mee deliuer.  
23 And I ſhall to my brethren all  
thy maiesty record.  
And in thy Church ſhall praife the name  
of thee the liuing Lord.

*The third part.*

24 All yee that feare him praife the Lord,  
thou Jacob honour him :

And all yee houſe of Iſrael,  
with reuerence worſhip him :  
25 For he deſpiſeth not the poore,  
he turneth not away,  
His countenance when they doe call,  
but graunteth to their crie.  
26 Among the ſlocke that feare the Lord,  
I will therefore proclaime  
Thy praife and keepe thy promiſe made  
for ſetting forth thy name.  
27 The poore ſhall eare and be ſuffic'd,  
and thoſe that doe their deuer  
To know the Lord and praife his name,  
their hearts ſhall liue for euer.  
28 All coaſts of earth ſhall praife the Lord,  
and turne to him for grace :  
The heathen folke ſhall worſhip him  
before his bleſſed face.  
29 The kingdom of the heathen folke  
the Lord ſhall haue therefore :  
And hee ſhall be their gouernour,  
and king for euermore.  
30 The rich men of his goodly gifts  
ſhall ſeede and taſte alſo :  
And in his preſence worſhip him,  
and bow their knees full low.  
31 And all that ſhall goe downe to duſt,  
of life by him muſt taſte :  
My ſeede ſhall ſerue and praife the Lord,  
while any world ſhall laſte.  
32 My ſeede ſhall plainly ſhew to them  
that ſhall be borne hereafter,  
His iuſtice and his righteouſneſſe,  
and all his workes of wonder.

Dominus regit. Psal. xxij. W. W.

*David hauing tryed Gods manifold mercies, diners times, gathereth aſſurance that God will continue his goodneſſe for euer.*

*Sing this as the 21 Psalme.*

**T**He Lord is onely my ſupport,  
and he that doth mee feede :  
How can I then lacke any thing  
whereof I ſtand in neede ;  
2 He doth mee fold in coates moſt ſafe :  
the tender graſſe ſalt by :  
And after driues mee to the ſtreames,  
that runne moſt pleaſantly.  
3 And when I feele my ſelfe neere loſt,  
then doth he mee home take,  
Conducting mee in his right paths,  
euen for his owne name ſake.  
4 And though I were euen at deaths doore,  
yet would I feare none ill :  
For with thy rod and ſhepheards crooke  
I am comforted ſtill.  
5 Thou haſt my table richly deckt  
in deſpight of my foe :  
Thou haſt my head with balme reſreſht,  
my cup doth overflow.  
6 And ſnally white breath doth laſt,  
Thy grace ſhall me defend :  
And in the houſe of God will I  
my life for euer ſpend.

## Another of the same by Th. Stern.

*Sing this as the 21. Psalm.*

**M**Y shepheard is the liuing Lord,  
nothing therefore I neede :  
In pastures faire, with waters calme  
he sets me for to feede.

2 He did conuert and glad my soule,  
and brought my minde in frame :  
To walke in paths of righteousnesse,  
for his most holy name.

3 Yea, though I walke in vaile of death,  
yet will I feare none ill :  
Thy rod thy staffe doth comfort me,  
and thou art with me still.

4 And in the presence of my foes,  
my table thou shalt spread :  
Thou shalt, O Lord, fill full my cup,  
and eke annoynt my head.

5 Through all my life thy fauour is  
so frankly shewed to me :  
That in thy house for euermore  
my dwelling place shall be.

## Domini est terra. Psal. xxxiiij. I. H.

*The grace of God being now uttered in the temple  
more glorious then before in the tabernacle. Da-  
uid with exclamation, setteth forth the honour  
thereof, mouing the consideration of the eternall  
mansions prepared in heauen, whereof this was  
a figure.*

*Sing this as the 21. Psalm.*

**T**He earth is all the Lords, with all  
her store and furniture :  
Yea, his is all the world, and all  
that therein doth endure.

2 For he hath fastly founded it,  
aboue the sea to stand :  
And laid a low the liquid fouds,  
to flow benearth the land.

3 For who is he, O Lord, that shall  
ascend into thy hill ?  
And passe into thy holy place,  
there to continue still ?

4 Whose hands are harmelesse, and whose  
no spot there doth defile : (heart,  
His soule not set on vanitie,  
who hath not sworne to guile.

5 Him that is such a one, the Lord  
shall place in blissefull plight :  
And God his God and Sauour,  
shall yeeld to him his right.

6 This is the brood of traouellers  
in seeking of his grace :  
As Iakob did the Israelites,  
in that time of his race.

7 Yee Princes open your gates, stand ope  
the euerlasting gate :  
For there shall enter in thereby  
the king of glorious state.

8 What is the king of glorious state ?  
the strong and mightie Lord :  
The mightie Lord in battell stout,  
and tryall of the sword.

9 Yee Princes open your gates, stand ope  
the euerlasting gate :  
For there shall enter in thereby  
the King of glorious state.

10 What is the King of glorious state ?  
the Lord of hostis hee is :  
The Kingdome and the royaltie  
of glorious state is his.

## Ad te Domine. Psal. xxv. T. S.

*David grieved at his sinne and malicious enemies,  
most seruenly prayeth for forgiveness, especially of  
such sinnes as he committed in his youth.*

**I** Lift mine heart to thee, my God and  
guide most iust. Now suffer me to take no  
shame, for in thee doe I trust. Let not my  
foes reioyce, nor make a scorn of mee :  
And let them not be ouerthrowne, that  
put their trust in thee.

3 But shame shall them befall,  
which harme them wrongfully :  
Therefore thy paths and thy right wayes  
vnto me Lord descry.

4 Direct me in thy truth,  
and teach me I thee pray :  
Thou art my God and Sauour,  
on thee I waite alway.

5 Thy mercies manifold  
I pray thee Lord remember :  
And eke thy pitie plentifull,  
for they haue benee for euer.

6 Remember not the faults,  
and frailty of my youth :  
Remember not how ignorant  
I haue benee of thy truth.

Nor after my deserts  
let mee thy mercy finde :  
But of thine owne benignitie  
Lord haue mee in thy minde.

7 His mercies is full sweet,  
his truth a perfect guide :  
Therefore the Lord will sinners teach  
and such as goe aside.

8 The humble he will teath  
his precepts for to keepe :  
He will direct in all his wayes  
the lowly and the meeke.

9 For all the wayes of God  
are truth and mercie both,  
To them that keep his testament,  
the witness of his troth.



*The second part.*

50 Now for thy holy Name,  
O Lord I the inreat:  
To grant me pardon for my sinne;  
for it is wondrous great.  
11 Who so doth feare the Lord,  
the Lord doth him direct:  
To leade his life in such away:  
as he doth best accept.  
12 His soule shall euermore,  
in goodnesse dwell and stand;  
His seede and his posterity,  
inherit shall the land.  
13 All those that feare the Lord,  
know his secret intent:  
And vnto them he doth declare,  
his Will and Testament.  
14 Mine eyes and eke my heart,  
to him I will aduance:  
That pluckt my feet out of the snare;  
of sinne and ignorance:  
15 With mercie me behold,  
to thee I make my mone:  
For I am poore and desolate,  
and comfortlesse alone.  
16 The troubles of my heart,  
are multiplied indeed:  
Bring me out of this miserie,  
necessitie and need.  
17 Behold my pouertie,  
mine anguish and my paine;  
Remit my sinne and mine offence,  
and make me cleane againe.  
18 O Lord, behold my foes,  
how they doe still increafe:  
Pursuing me with deadly hate,  
that faine would liue in peace.  
19 Preserue and keepe my soule,  
and eke deliuer me:  
And let me not be overthrowne,  
because I trust in thee.

20 Let my simple purenesse,  
me from mine enemies shend,  
Because I looke as one of thine,  
that thou shouldst me defend:  
21 Deliuer Lord thy folke,  
and send them some reliefe:  
3 meane thy chosen Israel,  
from all their paine and grieve.

**Iudica me Dom. Psal. xxvj. I. H.**

*David iniuriously oppressed and helpelesse, yet assured of his integrity to Saul, calleth God to defend him causelesse afflicted, then he desireth to be in the company of the faithfull in the congregation of God, when he was banished by Saul, promising godly life, open praises, thanksgiving and sacrifice for his deliuerance.*

*Sing this as the 14. Psalme.*

**L**ord be my iudge, and thou I shall see,  
my pathes be right and plaine;  
I trust in God, and hope that he,  
will strength me to remaine.  
2 Prooue me my God I thee desire,  
my wayes to search and trie:  
As men doe prooue their gold with fire,  
thy reines and heart espie.

3 Thy goodnesse laid before my face,  
I durst behold alwayes:  
For of thy truth I tread the trace,  
and will doe all my dayes.  
4 I doe not lust to haue or vse,  
with men whose deeds are vaine;  
To come in house I doe refuse,  
with the deceitfull traine.  
5 I much abhorre the wicked sort;  
their deeds I doe despise:  
I doe not once to them resort,  
that hurtfull things deuise.  
6 My hands I wash and doe proceed,  
in works to walke vpright;  
Then to thine altar I make speed,  
to offer their in sight.  
7 That I may speake and preach the praises,  
that doth belong to thee:  
And so declare how wondrous wayes,  
thou hast beene good to mee.  
8 O Lord thy house I loue most deare,  
to me it doth excell:  
I haue delight and would be neere,  
whereas thy grace doth dwell.  
9 O shut not vp, my soule with them,  
in sinne that take their fill:  
Nor yet my life among those men,  
that seeke much blood to spill.  
10 Whose hands are heapt with craft and guile  
their lips thereof are full,  
And their right hand with wretch and wile  
for bribes doth pluck and pull.  
11 But I in righteousness intend,  
my time and dayes to serue:  
Haue mercy Lord and me defend,  
so that I doe not swaue.  
12 My foot is staid for all assayes,  
it standeth well and right:  
Wherefore to God will I giue prayse,  
in all the peoples light.

**Domini illumi. Psal. xxvij. I. H.**

*David deliuered from great perill, giueth thanks, wherein we see his constant faith against the assaults of all enemies, and the end why he desireth to liue, and to be deliuered: Then he exhorteth to faith, and to attend vpon the Lord.*

*Sing this as the 18. Psalme.*

**T**he Lord is both my health and light;  
shall man make me dismayd?  
Sith God doth giue me strength and might,  
why should I be afraid?  
2 While that my foes with all their strength  
begin with me to braule:  
And thinke to eate me vp, at length  
themselves haue caught the fall.  
3 Though they in campe against me lie,  
my heart is not afraid;  
In battell fight if they will trie,  
I trust in God for aid.  
4 One thing of God I doe require,  
that he will not denie:  
For which I pray and will desire,  
till he to me apply.  
5 That I within his holy place,  
my life throughout may dwell;

To see the beauty of his face,  
and view his temple well;  
6 In time of dread he shall me hide,  
within his place most pure,  
And keepe me secret by his side,  
as on a rocke most sure.  
7 At length I know the Lords good grace,  
shall make me strong and stout:  
My foes to foile and cleane deface,  
that compass me about.  
8 Therefore within his house will I  
giue sacrifice of praise:  
With Psalmes and Songs I will apply,  
to laud the Lord all wayes.

*The second part.*

9 Lord heare the voyce of my request,  
for which to thee I call:  
Haue mercy Lord on me opprest,  
and send me helpe withall.  
10 My heart doth knowledge vnto thee,  
I sue to haue thy grace:  
Then seeke my face say I thou to me,  
Lord I will seeke thy face.  
11 In wrath turne not thy face away,  
nor suffer me to slide:  
Thou art my helpe still to this day,  
be still my God and guide.  
12 My parents both their soune forooke,  
and cast me off at large:  
And then the Lord himselfe yet tooke,  
asume the care and charge.  
13 Teach me, O Lord, the way to thee,  
and lead me on forthright:  
For feare of such as watch for me,  
to trap me if they might.  
14 Doe not betake me to the will,  
of them that be my foes:  
For they surmise against me still,  
false witness to depose.  
15 My heart would faint but that in me  
this hope is fixed fast:  
The Lord Gods good grace shall it see,  
in life: that aye shall last.  
16 Trust still in God whose whole thou art,  
his will abide thou must:  
And he shall ease and strength thy heart,  
if thou in him doe trust.

### Ad te Domine. Psal. xxviii. T.S.

*Being in feare and penuriosnesse to see God distonoured by wicked men, hee crieth for vengeance against them, and being assured that God hath heard him, he commendeth all the fruitfull to his tuition.*

*Sing this as the 21 Psalme.*

T Honour, O Lord, my strength and stay,  
the succour which I craue:  
Neglect me nor least I be like  
to them that goe to grane.  
1 The voyce of thy suppliant heare,  
that vnto thee doth crie,  
When I lift vp my hands vnto  
thy holy Arke most hie.  
3 Repure me not among the sort  
of wicked and peruerse:  
That speake right faire vnto their friends,  
and thinke full ill in heart,  
4 According to their handy worke,

as they deserue indeed:  
And after their inuentions,  
let them receiue their meed.

5 For they regard nothing Gods word,  
his law, ne yet his lore:  
Therefore he will them and their seed,  
destroy for enemie.  
6 To render thanks vnto the Lord,  
how great a cause haue I?  
My voyce, my prayer and my complaint,  
that heard so willingly.  
7 He is my shield and fortitude,  
my buckler in distresse,  
My hope, my health, my hearts reliefe,  
my song shall him confesse,  
8 He is our strength and our defence,  
our enemies to resist:  
The health and the saluation,  
of his elect by Christ.

9 Thy people and thy heritage,  
Lord blese, guide and preserve:  
Increase them Lord and rule their hearts,  
that they may neuer swerue.

### Afferte Domino. Psal. xxix. T.S.

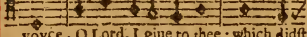
*Dauid exhorteth Princes, (who for the most part thinke there is no God) at the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. And albeit it threatneth sinners; yet it moueth him to praise his name.*  
*Sing this as the 30 Psalme.*

G lue to the Lord ye Porentates,  
ye rulers of the world,  
Giue ye all praye, honour and strength,  
vnto the liuing Lord.  
2 Giue honour to his holy name,  
and honour him alone:  
Worship him in his maiestie,  
within his holy throne.  
3 His voyce doth rule the waters all,  
euen as himselfe doth please.  
He doth prepare the thunder-claps,  
and gouernes all the seas.  
4 The voyce of God is of great force,  
And I wondrous excellent:  
It is most mightie in effect,  
and most magnificent.  
5 The voyce of God doth rend and breake,  
the Cedar trees so long:  
The Cedar trees of Lebanon,  
which are most high and strong.  
6 And makes them leape like as a calfe,  
or els the Vnicorne:  
7 Not onely trees but mountaines great,  
whereon the trees are borne.  
8 His voyce diuides the flames of fire,  
and shakes the wilderness:  
It makes the desert quake for feare,  
that called is Cades.  
9 It makes the hinds for feare to calue,  
and makes the couert plaine:  
Then in his temple euery man,  
his glory doth proclaim.  
10 The Lord was set aboue the fouds,  
ruling the raging sea:  
So shall he reigne as Lord and King,  
for euer and for aye.



**11** The Lord will giue his people power,  
in vertue to encrease:  
The Lord will blisse his chosen folke,  
with euertlasting peace.  
**Exaltabo te Domine. Ps. xxx. T. S.**

*V*hen David should dedicate his house to the Lord,  
he fell extreme sicke, without all hope of life, and  
therefore after recovery he thanketh God, exhort-  
ing others to doe the like, and to learne by him  
that God is rather mercifull then seuer towards  
his, also that aduersity is sodaine: Then he pray-  
eth and promisseth to prayse God for euer.

**A**   
L L laud and prayse with heart and  
  
voyce, O Lord, I giue to thee: which didst  
  
not make my foes reioyce, but hast exal-  
  
ted me: 2. O Lord my God to thee I eride,  
  
in all my paine and grieve, Thou gauest an  
  
eare and didst provide to ease me with reliefe.

**3** Of thy good will thou hast call'd back  
my soule, from hell to saue:  
Thou didst reuiue when strength did lacke,  
and kept'st me from the graue.  
**4** Sing prayse ye Saints that prooue and see  
the goodnes of the Lord,  
In memory of his maiestie,  
reioyce with one accord.  
**5** For why? his anger but a space  
doth last and slacke againe:  
But in his fauour and his grace,  
alwaies doth life remaine.  
Though gripes of grieve and pangs full sore  
shall lodge with vs all night:  
The Lord, to ioy shall vs restore,  
before the day be light.  
**6** When I enioy'd this world at will,  
this would I boast and say:  
Tush, I am sure to seele none ill,  
this wealth shall nor decay.  
**7** For thou, O Lord, of thy good grace,  
hast lent me strength and aid:  
But when thou turn'st awy thy face,  
my minde was sore dismayd.  
**8** Wherefore againe yet did I crie,  
to thee, O Lord of might:  
My God with plaints I did apply,  
and prayd both day and night.  
**9** What gaine is in my blood, sayd I,  
if death destroy my daies?  
Doth dust declare thy maiestie?  
or yet thy truth doth prayse?

**10** Wherefore my God some pity take  
O Lord, I thee desire:  
Doe not this simple soule forsake;  
of helpe I thee require.  
**11** Then didst thou turne my grieve and woe  
into a cherefull voice:  
The mourning weed thou tookst me fro,  
and mad'st me to reioyce.  
**12** Wherefore my soule vncessantly,  
I shall sing vnto thy prayse,  
My Lord my God, to thee will I,  
giue laud and thanks alwaies.

**In te Domine. speraui. Ps. xxxj. T. S.**  
*David deliuered from great danger, sheweth first  
what meditations hee had by the pouer of  
faith, when death was before his eyes, and howe  
the fauour of God is alwaies ready to those that  
feare him. Hee exhorteth the faithfull to trust  
in God, because he preserveth them.*

*Sing this as the 18. Psalme.*

**O** Lord, I put my trust in thee,  
let nothing worke me thame,  
As thou art iust deliuer me,  
and set me quite from blame.  
**2** Heare me, O Lord, and that anone,  
to helpe me make good speed.  
Be thou my rocke and house of stone,  
my fence in time of need.  
**3** For why? as stones thy strength is tride,  
thou art my fort and tower:  
For thy names sake be thou my guide,  
and lead me in thy power.  
**4** Plucke forth my feet out of the snare,  
which they for me haue laid:  
Thou art my strength, and all my care  
is for thy might and aid.  
**5** Into thy hands Lord I commit  
my spirit which is thy due.  
For why? thou hast redeemed ir,  
O Lord my God most true.  
**6** I hate such folke as will not part,  
from things to be abhor:  
When they on trifles set their heart,  
my trust is in the Lord.  
**7** For I will in thy mercy ioy,  
I see it doth excell:  
Thou seest when ought would me annoy,  
and knowest my soule full well.  
**8** Thou hast not left me in their hand,  
that would me ouercharge:  
But thou hast set me out of band,  
to walke abroad at large.

*The second part,*

**9** Great grieve, O Lord, doth me affaile,  
some pity on me take:  
Mine eyes waxe dimme, my sight doth faile,  
my wombe for woe doth ake:  
**10** My life is worne with grieve and paine,  
my yeeres in woe are past:  
My strength is gone and through dislaiane,  
my bones corrupt and wast.  
**11** Among my foes I am a scorne,  
my friends are all dismayd;  
My neighbours and my kinsmen berne,  
to see mee are afraid.

11 As men once dead are out of minde,  
so am I now forgot:  
As small effect in me they finde,  
as in a broken pot.

12 I heard the brags of all the rout,  
their threats my minde did fray:  
How they conspir'd, and went about,  
to take my life away.

13 But Lord I trust in thee for aide,  
not to be overtrod:  
For I confesse and still haue sayd,  
thou art my Lord my God.

14 The length of all my life and age,  
O Lord is in thy hand:  
Defend me from the wrath and rage,  
of them that me withstand.

15 To me thy seruant Lord expresse,  
and shew thy ioyfull face:  
And saue me Lord for thy goodnesse,  
thy mercy and thy grace.

*The third part.*

16 Lord let me not be put to blame,  
for that on thee I call,  
But let the wicked beare their shame,  
and in the graue to fall.

17 O how great good hast thou in store,  
laid vp full safe for them,  
That feare and trust in thee therefore,  
before the frownes of men.

18 Thy presence shal them fence and guide  
from all proud brags and wrongs:  
Within thy place thou shalt them hide,  
from all the strife of tongues.

19 Thanks to the Lord that hath declar'd,  
on me his grace so farre:  
Me to defend with watch and ward,  
as in a towne of warre.

20 This did I say both day and night,  
when I was sore opprest:  
Loe I was cleane cast out of sight,  
yet heardst thou my request.

21 Ye Saints loue ye the Lord I say,  
the faithfull he doth guide:  
And I to the proud he will repay,  
according to their pride.

22 Be strong and God shall stay your heart,  
behold and haue a luit:  
For sure the Lord will take your part,  
sith ye in him doe trust.

**Beati quorum. Psal. xxxij. T.S.**

David punished with grieuous sickness for his sins,  
counteth them happy to whom God doth not  
impute their transgressions, and after that he  
had confessed his finnes and obtained pardon, he  
exhorteth the wicked men to liue godly, and the  
good to reioyce.

*Sing this as the 30 Psalme.*

**T**He man is blest whome wickednesse,  
the Lord hath cleane remitted,  
And he whose sinne and wretchednesse,  
is hid and also couered.

2 And blest is he, to whom the Lord,  
imputeth not his sinne:  
Which in his heart hath hid no guile,  
nor fraud is found therein.

3 For whilst that I kept close my sinne,  
in silence and contraitor:

My bones did weare and waste awaye  
with daily mone and plaint.

4 For night and day thy hand on me,  
so grieuous was and smart:  
That all my blood and humours moist,  
to drinnesse did conuert.

5 I did therefore confesse my fault,  
and all my finnes discover:  
Then thou O Lord, didst me forgiue,  
and all my finnes passe ouer.

6 The humble man shall pray therefore,  
and seeke thee in due time:  
So that the floods of waters great,  
shall haue no power on him.

7 When trouble and aduersitie,  
doe compasse me about:  
Thou art my refuge and my ioy,  
and thou dost rid me out.

8 Come hither and I shall thee teach,  
how thou shalt walke aright,  
And will thee guide as I my selfe,  
haue learn'd by prooffe and fight.

9 Be not so rude and ignorant,  
as is the horse and mule:  
Whose mouth without a reyne or bit,  
from harme thou canst not rule.

10 The wicked man shall manifold  
sorowes and grieve sustaine:  
But vnto him that trust in God,  
his goodnesse shall remaine.

11 Be merrie therefore in the Lord,  
ye iust lift vp your voyce:  
And ye of pure and perfect hearr,  
beglad and eke reioyce.

**Exultate iusti. Psal. xxxij. T.S.**

Hee exhorteth good men to prayse God for creating  
and gouerning all things, and his faithfull promi-  
ses, for scattering the counsell of the wicked,  
teaching that no creature preferueth any man, but  
onely his mercy.

*Sing this as the 30 Psalme.*

**Y**E righteous in the Lord reioyce,  
it is a seeuely sight:

That vpright men with thankfull voyce,  
should prayse the Lord of might.

2 Prayse ye the Lord with harpe and song,  
in Psalmes and pleasant things:  
With Lute and instrument among,  
that soundeth with ten strings.

3 Sing to the Lord a song most new,  
with courage giue him prayse:  
For why? his word is euer true,  
his workes and all his waies.

4 To iudgement, equitie and right,  
he hath a great good will,  
And with his gifts he doth delight,  
the earth throughout to fill.

5 For by the word of God alone,  
the heauen all were wrought:  
Their hostes and powers euery one,  
his breath to passe hath brought.

6 The waters great gathered hath he  
on heapes within the shore,  
7 And bid them in the depth to be,  
as in a house of store.



8 All men on earth, both leaſt and moſt,  
feare God and keepe his Law :  
9 That inhabit in each coaſt,  
dread him, and ſtand in awe,  
10 What he commanded wrought it was,  
at once with preſent ſpeede :  
What he doth will is brought to paſſe  
with full effect indeede.

11 The counſels of the nations rude  
the Lord doth bring to nought :  
He doth deſtroy the multitude,  
of their deniſe and thought,  
12 But his decrees continue ſtill,  
they neuer ſlacke nor ſwage :  
The motions of his minde and will  
take place in every age.

*The ſecond part.*

13 And bleſt are they to whom the Lord,  
as God and guide is knowne :  
Whom he doth chuſe of many accord  
to take them as his owne.  
14 The Lord from heauen caſt his ſight  
on men mortall by birth :  
15 Conſidering from his ſeat of might  
the dwellers on the earth.  
16 The Lord I ſay, whoſe hand hath wrought  
mans heart, and doth it frame :  
For he alone doth know the thought  
and working of the ſame.  
17 A King that truſteth in his hoſt  
ſhall nought preuaile at length :  
The man that of his might doth boaſt  
ſhall faile for all his ſtrength.  
18 The ſouldiers of horſe-men eke ſhall faile,  
their ſturdie ſteeds ſhall ſterue :  
The ſtrength of horſe ſhall not preuaile  
the rider to preferue :  
19 But loe the eyes of God intend,  
and watch, to aide the iuſt :  
With ſuch as feare him to offend,  
and on his goodneſſe truſt.

20 That he of death and great diſtreſſe,  
may ſet their ſoule from dread :  
And if that death their land oppreſſe,  
in hunger them to feede.  
21 Wherefore our ſoules doe Hill depend  
on God our ſtrength and ſtay :  
He is our ſhield, vs to defend,  
and drive all darts away.

22 Our ſoule in God hath ioy and game,  
reioycing in his might :  
For why ? in his moſt holy name  
we hope and much delight.  
23 Therefore let thy goodneſſe, O Lord,  
ſtill preſent with vs be :  
As we alwaies with one accord,  
doe onely truſt in thee.

Benedicam Dom. Pſa. xxxiiij. T. S.

Dauid hauing eſcaped Achis (1. Sam. 21) prayſeth  
God for his deliuerance, giueth others example  
to truſt in God, to feare and ſerue him, who de-  
ſtroyeth the godly with his Angels, and utter-  
ly deſtroyeth the wicked in their finnes.

*Sing this as the 30. Pſalme,*

I Will giue laud and honour both  
vnto the Lord alwaies :

And eke my mouth for euermore  
ſhall ſpeake vnto his praye.

2 I doe delight to laud the Lord  
in ſoule, and eke in voyce :  
That humble men and mortified  
may heare, and ſo reioyce.

3 Therefore ſee that ye magnifie,  
with me the liuing Lord :  
And let vs now exalt his name,  
together with one accord,  
4 For I my ſelfe beſought the Lord,  
he answered me againe :  
And me deliuered incontinent  
from all my feare and paine.

5 Who ſo they be that him behold,  
ſhall ſee his light moſt cleare :  
Their countenance ſhall not be daunt,  
they neede it not to feare.  
6 This ſillie wretch for ſome reliefe  
vnto the Lord did call :  
Who did him heare without delay,  
and rid him out of thrall.

7 The Angell of the Lord doth pitch  
his tents in every place :  
To ſaue all ſuch as feare the Lord,  
that nothing them deſace.

8 Taſte and conſider well therefore,  
that God is good and iuſt :  
O happy man that maketh him  
his onely ſtay and truſt.

9 Feare ye the Lord ye holy ones,  
aboue all earthly thing :  
For they that feare the liuing Lord  
are ſure to lacke nothing.

10 The Lions ſhall be hunger-bit,  
and pin'd with famine much :  
But as for them that feare the Lord  
no lacke ſhall be to ſuch.

*The ſecond part.*

11 Come neare therefore my children deare,  
and to my words giue care :  
I ſhall you teach the perfect way  
how ye the Lord ſhould feare.

12 Who is the man that would liue long  
and lead a bleſſed life ?  
13 See thou reſtaine thy tongue and lips  
from all deceit and ſtrife.

14 Turne backe thy face from doing ill  
and doe the godly deed :  
Inquire for peace and righteouſneſſe,  
and follow it with ſpeed.

15 For why ? the eyes of God aboue  
vpon the iuſt are bent :  
His eares likewiſe doe heare the plaint  
of the poore innocent.

16 But he doth frowne and bend the browes,  
vpon the wicked traine :  
And cuts away the memory  
that ſhould of them remaine.

17 But when the iuſt doe call and cry,  
the Lord doth heare them ſo :  
That out of paine and miſerie  
forthwith he leaſe them goe.

18 The Lord is kind, and ſtraight at hand,  
to ſuch as be contrite :

He saues also the sorrowfull,  
the meeke and poore in spirit.  
19 Full many be the miseries  
that righteous men doe suffer,  
But out of all aduersities  
the Lord doeth them deliuer.

20 The Lord doth so preferue and keepe  
his very bones alway,  
That not so much as one of them  
doth perishe or decay.

21 The sinne shall slay the wicked man,  
which he himselfe hath wrought:  
And such as hate the righteous man  
shall soone be brought to nought.

22 But they that serue the liuing Lord,  
the Lord doth saue them found:  
And who that put their trust in him,  
nothing shall them confound.

### Iudica me Domine. Psa. xxxv. I. H.

*Sauls flatterers persecuted David, who prayeth for  
revenge, that his innocency may be declared, and  
that such as take his part may reioyce, for which  
he promisseth to magnifie Gods name all the dayes  
of his life.*

*Sing this as the humble suit of a sinner.*

**L**ord, plead my cause against my foes,  
confound their force and might:

Eight on my part against all those  
that seeke with me to fight.

1 Lay hand vpon the speare and shield,  
thy selfe in armour dresse:

Stand vp for me, and fight the field,  
to keepe me from distresse.

3 Gird on thy sword, and stop the way,  
mine enemies to withstand:

That thou vnto my soule maist say,  
loe I thy helpe at hand.

4 Confound them with rebuke and blame,  
that seeke my soule to spill:

Let them turne backe, and flee with shame,  
that thinke to worke me ill.

5 Let them disperse and flie abroad,  
as winde doth drive the dust:

And that the Angell of our God,  
their might away may thrust.

6 Let all their waies be void of light,  
and slippery like to fall:

And send thine Angell with thy might,  
to persecute them all.

7 For why? without my fault they haue  
in secret set their gin:

And for no cause haue diggd a caue  
to catch my soule therein.

8 When they thinke least, and haue no care,  
O Lord, destroy them all.

Let them be trapt in their owne snare,  
and in their mischiefe fall.

9 And let my soule, my heart, and voyce,  
in God haue ioy and welth:

That is the Lord I may reioyce,  
and in his saving health.

10 And then my bones shall speake and say,  
my parts shall all agree:

O Lord, though they doe seeme full gay,  
what man is like to thee?

### *The second part.*

11 Thou didst defend the weake from them  
that are both stout and strong:  
And rid the poore from wicked men,  
that spoyle and doe them wrong.

12 My cruell foes against me rise,  
to witness things vntue:  
And to accuse me they deuise,  
of that I neuer knew.

13 Where I to them doe owe good will,  
they quite me with disdain,  
That they should pay my good with ill,  
my soule doth sore complain:

14 When they were sicke I mournd therefore  
and clad my selfe in sack:  
With fasting I did faint full sore,  
to pray I was not slack.

15 As they had bene my brethren deare,  
I did my selfe behaue:

As one that maketh wofull cheare,  
about his mothers grane.

16 But they at my disease did ioy,  
and gather on a rout:

Yea abiect slaues at me did toy,  
with mockes and checkes full stout.

17 The belly gods and flattering traine,  
that all good things deride:

At me doe grin with great disdain,  
and pluck their mouths aside.

18 Lord when wilt thou amend this gear,  
why dost thou slay and pause?

O rid my soule mine onely deare,  
out of these Lyons clauies.

19 And then I will giue thanks to thee,  
before thy Church alwaies.

And whereas most of people be,  
there will I shew thy praise.

20 Let not my foes preuaile on me,  
which hate me for no fault:

Nor yet to winke or turne their eye,  
that canlesse me assault.

### *The third part.*

21 Of peace no word they thinke or say,  
Their talke is all vntrue:

They still consule, and would betray  
all those that peace ensee.

22 With open mouthes they runne at mee,  
they gape, they laugh, they sneere:

Well, well, say they, our eye doth see  
the thing that wee desire.

23 But Lord thou seest what waies they take  
cease not this gear to mend:

Be not farre off nor me forsake,  
a men that faile their friend.

24 Awake, arise; and stirre abroad,  
defend me in my right:

Reuenge my cause, my Lord, my God,  
and aide me with thy might.

25 According to thy righteousness,  
my Lord God set me free:

And let them not their pride expresse,  
nor triumph ouer mee.

26 Let not their hearts reioyce and drie;  
there, there, this gear goes trim:

Nor giue them cause to say on high,  
we haue our will on him.



27 Confound them with rebuke and shame,  
that ioy when I doe mourne :  
And pay them home with spice and blame,  
that brag at me with scorne.  
28 Let them be glad as I like reioyce,  
which loue mine vpright way.  
And they all times with heart and voice,  
shall praye the Lord and say ;  
29 Great is the Lord and doth excell,  
for why ? he doth delight  
To see his seruants prosper well,  
that is his pleafure fight.  
30 Wherefore my tongue I will apply,  
thy righteousness to prayse :  
Vnto the Lord my God will I,  
sing laud and thanks alwaies.

**Dixit iniustus. Psal. xxxvj. I. H.**

*Dauid vexed by the wicked, complaineth of their malice, but considering Gods great mercy to all creatures, specially towards his children, by faith thereof, he is comforted and assured of his deliuerance.*

*Sing this as the humble suite of a sinner.*

**T**HE wicked with his workes vnjust,  
doth thus perwade his heart,  
That of the Lord he hath no trust,  
his feare is let a part.  
2 Yet doth he ioy in his estate,  
to walke as he begat :  
So long till he deserve the hate,  
of God and eke of man.  
3 His words are wicked, vile and naught,  
his tongue no truth doth tell,  
Yet as no hand will be taught,  
which way he may doe well.  
4 When he should liue then doth he muse  
his mischief, to fulfill :  
No wicked waies doth he refuse,  
nor nothing that is ill.  
5 But Lord thy goodness doth ascend,  
aboue the heauens high :  
So doth thy truth it selfe extend,  
vnto the cloudy skie.  
6 Much more than hills so high and steepe,  
thy iustice is exprest :  
Thy iudgements like to seas most deepe,  
thou sauest both man and beast.  
7 Thy mercy is aboue all things,  
O God, it doth excell :  
In trust whereof as in thy wings,  
the sonnes of men shall dwell.  
8 Within thy house they shalbe fed,  
with plenty at their will :  
Of all delights they shalbe fed,  
and take thereof their fill.  
9 For why ? the well of life so pure,  
doth ouerflow from thee :  
And in thy light we are full sure,  
the lasting light to see.  
10 From such as thee desire to know,  
let not thy grace depart.  
Thy righteousness declare and shew,  
to men of vpright heart.  
11 Let not the proud on me preuaile  
O Lord, of thy good grace :

Nor let the wicked mee assayle,  
to throw me out of place.  
12 But they in their deuise shall fall,  
that wicked workes maintaine :  
They shall be ouerthrowne vwithall,  
and neuer rise againe.

**Noli æmulari. Psal. xxxvij. W. W.**

*Because the godly should not be daunted to see wicked men prosper, Dauid sheweth that all things shalbe granted euen vwith hearts desire : that loue and feare God : but the wicked albeit they flourish for a time, shall at length perish.*

*Sing this as the 23. Psalme.*

**G**Rudge not to see the wicked men  
in wealth to flourish still,  
Nor yet enuie such as to ill  
haue bent and set their will.  
2 For as greene grasle flourishing herbs  
are cut and wither away :  
So shall their great prosperity,  
soone passe fade and decay.  
3 Trust thou therefore in God alone,  
to doe well giue thy minde :  
So shalt thou haue the land as thine,  
and there sure food shalt finde.  
4 In God set all thy hearts delight,  
and looke what thou wouldest haue,  
Or else canst wish in all the world,  
thou needst it not to craue.  
5 Cast both thy selfe and thine affaires,  
on God with perfect trust :  
And thou shalt see with patience,  
the effect both sure and iust.  
6 Thy perfect life and godly name,  
he will cleare as the light :  
So that the Sunne euen at noone dayes,  
shall not shine halfe so bright.  
7 Be still therefore and stedfastly,  
on God see thou waite them.  
Not shrinking for the prosperous state,  
of lewd and wicked men.  
8 Shake off despight, enuie and hate,  
at least in any wise.  
Their wicked steps auoid and flie,  
and follow not their guise.  
9 For every wicked man will God  
destroy both more and lesse :  
But such as trust in God are sure,  
the land for to possesse.  
10 Watch but a while and thou shalt see  
no more the wicked traine :  
No not so much as house or place,  
where once they did remaine.  
*The second part.*  
11 But mercifull and humble men,  
enjoy shall sea and land :  
In rest and peace they shall reioyce,  
for nought shall them withstand :  
12 The lewd men and malicious,  
against the iust conspire :  
They gnash their teeth at him as men  
Which doe his bane desire.  
13 But while that lewd men thus doe thinke,  
the Lord laughs them to scorne.  
For why ? he seeth their terme approach,  
when they shall sigh and mourne :

14 The wicked haue their sword out drawne,  
their bow eke haue they bent :  
To ouerthrowe and kill the poore,  
as they the right way went.

15 But the same sword shall pierce their harts  
which was to kill the iust :

Likewise the bow shall breake in shiners,  
wherein they put their trust.

16 Doubtlesse the iust mans poore estate,  
is better a great deale more,

Then all these lewd and worldly mens,  
rich pompe and heaped store.

17 For be their power neuer so strong,  
God will it ouerthrow :

Where contrary he doth preferue  
the humble men and low :

18 He seeth by his great prouidence;  
the good mans trade and way :

And will giue them inheritance,  
which neuer shall decay.

19 They shall not be discouraged,  
when some are hard bestead :

When others shall be hunger bit,  
they shall be clad and fed.

20 For whosoer wicked is,  
and enemy to the Lord :

Shall quail, yea melt euen as lambes grease,  
or smoake that flies abroad.

*The third part.*

21 Behold the wicked borrow much,  
and neuer payeth againe :

Whereas the iust by liberall gifts,  
make many glad and faine,

22 For they whom God doth blesse shall haue  
the land for heritage.

And they whom he doth curse likewise,  
shall perish in his rage.

23 The Lord the iust mans cause doth giue,  
and giues him good successe :

To eueri thing he takes in hand,  
he sendeth good address.

24 Though that he fall, yet is he sure,  
not vterly to quail,

Because the Lord stretcheth out his hand  
at need, and doth not faile.

25 I haue beene young and now am old,  
yet did I neuer fee,

The iust man left, nor yet his seede  
to beg for misery.

26 But giues alwaies most liberally,  
and lends whereas is neede,

His children and posterity,  
receiue of God their meede.

27 Elie vice therefore and wickednesse,  
and verue doe embrace :

So God shall grant thee long to haue,  
on earth a dwelling place :

28 For God so loueth equitie,  
and sheweth to his (such grace)

That he preferueth them enermore,  
but stroyes the wicked race.

29 Whereas the good and godly men,  
inherit shall the land :

Hauiug as Lords all things therein,  
in their owne power and hand.

30 The iust mans mouth doth euer speake,  
of matters wise and bie :

His tongue doth take to edifice,  
with truth and equitie.

31 For in his heart the law of God  
his Lord doth still abide :

So that where euer he goe or walke,  
his foot can neuer slide,

32 The wicked like a rauening wolfe,  
the iust man doth beset :

By all meanes seeking him to kill,  
if he fall in his net.

*The fourth part.*

33 Though he should fall into his hands,  
yet God would succour send,

Though men against him sentence giue,  
God will him yet defend.

34 Waite thou on God and keepe his way,  
he shall preferue thee then :

The earth to rule, and thou shalt see  
destroy'd these wicked men.

35 The wicked haue I seene most strong,  
and plac'd in his degree :

Flourishing in all wealth and store,  
as doth the Lawrell tree.

36 But suddenly hee passeth away,  
and loe he was quite gone :

Then I him sought but could scarce finde,  
the place where dwell such one.

37 Marke and behold the perfect man,  
how God doth him increase :

For the iust man shall haue at length,  
great ioy with rest and peace.

38 As for transgressours woe to them,  
destroy'd they shall all be :

God will cut off their budding race,  
and rich posterity.

39 But the saluation of the iust,  
doth come from God above :

Who in their trouble sends them aide,  
of his meere grace and loue.

40 God doth him helpe, saue and deliuer,  
from lewd men and vniust :

And still will saue them while that they  
in him doe put their trust.

**Domine in furore. Ps. xxxvij. I.H.**

*Dauid sick of some grievous disease, acknowledgedeth himselfe to be chastised of the Lord for his sin : and therefore prayeth God to turne away his wrath, but in the ende with firme confidence commending his cause to God, hopeth for speedy helpe at his hand.*

*Sing this as the humble suite of a sinner.*

**P**Ut me not to rebuke (O Lord)  
in thy prouoked ire:

Ne in thy heauie wrath (O Lord)  
correct me I desire.

2 Thine arrowes doe stick fast in me,  
thy hand doth presse me sore :

And in my flesh no health at all,  
appeareth any more.

3 And all this is by reason of  
thy wrath that I am in :

Nor any rest is in my bones;  
by reason of my sinne.

4 For loe my wicked doings Lord,  
about my head are gone :

A greater load then I can beare,  
they lie me sore vpon.



5 My wounds stinke and are fettered fore,  
as loathsome for to see:

Which all through mine owne foolishnesse  
betideth vnto me.

6 And I in careful wife am brought  
in trouble and distresse:

That I goe wayling all the day  
in dolefull heauinesse.

7 My ioyes are fill'd with fore disease,  
my flesh hath no whole part:

8 I feeble am, and broken fore,  
I roare for griefe of heart.

9 Thou know'st Lord my desire, my groanes  
are open in thy sight:

10 My heart doth pant, my strength hath faild,  
mine eyes haue lost their light.

11 My louers and my wonted friends  
stand looking on my woe:

And eke my kindred farre away  
are me departed fro.

12 They that did seeke my lifelayd snares,  
and they that sought the way

To doe me hurt, spakelies and thought  
on treason all the day.

*The second part.*

13 But as a deafe man I became,  
that cannot heare at all:

14 And as ore dumbe that opens not  
his mouth to speake withall.

15 For all my confidence, O Lord,  
is wholly set on thee:

16 O Lord, thou Lord that art my God,  
thou shalt giue eare to me.

17 This did I craue that they my foes  
triumph not ouer me:

For when my foote did slip, then they  
did ioy my fall to see,

And truly I poore wretch am set  
in place a wofull wight:

And eke my grievous heauinesse  
is eue in my sight,

18 For while that I my wickednesse  
in humble wise confesse:

And whil'e I for my finfull deedes  
my sorrowes doe expresse,

19 My foes doe still remaine aliue,  
and mightie are also:

And they that hate me wrongfully  
in number hugely grow.

20 They stand against me that my good,  
with euill doe repay:

Because that good and honest things  
I doe eniue alway.

21 Forsake me not my Lord my God,  
be thou not farre away:

Haste me to helpe, my Lord my God,  
my safety and my stay.

**Dixi custodiam. Psal xxxix. I. H.**

David hauing determined silence, yet brast forth  
into words that he would not, through his bitter  
griefe. For he maketh certaine requests which  
taile of many infirmities, yet mixed with many  
prayers, and all to shew a minde wonderfully  
troubled, that it might appeare how he did strive  
mightily against death and desperation.

*Sing this as the humble suite of a Sinner.*

I Sayd I will looke to my wayes,  
for feare I should geue wrong:

I will take heede all times that I  
offend not in my tongue:

2 As with a bit I will keepe fast  
my mouth with force and might:

Not once to whisper all the while  
the wicked are in sight.

3 I held my tongue, and spake no word,  
but kept me close and still:

Yea from good talke I did refraine,  
but fore against my will.

4 My heart waxt hot within my breast,  
with rousing, thought, and doubt:

Which did increase and stirre the fire,  
at last these wordes burst out.

5 Lord number out my life and dayes,  
which yet I haue not past:

So that I may be certified  
how long my life shall last.

6 Lord thou hast pointed out my life  
in length much like a span:

Mine age is nothing vnto thee,  
so vaine is euery man.

7 Man walketh like a shade, and doth  
in vaine himselfe annoy:

In getting goods and cannot tell  
who shall the same enioy.

8 Now Lord such things this wise doe frame,  
what helpe doe I desire?

Of trueth my helpe doth hang on thee,  
I nothing els require.

*The second part.*

9 From all the finnes that I haue done,  
Lord quite mee out of hand:

And make mee not a scorne to fooles,  
that nothing vnderstand.

10 I was as dumbe, and to complaine,  
no trouble might mee mooue:

Because I knew it was thy worke,  
my patience for to proue.

11 Lord take from mee thy scourge & plague  
I can them not withstand:

I faint and pine away, for feare,  
of thy most heauie hand.

12 When thou for sinne doest man rebuke  
he waxeth wo and wan:

As doth a cloath that mothes haue fret,  
so vaine a thing is man.

13 Lord heare my suite & giue good heede  
regard my teares that fall:

I sojourne like a stranger here,  
as did my fathers all.

14 O spare a litle, giue me space,  
my strength for to restore:

Before I goe away from hence,  
and shall be seene no more.

**Expectans expectavi. Psal. xl. I. H.**

David deliuered from great danger, death magnifie  
God therefore, and commendeth his providence  
towards all mankind. Then he promisseth to giue  
himselfe wholly to Gods service, and declareth  
how God is truly worshipping, afterward he  
giueth thanks, and hauing complained of his ene-  
mies, he calleth for aid and succour.

*Sing this as the 35. Psalme.*

I Wayted long and fought the Lord,  
and patiently did beare,

As length to me he did accord,

my voyce and crie to heare;  
 2 He pluckt me from the lake so deepe,  
 out of the mire and clay:  
 And on a rocke did set my feet,  
 and he did guide my way.  
 3 To me he taught a Psalm of prayse,  
 which I mult thew abroad:  
 And sing new songs of thanks alwaies,  
 vnto the Lord our God.  
 4 When all the while these things shall see,  
 as people much afraid:  
 Then they vnto the Lord will flee,  
 and trust vpon his aid.  
 5 O blest is he whose hope and heart  
 doth in the Lord remaine,  
 That with the proud doth take no part,  
 nor such as lie and faine.  
 6 For Lord my God thy wondrous deedes  
 in greatnesse farre doe passe:  
 They fauour towards vs exceeds  
 all things that euer was.  
 7 When I intend, and doe deuise  
 thy workes abroad to shew:  
 To such a reckoning they doe rise,  
 thereof no end I know.  
 8 Burnt offerings thou delightst not in,  
 I know thy whole desire:  
 With sacrifice to purge his sinne,  
 thou doest no man require.  
 9 Meate offerings and sacrifice,  
 thou wouldst not haue at all:  
 But thou, O Lord hast open made  
 mine eares to heare withall.  
 10 But then sayd I, behold and looke,  
 I come a meane to be:  
 For in the volume of thy Booke,  
 thus is it sayd of mee;  
 11 That I O God should doe thy minde,  
 which thing doth like me well:  
 For in my heart thy Law I finde,  
 fast placed there to dwell.  
 12 Thy iustice and thy righteousnesse  
 in great resorts I tell:  
 Behold my tongue no time doth cease,  
 O Lord, thou knowst full well.  
*The second part.*  
 13 I haue not hid within my breast  
 th. goodnes: as by stealth:  
 But I declare and haue exprest,  
 thy truth and fauing health.  
 14 I keepe not close thy louing minde,  
 that no man should it know:  
 The trust that in thy truth I finde,  
 to all the Church I shew.  
 For I with mischiefes many one  
 am sore beset about:  
 My sinnes increafe and so come on,  
 I cannot spie them out.  
 15 For why? in number they exceede  
 the haire vpon my head:  
 My heart doeth faint for very dread,  
 that I am almost dead.  
 16 With speede send helpe, and set me free,  
 O Lord, I thee require:  
 Make hast with aid to succour me,  
 O Lord at my desire,

17 Let them sustaine rebuke and shame,  
 that seeke my soule to spill:  
 Drive backe my foes, and them defame  
 that wilh and would me ill.  
 18 For their ill feates doe them descric,  
 that would detace my name:  
 Alwayes at me they rayle and crie,  
 fie on him, fie for shame.  
 19 Let them in thee haue ioy and wealth,  
 that seeke to thee alwayes:  
 That those that loue thy fauing health,  
 may say to God be prayse.  
 20 But as for me, I am but poore,  
 opprest, and brought fullow;  
 Yet thou, O Lord, wilt me restore  
 to health full well I know:  
 21 For why? thou art my hope and trust,  
 my refuge, helpe, and stay:  
 Wherefore my God, as thou art iust,  
 with me no time delay.

Beatus qui intelligit. Psal. xlij. T.S.

*David ericously afflicted, blesteth them that pity  
 his case, complaining of faulde sse friends, such as  
 Iudas, Ioh. 18. Then he giueth thanks for Gods  
 mercie, in chastising him gently, not suffering his  
 enemies to triumph.*

*He man is blest that carefull is, the*

*needy to consider, For in the season peri-*

*lous, the Lord will him deliuer. 2. The*

*Lord will make him safe and sound, and*

*happy in th land And he will not deliuer*

*him in o his enemies hand,*

3 And in his bed when he lies sicke,  
 the Lord will him restore:  
 And thou, O Lord, wilt turne to health  
 his sicknesse and his tore.

4 Then in thy booke, thus say I,  
 haue mercy Lord on me,  
 And heale my soule, which is full woe  
 that I offende thee.

5 Mine enemies wish me ill in heart,  
 and thus of me do say:  
 When shall he die that all his Name  
 may vanish quite away?

6 And when they come to visit me,  
 they ask if I doe well:  
 But in th. it bears mischiefes they hatch,  
 and to their mates it tell.

7 They bite th. ir lipe, and whisper so,  
 as though they would me charme:



And cast their fetches how to trap  
me with some mortall harme.  
3 Some grieuous sinne hath brought him to  
this tickenise they plaine:  
He is so low that without doubt  
rise can he not againe.  
9 The man also that I did trust  
with me did vsē deceit:  
Who at my table eate my bred,  
the same for me laid waite.  
10 Haue mercy Lord on me therefore,  
and let me be preferred:  
That I may render vnto them,  
the things they haue deserved.  
11 By this I know assuredly,  
I am beloued of thee:  
When that mine enemies haue no cause  
to triumph ouer mee.  
12 But in my right thou hast me kept,  
and maintained alway:  
And in thy preface place assign'd,  
where I shall dwell for aye.  
13 The Lord the God of Israel  
be praised euermore:  
Euen so be it, Lord will I say,  
euen so be it therefore.

Quemadmodum. Psal. xliij. I. H.

David is grieved that through persecution he could  
not be present in the congregation, protesting  
his presence in heart, albeit in body separate: at  
last hee serueth, that notwithstanding these  
sorowes and thoughts, yet hee continually praie-  
teth his confidence in the Lord.

Sing this as the 35. Psalme.

**L**ike as the Hart doth breath and bray  
the wellspring to obtaine:  
So doth my soule desire alway  
with thee Lord to remaine.  
2 My soule doth thirst, and would draw neare  
the liuing God of might:  
Oh when shall I come and appeare  
in presence of his sight?  
3 The teares all times are my repast,  
which from mine eyes doe slide:  
When wicked men crie out so fast,  
where now is God thy guide?  
4 Alas, what griefe is this to thinke  
what freedome once I had?  
Therefore my soule as at pits brinke  
most heauy is and sad.  
When I did march in good aray,  
furnished with my traine,  
Vnto the temple was our way,  
with songs and hearts most faine.  
5 My heart why art thou sad alwayes,  
and fresh thus in my brest?  
Trust still in God, for him to praise  
I hold it euer best.  
By him I haue succour at need  
against all paine and griefe:  
He is my God which with all speed  
will haste to send reliefe.  
6 And thus my soule within me Lord  
doth faint to thinke vpon,  
The land of Iordan, and record  
the little hill Hermon.

7 One grieue another in doth calt,  
as clouds burst out their voyce:  
The fouds of euill that doe fall,  
runne ouer me with noise.  
8 Yet I by day felt thy goodness,  
and helpe at all assaies:  
Likewise by night I did not cease  
the liuing God to praise.  
9 I am perswaded thus to say  
to him with pure pretence:  
O Lord, thou art my guide and stay,  
my rocke and my defence.  
Why doe I then in penitence  
hanging the head thus walke?  
While that mine enemies me oppresse  
and vex me with their talke.  
10 For why? they vex mine inward parts,  
with pangs so be abhor'd:  
When they cry out with stubborn hearts,  
where is thy God thy Lord?  
11 So soone why dost thou faint and quail,  
my soule, with paine opprest?  
With thoughts why dost thy selfe assaile,  
so sore within my brest?  
12 Trust in the Lord thy God alwayes,  
and thou the time shalt see,  
To giue him thanks with laud and praise,  
for health restored to thee.

Iudica me Dom. Psal. xliij. T. S.

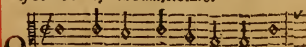
He prayeth to be deliuered from them which con-  
spire with Absalon, to the end that he might  
loyally praise God in his holy congregation.

Sing this as the 35. Psalme.

**I**udge and reuenge my cause, O Lord,  
from them that euill be:  
From wicked and deceitfull men,  
O Lord deliuer mee.  
2 For of my strength thou art the God  
why putt thou me thee fro?  
And why walke I so heauily  
oppressed with my foe.  
3 Send out thy light, and eke thy trueth,  
and lead me with thy grace:  
Which may conduct me to thy hill,  
and to thy dwelling place.  
4 Then shal I to the Altar goe  
of God my ioy and cheare:  
And on my Harpe giue thanks to thee,  
O God, my God most deare.  
5 Why art thou then so sad my soule,  
and fresh thus in my brest?  
Still trust in God for him to praise  
I hold it alwayes best.  
6 By him I haue deliuerance  
against all paine and griefe:  
He is my God, which doth alway  
at need send me reliefe.

Deus auribus. Psal. xliij. T. S.

A most earnest prayer made in the name of the  
faithfull in persecution for sustaining the quarrels  
of Gods word, as in Paul, Rom. 8.

  
O Ur eares haue heard our fathers tell.  
C and

3 The people he shall make to be,  
vnto our bondage thrall:  
And vnderneath our feete he shall,  
the nations make to shall,  
4 For vs the heritage he chose,  
which we possesse alone:  
The flourishing worship of Iakob,  
his well beloued one.  
5 Our God ascendeth vp on hie,  
with ioy and pleasant noyse:  
The Lord goeth vp above theskie,  
with trumpets royall voyce.  
6 Sing praises to our God, sing praise,  
sing praises to our King;  
7 For God is king of all the earth,  
all skilfull praises sing.  
8 God on the heathen raignes, and sits  
vpon his holy throne:  
9 The Princes of the people haue,  
them ioyned euery one:  
To Abrahams people, for our God  
which is exalted hie:  
As with a buckler doth defend,  
the earth continually.

### Magnus Dom. xlvij. I. H.

*Thanks are given to God for the notable deli-  
rance of Ierusalem from the hands of many kings,  
the estate whereof is praised for that God is pre-  
sent at all times to defend it: this Psalme see-  
meth to be made in the time of Abaz, Iosaphat,  
Asa, or Ezekias, for then chiefly was the City by  
foraine Princes assaulted.*

*Sing this as the 46. Psalme.*

**G**reat is the Lord and with great praise,  
to be beloved still:  
Within the Citie of our God,  
vpon his holy hill.  
1 Monnt Sion is a pleasant place,  
it gladdeth all the land:  
The city of the mighty King,  
on her Northside doth stand.  
2 Within the Pallaces thereof,  
God is a refuge knowne:  
For loe the kings are gathered, and  
together eke are gone.  
3 But when they did behold it so,  
they wondred and they were  
Astonied much, and suddenly,  
were driuen backe with feare.  
4 Great terrors then on them doe fall,  
for very woe they cry:  
As doeth a woman when she shall,  
goe trauell by and by.  
5 As thou with Easterne winde thy ships,  
vpon the sea dost breake:  
So they were staid, and euen as  
we heard our father speake.  
6 Loe in the Citie of our God,  
we saw as it was told:  
Yea in the Citie which our God,  
for euer will vphold.  
7 O Lord we waite and doe attend,  
on thy good help and grace,  
For which we doe all times attend  
within thy holy place,

9 O Lord according to thy name,  
for euer is thy praise:  
And thy right hand, O Lord is full  
of righteousness alwayes.  
10 Let for thy iudgements Sion mount,  
be fulfilled be with ioyes:  
And eke of Iudah graunt (O Lord)  
the daughters to reioyce.  
11 Go walke about all Syon hill,  
yea round about her go:  
And tell the rowres that there vpon  
are builded on a roe.  
12 And marke you well her bulwarkes all,  
behold her rowres there:  
That ye may tell thereof to them,  
that after shalbe heere.  
13 For this God is our God,  
for euermore is hee:  
Yea and vnto the deeth also,  
our guider shall he be.

### Audite hæc omnes. Psal. xlix. I. H.

*Gods spirit moueth the consideration of mans life,  
shewing that the wealthie are not the happi-  
est: but noteth how all things are ruled by Gods  
prouidence vho as he iudgeth these worldly mi-  
sers to euermlasting torment, so he preferreth his,  
and will reward them in the day of the re-  
surrection. 1. Thel. 1.*

*Sing this as the 46. Psalme.*

**A**ll people harken and giue care,  
to that that I shall tell:  
2 Both high and low, both rich and poore,  
that in the world doe dwell:  
3 For why, my mouth shall make discourse  
of many things right wise:  
In vnderstanding hath my heart  
his studie exercise.  
4 I will incline my heart to know  
the parable so darke:  
And open all the doubtfull speech,  
in meerer on my harpe.  
5 Why should I feare afflictions,  
or any carefull toyle:  
Or els my foes which at my heeles,  
are prest my life to spoile?  
6 For as for such as riches haue,  
wherein their trust is most:  
And they which of their treasures great,  
themselves doe brag and boast.  
7 There is not one of them that can,  
his brothers death redeeme:  
Or that can giue a price to God  
sufficient for him.  
8 It is to great a price to pay,  
none can thereto attaine:  
9 Or that he might his life prolonge,  
or not in graue remaine.  
10 They see wise men as well as foolers,  
subiect vnto deaths bands:  
And being dead, strangers possesse  
their goods, their rents, their lands.  
11 Their care is to build houses faire,  
and to determine sure,  
To make their name right great on earth  
for euer to endure.  
12 Yet shall no man alwayes enioy,  
high honour, wealth and rest:



But shall at length taste of deaths cup,  
as well as the brute beaſt.

*The second part.*

13 And though they try their fooliſhneſſe  
to be moſt lewd and vaine :

Their children yet approoue their talke,  
and in like ſinne remaine.

14 As ſheepe into the ſoule are brought,  
ſo ſhall they into graue :

Death ſhall them eate, and in that day,  
the iuſt ſhall Lordſhip haue.

Their Image and their royall port  
ſhall fade and quite decay :

When as from houſe to pit they paſſe  
with woe and well away.

15 But God ſhall ſurely preſerue me  
from death and endleſſe paine :

Becauſe he will of his good grace  
my ſoule receiue againe.

16 If any man waxe wondrous rich,  
feare not I ſay therefore :

Although the glory of his houſe  
encreaſeth more and more.

17 For when he dyeth, of all theſe things  
nothing ſhall he receiue :

His glory will not follow him,  
his pompe will take her leane.

18 Yet in this life he takes himſelfe  
the happieſt vnder ſunne :

And others likewiſe flatter him,  
and ſay all is well done.

19 And preſuppoſe he liue as long  
as did his fathers old :

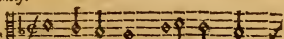
Yet muſt he needs at length giue place,  
and be brought to deaths ſould.


20 Thus man to honour God hath call'd,  
yet doth he not conſider :

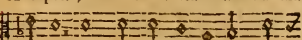
But like brute beaſts ſo doth he liue,  
which turne to duſt and powder.

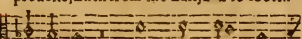
### Deus Deorum. Psal. L. W. W.

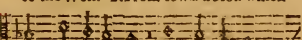
*Eſee prophesied that God w<sup>d</sup> call all nations by the  
Goſpell, and require no other ſacrifice of his peo-  
ple, but conſeſſion of his benefites, and thankgiuing :  
and haue he deſereth all ſuch as ſerue & ſealous  
of ceremonies, and not of the pure w<sup>d</sup> of God  
only.*

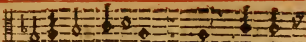
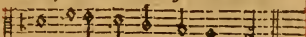
T   
He mighty God th'eternall hath

  
thus ſpoke, And all the world he will call and

  
prouoke, Euen from the Eaſt, and ſo forth

  
to the Weſt. 1. From toward ſion which

  
place him ſitteth beſt: God will appeare in

  
beauty moſt excellent. 3. Our God will  
  
come before that long time be ſpent.

Deuouring fire  
ſhall goe before his face,

A great tempeſt  
ſhall round about him trace.

4 Then ſhall he caſt  
the earth and heauens bright,

To iudge his folke  
with equitie and right.

5 Saying, goe to,  
and now my Sainets aſſemble :

My peace they keepe,  
their gifts doe not diſſemble,

6 The heauen's ſhall  
declare his righteousneſſe :

For God is iudge  
of all things more and leſſe.

7 Heare my people,  
For I will now reueale :

Liſt Iſrael,  
I will thee nought conceale,

Thy God, thy God  
am I and will not blame thee,

8 For giuing not,  
all manner offrings to me,

9 I haue no neede  
to take of thee at all

Goats of thy ſould,  
or Calfe out of thy ſtall :

10 For all the beaſts  
are mine within the woods :

On thouſand hills  
Cattell are mine owne goods.

11 I know for mine  
all birds that are on mountaines,

All beaſts are mine  
that haunt the fields and fountaines.

12 Hungry if I were  
I would not thee it tell :

For all is mine  
That in the world doth dwell.

13 Eate I the fleſh  
of great buls and bullocks?

Or drinke the blood  
of Goates and of the ſtockes ?

14 Offer to God  
praiſe and hearty thankes giuing

And pay thy vowes  
vnto God euerliuing.

15 Call vpon me  
when troubled thou ſhalt be,

Then will I helpe,  
and thou ſhalt honour me.

16 To the wicked  
thus ſaith th'eternall God:

Why doſt thou preach  
my lawes and heſts abroad ?

Seeing thou hast  
them with thy mouth abused.

17 And hat'st to be  
by discipline reformed.

My words I say,  
thou dost reiect and hate :

18 If that thou see  
a theefe as with thy mate,  
Thou runn'st with him  
and so your prey doe seeke :

And art all one  
with bawds and ruffians eke.

19 Thou giu'st thy selfe  
to backbite and to flounder,  
And how thy tongue  
deceiueh it's a wonder.

20 Thou sittest musing,  
thy brother how to blame,  
And how to put  
thy mothers sonne to shame.

21 These things thou didst,  
and whilst I held my tongue

Thou didst me iudge,  
because I feid so long,  
Like to thy selfe :  
yet though I keepe long silence,  
Once shalt thou feele  
of thy wrongs iust recompence.

22 Consider this  
ye that forget the Lord :  
And feare not when  
hee threatneth with his word;  
Least without helpe

I spoyle you as a prey.  
23 But hee that thankes  
offreth, praiseth me aye,  
Saith the Lord God :  
and hee that walketh this trace,  
I will him teach  
Gods saving health to embrace.

*Another of the same by I. H.*

**T**He God of Gods, the Lord,  
hath call'd the earth by name:  
From where the Sunne doth rise vnto  
the setting of the same.

1 From Sion his faire place,  
his glory bright and cleare:  
The perfect beauty of his grace,  
from thence it did appeare.

3 Our God shall come in haste,  
to speake hee shall not doubt:  
Before him shall the fire waste,  
and tempest round about.

4 The heauens from on his  
the earth below likewise :  
Hee will call forth to iudge and trie  
his folke hee doth deuise.

5 Bring forth my Saints (saith hee)  
my faithfull flocke so deare:  
Which are in bond and league with me  
my law to loue and feare.

6 And when these things are trie  
the heauens shall record :  
That God is iust, and all must bide  
the iudgement of the Lord,

7 My people, O giue heed,  
Israel to thee I crie:

I am thy God, thy helpe at neede,  
thou canst it not denie.

8 I doe not say to thee,  
thy sacrifice is slacke:  
Thou offerest dayly vnto me  
much more then I doe lacke.

9 Think'st thou that I doe neede  
thy cattell young or old ?  
Or else desire so much to feede  
on Goates out of thy fold?

10 Nay, all the beasts are mine,  
in woods that eate their fils.  
And thousands more of reate and kind  
that runne wilde on the hills.

*The second part.*

11 The birds that build on high  
in hills and out of sight:  
And beasts that in the fields doe lye,  
are subiect to my might.

12 Then thought I hungred sore,  
what neede I ought of thine:  
Sith that the earth with her great store,  
and all therein is mine?

13 To buls flesh haue I minde,  
to eate it, dost thou think?  
Or such a sweetnesse doe I finde  
the blood of Goats to drinke?

14 Giue to the Lord his prayse,  
with thanks to him apply :  
And see thou pay thy vowes alwayes  
vnto the God most high.

15 Then seeke and call to me,  
when ought would worke thee blame:  
And I will sure deliuer thee,  
that thou maist prayse my name.

16 But to the wicked traine,  
which talke of God each day:  
And yet their workes are foule and vaine,  
to them the Lord will say :

17 With what a face dar'st thou  
my word once speake or name?  
Why dost thy talke my law allow?  
thy deedes denie the same.

18 Whereas for to amend  
thy life thou art so slacke:  
My word the which thou dost pretend,  
is cast behinde thy backe.

*The third part.*

19 When thou a theefe dost see  
by theft to liue in wealth :  
With him thou runst, and dost agree  
likewise to thriue by stealth :

20 When thou dost them behold,  
that wiles and I maids de-file:  
Thou lik'st it well, and waxest bold,  
to lead that life most vile.

21 Thy lips thou dost apply  
to flander and defame :  
Thy tongue is taught to craft and lye,  
and all doth vsc the same.



1 Thou studiest to reuile,  
thy friends to thee so neere  
With slander thou would'st needs defile,  
thy mothers sonne most deare.

23 Hereat while I doe winke,  
as though I did not see:  
Thou goest on fill, and fo dost thinke  
that I am like to thee:

24 But sure I will not let,  
to strike when I begin:  
Thy faults in order I will set,  
and open all thy sinne.

25 Marke this I you require,  
that haue not God in minde:  
Least when I plague you in mine iudg,  
your helpe be farre to finde.

26 He that doth giue to me,  
the sacrifice of praye  
Doth please me well, and he shall see,  
to walke in godly wayes.

### Miserere mei. Psal. Lj. W.W.

*David rebuked by the Prophet Nathan for his great offences, acknowledged the same to God, protesting his naturall corruption, wherefore he prayeth God to forgive his sinnes, & renew in him his holy spirit, promising that hee will not be vnmindfull of those great graces. Finally fearing lest God would punish the whole Church for his fault, he requesteth that he would rather increase his grace towards the same.*



Lord consider my distresse, and now  
with speed some pittie take, My sins deface,  
my faults redresse, good Lord for thy great  
mercies sake. 1. Wash mee, O Lord, and  
make mee cleane, from this vniuit and sinful  
act, and purifie yet once againe, my hainous  
crime and bloody fact.

3 Remorse and sorow doth constraîne,  
me to a knowledge mine excesse:  
My sinnes alas doe still remaine,  
Before my face without release,  
For thee alone I haue offended,  
committing euill in thy sight,

And if I were therefore condemned,  
yet were thy iudgements iust and right:

5 It is too manifest alas,  
that first I was conceived in sinne:  
Yea of my mother so borne was,  
and yet vile wretch remaine therein:

6 Also behold Lord thou dost loue,  
the inward truth of a pure heart:  
Therefore thy wisdom from aboue,  
thou hast reueal'd me to conuert.

7 If thou with Isop purge this blot,  
I shall be cleaner then the glasse,  
And if thou wash away my spot,  
the snow in whitensse shall I passe.

8 Therefore O Lord, such ioy me fend,  
that inwardly I may find grace:  
And that my strength may now amend,  
which thou hast swag'd for my trespass.

9 Turne backe thy face and frowning ire,  
for I haue felt enough thy hand:  
And purge thy sinnes I thee desire,  
which doe in number passe the sand.

10 Make new my heart within my brest,  
and frame it to thy holy will:  
Thy constant spirit in me let rest,  
which may these raging enemies kill.

#### The second part.

11 Cast me not Lord out from thy face,  
but speedily my torments end,  
Take not from me thy spirit and grace,  
which may from dangers me defend.  
12 Restore me to those ioyes againe,  
which I was wont in thee to finde:  
And let me thy free spirit retaine,  
which vnto thee may stirre my minde.

13 Thus when I shall thy mercies know,  
I shall instruct others therein:  
And men that are likewise brought low,  
by mine example shall sie sinne.  
14 O God that of my health art Lord,  
forgiue me this my bloody vice:  
My heart and tongue shall then accord,  
to sing thy mercies and iustice.

15 Touch thou my lips, my tongue vntie,  
O Lord, which art the onely key:  
And then my mouth shall testifie,  
thy wondrous workes and prayse alway:  
16 And as for outward sacrifice,  
I would haue offered many one:  
But thou esteeme't them of no price,  
and therein pleasure takest none.

17 The heauy heart, the minde oppress,  
O Lord thou neuer dost reiect:  
And to speake truth it is the best  
and of all sacrifice the effect.  
18 Lord vnto Sion turne thy face,  
pouere out thy mercy on thy hill,  
And on Ierusalem thy grace,  
build vp the walles and lone it still.

19 Thou shalt accept then our offerings,  
of peace and righteousness I say:  
Yea caluices and many other things,  
vpon thine altar will we lay.

## Another of the same by T.S.

*Sing this as the Lamentation.*

**H** Ave mercy on me God after,  
thy great abundant grace :  
After thy mercies multitude,  
doe thou my finnes deface.

1 Yea, wash me more from mine offence,  
and cleanse me from my sinne,  
For I doe know my faults, and still  
my finnes are in mine eyne.

3 Against thee, thee alone I haue  
offended in this case :  
And euill haue I done before  
the presence of thy face.

4 That in the things that thou dost say,  
vpright thou must be tride :  
And eke in iudgement that the dome  
may passe vpon thy side.

5 Behold in wickednesse my kinde,  
and shape I did receiue :  
And loe my sinfull mother eke,  
in sinne did me conceiue.

6 But loe the trueth in inward parts,  
is pleasant vnto thee :  
And secrets of thy wisdom thou,  
reuealed hast to me.

7 With Ispoe Lord besprinkle me,  
I shall be cleansed so :  
Yea, wash thou me, and so shall I,  
be whiter then the snow.

8 Of ioy and gladnesse make thou mee,  
to heare the pleasant voyce :  
That so the bruised bones, which thou  
hast broken may reioyce.

9 From the beholding of my finnes,  
Lord turne away thy face :  
And all my deeds of wickednes,  
doe vterly deface :

10 O God create in me a heart,  
vnspotted in thy sight :  
And eke within my bowels Lord,  
renue a stable spirit.

11 Ne cast me from thy sight, nor take  
thy holy spirit away :  
The comforts of thy sauing helpe,  
giue me againe I pray.

12 With thy free spirit establish me,  
and I will teach therefore  
Sinners thy wayes, and wicked shall,  
be turn'd vnto thy lore.

*The second part.*

13 O God, that art my God of health,  
from blood deliver me :

That praises of thy righteousness,  
my tongue may sing to thee.

14 My lips that yet fast closed be,  
doe thou O Lord vnloose :

The praises of thy maiestie,  
my mouth shall so disclose.

15 I would haue offered sacrifice,  
if that had pleased thee :

But pleased with burnt offerings  
I know thou wilt not be :

16 A troubled spirit is sacrifice,  
delightfull in Gods eyes,

A broken and an humble heart,  
God thou wilt not despise.

17 In thy good will deale gently Lord,  
to Sion, and withall :  
Grant that of thy Ierusalem,  
vpreard may be the wall.

18 Burnt offerings, gifts, and sacrifice,  
of iustice in that day :  
Thou shalt accept, and Calues they shall  
vpon thine altar lay.

## Quid gloriaris ? Psal. Lij. I.H.

*David describeth the arrogant tyrannie of Doeg, Sauls chiefe shepheard, who by false surmises caused Abimelech and the Priests to be slaine, he propheseth his destruction, encourageth the faithfull to trust in God, who most sharply reuengeth his, and rendereth thanks for his deliuerance. Herein is lively set forth the kingdom of Antichrist.*

**W** Hy dost thou tyrant boast abroad

thy wicked works to prayse? Dost thou not

know there is a God, whose mercies last al-

wayes? 2. Why doeth thy minde yet still de-

nise such wicked wiles to warpe? Thy tongue

vntrue in forging lies, is like a rasor sharpe,

3 On mischief why settst thou thy minde,  
and wilt not walke vpright?  
Thou hast more lust false tales to fiede,  
then bring the trueth to light.

4 Thou dost delight in fraud and guile,  
in mischief, blood and wrong,  
Thy lips haue learn'd the flattering stile,  
O false deceitfull tongue.

5 Therefore shall God for euer confound  
and pluckt thee from thy place :  
Thy seed root out from off the ground,  
and so shall thee deface.

6 The iust when they behold thy fall,  
with feare will prayse the Lord.  
And in reproach of thee withall,  
cry out with one accord.

7 Behold the man that would not take  
the Lord for his defence :  
But of his goods his God did make,  
and trust his corrupt sense.

8 But I an Oliue fresh and greene,  
will spring and spread abroad :



For why? my trust all times hath bene  
vpon the liuing God.

9 For this therefore will I giue prayse,  
to thee with heart and voyce:  
I will set forth thy name alwayes,  
wherein thy Saints reioyce.

**Dixit insipiens, Psal. Lij. T.S.**

*Dauid describeth the crooked nature, cruelty and  
punishment of the wicked, when they looke not  
for it, and desireth the deliuerance of the godly,  
that they may reioyce together.*

*Sing this as the 46 Psalme.*

**T**He foolish man in that which he,  
within his heart hath sayd,  
That there is any God at all,  
he utterly denaid.

2 They are corrupt and they also,  
a haynous worke haue wrought:  
Among them all there is not one  
of good that worketh ought.

3 The Lord lookt downe on sons of men,  
from heauen all abroad,  
To see if any were that would  
be wise, and seeke for God.

4 They are all gone out of the way,  
they are corrupted all:  
There is not one doth any good,  
there is not one at all.

5 Doe not all wicked workers know,  
that they doe feede vpon,  
My people as they feed on bread,  
the Lord they call nor on.

6 Even there they were afraid, and stood,  
with trembling all dismayd:  
Whereas there was no cause at all,  
why they should be afraid.

7 For God his bones, that thee besieg'd,  
hath scattered all abroad:  
Thou hast confounded them, for they  
reiected are of God.

8 O Lord, giue thou thy people health,  
and thou, O Lord fulfill:  
Thy promise made to Israell,  
from out of Sion hill.

9 When God his people shall restore,  
that earst was captiue lad:  
Then Iakob shall therein reioyce,  
and Israel shalbe glad.

**Deus in nomine, Psal. Lijj. I.H.**

*Dauid in great danger through Ziphims, calleth  
vpon God to destroy his enemies, promising sacri-  
fice for his deliuerance.*

*Sing this as the 46 Psalme.*

**G**od saue mee for thy holy name,  
and for thy goodnesse sake:  
Vnto the strength Lord of the same,  
I doe my cause betake.

2 Regard, O Lord, and giue an eare  
to me when I doe pray.  
Bow downe thy selfe to me and heare,  
the words that I doe say.

3 For strangers vp against mee rise,  
and tyrants vex me still,

Which haue not God before their eyes,  
they seeke my soule to spill.

4 But loe, my God doth giue me aide,  
the Lord is straight at hand:  
Which doeth by whom my soule is staid,  
the Lord doth euer stand.

5 With plagues repay againe all those,  
for me that lie in waite:  
And in thy truth destroy my foes,  
with thine owne snare and baite.

6 And offring of free heart and will,  
then I to thee shall make:  
And prayse thy name, for therein still  
great comfort I doe take.

7 O Lord, at length doe set me free,  
from them that craft conspire:  
And now mine eyes with ioy doe see,  
on them my hearts desire.

**Exaudi Deus, Psal. Lv. I.H.**

*Dauid in great distresse, complaineth of Sauls cru-  
elty, and sorrow of his familiar acquaintance,  
effectualle mouing the Lord to pittie him. Then  
assured of deliuerance, he setteth forth the grace  
of God as if he had already obtained his request.*

*Sing this as the 46 Psalme.*

**O** God giue eare and doe apply,  
to heare me when I pray:  
And when to thee I call and cry,  
hide not thy face away.

2 Take heed to mee, grant my request,  
and answere mee againe:  
With plaints I pray, full fore opprest,  
great griefe doth me constraîne.

3 Because my foes with threats and cries,  
oppresse me through despight:  
And so the wicked sort likewise,  
to vex me haue delight.

4 For they in counsell doe conspire,  
to charge me with some ill:  
So with their hastie wrath and ire,  
they doe pursue me still.

5 My heart doth faint for want of breath,  
it panteth in my brest:  
The terroures and the dread of Death,  
doth worke me much vnrest.

6 Such dreadfull feare on me doth fall,  
that I therewith doe quake:  
Such horreur whelmeth me withall,  
that I no shift can make.

7 But I doe say, who will giue me  
the swift and pleasant wings  
Of some faire doue that I may see,  
and rest me from these things.

8 Loe then I would goe farre away,  
roffie I would not cease:  
And I would hide my selfe and stay  
in some great wilderness.

9 I would be gone in all the hast,  
and not abide behind:  
That I were quite and ouerpast  
these blasies of boystrous winde.

10 Deuide them Lord, and from them pull:  
their diuclish double tongue:  
For I haue spied their Citie full,  
of rapine, strife and wrong.

- 11 Which things both night & day through-  
did close her as a wall. (out,  
In midst of her is mischief stout,  
and sorrow eke withall.  
12 Her private parts are wicked plaine,  
her deeds are much too vile :  
And in her streets there doo remaine,  
all craftie fraude and guile.

*The second part.*

- 13 If that my foes did seeke my shame,  
I might it well abide :  
From open enemies checke and blame,  
some where I could mee hide :  
14 But thou it was my fellow deare,  
which friendship did pretend :  
And didst my secret counsell heare,  
as my familiar friend.  
15 With whom I had delight to talke,  
in secret and abroad :  
And wee together oft did walke,  
within the house of God.  
16 Let death in hatte vpon them fall,  
and send them quicke to hell :  
For mischief reigneth in their hall,  
and parlour where they dwell.  
17 But I vnto my God doe crie,  
to him for helpe I flee :  
The Lord doth heare mee by and by,  
and he doth succour me.  
18 At morning, noone, and euening tide :  
vnto the Lord I pray :  
When I so instantly haue cride,  
he doth not say me nay.  
19 To peace he shall restore me yet,  
though warres be nere at hand :  
Although the number be full great,  
that would I against me stand.  
20 The Lord that first and last doth raigne,  
both now and euermore,  
Will heare when I to him complaine,  
and punish them full sore.  
21 For sure there is no hope that they  
to turne will once accord :  
For why ? they will not God obey,  
nor doe nor feare the Lord.  
22 Upon their friends they laid their hands,  
which were in covenant knit :  
Of friendship to neglect the bands,  
they passe or care no whit.  
23 While they haue war within their hearts,  
as butter are their words :  
Although their words were smooth as oyle,  
they cut as sharpe as swords.  
24 Calt thou thy care vpon the Lord,  
and he shall nourish thee :  
For in no wife will he accord  
the iust in thrall to see.  
25 But God shall cast them deepe in pit,  
that thirst for blood alwaies :  
He will no guilefull man permit,  
to liue out halfe his dayes.  
26 Though such be quite destroy'd and gone,  
in thee O Lord, I trust :  
I shall depend thy grace vpon,  
with all my heart and lust,

**Miserere mei. Plal. Lvj. I.H.**

*David being brought to Achis the King of Gath,  
1. Sam. 21. 12. complaineth of his enemies, de-  
mandeth succour, trusteth in God, and promiseth  
to performe his vow, which was to prayse God  
in his Church.*

*Sing this as the Lamentation.*

- H** Aue mercy Lord on mee I pray,  
for man would me deuoure :  
He fighteth with me day by day,  
and troubleth me eash houre.  
2 Mine enemies dayly enterprise,  
to swallow mee outright :  
To fight against mee many rise,  
O thou most high of might.  
3 When they would make me most afraid  
with boasts and brags of pride :  
I trust in thee alone for aide,  
By thee will I abide :  
4 Gods promise I doe minde and prayse,  
O Lord, I sticke to thee :  
I doe not care at all affaies,  
what man can doe to mee.  
5 What things I either did or spake,  
they wrest them at their will :  
And all the counsell that they take,  
is how to worke me ill.  
6 They all consent themselves to hide,  
close watch for me to lay :  
They spie my pathes, and snares haue layd,  
to take my life away.  
7 Shall they thus scape on mischief set ?  
thou God on them wilt frowne :  
For in his wrath he doth not let,  
to throw whole kingdomes downe.  
8 Thou seest how oft they make me flee,  
and on my teares dost looke :  
Rescue them in a glasse by thee,  
and write them in thy booke.  
9 When I doe call vpon thy name,  
my foes away doe start :  
I well perceiue it by the same,  
that God doth take my part.  
10 I glory in the word of God,  
to prayse it I accord :  
With ioy I will declare abroad,  
the promise of the Lord.  
11 I trust in God and yet I say,  
as I before began :  
The Lord he is my helpe and stay,  
I doe not care for man.  
12 I will performe with heart so free,  
to God my vowes alwaies :  
And I (O Lord) all times to thee,  
will offer thanks and prayse.  
13 My soule from death thou dost defend,  
and keepst my feet vp right :  
That I before thee may ascend,  
with such as liue in light.

**Miserere mei. Plal. Lvij. I.H.**

*David in the desert of Ziph, betrayed by the in-  
habitants, and in the same cause with Saul, callet  
to God, with full confidence that hee will per-  
forme his promise, and shew his glory in heauen,  
and in earth against his cruell enemies, therefore  
he reuereth laud and prayse,*



*Sing this as the 44. Psalme.*

- T**Ake pity for thy promise sake,  
haue mercy Lord on me:  
For why my soule doth her betake  
vnto the helpe of thee.
- 2 Within the shadow of thy wings  
I set my selfe full fast:  
Till mischiefe, malice, and like things,  
be gone and ouerpast.
- 3 I call vpon the God most high,  
to whom I sticke and stand:  
I meane the God that will stand by  
the cause I haue in hand.
- 4 From heauen he hath sent his aide,  
to saue me from their sight:  
That to deuoure me haue assaid,  
his mercy, trueth, and right.
- 5 I lead my life with lyons fell,  
all set on wrath and ire:  
And with such wicked men I dwell,  
that fret like flames of fire.
- 6 Their teeth are speares and arrowes long,  
as sharpe as I haue seene:  
They wound and cut with their quicke tongue  
like swords and weapons keene.
- 7 Set vp and shew thy selfe, O God,  
about the heauens bright:  
Exalt thy praye in earth abroad,  
thy maiesty and might.
- 8 They lay their nets, and doe prepare  
a priuie caue and pit:  
Wherein they thinke my soule to snare,  
but they are fallen in it.
- 9 My heart is set to laud the Lord,  
in him to ioy alwayes:  
My heart I say doth well accord  
to sing his laud and praye.
- 10 Awake my ioy, awake I say,  
my lute, my harpe, and string:  
For I my selfe before the day  
will rise, reioyce, and sing.
- 11 Among the people I will tell  
The goodnesse of my God:  
And shew his praye that doth excell,  
in heauen lands abroad.
- 12 His mercy doth extend as farre  
as heauens all are hie,  
His truth as high as any starre,  
that shineth in the skie.
- 13 Set forth and shew thy selfe, O God,  
about the heauens light:  
Extoll thy praye on earth abroad,  
thy maiesty and might.

Si vere utique. Psal. Lviij. I.H.

*He describeth his malicious enemies, Sauls flatterers, who secretly and openly sought his destruction, from whom he appealed to Gods iudgement, swearing that the iust shall reioyce at the punishment of the wicked, to Gods glorie.*

*Sing this as the 48. Psalme.*

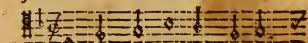
- Y**E rulers which are put in trust  
to iudge of wrong and right:  
Be all your iudgements true and iust,  
not knowing neede or might:
- 2 Nay in your hears ye marke and muse  
in mischiefe to consent;

And where ye should true iustice vse,  
your hands to bribes are bent.

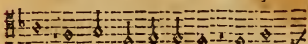
- 3 The wicked sort from their birth-day  
haue erred on this wise:  
And from the mothers wombe alway  
haue vsed craft and lies.
- 4 In them the poison and the breath  
of serpents doe appeare:  
Yea, like the Adder that is deafe  
and salt doth stop her eare.
- 5 Because he will not heare the voyce,  
of one that charmeth well:  
No though hee were the chiefe of choyce,  
and therein doth excell.
- 6 O God, breake thou their teeth at once,  
within their mouths throughout.  
The tuskes that in their great iawbones,  
like Lyons whelpes hang out.
- 7 Let them consume away and waste,  
as water runns soorth right.  
The shafts that they doe shoote in hast,  
let them be broke in flight.
- 8 As Snailles doe waste within the shell,  
and vnto slime doe turne:  
As one before his time that fell,  
and neuer saw the Sunne.
- 9 Before the thornes that now are yong  
to bushes big shall grow:  
The stormes of anger waxing strong,  
shall take them ere they know.
- 10 The iust shall ioy it doth them good,  
that God doth vengeance take:  
And they shall wash their feete in blood,  
of them that him forsake.
- 11 Then shall the world shew forth and tell  
that good men haue reward:  
And that a God on earth doth dwell,  
that iustice doth regard.

Eripe me. Psal. Lix. I.H.

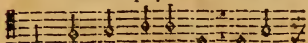
*David in great danger of Saul, who sent to slay him in his bed, declareth his innocencie, and their fury, praying God to destroy all malicious sinners, who live for a time to vex his people: but in the ende consume in his wrath, to Gods glorie. For this he singeth prayse to God, assured of his mercies.*



S Endaide and saue mee from my



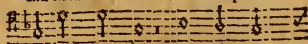
foes, O Lord, I pray to thee: Defend



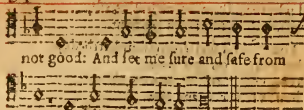
and keepe mee from all those that rise



and strue with mee. 2. O Lord, preserve



me from those men, whose doings are



not good: And let me sure and safe from

them that still thirst after blood.

- 3 For loe they waite my soule to take,  
they rage against me still:  
Yea, for no fault that I did make:  
I neuer did them ill.
- 4 They runne, and I doe them selfs prepare,  
when I no whit offend:  
Arise, and saue me from their snare,  
and see what they intend.
- 5 O Lord, of hostis of Israel  
arise and strike all lands:  
And pittie none that doe rebel,  
and in their mischief stands.
- 6 At night they stirre and seeke about,  
as hounds they howle and grin:  
And all the Citie cleane thoroughout  
from place to place they runne.

- 7 They speake of me with mouth alway,  
but in their lips are swords:  
They greed my death, and then would say,  
what? none doth heare our words:
- 8 But Lord thou hast their wayes espide,  
and laught thereat aspeide,  
The heathen folke thou shalt deride,  
and mocke them to their face.
- 9 The strength that doth my foes withstand,  
O Lord doth come of thee:  
My God he is my helpe at hand,  
a fort of fence to mee.
- 10 The Lord to me doth shew his grace  
in great abundance still:  
That I may see my foes in case  
such as my heart doth will.

*The second part.*

- 11 Destroy them not at once, O God,  
least it from minde doe fall:  
But with thy strength driue them abroad,  
and so consume them all.
- 12 For their ill words and truthlesse tongues,  
confound them in their pride:  
Their wicked oaths, with lyes and wrong,  
let all the world deride.
- 13 Consume them in thy wrath, O Lord,  
that nought of them remaine:  
That men may know throughout the world  
that Jacobs God doth raigne.
- 14 At evening they returne aspace,  
as dogs they grin and crie:  
Throughout the streets in euery place,  
they runne about and spie.
- 15 They seeke about for meate I say,  
but let them not be fed:  
Nor finde a house wherein they may  
behold to put their head.
- 16 For I will shew thy strength abroad,  
thy goodnesse I will prayle:  
For thou art my defence and God,  
at neede in all affaies.

- 17 Thou art my strength, thou hast me raised,  
O Lord, I sing to thee:  
Thou art my fort, my fence, and aid,  
a louing God to mee.

**Deus repulisti. Psal. Lx. I. H.**

*David now king ouer Iudah, after many victories  
shew'd by euident signes, that God elected him  
King, assuring the people, that God wvill prosper  
them if they approue the same. After he prayeth  
vnto God to finish that hee had begun.*

*Sing this as the 59. Psalm.*

- O Lord, thou diddest vs cleane for sake,  
and scattredst vs abroad:  
Such great displeasure thou didst take,  
returne to vs, O God.
- 2 Thy might did moue the land so sore,  
that it in funder brake:  
The hurt thereof, O Lord, restore;  
for it doth bow and quake.
- 3 With heauy chance thou plaguest thus  
the people that are thine:  
And thou hast giuen vnto vs  
a drinke of deadly wine.
- 4 But yet to such as feare thy name  
a token shall ensue:  
That they might triumph in the same,  
because thy word is true.
- 5 So that thy might may keepe and saue  
thy folke that fauour thee:  
That they thy helpe at hand may haue,  
O Lord, grant this to mee.
- 6 The Lord did speake from his owne place,  
this was his ioyfull tale:  
I will diuide Sichem by pace,  
and mete our Succoths vale.
- 7 Gilead is giuen to my hand,  
Maassess mine beside:  
Ephraim the strength of all my land,  
my Law doth Iuda guide.
- 8 In Moab I will wash my feete,  
ouer Edom throw my shooe:  
And thou Palestine oughtst to seeke,  
for fauour me vnto.
- 9 But who will bring me at this tide,  
vnto the City strong?  
Or who to Edom will me guide,  
so that I goe not wrong?
- 10 Wilt thou O God, which didst forsake,  
thy flocke, their land and coasts?  
Our warres in hand thou wouldst not take,  
nor walke among our hoasts.
- 11 Giue aide O Lord, and vs relieue,  
from them that vs disdaine:  
The helpe that hostis of men can giue,  
it is but all in vaine.
- 12 But through our God we shall haue might  
to take great things in hand:  
He will tread downe, and put to flight  
all those that vs withstand.

**Exaudi Deus. Psal. Lxj. I. H.**

*Whether hee were in danger of the Ammonites or  
pursued of Absolon, here hee cryeth to be deliue-  
red, and confirmed with his kingdom, promising  
perpetuall prayse.*



*Sing this as the 39. Psalme.*

**R**egard, O Lord, for I complaine,  
and make my suite to thee,  
Let not my wordes returne in vaine,  
but giue an eare to me.  
2 From of the coasts and vnmort parts,  
of all the earth abroad  
In griepe and anguish of my heart,  
I crie to thee, O God,  
3 Vpon the rocke of thy great power,  
my wofull minde repose:  
Thou art my hope, my fort, and tower;  
my fence against my foes.  
4 Within thy tents I lust to dwell,  
for euer to endure:  
Vnder thy wings I know right well,  
I shall be safe and sure.  
5 The Lord doth my desire regard,  
and doth fulfill the same:  
With goodly gifts doth he reward,  
all them that feare his name.  
6 The King shall he in health maintaine;  
and so prolong his dayes,  
That he from age to age shall raigne,  
for euermore allwayes.  
7 That he may haue a dwelling place,  
before the Lord for aye:  
O let thy mercy, truth and grace,  
defend him from decay.  
8 Then shall I sing for euer still,  
with praye vnto thy name:  
That all my vowes I may fulfill,  
and dayly pay the same.

### Nonne Deo. Psal. Lxij. I.H.

*David declareth by this example and the nature of God, that he and all people must trust in God alone, seeing that all without God goes to nought, who only is euer to saue, and that he rewardeth man according to his workes.*

*Sing this as the 59 Psalme.*

**M**y soule to God shall giue good head,  
and him alone attend:  
For why my health and hope to speed,  
doth whole on him depend.  
2 For he alone is my defence,  
my rocke, my health and aide:  
He is my stay, that no pretence,  
shall make me much dismayd.  
3 O wicked folke how long will ye  
vie craft? sure you must fall,  
For as a rotten hedge ye be,  
and like a tottering wall.  
4 Whom God doth loue, ye seeke allwayes  
to put him to the worfe.  
Ye loue to lie, with mouth ye praye,  
and yet your heart doth curse.  
5 Yet still my soule doth whole depend,  
on God my chiefe desire:  
From all ill feates me to defend,  
none but him I require.  
6 He is my rocke, my strength and tower,  
my health is of his grace:  
He doth support me, that no power  
can moue me out of place.

7 God is my glory and my health,  
my soules desire and lust:  
My fort, my strength, my stay, my wealth,  
God is mine onely trust.  
8 Oh haue your hope in him alway,  
ye folke with one accord:  
Powre out your hearts to him and say,  
our trust is in the Lord.  
9 The sonnes of men deceitfull are,  
on ballance but a light,  
With things most vile doe them compare,  
for they can keepe no weight.  
10 Trust not in wrong robbery or stealth,  
let vaine delights be gone:  
Though goods well got flow in with wealth,  
fet not your hearts thereon.  
11 The Lord long sith one thing did tell,  
which heare to minde I call:  
He spake it oft I heard it well:  
that God alone doth all.  
12 And that thou Lord art good and kinde;  
thy mercy doth exceed:  
So that all forts with thee shall finde,  
according to their meede.

### Deus Deus meus. Psal. Lxij. I.H.

*David after his danger of Ziph, giueth God thanks for his wonderfull deliuerance, in whose mercies hee trusteth euen in the midst of miserie, prophesying the destruction of Gods enemies, and contrariwise happinesse to all them that trust in the Lord. 1.Sam. 3.*

*Sing this as the 44 Psalme.*

**O** God, my God, I watch betime,  
to come to the in haft:  
For why? my soule and bodie both,  
doe thirst of thee to tast.  
2 And in this barren wilderness,  
where waters there are none:  
My flesh is parcht for thought of thee:  
for thee I wish alone.  
3 That I might see yet once againe,  
thy glory strength and might,  
As I was wont it to behold,  
within thy temple bright.  
4 For why? thy mercies farre surmount,  
this life and wretched dayes:  
My lips therefore shall giue to thee,  
due honour, laud and praye.  
5 And whilst I liue I will not faile,  
to worship thee alway:  
And in thy name I shall lift vp,  
my hands when I doe pray.  
6 My soules is fill'd as with marrow,  
which is both fat and sweet,  
My mouth therefore shall sing such songs  
as are for thee most meete.  
7 When as in bed I thinke on thee,  
are eke all the night tide:  
For vnder couert of thy wings,  
thou art my ioyfull guide.  
8 My soule doth surely ricke to thee;  
thy right hand is my power.  
9 And those that seeke my life to stroy,  
them death shall soone deuoure.

10 The sword shall them deuoure each one  
their carcases shall feede

The hangry foxes which doe runne,  
their prey to seeke at neede.

11 The King and all men shall reioyce;  
that doe professe Gods word :  
For liars mouths shall then be stoppt,  
which haue the truth disturb d.

**Exaudi Deus, Psal. Lxiiij. I. H.**

*David prayeth against the false reporters and slanderers, bee declared their punishment and destruction, to the comfort of the iust, and the glory of God.*

*Sing this as the 18. Psalme.*

O Lord, vnto my voice giue eare,  
with plaints when I doe pray:  
And rid my life and soule from dread,  
of foes that threaten to slay.

2 Defend me from that sort of men,  
which in deceits doe lurke ?

And from the frowning face of them,  
that all ill feates doe worke.

3 Who whet their tongues as wee haue seene  
men whet and sharpe their swords:  
They shoot abroad their arrowes keene,  
I meane most bitter words.

4 With priue sleights shoote they their shafts  
the vpright man to hit:  
The iust vnto hit by craft,  
they care or feare no whit.

5 A wicked worke they haue decreed,  
in counsell thus they crie :  
To vse deceit let vs not dread,  
what ? who can it espie ?

6 What waies to hurt they talke and muse,  
all times within their heart :  
They all consult what feats to vse,  
each doth inuent his part.

7 But yet all this shall not anaille,  
when they thinke least vpon :  
God with his dart shall sure assault,  
and wound them euery one.

8 Their crafts and their ill tongues withall,  
shall worke themselues such blame :  
That they which then behold their fall,  
shall wonder at the same.

9 Then all that see shall know right well,  
that God the thing hath wrought :  
And prayse his wittie workes, and tell  
what he to passe hath brought.

10 Yet shall the iust in God reioyce,  
still trusting in his might :  
So shall they ioy with minde and voyce,  
whose heart is pure and right.

**Te decet hymnus. Psal. Lxv. I. H.**

*A thanksgiving vnto God by the faithfull, who are signified by Sion and Ierusalem, for the chusing, preservation, and gouernance of them, and for the plentifull blessings poured forth vpon all the earth.*

*Sing this as the 30. Psalme.*

Thy prayse alone (O Lord) doth raigne,  
in Sion thine owne hill,  
Their vowes to thee they doe maintaine,  
and their benefits fulfill.

3 For that thou dost their prayers heare,  
and dost thereto agree,

Thy people all both farre and nere;  
with trust shall come to thee.

3 Our wicked life so farre exceeds,  
that wee should fall therein:  
But Lord forgine our great misdeeds,  
and purge vs from our sinne.

4 The man is blest whome thou dost chuse,  
within thy courts to dwell :  
Thy house and temple he shall vse,  
with pleasures that excell.

5 Of thy great iustice heare vs God;  
our heart of thee doth rise:  
The hope of all the earth abroad,  
and the sea coastes likewise.

6 With strength thou art beset about;  
and compass with thy power :  
Thou makest the mountaines strong and stout,  
to stand in euery thowre.

7 The swelling seas thou dost asswage,  
and make their streames full still :  
Thou dost restraine the peoples rage,  
and rule them at thy will.

8 The folke that dwell full farre on earth,  
shall dread thy signes to see :  
Which morne and euening in great mirth,  
doe passe with prayse to thee.

9 When that the earth is chopt and dry,  
and thirsteth more and more :  
Then with thy drops thou dost apply  
and much increase her store.

The foud of God doth overflow,  
and so doth cause to spring :  
The feede and corne which men doe sow,  
for he doth guide the thing.

10 With wet thou dost her furrowes fill,  
whereby her clods doe fall :  
Thy drops on her thou dost distill,  
and blesse her fruite withall.

11 Thon deckst the earth of thy good grace,  
with faire and pleasant crop :  
Thy clouds distill their dew apace,  
great plenty they doe drop.

12 Whereby the desert shall beginne,  
full great increase to bring :  
The little hills shall ioy therein,  
much fruite in them shall spring.

13 In places plaine the flocke shall feed,  
and couer all the earth :  
The vales with corne shall so exceed,  
that men shall sing for mirth.

**Iubilate Deo. Psal. Lxvj. T. S.**

*Hee exhorteth to prayse the Lord in his wonderfull workes, he setteth forth the power of God to affray rebels, and sheweth Gods mercy to Israel, to provoke all men to heare and prayse his name.*

*Sing this as the 18. Psalme.*

Ye men on earth in God reioyce,  
with prayse set forth his name :

2 Extoll his might with heart and voyce,  
giue glory to the same.

3 How wonderfull (O Lord) say ye,  
in all thy works thou art ?

Thy foes for feare doe seeke to thee,  
full sore against their heart.

4 All men that dwell the earth throughout,  
doe prayse the name of God,



The laud thereof the world about  
is shew'd and set abroad:  
5 All folke come forth, behold and see  
what things the Lord hath wrought:  
Marke well the wondrous workes that he  
for man to passe hath brought.

6 He layd the sea like heapes on hie,  
therein a way they had:  
On foot to passe both faire and drie;  
whereof their hearts were glad.  
7 His might doth rule the world alway,  
his eyes all things behold:  
And such as would him disobey,  
by him shall be controul'd.

8 Ye people giue vnto our God  
duelaud and thanks alwayes:  
With ioyfull voyce declare abroad,  
and sing vnto him prayse.

9 Which doth endue our soules with life,  
and it preserve withall:  
Hee staileth our feet, so that no strife  
can make vs slip or fall.

10 The Lord doth prooue our deeds with fire,  
if that they will abide:  
As workemen doe when they desire  
to haue their metalls tri'de.  
11 Although thou suffer vs so long  
in prison to be cast:  
And there with chaines and fetters strong  
to lye in bondage fast.

*The second part.*

12 Although I say thou suffer men  
on vs to ride and raigne:  
Though wee through fire and water runne  
of very griefe and paine,  
Yet sure thou dost of thy good grace  
dispose it to the best:  
And bring't vs our into a place  
to liue in wealth and rest.

13 Vnto thy house resort will I,  
to offer and to pray:  
And there I will my selfe apply  
my vowes to thee to pay.

14 The vowes that with my mouth I spake  
in all my griefe and smart:  
The vowes I say which I did make  
in dolour of my heart.

15 Burnt offerings I will giue to thee  
of oxen fat and Rams:  
None other sacrifice shall be,  
of bullockes, Goates and lambs.

16 Come forth and harken here full soone,  
all ye that feare the Lord:  
What he for my poore soule hath done,  
to you I will record.

17 Full oft I call vpon his grace,  
this mouth to him doth crie:  
And thou my tongue make speede apace,  
to prayse him by and by.

18 But if I feele my heart within,  
in wicked workes reioyce,  
Or if I haue delight to sinne  
God will not heare my voyce.

19 But surely God my voyce hath heard,  
and whar I doe require:  
My prayer he doth well regard,  
and granteth my desire.

20 All praye to him that hath not pur,  
nor cast me out of minde:  
Nor yet his mercy from me shut;  
which I did ener finde.

Deus misereatur. Psal. Lxvij.

*A sweet prayer for all the faithfull to obtaine the  
fauour of God, and to be lightned with his coun-  
tenance, to the end that his voyces and iudge-  
ments may be knowne throughout the earth: a  
reioicing that God is the gouernour of all nations.  
Sing this at the 30. Psalme.*

H Aue mercy on vs Lord,  
and grant vs thy grace:  
To shew to vs doe thou accord  
the brightnesse of thy face.

2 That all the earth may know  
the way to godly wealth,  
And all the nations on a row  
may see thy sauing health.

3 Let all the world, O God,  
giue prayse vnto thy name:  
O let the people all abroad,  
extoll and laud the same.

4 Throughout the world fo wide,  
let all reioyce with mirth:  
For thou with truth and right dost guide  
the nations of the earth.

5 Let all the world, O God,  
giue prayse vnto thy name:  
O let the people all abroad,  
extoll and laud the same:

6 Then shall the earth increase,  
great store of fruite shall fall:  
And then our God the God of peace,  
shall blesse vs eke with all.

7 God shall vs blesse I say,  
And then both farre and neere;  
The folke throughout the earth alway,  
of him shall stand in feare.

Exurgat Deus. Psal. Lxvij. T. S.

*David expresth the wonderful mercies of God  
towards his people, who by all meanes and most  
strange sort, declareth himselfe vnto them. Gods  
Church therefore by reason of his promises, grace  
and victories, doth excell and worldly things:  
wherefore all men are moued to prayse God for  
auer.*

L Et God arise, and then his foes

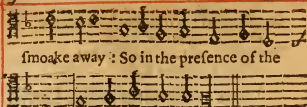
will turne themselves to flight: His

enemies then will runne abroad, and

scatter out of sight. 2. And as the fire

doth melt the waxe, and winde blowes

smoke



Lord, the wicked shall decay.

3 But righteous men before the Lord,  
shall heartily reioyce :

They shall be glad, and merry all,  
and chearefull in their voyce.

4 Sing prayse, sing prayse vnto the Lord,  
who rideth on the skie :

Extoll the name of Iah our God,  
and him doe magnifie.

5 The same is hee that is about  
within his holy place :

That father is of fatherlesse,  
and iudge of widowes case,

6 Houses he giues, and issue both,  
vnto the comfortlesse :

He bringeth bond men out of thrall :  
and rebels to distresse.

7 When thou diddest march before thy folke  
the Egyptians from among :

And brought'st them through the wildernes,  
which was both wide and long.

8 The earth did quake, the rain pour'd downe,  
heard were great claps of thunder :

The mount Sinai shooke in such fort,  
as it would cleaue in sunder.

9 Thide heritage with drops of rain  
abundantly was waite :

And ifso be it barren waxt,  
by thee it was refresht.

10 Thy chosen flocke doth there remaine,  
thou hast prepar'd that place :

And for the poore thou dost prouide  
of thine especiall grace.

*The second part.*

11 God will giue women causes iust  
to magnifie his name :

When as his people triumphs make,  
and purchase bruite and fame.

12 And puissant Kings for all their power,  
shall sic, and take the foyle :

And women which remaine at home,  
shall helpe to part the spoyle.

13 And though yee were as blacke as pots,  
your hew shall passe the Doue :

Whose wings and feathers seeme to haue  
siluer and gold about.

14 When in this land God shall triumph  
ouer Kings both hie and low :

Then shall it be like Salmon hill,  
as white as any fnow.

15 Though Basan be a fruitfull hill,  
and in height others passe :

Yet Syon Gods most holy hill  
doth farre excell in grace.

16 Why bragge thou, yeh his most hie,  
and leape for pride together ?

The hill of Syon God doth loue,  
and therewith dwell for euer.

17 Gods armie is two millions  
of warriours good and strong :

The Lord also in Sinai  
is present them among.

18 Thou diddest, O Lord, ascend on high,  
and captiue led them all.

Which in time past thy chosen flocke  
in prison kept and thrall.

Thou mad'st them tribute for to pay,  
and such as did repine,

Thou diddest subdue that they might dwell  
in thy temple diuine.

19 Now prayed be the Lord for that  
he poures on vs such grace :

From day to day he is the God  
of our health and solace.

*The third part.*

20 He is the God from whom alone,  
saluation commeth plaine :

He is the God, by whom I scape  
all dangers deare, and paine.

21 Thus God will wound his enemies head,  
and breake the hayrie scalpe

Of those that in their wickednesse  
continually doe walke.

22 From Basan will I bring sayd he  
my people and my sheepe :

And all mine owne, as I haue done  
from danger of the deepe.

23 And make them dip their feet in blood  
of those that heate thy name :

And dogs shall haue their tongues imbrude  
with licking of the same,

24 All men haue seene how thou, O God,  
thine enemies dost deface :

And how thou goest as God and King,  
into thy holy place :

25 The fingers goe before with ioy,  
the minstrels follow after :

And in the midst the damfels play,  
with timbrell and with taber.

26 Now in the congregation,  
(O Israel) prayse the Lord :

And Isakobs whole posteritie,  
giue thanks with one accord,

27 Their chiefe was little Benjamin,  
but Iuda made their boast :

With Zabulon and Nephthaliim,  
which dwell about their coast.

28 As God hath giuen power to thee,  
so Lord make firme and sure

The thing that thou hast wrought in vs,  
for euer to endure,

29 And in thy temple gifts will wee  
giue vnto thee, O Lord,

For shine vnto Ierusalem  
sure promise made by word.

*The fourth part.*

Yea and strange Kings to vs subdude,  
shall doe like in those dayes :

I meane to thee they shall present  
their gifts of laud and prayse.

30 Hee I shall destroy the spearemens macks,  
their calues and buls of might :

And cause them tribute pay, and daunt  
all such as loue to fight.

31 Then shall the Lords of Egypt come,  
and present with them bring :



The Mores most blacke shall stretch their  
vnto their Lord and King. (hands)

33 Therefore ye kingdomes of the earth  
giue prayse vnto the Lord :

Sing Psalmes to God with one consent,  
shere to let all accord.

34 Who though hee rille, and euer hath,  
about the heauens bright :

Yet by the fearefull thunder claps  
men may well know his might.

35 Therefore the strength of Israel  
ascribe to God on hie :

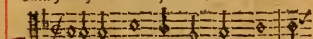
Whose might and power doth farre extend  
about the cloudy skie.

36 O God, thy holinesse and power  
is dread for euermore :

The God of Israel giues vs strength,  
praised be God therefore.

Salum me fac. Psal. Lxix. I. H.

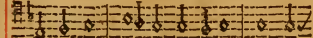
Christ and his elect are figured in Davids gale and  
anguish, the malicious cruelty of whose enemies  
and their punishment, Iudas and such traitors  
noteth, who are accursed: then gathereth hie  
courage in afflictions, and offereth prayes to  
God, which are more acceptable then all sacri-  
fices. Finally, hee doth prouoke all creatures to  
prayes, prophesying of the kingdom of Christ  
and building of Iuda, where all the faithfull and  
their seede shall dwell for ever.



S Ave me, O God, and ther with speed the



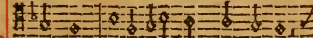
waters flow full fast: So nigh my soule doe



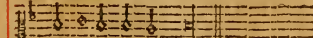
they proceed, that I am fore agast. 2. I sticke



full deepe in filth and clay, whereas I feele



no ground, I fall into such floods I say,



that I am like be drown'd.

3 With crying oft I faint and quail,

my throat is hoarse and drie :

With looking vp my sight doth faile,  
for helpe of God on hie.

4 My foes that guiltlesse doe oppress  
my soule, with hate are led :

In number sure they are no lesse  
then hayres are on my head.

5 Though for no cause they vex'd me sore,  
they prosper and are glad,

They doe compell me to restore  
the things I neuer had.

6 What I haue done for went of wile,  
thou Lord all times canst tell :

And all the faults that I commit  
to thee are knowne full well.

7 O God of hostes, defend and stay  
all those that trust in thee:

Let no man doubt or shrink away,  
for ought that chaunceth mee.

8 It is for thee and for thy sake,  
that I doe beare this blame :

In sight of thee they would mee make,  
to hide my face for shame.

9 My mothers sonnes my brethren all  
forlake mee on a row :

And as a stranger they mee call,  
my face they will not know.

10 Vnto thy house such zeale I beare,  
that it doth pine mee much:

Their checkes and taunts at thee to heat,  
my very heart doth grutch.

The second part.

11 Though I doe fast my flesh to chafe,  
yea, if I weepe and mone:

Yet in my teeth this geare is cast,  
they passe not thereupon.

12 If I for grise and paine of heart,  
in sackcloth vs to walke:

Then they anon would it peruert,  
therof they leste and talke.

13 Both hie and low, and all the throng,  
that sit within the gate :

They haue mee euer in their tongue,  
of mee they talke and prate.

14 The drunkards which in wine delight,  
it is their chiefe pastime,

To seeke which wayes to worke mee spigate,  
of mee they sing and rime.

15 But thee the while, O Lord I pray,  
that when it pleaseth thee,

For thy great truth thou wilt alway  
send downe thine aide to mee,

16 Plucke thou my feete out of the mire,  
from drowning doe me keepe :

From such as owe me wrath and ire,  
and from the waters deepe.

17 Least with the wanes I should be drown'd  
and depth my soule deuoure :

And that the pir should me confound,  
and shut mee in her power,

18 O Lord of hostes, to mee giue eare,  
as thou art good and kinde :

And as thy mercy is most deare,  
Lord haue me in thy minde.

19 And doe not from thy seruant hide,  
nor turne thy face away :

I am oppress on euery side,  
with haste giue eare I say.

20 O Lord vnto my soule draw nie,  
the same with aide repose :

Because of their great tyranny,  
acquire me from my foes.

The third part.

21 That I abide rebuke and shame,  
thou knowest and thou canst tell :

For those that seeke and worke the same  
thou seest them all full well.

22 When they with brags doe break my hart,  
I seeke for helpe anon :

But finde no friends to ease my smart,  
to comfort me not one.

21 But in my meate they gaue me gall,  
too cruell for to thinke :

And gaue me in my thirst withall  
strong vineger to drinke.

22 Lord turne their table to a snare;  
to take themselves therein :  
And when they thinke full well to fare;  
then trap them in the gin.

23 And let their eyes be darke and blinde;  
that they may nothing see :  
Bow downe their necke, and doe them binde  
in thraldome for to bee.

24 Powre out thy wrath as hot as fire,  
that it on them may fall :  
Let thy displeasure in thine ire,  
take hold vpon them all.

25 As desert dry their house disgrace;  
their off-spring ke expell:  
That none thereof possesse their place,  
nor in their tents doe cwell.

26 If thou dost strike the man to tame,  
on him they lye full sore :  
And if that thou dost wound the same,  
they seeke to hurt him more.

27 Then let them heape vp mischief still,  
sith they are all peruert :  
That of thy fauour and good will  
they neuer haue no part.

28 And dash them cleane out of the booke  
of life, of hope, of trust :  
That for their names they neuer looke,  
in number of the iust.

*The fourth part.*

30 Though I (O Lord) with woe and grieft  
haue bene full sore opprest;  
Thy helpe shall giue me such reliefe,  
that all shall be redrest.

31 That I may gine thy name the prayse,  
and shew it with a song :  
I will extoll the same alwayes,  
with hearty thanks among.

32 Which is more pleasant vnto thee;  
such minde thy grace hath borne :  
Then either Oxe or Calf can be  
that hath both hoofe and horne.

33 When simple folke doe this behold,  
it shall reioyce them sure,  
All ye that seeke the Lord behold,  
your life for aye shall dure.

34 For why the Lord of hostes doth heare;  
the poore when they complaine :  
His prisoners are to him full deare,  
he doth them not disdain.

35 Wherefore the skie and earth below,  
the sea with flood and streame.  
His prayse they shall declare and shew,  
with all that liue in them.

36 For sure our God will Sion saue,  
and in his Cries build:  
Much folke possession there shall haue,  
her streetes shall all be fill :

37 His seruants seede shall keepe the same  
all ages out of minde :

And there all they that feare his name  
a dwelling place shall finde.

**Deus in adiuto. Psal. Lxx.I.H.**

*He prayeth to be right speedily deliuered. his enemies to be ashamed, and all that seeke the Lord to be comforted.*

*Sing this as the 72 Psalme.*

O God to me take heede,  
of helpe I thee require :

O Lord of hostes with haste make speed;  
help, help, I thee desire.

2 With shame confound them all  
that seeke my soule to spill:

Rebuke them backe with blame to fall;  
that thinke and wish me ill.

3 Confound them that apply,  
and seeke to worke me shame :

And at my harme doe laugh and cry,  
so, so, there goeth the game.

4 But let them ioyfull be  
in thee with ioy and wealth :

Which onely trust and seeke to thee;  
and to thy sauing health.

5 That they may say alwayes,  
in mirth and one accord :

All glory, honour, laud, and prayse  
be giuen to thee, O Lord.

6 But I am weake and poore,  
come Lord thine aide I lacke:

Thou art my stay and helpe, therefore  
make speed and be not slacke.

**In te Domine. Psal. Lxxj.I.H.**

*He prayeth in faith, established by promise, and confirmed by the word of God from his youth, to be deliuered from his wicked and cruell sonne Absalon, with his confederacie, promising to be thankesfull therefore.*

*Sing this as the 69. Psalme.*

M V Lord my God in all distresse,  
my hope is whole in thee :

Then let no shame my soule oppresse,  
nor once take hold on me.

2 As thou art iust, defend me Lord;  
and rid me out of dread :

Giue eare, and to my suite accord,  
and send me helpe at neede.

3 Bethou my rocke, to whom I may  
for aide all time resort :

Thy promise is to helpe alway,  
thou art my fence and fort.

4 Saue me my God from wicked men;  
and from their strength and power :

From folke vnjust, and eke from them,  
that cruelly deuoure.

5 Thou art the stay wherein I trust,  
thou Lord of hostes art hee :

Yea, from my youth I had a lust,  
still to depend on thee.

6 Thou hast me kept euen from my birth;  
and I through thee was borne :

Wherefore I will thee praye with mirth,  
both euening and at morne.

7 As to a monster seldom seene,  
much folke about me throng :

But thou art now, and still hast bene



my fence and aid so strong.  
8 Wherefore my mouth no time shall lack,  
thy glory and thy praye:  
And eke my tongue shall not be slacke;  
to honour thee alwayes.

9 Refuse me not, O Lord, I say,  
when age my limbs doth take:  
And when my strength doth waste away,  
doe not my soule forsake.

10 Among the meane: my foes enquire,  
to take me through deceit:  
And they against me doe conspire,  
that for my soule laide waite,

*The second part.*

11 Lay hand and take him now they said,  
for God from him is gone:  
Dispatch him quire, for to his aide,  
I wis there commeth none.

12 Doe not absent thy selfe away,  
O Lord, when needs shall be:  
But that in time of griefe thou mayst  
in hast giue helpe to me.

13 With shame confound and overthrow,  
all those that seeke my life:  
Oppresse them with rebuke also,  
that faine would worke me strife.

14 But I will patiently abide,  
thy helpe at all assaies,  
Still more and more each time and tide,  
I will set forth thy praye.

15 My mouth thy iustice shall record,  
that dayly helpe doth send:  
But of thy benefits O Lord,  
I know no count nor end.

16 Yet I will goe and seeke forth one,  
with thy good helpe O God:  
The sauing health of thee alone,  
to shew and set abroad.

17 For of my youth thou tookst the care,  
and dost instruct me still,  
Therefore thy wonders to declare,  
I haue great minde and will.

18 And as in youth from wanton rage,  
thou didst me keepe and stay,  
Forsake me not vnto mine age,  
and till my head be gray.

*The third part.*

19 That I thy strength and might may shew  
to them that now be heere:  
And that our seede thy power may know,  
hereafter many a yeere.

20 O Lord, thy iustice doth exceed,  
thy doings all may see:  
Thy works are wonderfull indeed,  
oh who is like to thee?

21 Thou mad'st me feeble affliction fore,  
and yet thou didst me saue:  
Yea, thou didst helpe and me restore,  
and took'st me from the graue.

22 And thou mine honour dost increafe,  
my dignity maintaine:  
Yea thou dost make all strife to cease,  
and comfort'st me againe.

23 Therefore thy faithfulness to prayse,  
I will both lute and sing:  
My harpe shall sound thy laud alwayes,  
O Israels holy king.

24 My mouth shall ioi with pleasant voyce,  
when I fit all thing to thee:  
And eke my soule shall much reioyce,  
for thou hast made me free.

25 My tongue thy vprightnesse shall sound,  
and speake it dayly still:  
For griefe and shame doe them confound,  
that sought to worke me ill.

Deus iudicium. Psal. Lxxij. I.H.

*Gods kingdom by Christ is represented by Salomon,  
vnder whom shall be righteousness, peace and  
felicity, vnto whom all kings and nations shall  
doe homage, whose name and power shall endure  
for euer.*

**L**ord giue thy iudgements to the King

therein instruct him well: And with his son

that princely thing, Lord let thy iustice dwell.

2. That he may gouerne vprightly, and rule

thy folke aright. And so defend through

equitie, the poore that haue no might.

3 And let the mournaies that are high,  
vnto their folke giue peace,  
And eke the little hills apply,  
in iustice to increafe.

4 That he may helpe the weake and poore  
with aide, and make them strong:  
And eke destroy for euermore,  
all those that doe them wrong.

5 And then from age to age shall they  
regard and feare thy might:  
So long as Sunne shall shine by day,  
or else the Moone by night.

6 Lord make the King vnto the iust,  
like raine to fields new mowne:  
And like to drops that lay the dust  
and fresh the land new sowne.

7 The iust shall flourish in his time,  
and all shall be at peace:  
Vntill the moone shall leaue to prime,  
waste, change, and to increafe.

8 He shall be Lord of Sea and land,  
from shore to shore throughout,  
And from the floods within the land,  
through all the earth about.

9 The people that in desert dwell,  
shall kneele to him full thicke:

And all his enemies that rebell,  
the earth and dust shall lick.  
10 The Lords of all the Iles thereby,  
great gifts to him shall bring:  
The kings of Saba and Araby,  
giue many a costly thing.

*The second part.*

11 All kings shall seeke with one accord;  
in his good grace to stand:  
And all the people of the world,  
shall serue him at his hand.  
12 For he the needy sort doth saue,  
that vnto him doth call:  
And eke the simple folke that haue  
no helpe of man at all.  
13 He taketh piete on the poore,  
that are with neede oppress:  
He doth preserue them euermore,  
and brings their soule to rest.  
14 Hes hall redeeme their life from dread,  
from fraud, from wrong, from might.  
And eke the blood that they shall bleed,  
is precious in his sight.  
15 But he shall liue, and they shall bring  
to him of Sabas gold:  
Hes halbe honored as a King,  
and dayly be extoll.  
16 The mightie mountaine of his land,  
of corse shall beare such throng:  
That it like Cedar trees shall stand,  
in Libanus full long.  
17 Their cities eke full well shall speed;  
the fruites thereof shall passe:  
In plentie it shall farre exceede,  
and spring as greene as grasse.  
18 For euer they shall praye his name,  
while that the sunne is light:  
And thinke them happy through the same,  
all folke that shall blede his might.  
19 Prayse ye the Lord of hostes and sing,  
to Israels God each one:  
For he doth euery wondrous thing,  
yea, he him selfe alone.  
20 And blessed be his holy Name,  
all times eternally,  
That all the earth may prayse the same,  
Amen, Amen say I.

**Qua bonus Deus. Psal. Lxxij. T. S.**

*David teacheth that wither the prosperity of the  
yongly, nor the affliction of the good ought to dis-  
courage Gods children, but rather moue them  
to consider Gods prouidence, and to reuerence his  
iudgements, for that the wicked vanishest away  
like smoke, and the godly enter into life euerti-  
sing, in hope whereof hee reioiceth himselfe so  
Gods hands.*

*Sing this as the 44 Psalme.*  
**H**ow euer it be, yet God is good;  
and kinde to Israell:

And to all such as safely keepe  
their conscience pure and well,  
2 Yet like a foole I almost slip,  
my feete began to slide:  
And ere I wist enen at a pinch,  
my steps away gan glide.  
3 For when I saw such foolish men,  
I grudg'd and did disdain:

That wicked men all things should haue,  
without turmoile or paine.

4 They neuer suffer pangs nor grieft,  
as if death should them smite:  
Their bodies are both stout and strong,  
and euer in good plight.

5 And free from all aduersity,  
when other men be shent:  
And with the rest they take no part  
of plague or punishment.  
6 Therefore presumption doth embrace  
their necks as doth a chaine:  
And are euen wrapt as in a robe,  
with rapine and disdain.

7 They are so fed that euen for fat,  
their eyes oft times out start:  
And as for worldly goods they haue,  
more then can with their heart.  
8 Their life is most licentious,  
boasting much of the wrong  
Which they haue done to simple men,  
and euer pride among.

9 The heavens and the liuing Lord,  
they spare not to blaspheme:  
And prate they doe of worldly things;  
no wight they doe esteeme.  
10 The people of God oft times turne backe,  
ro see their prosperous state:  
And almost drinke the selfe same cup,  
and follow the same rate.

*The second part.*

11 How can it be that God say they  
should know or vnderstand  
These worldly things, since wicked men  
be Lords of Sea and land?

12 For we may see how wicked men,  
in riches still increase:  
Rewarded well with worldly goods,  
and liue in rest and peace.

13 Then why doe I from wickednesse,  
my fantasie reframe?  
And wash my bands with innocents,  
and cleanse my heart in vaine?

14 And suffer scourges euery day,  
as subiect to all blame:  
And euery morning from my youth,  
sustaine rebuke and shame?

15 And I had almost said as they,  
mistaking mine estate:  
But that I should thy children iudge,  
as folke vnfortunate.

16 Then I bethought me how I might,  
this matter vnderstand:  
But yet the labour was too great  
for me to take in hand.

17 Vntill the time I went vnto  
thy holy place and then,  
I vnderstood right perfectly,  
the end of all these men.

18 And namely, how thou settest them,  
vpon a slippery place:  
And at thy pleasure and thy will,  
Thou dost them all deface.

19 Then shall men muse at that strange sight,  
to see how sodainly,  
They are destroy'd, dispatcht, consumde,  
and dead so horribly.



20 Much like a dreame when one awakes,  
so shall their wealth decay:  
Their famous names in all mens sight,  
shall ebbe and passe away.

*The third part.*

21 Yet thus my heart was grieved then,  
my minde was much opprest:

22 So fond was I and ignorant,  
and in this point a beast.

23 Yet neuertheless by thy right hand,  
thou hold'st me euer fast.

24 And with thy counsell dost me guide  
to glory at the last.

25 What thing is there that I can wish,  
but thee in heauen above?

And in the earth there is no thing  
like thee that I can loue.

26 My flesh and eke my heart doth faile,  
but God doth faile me neuer:  
For of my heart God is my strength,  
my portion eke for euer.

27 And loe, all such as thee forsake,  
thou shalt destroy each one:  
And those that trust in any thing,  
sauiug in thee alone.

28 Therefore will I draw neare to God,  
and euer with him dwell:

In God alone I put my trust,  
his wonders I will tell.

**Vt quid Deus? Psal. Lxxiiij. I. H.**

*A complaint of the destruction of the Church and true Religion, vnder the name of Sion, and the Altars destroyed. But trusting in the might and free mercies of God by his couenant, he requirerh helpe and succour to the glory of his name, the saluation of his poore afflicted seruants, and the confusion of his proud enemies.*

*Sing this as the 72. Psalme.*

**W**hy art thou Lord so long from vs,  
in all this danger deepe?

Why doth thine anger kindle thus  
at thine owne pasture sheepe;

3 Lord call the people to thy thought  
whi. h haue bene thine so long:

The which thou hast redeem'd and brought  
From bondage fore and strong.

Haue minde I say, and thinke vpon,  
remember it full well:

Thy pleasant place, thy mount Sion,  
where thou wast wont to dwell.

3 Lift vp thy foote, and come in haste,  
and all thy foes deface:

Which now at pleasure rob and wast  
within thy holy place.

4 Amid the Congregations all  
thy enemies roare O God:

They set as signes on euery wall  
their banners spai'd abroad.

5 As men with axes hew downe trees,  
that on the hills doe grow:

So shine the bills and swords of these,  
within thy temple now.

6 The feeling swa'd the carued boards,  
the goodly grauen stones,

With axes hammers, bills, and swords,  
they beate them downe at once.

7 Thy places they consume with flame,  
and eke in all this toile

The house appointed to thy name,  
they raze downe to the soile.

8 And thus they sayd within their heart;  
dispatch them out of hand:

Then burnt they vp in euery place,  
Gods houses through the land.

9 Yet thou no signe of helpe dost send,  
our Prophets all are gone:

To tell when this our plague shall end  
among vs there is none.

10 When wilt thou Lord once end this sham;  
and cease thine enemies strong?

Shall they alway blaspheme thy name,  
and raile on thee so long?

11 Why dost withdraw thy hand a backe,  
And hide it in thy lap?

O plucke it out and be not slacke  
to giue thy foes a rap.

*The second part.*

12 O God thou art my king and Lord,  
and euermore hast bene:

Yea thy good grace throughout the world,  
for our good helpe hath seene.

13 The seas that are so deepe and dead:  
thy might did make them dry.

And thou didst breake the serpents head;  
that he therein did die.

14 Ye thou didst breake the heade so great  
of Whales that are so fell:

And gaue it them to thy folke to eate,  
that in the deserts dwell.

15 Thou mad'st a spring with streames to rise  
from rocks both hard and hie:

And eke thy hand hath make likewise  
deepe riuers to be drie.

16 Both day and eke the thenight are thine,  
by thee they were begun:

Thou set'st to serue vs with their shine  
the light and eke the Sunne.

17 Thou dost appoint the ends and coasts  
of all the earth about:

Both summer heats and winter frosts,  
thy hand hath found them out.

18 Thinke on, O Lord, no time forget  
thy foes that thee defame:

And how the foolish folk are set  
to raile vpon thy name,

19 O let no cruell beast denoure  
the Turtle that is true:

Forget not alwayes in thy power,  
the poore that much doe rue.

20 Regard thy couenant, and behold  
thy foes possesse the land:

All sad and darke, forworne and old,  
our realme as now doth stand.

21 Let not the simple goe away  
with disappointed flame:

But let the poore and needy aye,  
giue praise vnto thy name.

22 Rise Lord, let be by thee maintain'd  
the cause that is thine owne:

Remember how that thou blasphem'd  
art by the foolish one:

23 The voyce forget not of thy foes,  
for the presuming hie.

Is more an i more increast of those,  
that hate thee spighfully.

## Confitebimur tibi. Psal. Lxxv. N.

*The faithfull prayse the Lord, who shall come to iudge at his time, when the wicked shall drinke the cup of his wrath, But the righteous shall be exalted to honour.*

*Sing this at the 45 Psalme.*

Vnto thee God will wee giue thanks,  
wee will giue thanks to thee:

Sith thy name is so neere, declare  
thy wondrous works will we.

2 I will vprightly iudge, when get  
conuenient time I may:

The earth is weake, and all therein,  
but I her pillars stay.

3 I did to the mad people say,  
deale not so furiously:

And vnto the vngodly ones

set not your hornes on high,

4 I said vnto them, Set not vp  
your raised hornes one hie:

And see that you doe with stiffe necke,  
not speake presumptuously.

5 For neither from the Easterne parts,  
nor from the Westerne side:

Nor from forsaken wildernesses,

6 For why? the Lord our God he is  
the righteous Iudge alone;

He putteth downe the one, and sets  
another in the throne.

7 For why? a cup of mighty wine  
is in the hand of God:

And all the mighty wine therein  
himselfe doth powre abroad.

8 As for the lees and filthy dregs;  
that do remaine of it:

The wicked of the earth shall drinke,  
and suck them enery whit.

9 But I will talke of God, I say,  
of Iacobs God therefore:

And will not cease to celebrate  
his praye for euermore.

10 In funder breake the hornes of all  
vngodly men will I:

But then the hornes of righteous men  
shall be exalted hie.

*Gloria Patri.*

To Father, Sonne, and holy Ghost,

all glory be therefore:

As in beginning was, is now,  
and shall be euermore.

## In Iudea. Psal. Lxxvj. I. H.

*Here is described the power of God, and care for the defence of his people, by the destruction of Sennacheribs army, for which the faithfull are exhorted to be thankfull.*

*Sing this at the 66. Psalme.*

T Oall that now in Iurie dwell  
the Lord is clearly knowne:

His name is great in Israel

a people of his owne.

2 At Salem he his tents hath pight,  
to tarry there a space:

In Zion eke he hath delight,  
to make his dwelling place.

3 And there he brake both shaft and bow,  
the sword, the speare and shield:

And brake the ray to ouerthrow,  
in battell on the field.

4 Thou art more worth thy honour Lord,  
more might in thee doth lie,  
Then in the strongest of the world,  
that rob on mountaines hie.

5 But now the proud are spoild through thee  
and they are fallen on sleepe:

Through men of vyarre no helpe can bee,  
themselues they could not keepe.

6 At thy rebuke, O Iacobs God,  
vwhen thou didst them reprove:  
As halfe a sleepe their chariots stood,  
no horsemen once did moue.

7 For thou art dreadfull Lord indeede,  
vwhat maas the courage hath

To bide thy sight, and doth not dread  
vwhen thou art in thy vwrath?

8 When thou dost make thy iudgements heard  
from heauen through the ground:  
Then all the earth full sore afraid,  
in silence shall be found.

9 And that vwhen thou, O God dost stand,  
in iudgement for to speake:

To saue the afflicted of the land,  
on earth that are full vweake.

10 The fury that in man doth raig ne  
shall turne vnto thy praise:

Hereafter Lord, doe thou restrain  
their vwrath and threats alwayes.

11 Make vowes and pay them to your God;  
ye folke that nigh him be:

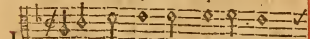
Bring gifts all ye that dwell abroad,  
for dreadfull sure is he.

12 For he doth take both life and might  
from Princes great of birth:

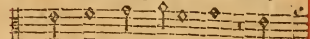
And full of terrour is his sight,  
to all the Kings on earth.

## Voce mea ad. Psal. Lxxvj. I. H.

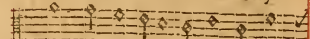
*Dauid rehearseth his great afflictions and grievous temptations, whereby hee is driuen to consider his former conseruation, and the course of Gods worke in the preservation of his seruants, and so he confirmeth his faith against these temptations.*



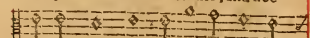
I With my voyce to God doe crie



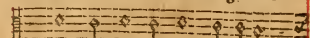
vith heart and heartie cheare, My



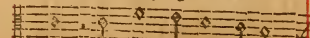
voyce to God I lit on hie, and hee



my suite doth heare. In time of grieffe I



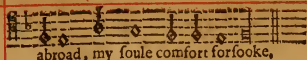
fought to God, by night no rest I



rooke: But stretch my hands to him

abroad





abroad, my soule comfort forooke,  
 3 When I to thinke on God intend,  
 my trouble then is more :  
 I spake, but could not make an end,  
 my breath was stop't so fore.  
 4 Thou holdst mine eyes always from rest,  
 that I alwayes awake :  
 With feare an I for ore oppress't,  
 my speech doth me forsake.  
 5 The dayes of olde in minde I cast,  
 and oft did thinke vpon.  
 The times and ages that are past,  
 full many yeeres agone,  
 6 By night my songs I call to minde;  
 once made thy praye to shew :  
 And with my heart much talke I finde,  
 my spirits doe search to know.

7 Will God said I, at once for all,  
 cast off his people thus :  
 So that henceforth no time he shall  
 be friendly vnto vs ?  
 8 What? is his goodnesse cleane decayd,  
 for euer and a day ?  
 Or is his promise now delayd,  
 and doth his truth decay ?  
 9 And will the Lord our God forget  
 his mercies manifold ?  
 Or shall his wrath increase so hot,  
 his mercies to withhold ?  
 10 At last I sayd, my weakenesse is  
 the cause of this mistrust :  
 Gods mightie hand can helpe all this  
 and change it when he lust.

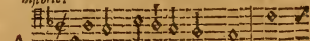
*The second part.*

11 I will regard and thinke vpon  
 the working of the Lord;  
 Of all his wonders past and gone,  
 I gladly will record.  
 12 Yea all his workes I will declare,  
 and what he did deuise :  
 To tell his facts I will not spare,  
 and eke his counsell wise.  
 13 Thy workes, O Lord, are all vpright,  
 and holy all abroad :  
 What one hath strength to match the might  
 of thee, O Lord our God ?  
 14 Thou art a God that oft didst shew  
 thy wonders euery houre.  
 And so dost make thy people know,  
 thy vertue and thy power.  
 15 And thine owne folke thou dost defend  
 with strength and stretched arme;  
 The sonnes of Iacob that descend,  
 and Iosephs seed from harme.  
 16 The waters Lord, perceined thee,  
 the waters saw thee well :  
 And they for feare aside did flee,  
 the depths on trembling fell.  
 The cloudes that were both thicke and blacke  
 did raine full plenteously;  
 The thunder in the aire did cracke,  
 thy shafts abroad did flie.  
 17 The thunder in the aire was heard,  
 the lightnings from aboue :

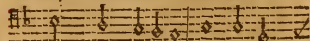
18 With flashes great made them afraid,  
 the earth did quake and moue.  
 19 Thy wayes within the seas doe lie,  
 thy paths in waters deepe :  
 Yet none can there thy steps espie,  
 nor know thy pathes to keepe.  
 20 Thou ledest thy folke vpon the land,  
 as sheepe on euery side;  
 Through Moses and through Aarons hand,  
 thou didst them safely guide.

**Attendite populi. Psal. Lxxviij. T. S**

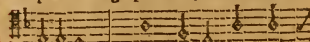
*Hee sleweth haue God of his mercy chose his Church of the posteritie of Abraham, casting in their teeth the rebellion of their fathers, that their children might acknowledge Gods free mercies, and be ashamed of their perverser ancestors. The holy Ghost hath comprehended as it were the summe of all Gods benefites, that the grosse people might see in few words the effect of the whole historie.*



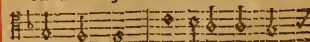
**A** Trend my people to my Law, and  
 to my words incline. 2. My mouth shall



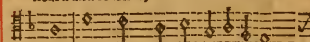
speake strange parables, and senten-



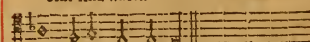
ces diuine. 3. Which we our selues haue



heard and learn'd, euen of our Fathers



old: And which for our instruction



our Fathers haue vs told.

4 Because we should not keepe it close,  
 from them that should come after :  
 Who should Gods power to their race praise,  
 and all his workes of wonder.  
 5 To Iacob he commandement gaue,  
 how Israel should liue :  
 Willing our Fathers should the same  
 vnto their children giue.  
 6 That they and their posteritie,  
 which were not sprung vnto :  
 Should haue the knowledge of the law,  
 and teach their feede also.  
 7 That they may haue the better hope  
 in God that is aboue,  
 And not forget to keepe his lawes  
 and his precepts in loue.  
 8 Not being as our Fathers were,  
 rebelling in Gods sight,  
 And would not frame their wicked hearts  
 to know their God aright.

9 How went the people of Ephraim  
their neighbours for to spoyle:  
Shooting their darts the day of warre,  
and yet they tooke the spoyle?

10 For why? they did not keepe with God,  
the couenant that was made:

Nor yet would walke or leade their lines,  
according to his trade,

11 But put into obliuion,  
his counsell and his will.

And all his works most magnifque,  
Which he declared still.

*The second part.*

12 What wonders to our forefathers,  
did he himselfe disclose:

In Egypt land within the field,  
that called is Thaneos:

13 He did diuide and cut the sea,  
that they might passe at once:  
And made the water stand as still,  
as doth an heape of stones.

14 He led them secret in a cloud  
by day, when it was bright:  
And in the night when darke it was,  
with fire he gaue them light.

15 He brake the rocke in wilderness,  
and gaue the people drinke,  
As plentiful as when the deepes  
doe flow vp to the brinke.

16 He drew out riuers out of rocks,  
that were both dry and hard:  
Of such abundance that no floods,  
to them might be comparde,

17 Yet for all this against the Lord,  
their sinne they did increase:  
And stirred him that is most hie,  
to wrath in wilderness.

18 They tempted him within their hearts,  
like people of mistrust:  
Requering such a kinde of meate,  
as serued to their lust.

19 Saying with murmuration,  
in their vnfaithfulness,  
What can this God prepare for vs,  
a feast in wilderness?

20 Behold hee brake the stonie rocke,  
and floods forth with did flow:  
But can hee now giue to his folke,  
both bread and flesh also?

21 When God heard this he waxed wrath,  
with Iacob and his seed,  
So did his indignation  
on Israel proceed.

*The third part.*

22 Because they did not faithfully  
beleue and hope that hee  
Could alwayes helpe and succour them  
in their necessity.

23 Wherefore he did command the clouds,  
forth with they brake in sunler:

24 And raide downe Manna for them to eat,  
a food of mickle wonder.

25 When earthly men with Angels food,  
were fed at their request:

26 He bal the East with le blow away,  
and brought in the South-west.

27 And rain'd downe flesh as thick as dust,

and fowle as thicke as sand:

18 Which he did cast amidst the place,  
Where all the tents did stand.

29 Then did they eat exceedingly,  
and all men had their fils,

Yet more and more they did desire,  
to serue their lusts and wils.

30 But as the meate was in their mouthes,  
his wrath vpon them fell:

31 And flew the flower of all their youth,  
and choise of Israel.

32 Yet fell they to their wonted sinne,  
and still they did him grieue,

For all the wonders that he wrought,  
they would him not beleue,

33 Their dayes therefore hee shorned,  
and made their honour vaine:

Their yeeres did waste and passe away,  
with terour and with paine,

34 But euer when he plagued them,  
they sought him by and by:

35 Remembring then he was their strength,  
their helpe and God most hie.

36 Though in their mouthes they did but  
and flatter with the Lord: (glose)  
And with their tongues and in their hearts,  
dissembled euery word.

*The fourth part.*

37 For why? their hearts were nothing bene  
to him, nor to his trade:

Nor yet so keepe, nor to performe,  
the couenant that was made.

38 Yet was he still fo mercifull,  
vwhen they deferred to die:  
That he forgane them their misdeeds,  
and would not them destroy.

Yea many a time he turn'd his vvrath,  
and did himselfe aduise:

And would not suffer all his vvhole  
displeasure to arise.

39 Considering that they vvere but flesh,  
and euen as a vvinde,  
That passeth away and cannot vvell  
retourne by his owne kinde,

40 How oftentimes in wilderness,  
did they the Lord pronoke?

How did they moue and stirre the Lord,  
to plague them with his stroke?

41 Yet did they turne againe to sinne,  
and tempted God oft-soone:  
Prescribing to the holy Lord,  
what things they would haue done.

42 Not thinking of his hand and power,  
nor of the day when he

Delivered them out of the hands,  
of the fierce enemye,

43 Nor how he wrought his miracles,  
as they themselves beheld

In Egypt and the wonders that  
he did in Zoan field.

44 Nor how he turned by his power,  
their waters into blood,

That no man might receiue his drinke  
at riuer nor at flood,

45 Nor how he sent them swarmes of flies,  
which did them sore annoy.



And sild their country full of frogs;  
which did their land destroy.

*The fifth part.*

46 Nor how he did commit their fruits  
vnto the Caterpillar :

And all the labour of their hands,  
he gaue to the Grasshopper.

47 With hailestones he destroyd their vines,  
so that they were all lost :

And not so much as wilde figge trees,  
but he confumde with frost.

48 And yet with hailestones once againe;  
The Lord their cartell smote,

And all their flocks and heards likewise,  
vvith thunder-bolts full hot.

49 He cast vpon them in his ire,  
and in his fury strong :

Displeasure, vvrath, and euill spirits:  
to trouble them among.

50 Then to his vvraht he made a vvay,  
and spared not the least :

But gaue vnto the pestilence,  
the man and eke the beast,

51 He strake also the first borne all;  
that vp in Egypt came :

And all the chiefe of men and beasts,  
vvithin the tents of Ham.

52 But as for all his ovne deare folke,  
he did preferre and keepe,

And cartied them through vvildernesse;  
euen like a focke of sheepe.

53 Without all feare, both safe and sound,  
he brought them out of thrall:

Whereas their foes vvith rage of seas,  
were ouer vvhelmed all.

54 And brought them out into the coasts,  
of his ovne holy land :

Euen to the mount vvich he had got,  
by his strong arme and hand.

55 And there cast out the heathen folke,  
and did the land diuide :

And in their tents he set the tribes  
of Israel to abide.

56 Yet for all this their God most hie,  
they stirr'd and tempted still :

And vvould not keepe his testament  
nor yet obey his vvill.

57 But as their fathers turned backe,  
euen to they went astray :

Much like a bowe that vvill not bend :  
but slip and start away.

*The sixth part.*

58 And grieved him vvith their bill altars,  
vvith offerings and vvith fire :

And vvith their idoles vehemently  
prouoked him to ire.

59 Therewith his vvraht began againe :  
to kindle in his breast :

The naughtinesse of Israel,  
he did so much detest.

60 Then he forooke the tabernacle  
of Silo, vvhere he was

Right conuerfant vvith earthly men,  
euen as his dwelling place.

61 Then suffered he his might and pover,  
in bondage for to stand :

And gaue the honour of his Arke,  
into his enemies hand,

61 And did commit them to the sword;  
vvroth vvith his heritage :

62 The young men vvere deuoured vvith fire;  
maydes had no marriage.

64 And vvith the sword the Priests also,  
did perish enery one :

And not a vvildovv left aliue,  
their death for to bemone.

65 And then the Lord began to vvake;  
like one that slept a time :

And as a valiant man of warre,  
refreshed after wine.

66 With Emrods in their hinder parts,  
he strake his enemies all :

And put them then vnto a shame,  
that was perpetuall.

67 Then he the tent and Tabernacle,  
of Ioseph did refuse :

As for the tribe of Ephraim,  
he would in no wise chuse.

68 But chose the tribe of Iehuda;  
whereas he thought to dwell :

Euen the noble mount Sion,  
which he did loue so well.

69 Whereas he did his temple build,  
both sumptuously and sure :

Like as the earth, which he hath made  
for euer to endure.

70 Then chose he David him to serue;  
his people for to keepe :

Whom he tooke vp and brought away,  
euen from the folds of sheepe.

71 As he did follow the Ewes with yong,  
the Lord did him aduance :

To feede his people Israel,  
and his inheritance.

72 Then David with a faithfull heart,  
his focke and charge did feede :

And prudently vvith all his power,  
did gouerne them indeed.

## Deus venerunt. Psal. Lxxix. I. H.

*The Israelites complaine to God for the calamities that they suffered, when Antiochus destroyed their Temple and Citie, desiring ayde against his tyranny, least God and religion should be condemned by the heathen, who should see them forsaken and perishe.*

*Sing this as the 77. Psalm.*

○ Lord, the Gentiles doe inuade,  
thine heritage to spoyle,

Ierusalem an heape is made,  
thy Temple they desile.

2 The bodies of thy Saints most deare  
abroad to birds they cast :

The flesh of such as doe thee feare,  
the beasts deuoure and waste.

3 Their blood throughout Ierusalem,  
as water spilt they haue.

So that there is not one of them,  
to lay their dead in graue.

4 Thus are we made a laughing stocke,  
almost the world throughout :

The enemies at vs left and mocke;  
which dwell our coast about.

5 Wilt thou, O Lord, thus in thine ire,  
against vs euer fume ?

And shew thy wrath as hot as fire,  
thy folke for to consume :  
6 Vpon those people powre the same,  
which did thee neuer know :  
All realmes which call not on thy name,  
consume and ouerthrow.

7 For they haue got the vpper hand,  
and Jacobs seede destroyd :  
His habitation and his land,  
they haue left waste and void.  
8 Beate not in minde our former faults,  
with speede some pitie shew :  
And aide vs Lord in all assaults,  
for we are weake and low.

*The second part.*

9 O God that giu'st all health and grace,  
on vs declare the same :  
Weigh not our works, our sinnes deface,  
for honour of thy name.  
10 why shall the wicked still alway,  
to vs as people dumbe :  
In thy reproach ioyoyce and say,  
where is their God become ?

11 Require O Lord, as thou see'st good,  
before our eyes in fight :  
Of all these folke thy seruants blood,  
which they spilt in despite.  
12 Receiue into thy sight in hast,  
the clamours, grieve and wrong.  
Of such as are in prison cast,  
sustaining yrons strong.

Thy force and strength to celebrate,  
Lord set them out of band,  
Which vnto death are destinate,  
and in their enemies hand.

13 The nations which haue beene so bold,  
as to blaspheme thy name :  
Into their laps with euell fold,  
repay againe the same.

14 So weethy folke and pasture sheepe,  
will prayle thee euermore :  
And teach all ages for to keepe,  
for thee like prayle in store.

**Qui regis Israel. Psal. Lxxx. I.H.**

*A lamentable prayer to God to helpe the miseries of  
the Church, desiring him to consider the first estat,  
when his fauour turned toward them, that hee  
might finish that worke which he had begun.*

*Sing this as the 67 Psalme.*

**T**HOU Heard that Israel do'st keepe,  
giue eare and take good heed :  
Which lead'st Ioseph like a sheepe,  
and dost him watch and feed.

2 Thou Lord, I say, whose feat is set,  
on Cherubins so bright :  
Shew forth thy selfe, and doe not let,  
send downe thy beames of light.

3 Before Ephraim and Benjamin,  
Manasses eke likewise :  
To shew thy power doe thou begin,  
come helps vs Lord arise.

4 Direct our hearts vnto thy grace,  
conuert vs Lord to thee :  
Shew vs the brightnesse of thy face,  
and then full safe are we.

5 Lord God of hostes of Israel,

how long wilt thou, I say,  
Against thy folke in anger swell,  
and wilt not heare them pray :  
6 Thou dost them feede with sorrowes deepe,  
their bread with teares they eate,  
And drinke the teares that they doe weepe,  
in measure full and great.

7 Thou hast vs made a very strife  
to those that dwell about :  
And that our foes doe loue alife,  
they laugh and iest it out.

8 O take vs Lord vnto thy grace,  
conuert our mindes to thee :  
Shew forth to vs thy ioyfull face,  
and we full safe shall be.

9 From Egypt where it grew not well,  
thou brought'st a vine full deare :  
The heathen folke thou didst expell,  
and thou didst plant it there.  
10 Thou didst prepare for it a place,  
and set her rootes full fast :  
That it did grow and spring apace,  
and fill'd the land at last.

*The second part.*

11 The hills were couered round about,  
with shade that from it came,  
And eke the Cedars high and stout,  
with branches of the same.

12 Why then didst thou her wall destroye ?  
her hedge pluckt vp thou hast :  
That all the folke that passe thereby,  
thy vine may spoyle and wast.

13 The Bore out of the wood so wild,  
dost dig and root it out :  
The furiions beast out of the field  
denoure it all about.

14 O Lord of hostes returne againe,  
from heauen looke betime :  
Behold, and with thy helpe sustaine,  
this poore vineyard of thine.

15 Thy plant I say, thine Israel,  
whom thy right hand hath set :  
The same which thou didst loue so well,  
O Lord, do not forget.

16 They lop and cut it downe apace,  
they burne it eke with fire :  
And through the frowning of thy face,  
we perish in thine ire.

17 Let thy right hand be with them now,  
whom thou hast kept so long :  
And with the sonne of man, whom thou  
to thee hast made so strong.

18 And so when thou hast set vs free,  
and saued vs from shame,  
Then will wee neuer fall from thee,  
but call vpon thy name.

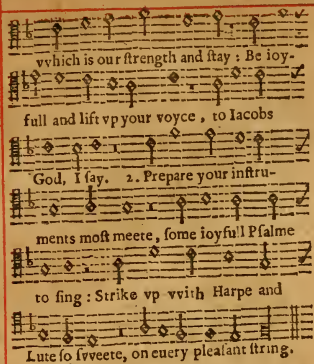
19 O Lord of hostes, through thy good grace,  
conuert vs vnto thee :  
Behold vs with a pleasant face,  
and then full safe are wee.

**Exultate Deo. Psal. Lxxxj. I.H.**

*An exhortation to prayse God for his benefits, con-  
demning their ingratitude.*

**B**right and glad in God ioyoyce,  
which





- 3 Blou as it were in the new moone,  
vvhich Trumpets of the best :  
As it is vsed to be done  
at any solemne feast.
- 4 For this is vnto Israel  
a statute and a trade :  
A law that must be kept full vvell  
vvhich Iacobs God hath made,
- 5 This clause vvhich Ioseph vs decreed,  
vvhhen he from Egypt came :  
That as a vvitnesse all his seede  
should still obserue the same.
- 6 When God, I say, had thus prepar'd  
to bring him from that land :  
Whereas the speech vvhich he had heard  
he did not vnderstand.
- 7 I from his shoulders rooke, saith he,  
the burthen cleane away :  
And from the furnace quit him free,  
from burning brick of clay.
- 8 When thou in griefe didst cry and call  
I holpe thee by and by :  
And I did answer thee vvvithall  
in thunder secretly.
- 9 Yea, at the vvaters of discord,  
I did thee tempt and prouee :  
Whereas the goodnes of the Lord  
vvhith muttering thou didst moue.
- 10 Heare O my folke, O Israel,  
and I assure it thee :  
Regard and marke my vvords full vvell,  
if thou wilt cleane to me.

*The second part.*

- 11 Thou shalt no god in thee reuerse  
of any land abroad :  
Nor in no vile to bow or serue  
a strange and foraine god.
- 12 I am the Lord thy God, and I  
from Egypt set thee free :  
Then aske of me abundantly,  
and I will giue it thee.
- 13 And yet my people vvould not heare  
my voyce, vvhhen that I spake :  
Nor Israel vvould not obey,  
but did me quite forsake.
- 14 Then did I leaue them to their vvill,  
in hardnesse of their heart :

To vvalke in their ovvne counsell still,  
themselves they might peruert.

- 15 O that my people vvould haue heard  
the vvords that I did say ?  
And eke that Israel vvould regard  
to vvalke vvvithin my vway.
- 16 How soone would I confound their foes  
and bring them downe full low :  
And turne my hand vpon all those  
that would them ouerthrow :
- 17 And they that at the Lord doe rage,  
as slaues should seeke him till :  
But of his folke the time and age  
should flourish euer still.
- 18 I would haue fed them with the crop  
and finest of the wheat :  
And made the rocke with hony drop  
that they their fils should eate.

**Deus stetit. Psal. Lxxxij. I. H.**

*Dauid declaring God to be present vvith Iudges and Magistrates, reprovveth their partialitie and vvvrighteousnesse, and exhorteth them to doe iustice, but seeing no amehndment, he desireth God to execute iustice himselfe.*

*Sing this as the 77. Psalme.*

- A** Mid the praise with men of might,  
the Lord himselfe did stand,  
To plead the cause of truth and right,  
with Iudges of the land.
- 2 How long, said he, will you proceede,  
false iudgement to award ?  
And haue respect for lone of meede,  
the wicked to regard ?
- 3 Whereas of due you should defend  
the fatherlesse and weake :  
And when the poore man doth contend  
in iudgement iustly speake.
- 4 If ye be wise, defend the cause  
of poore men in their right :  
And rid the needy from the clawes  
of tyrants force and might.
- 5 But nothing will they know or learne,  
in vaine to them I talke :  
They will not see, or ought desire  
but will in darkenesse walke.
- For loe, euen now the time is come  
that all things fall to nought,  
And likewise lawes both all and some,  
for gaine are sold and bought.
- 6 I had decreed it in my sight,  
as Gods to take you all :  
And children to the most of might  
for loue I did you call.
- 7 But notwithstanding ye shall die  
as men, and so decay :  
O tyrants, I shall you destroy,  
and plucke you quite away.
- 8 Vp Lord, and let thy strength be knownne  
and iudge the vvorld vvith might :  
For vvhy : all nations are thine ovvne,  
to take them as thy right.

**Deus quis similis? Psal. Lxxxij. I. H.**

*The Israelites pray the Lord to deliuer them from their enemies, both at home and far off: also that all such wicked people be stricken vvith his stormy tempests, that they may know his power.*

*Sing this as the 77 Psalme.*

**D**Oe not, O Lord, refrain thy tongue,  
in silence doe not stay;  
With-hold not Lord thy selfe to long,  
nor make no more delay:  
2 For why? behold thy foes, and see  
how they doe rage and cry;  
And those that beare an hate to thee  
hold vp their heads on hie.

3 Against thy folke they vse deceit,  
and craftily enquire:  
For thine elect to lie in waite  
their counsell doth conspire.  
4 Come on say they, let vs expell,  
and plucke these folke away:  
So that the name of Israel  
may vterly decay.

5 They all conspire within their hearts,  
how they may thee withstand:  
Against the Lord to take a part  
they are in league and band.  
6 The tents of all the Edomites,  
the Hasmonees also:  
The Haggarens and Moabites,  
with diuers other moe.

7 Geball with Ammon, and likewise  
doth Amalecke conspire:  
The Philistines against thee rise,  
with them that dwell at Tirc,  
8 And Assur eke is well apaid,  
with them in league to be:  
And doth become a fence and aid  
to Lots posteritie.

9 As thou didst to the Midianites,  
so serue them Lord each one:  
As to Siser, and to Iabin,  
beside the brooke Kison.  
10 Whom thou in Eddor didst destroy,  
and waste them through thy might:  
That they like dung on earth did lie,  
and that in open sight.

*The second part.*

11 Make them now and their Lords appeare  
like Zeb and Oreb than:  
As Zeba and Zalmana were,  
the Kings of Midian.  
12 Which sayd, let vs throughout the land  
in all the coasts abroad,  
Possesse and take into our hand  
the faire houses of God.  
13 Thine them, O God, with stormes as fast  
as wheelles that haue no stay:  
Or like the chaffe which men doe cast  
with windes to flie away.  
14 Like as the fire with rage and fume,  
the mighty Forrests spils:  
And as the flame doth quite consume  
the mountaines and the hills.  
15 So let the tempest of thy wrath  
vpon their necks be laid:  
And of thy stormy wrath and shower  
Lord make them all afraid.  
16 Lord bring them all I thee desire  
to such rebuke and shame:  
That it may cause them to enquire,  
and learne to seek thy name.

17 And let them euermore daily  
to shame and slander fall:  
And in rebuke and obloquie  
to perishe eke withall.  
18 That they may know and feeble full well,  
that thou art called Lord:  
And that alone thou dost excell  
and raigne throughout the world.

**Quam dilecta? Psal. Lxxxiiij. I.H.**

*David exiled his country, disreth ardently to re-  
turne to Gods Tabernacle, and assembly of the  
Saints, to prayse God: then hee praysthe the cou-  
rage of the people that passe the wilderness, to  
assemble themselves in Sion.*

*Sing this as the 67 Psalme.*

**H**ow pleasant is thy dwelling place,  
O Lord of hostes to mee?

The Tabernacles of thy grace,  
how pleasant Lord they be:

2 My soule doth long full fore to goe  
into thy Courts abroad:

My heart doth lust, my flesh also  
in thee the liuing Lord.

3 The sparrows finde a roome to rest,  
and saue themselves from vrrong;

And eke the fwallovv hath a nest  
vwherein to keepe her yong.

4 These birds full nigh thine Altar may  
haue place to sit and sing;

O Lord of hostes, thou art I say,  
my God and eke my king.

5 O they be blessed that may dwell  
vwithin thy house alvvayes;

For they all times thy facts doe tell,  
and euer giue thee prayse.

6 Yea, happy sure likee wife are they,  
whose stay and strength thou art;

Which to thy house doe minde the vvay,  
and seeke it in their heart.

7 As they goe through the vale of teares  
they digge vp fountaines still;

That as a spring it all appeares,  
and thou their pits dost fill.

8 From strength to strength they vvake full  
no faintesse there shall be;

And so the God of Gods at last  
in Sion they doe see.

9 O Lord of hostes to me giue heede,  
and heare vvhen I doe pray;

And let it through thine eares proceede,  
O Iakobs God I say.

10 O Lord our shield of thy good grace  
regard and so draw neare:

Regard I say, behold the face  
of thine anoynted deare.

11 For vvhy? vwithin thy Courts on day  
is better to abide;

Then other vvhere to keepe or stay  
a thousand dayes beside.

12 Much rather vvould I keepe a doore  
vwithin the house of God,

Then in the tents of vickednesse  
to settle mine abode.

13 For God the Lord light and defence,  
vvill grace and vvorship giue;

And no good thing vvill he vvith-hold  
from them that purely liue.



84 O Lord, of hostes that man is blest,  
and happy sure is hee:  
That is perswaded in his brest,  
to trust all times in thee.

**Benedixisti Dom. Psal. Lxxxv. I. H.**

Because God *vvithdrew* not his rod from his Church after the returne from Babylon, first they put him in minde, that he should not leave the worke of his grace vnperfect, and complaine of their long affliction, Then they reioyce in hope of promised deliuerance, *v* which was a figure of Christ's kingdome, vnder v which should be perfect felicity.

*Sing this as the 81. Psalme.*

- T**hou hast bene mercifull indeed,  
O Lord, vnto thy land:  
For thou restoredst Jacobs seed,  
from thraldome out of hand.
- 2 The wicked wayes that they were in,  
thou didst them cleane remit:  
And thou didst hide thy peoples sinne,  
full close thou coueredst it.
- 3 Thine anger eke thou didst assuage,  
that all thy wrath was gone:  
And so didst turne thee from thy rage,  
with them to be at one.
- 4 O God of health, doe now conuert  
thy people vnto thee:  
Put all thy wrath from vs apart,  
and angry cease to be.
- 5 Why? shall thine anger neuer end,  
but still proceed on vs,  
And shall thy wrath it selfe extend,  
vpon all ages thus?
- 6 Wilt thou not rather turne therefore,  
and quicken vs, that wee  
And all thy folke may euermore,  
be glad and ioy in thee?
- 7 O Lord, on vs doe thou declare,  
thy goodnesse to our wealth:  
Shew forth to vs and doe not spare,  
thine aide and sauing health.
- 8 I will hearken what God saith, for he  
speakes to his people peace:  
And to his Saints that neuer they,  
returne to foolishnesse.
- 9 For why? his helpe is still at hand;  
to such as doe him feare:  
Whereby great glory in the land  
shall dwell and flourish there.
- 10 For truth and mercy there shall meete;  
in one to take their place:  
And peace shall iustice with kisse greet;  
and there they shall embrace.
- 11 As truth from earth shall spring apace,  
and flourish pleasantly:  
So righteousness shall shew her face,  
and looke from heauen hie.
- 12 Yea, God himselfe doth take in hand,  
to giue vs each good thing:  
And through the coasts of all the land,  
the earth her fruits shall bring.
- 13 Before his face shall iustice goe,  
much like a guide or stay:  
He shall direct his steps also,  
and keepe them in the way;

**Inclina Dom. Psal. Lxxxvj. I. H.**

David sore afflicted, prayeth seruenly for deliuerance, sometimes rehearsing his miseries and mercies received, desiring also to be instructed of the Lord, that hee may feare and glorifie his name. He complaineth also of his aduersaries, and requesth to be deliuered from them.

*Sing this as the 81. Psalme.*

- I** Ord bow thine eare to my request,  
and heare me by and by:  
With grievous paine and griefe oppress;  
full poore and weakes am I.
- 2 Preferre my soule, because my wayes,  
and doings holy be,  
And saue thy seruant, O my Lord,  
that puts his trust in thee.
- 3 Thy mercy Lord on me expresse;  
defend me eke withall:  
For through the day I doe not cease,  
on thee to cry and call.
- 4 Comfort O Lord, thy seruants soules,  
that now with paine is pinde:  
For vnto thee Lord I extoll,  
and lift my soule and minde.
- 5 For thou art good and bountifull,  
thy gifts of grace are free:  
And eke thy mercie plentifull,  
to all that call on thee.
- 6 O Lord, likewise when I doe pray,  
regard and giue an care:  
Marke well the words that I doe say,  
and all my prayers heare.
- 7 In time when trouble doth me moone,  
to thee I doe complaine:  
For why? I know and doe prooue,  
thou answerest me againe.
- 8 Among the Gods (O Lord) is none,  
with thee to be compare:  
And none can doe as thou alone,  
the like hath not bene heard.
- The second part.*
- 9 The Gentiles and the people all,  
which thou didst make and frame:  
Before thy face on knees will fall,  
and glorifie thy name.
- 10 For why? thou art so much of might,  
all power is thine owne,  
Thou workest wonders still in sight,  
for thou art God alone.
- 11 O teach me Lord the way, and I  
shall in thy truth proceed:  
O ioyne my heart to thee so nie,  
that I thy name may dread.
- 12 To thee my God will I giue prayes,  
with all my heart, O Lord:  
And glorifie thy name alwayes,  
for euer through the world.
- 13 For why? thy mercie shewed to mee  
is great, and doth excell:  
Thou fectst my soule at liberty,  
out from the lower hell.
- 14 O Lord the proud against me rise;  
and heapes of men of might,  
That seeke my soule, and in no wise,  
will haue thee in their sight.
- 15 Thou Lord art mercifull and meeke;  
full slacke and slow to wrath:

*many  
Robins  
her brood  
steal  
knot the  
brood  
fear of  
shame  
for hea  
A looe  
is the  
one*

Thy goodnesse is full great, and eke  
thy truth no measure hath.

16 O turne to me, and mercy grant;  
thy strength to me apply:  
O helpe and saue thine owne seruants,  
thy handmaids sonnie am I.

17 On me some signe of fauour show,  
that all my foes may see:  
And be asham'd, because Lord thou  
doest helpe and comfort me.

### Fundamentum ejus. Psal. Lxxxvij.

*The holy Ghost promisseth that the Church as yet in  
miserie after the Captiuitie of Babylon, should be  
restored to great excellencie, so that nothing  
should be more comfortable then to be numbered  
among the members thereof.*

*Sing this as the 81. Psalm.*

**T**He Citie shall full well endure,  
her ground-worke still doth stay;

Vpon the holy hill full sure,  
it can no time decay.

2 God loues the gates of Sion best;  
his grace doth there abide,  
He loues them more then all the rest;  
of Iacobs tents beside.

3 Full glorious things reported be;  
in Sion and abroad:

Great things I say are sayd of thee,  
thou Citie of our God.

4 On Rahab I will cast an eye,  
and beare in minde the same;

And Babylon shall eke apply,  
and learne to know my name;

5 Loe Palestine and Tyre also,  
with Ethiope likewise,

A people old full long agoe,  
were borne and there did rise;

6 Of Sion they shall say abroad,  
that diuers men of fame.

Hence there sprung vp, and the high God  
hath founded fast the same.

7 In their records to them it shall,  
through Gods deuise appeare:

Of Sion that the chiefe of all  
had his beginning there.

8 Their trumpeters with such as sing;  
therein great plenty be;

My fountaines and my pleasant springs,  
are compact all in thee.

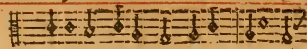
### Domine Deus. Psal. Lxxxvij. I.H.

*The faithfull sore afflicted by sicknesse, persecution,  
aduersity, and as it were left of God without any  
consolation: yet call on God by faith, and strive  
against desperation.*

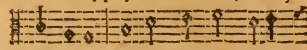
**L**ord God of healthe hope and stay

thou art alone to me, I call and cry through-

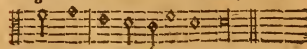
out the day, and all the night to thee,



2. O let my prayers soone ascend, vnto thy



sight on him: Encline thine eare, O Lord



entend, and harken to my crie.

3 For why? my soule with woe is fill'd;  
and doth in trouble dwell:

My life and breath almost doth yeeld,  
and draweth nie to hell.

4 I am esteem'd as one of them;  
that in the pit doe fall:

And made as one among those men,  
that haue no strength at all.

5 As one among the dead and free  
from things that here remaine:

It were more ease for me to bee,  
with them the which were slaine;

As those that lie in graue I say,  
whom thou hast cleane forgot:

The which thy hand hath cut away,  
and thou regardst them not.

6 Ye like to one shut vp full sure;  
within the lower pit,

In places darke and all obscure,  
and in the depth of it.

7 Thine anger and thy wrath likewise,  
full fore on me doth lie:

And all thy stormes against me rise,  
my soule to vex and trie.

8 Thou pust my friends farre off from me;  
and makest them hate me sore;

I am shut vp in prison fast,  
and can come forth no more.

9 My sight doth faile through griefe and woe,  
I call to thee O God,

Throughout the day, my hands also  
to thee I stretch abroad.

*The second part.*

10. Doeest thou vnto the dead declare;  
thy wondrous workes of fame?

Shall dead to life againe repaire,  
and praye thee for the same?

11 Or shall thy louing kindnesse Lord;  
be preached in the graue?

Or shall with them that are destroy'd,  
thy truth her honour haue?

12 Shall they that lie in darke full low;  
of all thy wonders woe?

Or there shall they thy iustice know,  
where all things are forgot?

13 But I, O Lord, to thee alway,  
doe cry and call apace:

My prayer eke ere it be day,  
shall come before thy face.

14 Why dost thou Lord abhorre my soule;  
in griefe that seeketh thee?

And now O Lord, why dost thou hide  
thy face away from me?

15 I am afflict as dying still,  
from youth this many a yeere;



Thy terrours that doe vex me ill  
with troubled minde I beare.

16 The furies of thy wrathfull rage  
full sore vpon mee fall :

Thy terrours eke doe nor affwage,  
but mee oppresse withall.

17 All day they compasse mee about  
as water at the tide :

And all at once with streames full stout  
beset me on each side.

18 Thou sett'st farre from me my friends,  
and louers euery one :

Yea, and mine old acquaintance all  
out of my sight are gone.

### Misericordias. Psal. Lxxxix. I. H.

*David prayeth God for his couenant made be-  
tweene him and his elect by Iesus Christ: then hee  
complaineth of the d-solation of his kingdome, so  
that the promise seemed to be broken. Finally, hee  
prayeth to be deliueied from afflictions, mentio-  
ning the shortnesse of mans life, and confirming  
himselfe by Gods promise.*

*Sing this as the 67 Psalme.*

**T** O sing the mercies of the Lord,  
my tongue shall neuer spare:  
And with my mouth from age to age,  
thy truth I will declare.

2 For I haue sayd, that mercy shall  
for euermore remaine,

In that thou dost the heauens stay  
thy truth appeareth plaine.

3 To mine elect, sayth God, I made  
a couenant and behest :

My seruant Dauid to perswade,  
I sware and did proteit.

4 Thy seede for euer will I stay,  
and stablish it full fast :

And still vphold thy throne alway,  
from age to age to last.

5 The heauens shew with ioy and mirth,  
thy wondrous workes. O Lord :

Thy Saints within thy Church on earth,  
thy faith and truth record.

6 Who with the Lord is euell then  
in all the clouds abroad :

Among the sonnes of all the Gods  
what one is like our God?

7 God in assembly of the Saints  
is greatly to be dread :

And ouer all that dwell about,  
in terrour to be had.

8 Lord God of hostis in all the world,  
what one is like to thee;

On euery side most mighty Lord  
thy truth is seene to be.

9 The raging sea by thine aduise;  
thou wilt it at thy will :

And when the waues thereof arise,  
thou mak'st them calme and still.

10 And Egypt thou Lord hast subdude;  
and thou hast it destroyed.

Yea, thou thy selfes with mighty arme,  
hast scatter'd all abroad.

*The second part.*

11 The heauens are thin and still haue bene,  
like with the earth and land :

The world with all that is therein,

thou foundedst with thy hand.

12 Both North and South, with East & West,  
thy selfe didst make and frame :

Both Tabor mount and eke Hermon,  
reioyce and prayse thy name.

13 Thine arme is strong and full of power,  
all might therein doth lie :

The strength of thy right hand each howre,  
thou listest vp on hie.

14 In righteousnesse and equity,  
thou hast thy seate and place :

Mercy and truth are still with thee  
and goe before thy face.

15 That folke is blest that knoweth aright;  
thy present power O God :

For in the fauour of thy sight,  
they walke full safe abroad,

16 For in thy name throughout the day,  
they ioy and much reioyce :

And through thy righteousnesse haue they  
a pleasant fame and noyse.

17 For why : their glory, strength, and aide  
in thee alone doth lie :

Thy goodness eke that hath vs staid,  
shall lift our horne on hie.

18 Our strength that doth defend vs well,  
the Lord to vs doth bring :

The holy one of Israel  
he is our guide and King.

19 Sometimes thy will vnto thy Saints;  
in visions thou didst shew :

And thus then didst thou say to them,  
thy minde to make them know.

A man of might I haue erect  
your King and guide to be :

And set him vp whom I elect,  
among the folke to me.

*The third part.*

20 My seruant Dauid I appoint;  
whom I haue search'd out:

And with my holy oyle annoynt,  
him King of all the rout.

21 For why : my hand is readie still,  
with him for to remaine,

And with mine arme also I will,  
him strengthen and sustaine.

22 The enemies shall him not oppresse,  
they shall him not deuoure :

Ne yet the sonnes of wickednesse,  
on him shall haue no power.

23 His foes likewise I will destroy,  
before his face in fight :

And those that hate him I will plague,  
and strike them with my might.

24 My truth and mercy eke withall,  
shall fill vpon him lie :

And in my name his horne eke shall  
be lifted vp on hie.

25 His kingdome will I set to be  
vpon the sea and land :

And eke the running foulds shall he  
embrace with his right hand.

26 He shall depend with all his heart,  
on me and thus shall say :

27 My Father and my God thou art,  
My rocke of health and stay,

28 As my first borne I will him take,  
of all on earth that springs :  
His might and honour I shall make  
above all worldly Kings.  
29 My mercy shall be with him still,  
as I my selfe haue told :  
My faithfull couenant to fulfill  
my mercy I will hold.  
30 And eke his seede I will sustaine  
for euer strong and sure :  
So that his fear shall still remaine,  
while heauen and earth endure.

*The fourth part.*

31 If that his sonnes forsake my Law,  
and so beginne to swerue :  
And of my iudgements haue none awe,  
nor will not them obserue :  
32 Or if they doe not vse aright,  
my statutes to them made :  
And set all my commandements light,  
and will not keepe my trade :  
33 Then with the rod will I beginne  
their doings to amend :  
And so with scourging for their sinne,  
when that they doe offend.  
34 My mercy yet and my goodnesse,  
I will not take him fro :  
Nor handle him with crueltiesse,  
and so my truth forgoe.  
35 But sure my couenant I will hold,  
with all that I haue spoke :  
No word the which my lips haue told  
shall alter or be broke.  
36 Once swore I by my holinesse,  
and that performe will I :  
With Dauid I will keepe promise  
to him I will not lie.  
37 His seede for euermore shall raigne,  
and eke his throne of might,  
As doth the Sunne it shall remaine  
for euer in my sight.  
38 And as the moone within the skie  
for euer standeth fast :  
A faithfull witness from on hie,  
so shall his Kingdome last.  
39 But now, O Lord, thou dost reject,  
and now thou changeft cheare :  
Yea thou art wroth with thine elect,  
thine owne annoynted deare.  
40 The couenant with thy seruant made  
Lord thou hast quite vndone :  
And downe vpon the ground also  
hath cast his royall Crowne.

*The fift part.*

41 Thou pluck'st his hedges vp with might,  
his wals thou dost confound :  
Thou beatest eke his bulwarkes downe,  
and break'st them to the ground.  
42 That he is fore destitute and torne  
of commers by thorough,  
And so is made a mocke and scorn  
to all that dwell about.  
43 Thou their right hand hast lifted vp,  
that him so fore annoy :  
And all his foes that him deuoure,  
loe thou hast made to ioy.  
44 His swords edge thou didst take away,

that should his foes withstand :  
To him in warre no victorie  
thou giu'st, nor vpper hand.

45 His glory thou dost also waste,  
his throne, his ioy, and rich,  
By thee is ouerthrowne, and cast  
full low vpon the earth.  
46 Thou hast cut off, and made full short  
his youth and lustie dayes :  
And rais'd of him an ill report,  
with shame and great dispraise.  
47 How long away from mee, O Lord,  
for euer wilt thou turne :  
And shall thine anger still alway,  
as fire consume and burne :  
48 O call to minde, remember then,  
my time consumeth fast,  
Why hast thou made the sonnes of men,  
as things in vaine to waste :  
49 What man is he that liueth here,  
and death shall neuer see ;  
Or from the hand of hell his soule  
shall he deliuer free ?  
50 Where is O Lord, thine old goodnesse,  
so oft declar'd before :  
Which by thy truth and vprightnesse  
to Dauid thou hast sworne :

51 The great rebukes to minde I call,  
that on thy seruants lye :  
The railing of the people all  
borne in my breast haue I.  
52 Wherewith O Lord, thine enemies  
blasphemed haue thine name :  
The steps of thine annoynted one  
they cease not to defame.  
53 All praye to thee O Lord, of hoastes,  
both now and eke for aye ;  
Through skie, and earth, and all the coasts :  
Amen, Amen, I say.

**Domine refugium. Psal. xc. I. H.**

*Moses seeing the people neither admonished by the  
breuitie of their life, nor by plagues to be thankfull,  
prayeth God to turne their hearts, and continue  
his mercy towards them and their posterity for  
euer.*

*Sing this as the 78 Psalme.*

**T**hou Lord hast bene our sure defence,  
our place of ease and rest :  
In all times past, yea, so long since,  
as cannot be exprest,  
2 Ere there was made mountaine or hill,  
the earth and all abroad :  
From age to age, and alwayes still,  
for euer thou art God.  
3 Thou grindest man through griefe & paine,  
to dust, or clay, and then,  
And then thou saist againe, reutne  
againe, ye sonnes of men.  
4 The lasting of a thousand yeare  
what is it in thy sight :  
As yesterday it doth appeare  
or as a watch by night.  
5 So soone as thou dost scatter them,  
then is their life and trade,  
All as a sleepe, and like the grasse,  
whose beauty soone doth fade,



6 Which in the morning shines full bright,  
but fadeth by and by;  
And is cut down ere it be night,  
all withered, dead and drie.

7 For through thine anger we consume  
our might is much decayd:  
And of thy feruent wrath and fume  
we are full forso affraid.

8 The wicked workes that we haue wrought  
thou testst b:fo:re thine eye:  
Our priuie faults, yea, eke our thoughts  
thy countenance doth spy.

9 For through thy wrath our dayes doe waste,  
there of doth nought remaine:  
Our yeares consume as words or blasts,  
and are not cold againe.

10 Our time is threescore yeeres and ten,  
that we doe liue on mould:  
If one see fourescore, surely then  
we count him wondrous olde.

*The second part.*

11 Yet of this time the strength and chiefe  
the which wee count vpon:  
Is nothings els but painefull grieffe,  
and wee like blasts are gone.

12 Who once doth know what strength is  
what might thine anger hath? (there  
Or in his heart who doth these feare  
according to thy wrath?

13 Instruct vs Lord to know and try,  
how long our dayes remaine:  
That then we may our hearts apply  
true wisdomed to attaine.

14 Returne, O Lord, how long wilt thou  
foorth on in wrath proceed?  
Shew fauour to thy seruants now,  
and helpe them at their need.

15 Refresh vs with thy mercy soone,  
and then our ioy shall be:  
All times so long as life shall last  
in heart reioyce shall we.

16 As thou hast plagued vs before:  
now also make vs glad:  
And for the yeeres wherein full sore  
affliction we haue had.

17 O let thy worke and power appeare,  
and on thy seruants light:  
And shew vnto thy children deare,  
thy glory and thy might.

18 Lord let thy grace and mercy stand  
on vs thy seruants thus:  
Confirm the workes we take in hand,  
Lord prosper them to vs.

**Qui habitat. Psal. XCI. I.H.**

*Here is described the assurance he liueth in, that  
commiteth himselfe wholly to Gods protection in  
all temptation, a promise of God to those that loue  
him, know him, and trust in him, to deliuer them,  
and giue them immortal glory.*

*Sing this at the 99. Psalme.*

**H**E that within the fceret place,  
of God most high doth dwell:  
In shadow of the mightiest grace  
at rest shall keepe him well.

Thou art my hope and my strong hold,  
I to the Lord will say:  
My God he is in him will I  
my whole affiance stay.

3 He shall defend thee from the snare  
the which the hunter layd:  
And from the deadly plague and care  
whereof thou art afraid.

4 And with his wings shall couer thee,  
and keepe thee safely there,  
His faith and truth thy fence shall be  
as sure as shield and speare.

5 So that thou shalt not neede I say,  
to feare, or be affright  
Of all the shafts that flie by day,  
nor terrours of the night.

6 Nor of the plague that priuily  
doth walke in darke so fast:  
Nor yet of that which doth destroy,  
and at noone dayes doth waste.

7 Yea, at thy side as thou dost stand  
a thousand dead shall bee:  
Ten thousand eke at thy right hand,  
and yet thou shalt be free.

8 But thou shalt see it for thy part,  
thine eyes shall well regard:  
That euen like to their desert  
the wicked haue reward.

9 For why? O Lord, I onely lust,  
to stay my hope on thee:  
And in the highest I put my trust,  
my sure defence is hee.

10 Thou shalt not neede noone ill to feare,  
with thee it shall not mell:  
Nor yet the plague shall once come neare  
the house where thou doest dwell.

11 For why? vnto his Angels all  
with charge commanded hee,  
That still in all thy wayes they shall  
preferue and prosper thee.

12 And in their hands shall beare thee  
still waiting thee vpon:  
So that thy foote shal neuer chance  
to spurne at any stone.

13 Vpon the Lyon thou shalt goe,  
the Adder fell and long:  
And tread vpon the Lyons yong  
with Dragons stout and strong.

14 For he that trusteth vnto me,  
I will dispatch him quite:  
And him defend because that he  
doth know my name aright.

15 When hee for helpe to me doth cry,  
an answer I will giue:  
And from his griefe take him will I,  
in glory for to liue.

16 With length of yeeres, and dayes of wealth  
I will fulfill his time:  
The goodnesse of my sauing health,  
I will declare to him.

**Bonum est. Psal. XCII. I.H.**

*A Psalme for the Sabbath, to stirre up the people to  
acknowledge & praise God in his workers, David  
reioyceth therein, but the wicked consider not  
that the vngodly when he is the most flourishing,  
shall most speedily perish. In the end is described  
the felicitie of the iust, planted in the house of God,  
in praise of the Lord.*

*Sing this at the 88. Psalme.*

**I**T is a thing both good and meet  
to praise the highest Lord:

- And in thy name, O thou most high,  
to sing with one accord.
- 2 To shew the kindnesse of the Lord  
betime ere day be light :  
And eke declare his truth abroad,  
when it doth draw to night.
- 3 Vpon ten strenged instruments,  
on Lute and Harpe so sweet :  
With all the mirth you can inuent,  
of instruments most meete.
- 4 For thou hast made mee to reioyce  
in things so wrought by thee :  
And I haue ioy in heart a voyce  
thy handy works to seee.
- 5 O Lord, how glorious and how great  
are all thy works so stout ?  
So deeply are thy counsels set  
that none can trie them out.
- 6 The man vnwise hath not the wit  
this geare to passe to bring :  
And all such fooles are nothing fit  
to vnderstand this thing.
- 7 When so the wicked at their will,  
as grasse doe spring full fast :  
They when they flourish in their ill  
for euer shall be waste.
- 8 But thou art mighty Lord most hie,  
yea, thou dost raigne therefore :  
In euerie time eternally,  
both now and euermore.
- 9 For why : O Lord behold and see,  
behold thy foes I say :  
How all that worke iniquity,  
shall perish and decay.
- 10 But thou like as an Vnicorne,  
shalt list my horne on hie :  
With fresh and new prepared Oyle,  
thine oynted king art I.
- 11 And of my foes before mine eyes,  
shall see the fall and shame :  
Of all that vp against me rise,  
mine eare shall heare the same.
- 12 The iust shall flourish vp on hie,  
as Date trees bud and blow :  
And as the Cedars multiplie,  
in Libanus that grow.
- 13 For they are planted in the place,  
and dwelling of our God :  
Within his courtes they spring apace,  
and flourish all abroad.
- 14 And in their age much fruite shall bring,  
both fat and well besene :  
And pleasantly both bud and spring,  
with boughes and branches greene.
- 15 To shew that God is good and iust,  
and vpright in his will :  
He is my rocke, my hope, my trust,  
in him there is none ill.

**Dominus regnauit. Psal. xciiij. I.H.**

*He praiseth the power of God, in the creation of the world, and beatech downe all people which lift themselves against his Majesty, and prouoketh to consider his promises.*

*Sing this as the 77. Psalm.*

**T** He Lord as King aloft doth raigne,  
in glory goodly dight :

- And he to shew his strength and maine  
hath girt himselfe with might.
- 2 The Lord likewise the earth hath made,  
and shaped it so sure:  
No might can moue or make it fade,  
at stay it doth endure.
- 3 Ere that the world was made or wrought,  
thy seare was set before :  
Beyond all time that can be thought,  
thou hast bene euermore.
- 4 The floods, O Lord, the floods doe rise,  
they roare and make a noyse:  
The floods (I say) did enterprife,  
and lifted vp their voyce.
- 5 Yea, though the storme arise in sight,  
though seas doe rage and swell;  
The Lord is strong and more of might,  
for hee on high doth dwell.
- 6 And looke what promise hee doth make  
his houl hold to defend.  
For iust and true they shall it take  
all times without an end.

**Deus ultionum. Psal. xciiij. I.H.**

*Hee prayeth God against the violence of tyrants, and comforteth the afflicted, by the good issue of their afflictions, and by the tume of the wicked.*

*Sing this as the 78. Psalm.*

- O Lord, thou dost revenge all wrong,  
that office longs to thee :  
Sith vengeance doth to thee belong,  
declare that all may see.
- 2 Set forth thy selfe, for thou of right  
the earth dost iudge and guide :  
Reward the proud and men of might  
according to their pride.
- 3 How long shall wicked men beare sway,  
with lifting vp their voyce ;  
How long shall wicked men I say,  
thus triumph and reioyce ?
- 4 How long shall they with brags burst out,  
and proudly prate their fill ?  
Shall they reioyce which be so stout,  
whose works are euer ill ?
- 5 Thy rocke O Lord, thine heritage,  
they spoyle and vex full fore :  
Against thy people they doe rage  
still dayly more and more.
- 6 Thy widowes which are comfortlesse,  
and strangers they destroy :  
They slay the children fatherlesse,  
and none doth put them by.
- 7 And when they take these things in hand  
this talke they haue of thee :  
Can Jacobs God this vnderstand ?  
tush no, he cannot seee.
- 8 O folke vnwise and people rude,  
some knowledge now discern.  
Ye fooles among the multitude,  
at length begin to learne.
- 9 The Lord which made the eare of man,  
he needes of right must heare :  
He made the eyne all things must than  
before his sight appeare.
- 10 The Lord doth all the world correct,  
and make them vnderstand :  
Shall he not then your deeds detect ;  
how can you scape his hand ?



*The second part.*

- 11 The Lord doth know the thoughts of man  
his heart hee seeth full plaine:  
The Lord I say, mens thoughts doe scan,  
and findeth them but vaine.
- 12 But Lord that man is happy sure,  
whom thou dost keepe in awe:  
And through correction dost procure,  
to teach him in thy law.
- 13 Whereby hee shall in quiet rest,  
in time of trouble sit:  
When wicked men shall be suppress,  
and fall into the pit.
- 14 For sure the Lord will not refuse,  
his people for to take:  
His heritage whom he did chuse,  
hee will no time forsake.
- 15 Vntill that iudgement be decreed,  
to iustice to conuert:  
That all may follow her with speed:  
that are of vpright heart.
- 16 But who vpon my part shall stand,  
against the cursed traine?  
Or who shall rid mee from their hand,  
that wicked works maintaine?
- 17 Except the Lord had bene mine aide,  
mine enemies to expell:  
My soule and life had now bene laid  
almost as low as hell.
- 18 When I did say my foote did slide,  
and I am like to fall:  
Thy goodnesse Lord did so prouide,  
to stay mee vp withall.
- 19 When with my selfe I mused much,  
and could no comfort finde:  
Then Lord thy goodnesse did me touch,  
and that did ease my minde:
- 20 Wilt thou inhaunt thy selfe and draw  
with wicked men to sit:  
Which with pretence in stead of law,  
much mischief doe commit?
- 21 For they consult against the life  
of righteous men and good:  
And in their counsels they are rife,  
to shed the guiltlesse blood.
- 22 But yet the Lord hee is to mee  
a strong defence or rocke:  
Hee is my God, to whom I flee,  
hee is my strength and rocke.
- 23 And hee shall cause their mischiefs all  
themselues for to annoy:  
And in their malice they shall fall,  
our God shall them destroy.

**Venite exultemus. Psal. xcvi. I.H.**

*An earnest exhortation to praise God for the gouernment of the world & election to his Church, to eschew the rebellion of the old fathers, who tempted God in the wilderness, and therefore entered not the land of promise.*

*Sing this as the 77 Psalme.*

- Come let vs lift vp our voyce,  
and sing vnto the Lord:  
In him our rocke of health reioyce  
let vs with one accord.
- 2 Yea, let vs come before his face,  
to giue him thanks and praise:

In singing Psalmes vnto his grace,  
let vs be glad alwayes.

- 3 For why? the Lord hee is no doubt,  
a great and mighty God,  
A king aboue all Gods throughout,  
in all the world abroad.
- 4 The secrets of the earth so deepe,  
and corners of the land;  
The tops of hills that are so sleepe,  
hee hath them in his hand.
- 5 The sea and waters all are his,  
for he the same hath wrought;  
The earth and all that therein is,  
his hand hath made of nought.
- 6 Come let vs bow and praise the Lord,  
before him let vs fall;  
And kneele to him with one accord,  
the which hath made vs all.
- 7 For why? he is the Lord our God,  
for vs he doth prouide:  
We are his flocke, he doth vs feede,  
his sheepe and he our guide.
- 8 To day if ye his voyce will heare,  
then harden not your heart:  
As ye with grutching many a yeere  
prouoke me in desert.
- 9 Whereas your fathers tempted me,  
my power for to proue;  
My wondrous works when they did see,  
yet still they would mee moue.
- 10 Twice twenty yeeres they did mee grieue,  
and I to them did say:  
They erre in heart, and not beleue,  
they haue not knowne my way.
- 11 Wherefore I sware that when my wrath  
was kindled in my breast:  
That they should neuer tread the path,  
to enter in my rest.

**Cantate Dom. Psal. xcvi. I.H.**

*An exhortation both to the Iewes and Gentiles to praise God for his merite: and this specially ought to be referred to the kingdome of Christ.*

*Sing this as the 77 Psalme.*

- Sing ye with praise vnto the Lord  
new songs of ioy and mirth:  
Sing vnto him with one accord,  
all people on the earth.
- 2 Yea, sing vnto the Lord, I say,  
praise ye his holy name:  
Declare and shew from day to day,  
saluation by the same.
- 3 Among the heathen eke declare  
his honour round about:  
To shew his wonders doe not spare,  
in all the world throughout.
- 4 For why? the Lord is much of might,  
and worthy praise alway:  
And hee is to be dread of right,  
aboue all Gods I say.
- 5 For all the Gods of heathen folke,  
are Idols that will fade:  
But yet our God hee is the Lord,  
that hath the heauens made.
- 6 All praise and honour eke doth dwell,  
for aye before his face:

Both power and might likewise excell  
within his holy place.

7 Ascribe vnto the Lord alway,  
ye people of the world,  
All might and worship eke, I say,  
ascribe vnto the Lord.

8 Ascribe vnto the Lord also,  
the glory of his name :  
And eke into his courts doe goe,  
with gifts vnto the same.

*The second part.*

9 Fall downe and worship yethe Lord,  
within his temple bright :  
Let all the people of the world,  
be fearefull at his sight.

10 Tell all the world, be not agast,  
the Lord doth raigne aboute :  
Yea, he hath set the earth so fast,  
that it can neuer moue.

11 And that it is the Lord alone,  
that rules with princely might,  
To iudge the nations euery one,  
with equity and right.

12 The heauens shall great ioy begin,  
the earth eke shall reioyce :  
The sea with all that is therein  
shall shoute and make a noise.

13 The field shall ioy, and euery thing  
that springeth on the earth :  
The wood and euery tree shall sing,  
with gladnesse and with mirth.

14 Before the presence of the Lord,  
and comming of his might,  
When he shall iustly iudge the world,  
and rule his folke with right.

### Dominus reg. Psal.xcviij. I.H.

*Dauid exhorteth all to reioyce for the comming of the kingdome of Christ, dreadfull to the rebels and Idolaters, and ioyfull to the iust, whom he exhorteth to innocency, to reioicing and thanksgiuing.*

*Sing this as the 95. Psalm.*

**T**He Lord doth raigne, where at the earth  
may ioy with pleasant voyce :  
And eke the fles with ioyfull mirth,  
may triumph and reioyce.

2 Both clouds and darkenesse eke doe swell,  
and round about him bear :  
Yea, right and iustice euere dwell,  
and bide about his seat.

3 Yea, fire and heate at once doe ruine,  
and goe before his face :  
Which shall his foes and enemies burne;  
abroad in euery place.

4 His lightnings eke full bright did blaze,  
and to the world appeare :  
Whereat the earth did looke and gaze,  
with dread and deadly feare.

5 The hils like waxe did melt in sight,  
and presence of the Lord :  
They fled before that rulers might,  
which guideth all the world.

6 The heauens eke declare and shew  
his iustice all abroad :  
That all the world may see and know  
the glory of our God.

7 Confusion sure shall come to such,

as worship idoles vaine :

And eke to those that glory much,  
dumbe pictures to maintaine.

8 For all the idoles of the world,  
which they as Gods doe call :  
Shall feele the power of the Lord,  
and downe to him shall fall.

9 With ioy shall Sion heare this thing,  
and Iuda shall reioyce :  
For at thy iudgement they shall sing,  
and make a pleasant noise.

10 That thou, O Lord, art set on high,  
in all the earth abroad,  
And art exalted wondrously,  
about each other God.

11 All ye that loue the Lord doe this,  
hate all things that are ill :  
For hee doth keepe the soules of his  
from such as would them spill.

12 And light doth spring vp to the iust,  
with pleasure for his part :  
Great ioy with gladnesse, mirth, and lust,  
to them of vpriht heart.

13 Ye righteous in the Lord reioyce,  
his boiesse proclaime :  
Be thankfull eke with heart and voyce,  
and mindfull of the same.

### Cantate Dom. Psal.xcviij. I.H.

*An earnest exhortation to all creatures to praye the Lord for his power, mercy and fidelity in his promise by Christ, by whom he hath communicated his saluation to all nations.*

*Sing this as the 95 Psalm.*

**O** Sing ye now vnto the Lord  
a new and pleasant song :

For he hath wrought throughout the world,  
his wonders great and strong.

2 With his right hand full worthily,  
he doth his foes deuoure :  
And gets himselfe the victory :  
with his owne arme and power.

3 The Lord doth make the people know  
his sauing health and might,  
The Lord doth eke his iustice show,  
in all the heathens sight.

4 His grace and truth to Israel,  
in minde he doth record :  
That all the earth hath seene right well,  
the goodnesse of the Lord.

5 Be glad in him with ioyfull voyce,  
all people on the earth :  
Giue thanks to God, sing and reioyce  
to him with ioy and mirth.

6 Vpon the harpe vnto him sing,  
giue thanks to him with Psalmes :  
Reioyce before the Lord our King :  
with trumpets and with shalmes.

7 Yea, let the sea with all therein,  
for ioy both roare and swell :  
The earth likewise let it begin,  
with all that therein dwell.

8 And let the founts reioyce their fils,  
and clap their hands apace,  
And eke the mountaines and the hils,  
before the Lord his face.



9 For he shall come to iudge and try  
the world and euery wight :  
And rule the people mightily  
with iustice and with right.

**Dominus regnauit. Psal. xcix. I. H.**

*Hee commendeth the poore, equitie, and excellency  
of the kingdome of God by Christ, ouer the Iewes  
and Gentiles, prouoking them to magnifie the  
same, and to feare the Lord as the ancient Fa-  
thers, Moses, Aaron, and Samuel, who calling  
upon God, were heard in their prayers.*

*Sing this as the 65. psalme.*

**T**He Lord doth raigne, although at it  
the people rage full fore :

Yea, he on Cherubims doth sit  
though all the worlde doe roare.

2 The Lord that doth in Sion dwell,  
is high and wonderous great :

Above all folke he doth excell,  
and he aloft is set.

3 Let all men praise thy mightie name,  
for it is fearefull sure :

And let them magnifie the same,  
that holy is and pure.

4 The Princely power of our king  
doth loue indgement and right :

Thou rightly rulest euery thing  
in Iacob through thy might.

5 To praise the Lord our God deuise,  
all honour to him doe :

His foot-stoole worship him before,  
for he is holy too.

6 Moses, Aaron and Samuel,  
as Priests on him did call :

When they did pray, he heard them well,  
and gaue them answer all.

7 Within the cloud to them he spake,  
then did they labour still :

To keepe such lawes as he did make  
and pointed them vntill.

8 O Lord our God thou didst them heare,  
and answerest them againe :

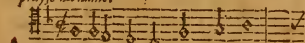
Thy mercy did on them appeare,  
their deeds didst not maintaine.

9 O laud and praise our Lord and God,  
within his holy hill :

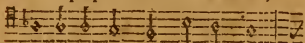
For why ? our God throughout the world  
is holy euer still.

**Iubilate Deo omnes. Psal. C.**

*Hee exhorteth all men to serue the Lord, who hath  
made vs to enter into his courts and assemblies, to  
praise his name.*



**A** Ll people that on earth doe dwell,



sing to the Lord with chearfull voyce:



2. Him serue with feare his praise forth tell,



Come ye before him and reioyce,

3 The Lord ye know is God in deed,  
without our aid he did vs make :  
We are his Rocke he doth vs feede,  
and for his sheepe he doth vs take.

4 O enter then his gates with praise,  
approach with ioy his courts vnto,  
Praise, laud and blesse his name alwayes,  
for it is seemely so to doe,

5 For why ? the Lord our God is good,  
his mercy is for euer sure :

His trueth at all times firmly stood,  
and shall from age to age endure.

**Another of the same.**

*Sing this as the 68. psalme.*

**I**N God the Lord be glad and light,  
praise him throughout the earth :

Serue him and come before his sight,  
with singing and with mirth.

2 Know that the Lord our God he is,  
he did vs make and keepe :

Not vve our selues, for vvee are his  
ovvnestocke and pasture sheepe.

3 O goe into his gates alwayes,  
giue thanks vwithin the same :

Within his courts set forth his praise,  
and laud his holy name.

4 For vvhy ? the goodnesse of the Lord  
for euermore doth raigne :

From age to age throughout the vvorld  
his trueth doth still remaine.

**Misericordiam. Psal. Cj. N.**

*Dauid describeth vvhat gouernment he vvill obserue  
in his house and Kingdome, by rooting out the  
vicked, and cherishing the godly persons.*

*Sing this as the 81. psalme.*

**I** Mercy vvill an iudgement sing,  
O Lord God vnto thee :

2 And vviseely doe in perfect vvay,  
vntill thou come to me.

3 And in the midst of my house vvalketh,  
in purenesse of my spirit :

And I no kinde of vicked thing  
vvill set before my sight.

4 I hate their vvorkes that fall away,  
it shall not cleaue to me,

From me shall part the froward heart,  
none euill vvill I see.

5 Him vvill I stroy that flaundereth  
his neighbour priuily :

The losie heart I cannot beare,  
nor him that looketh hie,

6 Mine eyes shall be on them, vvithin  
the land, that faithfull be;

In perfect vvay vvho vvalketh shall  
be seruant vnto me.

7 I vvill no guiltfull person haue  
vvithin my house to dwell;

And in my prefence he shall not  
remaine that lyes doth tell.

8 Betimes vvill I destroy euen all  
the vicked of the land;

That I might from Gods chie cut  
the wicked vvorkers hand.

## Domine exaudi. Psal. Cij. I.H.

*It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. A consolation for the building of the Church, whereof followeth the praise of God to be published vnto all posterities. The conversion of the Gentiles, and stabilitie of the Church.*

*Sing this as the 67 Psalme.*

- Heare my prayer Lord, and let  
my cry come vnto thee;  
2 In time of trouble doe not hide  
thy face away from mee,  
3 Incline thine eares to mee, make haste  
to heare me when I call:  
For as the smoke doth fade, so doe  
my dayes consume and fall.  
4 And as a hart, my bones are burnt,  
my heart is smitten dead:  
And withers as the grasse, that I  
forget to eate my bread.  
5 By reason of my groaning voyce,  
my bones cleaue to my skin:  
6 As pelican in wilderness,  
such case now am I in.  
7 And as an Owle in desert is,  
loe I am such a one:  
I watch, and as a Sparrow on  
the house top am alone.  
8 Loe daily in reproachfull wise  
mine enemies doe me scorne:  
And thy that doe against me rage,  
against me they haue sworne,  
9 Surely with ashes as with bread,  
my hunger I haue filld:  
And mingled haue my drinke with teares,  
that from my eyes haue filld.  
10 Because of thy displeasure Lord,  
thy wrath, and thy disdain;  
For thou hast lifted me aloft,  
and cast me downe againe.

- 11 The dayes wherein I passe my life,  
are like the fleeting shade;  
And I am withered like the grasse,  
that soone away doth fade.  
12 But thou, O Lord, for euer dost  
remaine in steady place;  
And thy remembrance euer doth  
abide from race to race.

*The second part.*

- 13 Thou wilt arise, and mercy thou  
to Sion wilt extend,  
The time of mercy, now the time  
foretold, is come to end.  
14 For euen in the fumes thereof  
thy seruants doe delight;  
And on the dust thereof they haue  
compassion in their spirit.  
15 Then shall the heathen people seere,  
the Lords most holy name;  
And all the kings on earth shall dread  
thy glory and thy fame.  
16 Then when the Lord the mighty God  
againe shall Sion reare:  
And then when he most nobly in  
his glory shall appeare.  
17 To prayer of the desolare,  
when he himselfe I shall bend;

When he shall not disdain vnto  
their prayers to attend.

- 18 This shall be writtten for the age  
that after shall succede;  
The people yet vncreated  
the Lords renoune shall spread.  
19 For he from his high Sanctuarie  
hath looked downe below;  
And out of heauen hath the Lord  
beheld the earth also.  
20 That of the morning captiue he  
might heare the wofull cry:  
And that he might deliuer those  
that damned are to dye.  
21 That they in Sion might declare  
the Lords most holy name:  
And in Ierusalem set forth  
the praises of the same.  
22 Then when the people of the land,  
and kingdomes with accord,  
shall be assembled for to doe  
their seruice to the Lord.

*The third part.*

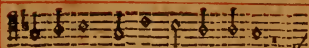
- 23 My former force and strength he hath  
abated in the way:  
And shorter he did cut my dayes,  
thus I therefore did say,  
24 My God in midst of all my dayes  
now take me not away:  
Thy yeeres endure eternally,  
from age to age for eue.  
25 Thou the foundation of the earth  
before all times hast laid:  
And Lord the heauens are the worke,  
which thine owne hands haue made,  
26 Yea, they shall perishe and decay,  
but thou shalt tarry still:  
And they shall all in time waxe old,  
euen as a garment will.  
27 Thou as a garment shalt them change,  
and changed shall they be;  
But thou dost still abide the same,  
thy yeeres doe neuer see.  
28 The children of thy seruants shall  
continually endure:  
And in thy sight their happy seede  
for euer shall stand sure.

## Benedic anima. Psal. Cij. T.S.

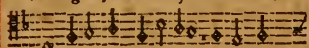
¶ The Prophet prouoketh men and Angels, and all creatures, to praise the Lord for his fatherly mercies, in deliuerance of his people from euils, in his providence ouer all things, and in preseruatiō of the faithfull.

**M** Y soule giue laud vnto the Lord,  
my spirit shall doe the same: And all  
the secrets of my heart, praise ye his  
holy name, Give thanks to God for

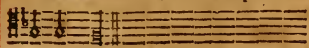




all his gifts, shew not thy selfe vnkinde,



And suffer not his benefits to slip out



of thy minde.

3 That gaue thee pardon for thy faults,  
and thee restor'd againe :

For all thy weake and fraile discafe,  
and heald thee of thy paine.

4 That did redeeme thy life from death,  
from which thou couldst not flee,

His mercy and compassion both,  
he did extend to thee,

5 That fill'd with goodnesse thy desire,  
and did prolong thy youth :

Like as the eagle casts her bill,  
whereby her age reneweth :

6 The Lord with iustice doth repay  
all such as be oppress :

So that their suiftings and their wrongs,  
are turned to the best.

7 His wayes and his commandements,  
to Moses he did shew,

His counsels and his valiant acts,  
the Israelites did know,

8 The Lord is kind and mercifull,  
when sinners doe him grieve,

The slowest to conceiue a wrath,  
and readiest to forgieue.

9 He chides not vs continually,  
though we be full of strife :

Nor keeps our faults in memory,  
for all our sinfull life.

10 Nor yet according to our sinnes  
the Lord doth vs regard :

Nor after our iniquities,  
he doth not vs reward.

11 But as the space is wondrous great,  
twixt earth and heauen above :

So is his goodnes much more large,  
to them that doe him loue,

12 God doth remooue our sinnes from vs,  
and our offences all :

As farre as is the sunne rising,  
full distant from his fall.

*The second part.*

13 And looke what pitie parents deate  
vnto their children beare :

Like pitie beareth God to such  
as worship him in feare,

14 The Lord that made vs knowes our shape  
our moulde and fashion iust :

How weake and fraile our nature is,  
and how we be but dust.

15 And how the time of mortall men,  
is like the withering hay :

Or like the flower right faire in field,  
that fades full soone away.

16 Whose glosse and beauty stormy winde,  
doe viterly disgrace,

And make that after their affants,  
such blossomes haue no place.

17 But yet the goodnesse of the Lord,  
with h's shall eu' stand :

Their childrens children doe receiue,  
his righteousnesse at hand,

18 I mene which keepe his couenant,  
with all their whole desire :

And not forget to doe the thing,  
that he doth them require.

19 The heauens hie are made the seate,  
and footstool of the Lord;

And by his power imperiall,  
he gouernes all the vworld,

20 Ye Angels vvhich are great in power,  
praise ye and blesse the Lord :

Which to obey and doe his vwill,  
immediately accord,

21 Ye noble hoasts and ministers,  
cease not to laud him still :

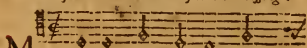
Which ready are to execute,  
his pleasure and his vwill;

22 Ye all his vworkes to euery place,  
praise ye his holy name :

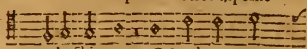
My heart, my minde, and eke my soule,  
praise ye also the same.

Benedic anima. Psal. Ciiij. W.K.

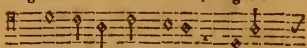
*A thanksgiving for the creation of the world, and  
gouernance of the same, by his marvellous pro-  
vidence: also a prayer against the wicked, vvhich  
are occasions that God diminisheth his blessing.*



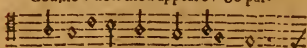
M Y soule praise the Lord, speake



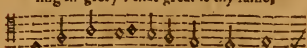
good of his name : O Lord, our great



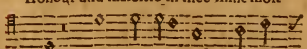
God, how dost thou appeare : So pas-



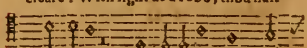
sing in glory : that great is thy fame,



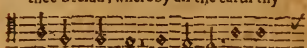
Honour and maiestie in thee shine most



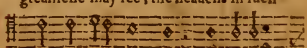
cleare : With light as a robe, thou hast



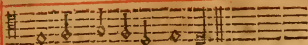
thee beclad, whereby all the earth thy



grearenesse may see, the heauens in such



fort thou also hast spread, That is to a



curtaine compared may be.

3 His chamber beames lie,  
in the cloudes full sure:

Which as his chariots,  
are made him to beare.

And there with much swiftnes  
his course doth endure:

Vpon the wings riding,  
of winde in the ayre.

4 He maketh his spirits  
as heralds to goe:

And lightnings to serue,  
we see also prest,

His will to accomplish,  
they runne to and fro,

To saue or consume things  
as seemeth to him best.

5 He grounded the earth  
so firmly and fast,

That it once to moue,  
none shall haue such power:

6 The deepe a faire covering,  
for it made thou hast:

Which by his owne nature  
the hills would denoure.

7 But at thy rebuke,  
the waters doe flie,

And so giue due place,  
thy word to obey:

At thy voyce of thunder  
so fearefull they be,

That in their great raging,  
they hast soone away.

8 The mountaines full high,  
they then vp ascend:

If thou doe but speake  
thy word they fulfill

So likewise the waues  
most quick-ly descend.

Where thou them appointest,  
remaine they doe still.

9 Their bounds thou hast set,  
how farre they shall runne,

So as in their rage,  
not that passe they can.

For God hath appointed,  
they shall not returne.

The earth to destroy more,  
which was made for man.

*The second part.*

10 He sendeth the springs  
to strong streames and lakes:

Which runne doe full swift  
among the huge hills.

11 Where both the wilde asses  
their thirst oft-times slacke;

And beaſts of the mountaines,  
thereof drinke their fill.

12 By these pleasant springs,  
or fountaines full faire:

The fowls of the aire  
abide shall and dwell.

13 Who moued by nature,  
to hop here and there:

Among the Greene branches  
their songs shall excell.

14 The mountaines mouſe  
the cloudes he doth vse:

The earth with his workes,  
are wholly replete.

15 So as the brute cattell  
he doth not refuse:

But grasse doth prouide them;  
and herbe for mans meate.

Yea bread, Wine and Oyle,  
he made for mans sake,

His face to refresh  
and heart to make strong.

16 The Cedars of Liban,  
this great God did make:

Which trees he doth nourish,  
that grow vp so long.

17 In those may birds build  
and make there their nest:

In fire trees the Storkes  
remaine and abide.

18 The high hills are succours  
for wilde Goates to rest;

And eke the rocks stonie,  
for Conies to hide.

19 The Moone then is set,  
her selfe alons to runne;

The dayes from the nights,  
thereby to discern.

And by the descending  
also of the Sunne,

The cold from heate alway  
therby we doe learne.

20 When darknesse doth come,  
by Gods will and power,

Then creepe forth doe all  
the beaſts of the wood.

21 The Lions range roaring;  
their prey to denoure;

But yet it is thou (Lord)  
which giueſt them food.

22 As soone as the Sunne  
is vp, they retire:

To couch in their dens  
then are they full faire:

23 That man to his worke may  
as right doth require,

Till night come and call him,  
to take rest againe.

*The third part.*

24 How sundry (O Lord)  
are all thy vvorks found?

With vvifedome full great,  
they are indeed vvrought,

So that the vvhole vvorld  
of thy praise doth found,

And as for thy riches  
they passe all mens thought.

25 So as the great Sea,  
vvhich large is and broad,

Where things that creepe liuante,  
and beaſts of each sort,

26 There both mightie ships saile,  
and some lie at road;

The Whale huge and monstrous,  
there also doth sport.

27 All things on thee vvaite,  
thou doſt them relieue,

And thou in due time  
full vvell doſt them feede.



28 Now when it doth pleaſe thee,  
the ſame ſo to giue.

They gather full gladly  
theſe things which they need;

Thou openeſt thy hand,  
and they finde ſuch grace:

That they with good things  
are fill'd we ſee.

29 But ſore are they troubled,  
if thou turne thy face:

For if thou their breath take,  
vile duſt then they be.

30 Again, when thy ſpirit  
from them doth proceed:

All things to appoint  
and what ſhall enſue.

31 Then are they created,  
as thou haſt decreed:

And do't by thy goodneſſe  
the dry earth renewe.

32 The prayſe of the Lord  
for euer ſhall laſt.

Who may in his works  
by right well reioyce.

His louke can the earth make  
to tremble full faſt:

And likewiſe the mountaines  
to ſmoake at his voyce.

33 To this Lord and God,  
ſing vwill lairvaies,

So long as I liue  
my God prayſe vwill I.

34 Then am I moſt certaine,  
my vords ſhall him pleaſe:

I vwill reioyce in him,  
to him vwill I cry.

35 The finners, O Lord,  
conſume in thine ire,

And eke the peruerſe  
them roote out vwith ſhame:

But as for my ſoule novv,  
let it ſtill deſire.

And ſay vwith the faithfull,  
prayſe ye the Lords name.

### Conſitemini Dom. Pſal. Cv. N.

*Hee prayſeth the ſingular goodneſſe of God, for chuſing a peculiar people to himſelfe, neuer ceaſing to doe them good, euen for his promiſe ſake.*

*Sing this at the 59. Pſalme.*

**G**ive prayſes vnto God the Lord,  
and call vpon his name;

Among the people eke declare  
his works to ſpread his fame.

2 Sing ye vnto the Lord I ſay,  
and ſing vnto him prayſe,

And talke of all the wondrous works;  
that he hath wrought alwaies.

3 In honour of his holy name,  
reioyce with one accord:

And let the hearr alſo reioyce,  
of them that ſecke the Lord.

4 Seeke ye the Lord, and ſecke the ſtrength  
of his eternall might:

And ſe-ke his face continually,  
and preſence of his light.

5 The wondrous works that he hath done,  
keepe ſtill in mindfull heart.

Ne let the iudgements of his mouth,

out of your mindes depart.

6 Ye that of faithfull Abraham

his ſervant are the ſeed:  
Ye his elect the children that  
of Iacob doe proceed.

7 For hee, he onely is, I ſay,  
the mighty Lord our God:  
And his moſt rightfull iudgements are  
through all the earth abroad.

8 His promiſe and his covenant,  
which he hath made to his:  
He hath remembered euermore,  
to thouſands of degrees.

*The ſecond part.*

9 The covenant which he hath made;  
with Abraham long agoe:  
And faithfull oath which he hath ſworne;  
to Iſaac alſo:

10 And did confirme the ſame for law,  
that Iacob ſhould obey:  
And for eternall covenant,  
to Iſrael for aye.

11 When thus he ſaid I to you,  
all Canaan land will giue:

The lot of your inheritance,  
wherein your ſeede ſhall liue.

12 Although the number at that time;  
did very ſmall appeare:  
Yet very ſmall, and in the land,  
they then but ſtrangers were.

13 While yet they walke from land to land  
without a ſure aboad,  
And while from ſundry kingdomes they  
did wander all abroad.

14 And wrong at no oppreſſors hand,  
he ſuffred them to take:  
But euen the great and mighty Kings,  
reprooved for their ſake.

15 And thus he ſayd touch ye not thoſe;  
that mine anoynted be:

Ne doe the Prophets any harme,  
that doe per aine to me.

16 He call'd a dearth vpon the land,  
of bread he ſtrove the ſtore:  
But he againſt the time of neede  
had ſent a man before:

*The third part.*

17 Euen Ioseph which had once beene ſold  
to liue a ſlave in woe:

18 Whoſe ſeete they hurt in Rockes, whoſe  
the iron pierc'd alſo. (ſoule.)

19 Vntill the time came, when his caſe  
was knowne apparantly:  
The mighty word of God the Lord,  
his faultleſſe truth did trie.

20 The King ſent and deliuered him;  
from priſon where he was:

The ruler of the people then  
did freely let him paſſe.

21 And ouer all his houſe he made  
him Lord, to beare the ſway:  
And of his ſub'tiſe made him haue  
the rule and all the ſay.

22 That he might to his will inſtrude  
the Princes of the land:  
And wiſedomes lore his ancient men  
might teach to vnderſtand.

- 23 Then into the Egyptian land,  
came Iſrael alſo :  
And Iacob in the land of Ham  
did liue a ſtranger rho.
- 24 His people he exceedingly  
in number made to flow :  
And ouer all their enemies,  
in ſtrength he made them grow.
- 25 Whole hearts he turn'd, that they with hate  
his people did intreat :  
And did his ſeruants wrongfully,  
abufe with falſe deceit.

*The fourth part.*

- 26 His faithfull ſeruant Moſes then,  
and Aaron whom he choſe,  
He did command to goe to them,  
his meſſage to diſcloſe.
- 27 The wondrous meſſage of his ſignes  
among them they did ſhow :  
And wonders in the land of Ham  
then they did worke alſo.
- 28 Darkneſſe he ſent and made it darke,  
in ſtead of brighter day :  
And vnto his commiſſion  
they did not diſobey.
- 29 He turn'd their waters into blood,  
he did their fiſhes ſlay :  
30 Their land brought frogs, euen in the  
where their King Pharaoh lay. (place
- 31 He ſpake and at his voyce there came  
great ſwarms of noyſome flies :  
And all the quarters of their land  
were ſid with crawling lice.
- 32 He gaue them cold and ſtony haile  
in ſtead of milder raine :  
And fiery flames within their land  
he ſent vnto their paine.
- 33 He ſmote their vines, and all their trees,  
wheras their figs did grow,  
And all the trees within their coaſts,  
downe did he ouerthrow.
- 34 He ſpake, then Caterpillers did,  
and Graſhoppers abound.
- 35 Which eate the graſſe in all their land,  
and fruit of all their ground.

*The fiſt part.*

- 36 The fiſt begotten in their land,  
eke deadly did he ſmite :  
Yea, the beginning and fiſt fruit,  
of all their ſtrength and might.
- 37 With gold and ſiluer he them brought,  
from Egypt land to paſſe :  
And in the number of the tribes,  
no feeble one there was.
- 38 Egypt was glad and ioyfull then,  
when they did thence depart :  
For terror and the feare of them,  
was fallen into their heart.
- 39 To ſhrowd them from the parching heat,  
a cloud he did diſplay,  
And ſire he ſent to giue them light,  
when night had hid the day.
- 40 They asked and he cauſed Quailles  
to raine at their requeſt :  
And fully with the bread of heauen,  
their hunger he repreſt,

- 41 He opened then the ſtony rooke,  
and water gushed out :  
And in the dry and parched grounds,  
like riuers runne about.
- 42 For of his holy covenant,  
aye mindefull was he tho :  
Which to his ſeruant Abraham,  
he plighted long agoe.
- 43 He brought his people forth with mirth  
and his elect with ioy :  
Out of the cruell land, where they  
had liu'd in great annoy.
- 44 And of the heathen men he gaue  
to them the fruitfull lands,  
The labour of the people eke,  
they tooke into their hands.
- 45 That they his holy ſtatutes might  
obſerue for euermore :  
And faithfully obey his lawes,  
praſe ye the Lord therefore.

### Confitemini Dom. Pſal. Cvj. N.

*The people diſperſed vnder Antiochus, doe magnifie  
the goodneſſe of God among the repentant, and  
pray to be gathered from among the heathens,  
that they may praſe his name.*

*Sing this as the 95 Pſalme.*

- P** Rayſe yethe Lord, for he is good,  
his mercy dures for aye :
- 2 Who can expreſſe his noble acts,  
or all his prayſe diſplay :
- 3 They bleſſed are that iudgement keepe,  
and iuſtly doe alway :
- With fauour of thy people Lord,  
remember me I pray.
- 4 And with thy ſauing health, O Lord,  
vouchſafe to viſit mee :
- That I the great felicity  
of thine elect may ſee.
- 5 And with thy peoples ioy I may  
a ioyfull minde poſſeſſe :
- And may with thine inheritance,  
a glorying heart expreſſe.
- 6 Both we and eke our fathers all,  
haue ſinned euery one :
- We haue committed wickedneſſe,  
and lewdly we haue done.
- 7 The wonders great which thou, O Lord,  
haſt done in Egypt land :
- Our fathers though they ſaw them all  
yet did not vnderſtand.
- Nor they thy mercies multitude  
did keepe in thankfull minde.
- But at the ſea, yea the red ſea,  
rebelled moſt vnkinde.
- 8 Neuertheleſſe he ſaued them,  
for honour of his name :
- That he might make his power knowne,  
and ſpread abroad his fame.
- 9 The red ſea he did then rebuke,  
and forthwith it was dride :
- And as in wilderneſſe, ſo through  
the deepe he did them guide.
- 10 He ſau'd them from the cruell hand  
of their deſpirefull foe :
- And from the enemies hand, he did  
deliuer them alſo.



*The second part.*

- 21 The waters their oppressors whelme,  
not one was left aliue :
- 22 Then they beleue'd his words, and prayse  
in song they did him giue.
- 23 But by and by vnthankfully  
his workes they cleane forgate :
- And for his counsell and his law  
they did neglect to waite.
- 24 But lusted in the wild-nesse  
with found and greedy lust :
- And in the desert tempted God,  
the stay of all their trust.
- 25 And then their want on mindes desire  
he suffred them to haue :
- But waisting leanneſſe therewithall,  
into their soule he gaue.
- 26 Then when they lodged in their tents,  
at Moſes they diſgrutch :
- Aaron the holy of the Lord  
ſo did they enuy much.
- 27 Therefore the earth did open wide,  
and Dathan did deuoure :
- And all Abirams company  
did couer in that houre.
- 28 In their aſſembly kindled was  
the hot conſuming fire :
- And waſting flames did then burne vp  
the wicked in his ire.
- 29 Vpon the hill of Horeb they  
an Idoll Caſe did frame :
- And there the moulden image they  
did worſhip of the ſame.
- 30 Into the likenesse of a Calfe,  
that feedeth on the graſſe,  
Thus they their glory turn'd, and all  
their honour did deſace.
- 31 And God their onely Sauour  
vnkindly they forgot :
- Which many great and mightie things  
in Egypt land had wrought.

*The third part.*

- 22 And in the land of Ham, for them  
moſt wondrous workes had done :
- And by the red ſea dreadfull things  
performed long agoe.
- 23 Therefore for their fo ſhewing them  
forgetfull and vnkinde :
- To bring deſtruction on them all  
he purpoſ'd in his minde.
- Had not his choſen Moſes ſtood  
before him in the breake :
- To turne his wrath laſt be on them,  
with ſlaughter ſhould him wreake.
- 24 They did diſpiſe the pleaſant land,  
that he beſight to giue :
- Yea, and the words that he had ſpoke  
they did no whit beleue.
- 25 But in their tents with grudging hearts,  
they wickedly repin'd :
- Nor to the voyce of God the Lord  
they gaue an harkning minde.
- 26 Therefore againſt them liſted he  
his ſtrong reuenging hand :
- Them to deſtroy in wilderneſſe,  
ere they ſhould ſee the land.

- 27 And to deſtroy their ſeed among  
the nations with his rod :
- And through the countries of the world  
to ſcatter them abroad.
- 28 To Baal peor then they did  
adioyne themſelues alſo :
- And are the offerings of the dead,  
ſo they forſooke him tho.
- 29 Thus with their owne inuentions,  
his wrath they did prouoke :
- And in his ſo enkindled wrath  
the plague vpon them broke.
- 30 But Pharaes ſtood vp with zeale  
the ſinners vile to ſlay :
- And iudge ment he did execute,  
and then the plague did ſtay.

*The fourth part.*

- 31 It was imputed vnto him  
for righteouſneſſe that day :
- And from thence-forth ſo counted is  
from race to race for aye.
- 32 At waters eke of Meribah  
they did him angry make :
- Yea, ſo farre forth that Moſes was  
then puniſht for their ſake :
- 33 Becauſe they vext his ſpirit ſo fore,  
that in impatient heat,  
His lips ſpake vnjuſtly,  
his ſeruour was ſo great.
- 34 Nor as the Lord commanded them,  
they ſlew the people tho :
- 35 But were among the heathen mixt,  
and learn'd their workes aifo.
- 36 And did their Idols ſerue, which were  
their ruine and decay :
- 37 To ſeeds their ſons and daughters they  
did offer vp and ſlay :
- 38 Yea, with vnkindly murdering knife  
the guiltleſſe blood they ſpilt :
- Yea, their owne ſonnes and daughters blood,  
without all cauſe of gilt.
- Whom they to Canaan Idoles then  
offred with wicked hand :
- And ſo with blood of innocents  
dehſed was the land.
- 39 Thus were they ſtained with the workes  
of their owne filthy way :
- And with their owne inuentions  
a whoring did they ſtray.
- 40 Therefore againſt his people was  
the Lords wrath kindled ſore :
- And euen his owne inheritance,  
therefore he did abhorre.
- 41 Into the hands of heathen men,  
he gaue them for a pray :
- And made their foes their Lords, whom they  
were forced to obey.

*The fifth part.*

- 42 Yea, and their hatefull enemies  
oppreſt them in the land :
- And they were humbly made to ſtoope,  
as ſubiect to their hand.
- 43 Full of nimes from thrall had he,  
deliuered them before :
- But with their counſels they to wrath  
prouokt him euermore.

There:

*Handwritten signature*

Therefore they by their wickednesse  
were brought full low to lie :  
44 Yet when hee saw them in distresse,  
he hearkned to their cry.  
45 He cald to minde his covenant,  
which he to them hath swore :  
And by his mercies multitude,  
repented him therefore.  
46 And fauour he them made to finde  
before the sight of those  
That led them captiue from their land,  
when earst they were their foes.  
47 Saue vs, O Lord, that art our God,  
saue vs, O Lord, we pray:  
And from among the heathen folke,  
Lord gather vs away.  
48 That we may spread the noble prayse  
of thy most holy name :  
That we may glory in thy prayse,  
and founding of thy fame.  
49 The Lord the God of Israel,  
be blest for euermore :  
Let all the people say Amen,  
praise ye the Lord therefore.

### Confitemini Dom. Pf. Cviij. W.K.

*David exhorteth all that are redeemed by the Lord  
and gathered vnto him, to giue thanks therefore,  
vnto by sending prosperitie and aduersitie, bringeth  
men vnto him. Therefore as the righteous thereat  
reioyce, so shall the wicked haue their mouthes  
stopped.*

*Sing this as the 96. Psalme.*

**G**ive thanks vnto the Lord our God,  
for gracious is hee :  
And that his mercy hath no end  
all mortall men may see.  
2 Such as the Lord redeemed bath,  
with thanks should praise his name :  
And shew how they from foes are freed,  
and how he wrought the same.  
3 He gathered them forth of the land :  
that lay so farre about :  
From East to West, from North to South  
his hand did finde them out.  
4 They wandered in the wilderness,  
and strayed from the way :  
And found no citie where to dwell,  
that serue might for their stay.  
5 Whose thirst and hunger was so great,  
in those deserts so voyde :  
That faintnesse did them fore assault,  
and eke their soules annoyde.  
6 Then did they cry in their distresse  
vnto the Lord for aid :  
Who did remooue their troublous state,  
according as they praide.  
7 And by that way that was most right,  
he led them like a guide :  
That they might to a citie goe,  
and there also abide.  
8 Let them therefore before the Lord,  
confesse his goodnesse then :  
And shew the wonders that he doth  
before the sonnes of men.  
9 For he the empty soule sustaine,  
whom thirst had made to faint :  
The hungry soule with goodnesse fed,  
and did them eke acquaint,

10 Such as doe dwell in darknesse deepe,  
where they on death doe wait :  
Fast bound to raise such troublous stormes  
as iron chaines doe threat.

*The second part.*

11 For that against the Lords owne word,  
they fought so to rebell :  
Esteeming light his counsels he,  
which doe so farre excell.  
12 But when he humbled them full low,  
they then fell downe with griefe :  
And none was found so much to helpe,  
whereby to get reliefe.  
13 Then did they cry in their distresse,  
vnto the Lord for aid :  
Who did remooue their troublous state,  
according as they praide.  
14 For he from darknesse out them brought,  
and from deaths dreadfull shade :  
Bursting with force the iron bands,  
which did before them lade.  
15 Let men therefore before the Lord,  
confesse his kindnesse then :  
And shew the wonders that he doth  
before the sonnes of men.  
16 For hee ther downe the gates of brasel,  
and brake them with strong hand :  
The iron barres he smote in two :  
nothing could him withstand.  
17 The foolish folke great plagues doe feelee,  
and cannot from them wend :  
But heape on moe to those they haue,  
because they doe offend.  
18 Their soules so much did loath all meate,  
that none they could abide :  
Whereby death had them almost caught,  
as they full truly tride.  
19 Then did they crie in their distresse  
vnto the Lord for aid :  
Who did remooue their troublous state,  
according as they praide.  
20 For he then sent to them his word,  
which health did soone restore :  
And brought them from those dangers deepe,  
wherein they were before.

*The third part.*

21 Let men therefore before the Lord,  
confesse his kindnesse then :  
And shew the wonders that he doth  
before the sonnes of men.  
22 And let them offer sacrifice,  
with thanks and also feare :  
And speake of all his wondrous workes,  
with glad and ioyfull cheare.  
23 Such as in ships or brittle barks  
into the seas descend :  
Their merchandize through fearefull flouds  
to compass and to end.  
24 Those men are forced to behold  
the Lords workes what they be :  
And in the dangerous deepe the same  
most maruailous they see.  
25 For at his word the stormy winde,  
aristh in a rage :  
And stirreth vp the furies so,  
as nought can them assuage.  
26 Then are they lifted vp so high,  
the clouds they seeme to gaine,



And plunging downe the depth vntill  
their soules consume with paine.

27 And like a drunkard to and fro,  
now here, now there they reele :

As men with feare of wit bereft,  
or had of sense no feele.

28 Then did they cry in their distresse,  
vnto the Lord for aide,

Who did remooue their troublous state,  
according as they praide.

29 For with his word the Lord doth make  
the sturdie stormes to cease :

So that the great waues from their rage,  
are brought to rest and peace.

30 Then are men glad, when rest is come,  
which they so much doe craue,

And are by him in haue brought,  
which they so faine would haue.

*The fourth part.*

31 Let men therefore before the Lord,  
confesse his kindeesse then :

And shew the wonders that he doth  
before the sonnes of men.

31 Let them in presence of the folke,  
with prayse extoll his name :

And where the Elders doe conuent,  
let them there doe the same.

33 For running floods to dry deserts  
he doth oft change and turne,

And drieth vp as it were dust,  
the springing well and bourn.

34 A fruitfull land with pleasures deckt,  
full barren doth he make :

When on their sinnes that dwell therein,  
he doth iust vengeance take.

35 Again, the wilderness full rude,  
he maketh fruit to beare :

With pleasant springs of waters cleare,  
though none before were there.

36 Where in such hungry soules are set,  
as he doth freely chuse :

That they a citie may them build  
to dwell in for their vse.

37 That they may sow their pleasant land,  
and vineyards also plant :

To yeeld them fruits of such increase,  
as none may seeme to want.

38 They multiplie exceedingly,  
the Lord doth blesse them so :

Who doth also their bruit beasts make  
by numbers great to grow.

39 But when the faithfull are low brought,  
by the oppressors stout,

And minish doe through many plagues,  
that compass them about :

40 Then doth hee Princes bring to shame,  
which did them fore oppress :

And likewise caused them to erre  
within the wilderness.

41 But yet the poore he raiseth vp  
out of their troubles deepe :

And oft-times doth his traine augment,  
much like a flocke of sheepe.

42 The righteous shall behold this sight,  
and also much reioyce :

Whereas the wicked and peruerse  
with griefe shall stop their voyce.

43 But who is wise, that now full well  
he may these things record :

For certainly such shall perceiue  
the kindeesse of the Lord.

### Paratum cor. Psal. Cviij. N.

*David with heart and voyce prayeth the Lord, and  
assureth himselfe of the promise of God concern-  
ing his kingdome ouer Israel, and his pouer  
against other nations, who though he seeme to  
forsake vs for a time, yet hee alone in the end  
will cast downe our enemies.*

*Sing this as the 95 Psalmes.*

O God my heart prepared is,  
and eke my tongue is so :

I will aduance my voyce in song,  
and giuing prayse also :

1 Awake my viose and my harpe  
sweet melody to make :

And in the morning I my selfe,  
right early will awake.

3 By me among the people (Lord)  
still prayed shalt thou bee :

And I among the heathen folke,  
will sing (O Lord) to thee.

4 Because thy mercy Lord is great  
aboue the heauens hie :

And eke thy truth doth reach the cloude  
within the lofty skie.

5 Aboue the starrie heauens high,  
exalt thy selfe, O God :

And Lord display vpon the earth  
thy glory all abroad.

6 That thy dearly beloved may  
be set at liberty :

Helpe O my God with thy right hand,  
and hearken vnto me.

7 God in his holines hath spoke :  
(wherefore my ioyes abound)

Sichem I will diuide, and mete  
the valley of Succoth ground.

8 And Gilead shalbe mine owne,  
Manasses mine (shalbe :

My head-strength Ephraim, and Law  
shall Iudah giue for mee.

9 Moab my washpot, and my shoe  
on Edom I will throw :

Vpon the land of Palestine  
in triumph will I goe.

10 Who shall into the citie strong  
be guide to conduct me ?

Or how by whom to Edom land,  
conueyed shall I be ?

11 Is it not thou (O God) which late  
hast vs forsaken quite ?

And thou (O Lord) which with our hoast  
didst not goe forth to fight :

12 Gine vs (O Lord) thy sauing aid;  
when troubles doe assaile :

For all the helpe of man is vaine,  
and can no whit auale.

13 Through God we shall doe valiant acts,  
and worthy of renoune :

He shall subdue our enemies,  
yea he shall tread them downe.

Deus, laudem meum. Psal. Cix. N.

*David being falsely accused by Sauls flatterers,  
prayeth*

prayeth God to helpe him to destroy his enemies,  
who represent Iudas the traitor vnto Iesus  
Christ, and all like enemies of the children of God.

*Sing this as the 68. Psalme.*

- I**N speechlesse silence doe not hold,  
O God thy tongue alwaies:  
O God, euen thou I say that art  
the God of all my prayle.
- 1 The wicked mouth and guilefull lips,  
on me disclosed be:  
And they with false and lying tongue,  
haue spoken vnto me.
- 3 They did beset me round about,  
with words of hatefull spight:  
Without all cause of my desert,  
against me they did fight.
- 4 For my good (vill they were my foes,  
but then gan I to pray:  
My goodwith ill, my friendlinesse  
with hate they did repay.
- 5 Set thou the wicked ouer him,  
to haue the vpper hand:  
At his right hand eke suffer thou,  
his hatefull foe to stand.
- 6 When hee is iudged, let him then  
condemned therein be:  
7 And let the prayer that hee makes,  
be turned into sinne.
- 8 Few be his daies, his charge also,  
let thou another take:  
9 His children let be fatherlesse,  
his wife a widow make.
- 10 Let his off-spring be vagabonds,  
to beg and seeke their bread:  
Wandering out of the wonted place,  
where eartly they haue bene fed.
- 11 Let couetous extortioners  
catch all his goods and store:  
And let the strangers spoyle the fruit  
of all his toyle before.
- 12 Let there be none to pitie him,  
let there be none at all:  
That on his children fatherlesse,  
will let their mercy fall.
- The second part.*
- 13 And solet his posterity,  
for euer be destroyed:  
Their names out-blotted in the age,  
that after shall succede.
- 14 Let not his fathers wickednesse,  
from Gods remembrance fall:  
And let thou not his mothers sinne,  
be done away at all.
- 15 But in the presence of the Lord,  
let them remaine for aye:  
That from the earth their memory  
he may cut cleane away.
- 16 Sith mercy he forgate to shew,  
but did pursue with spight:  
The trouble I man, and sought to lay  
the wofull hearted wight.
- 17 As he did cursing loue, it shall  
betide vnto him so:  
And as he did not blessing loue,  
it shall be farre him fro.
- 18 As hee with cursing clad himselfe,  
so it like water shall

Into his bowels, and like oyle,  
into his bones be fall.

- 19 As garment let it be to him,  
to couer him for aye:  
And as a girdle wherewith he  
shall girded be alway.
- 20 Loe let the same be from the Lord,  
the guerdon of my foe:  
Yea and of those that euill speake  
against my soule also.
- 21 But thou O Lord, that art my God,  
deale thou I say with me:  
After thy name deliuer me,  
for good thy mercies be.
- 22 Because in depth of great distresse,  
I needy am and poore:  
And eke within my pained brest,  
my heart is wounded fore.
- The third part.*
- 23 Euen so doe I depart away,  
as doth declining shade:  
And as the Gras hopper, so I  
am shaken off and fade.
- 24 With fasting long from needfull food,  
enfeebled are my knees:  
And all her farnesse hath my flesh  
enforced bene to leese.
- 25 And I also a vile reproach  
to them was made to be:  
And they that did vpon me looke  
did shake their heads at me.
- 26 Burthou O Lord, that art my God,  
mine aide and succour be:  
According to thy mercy Lord,  
saue and deliuer me.
- 27 And they shall know thereby, that this  
Lord is thy mighty hand:  
And that thou, thou hast done it Lord,  
so shall they vnderstand.
- 28 Although they curse with spite, yet thou  
shalt blesse with louing voyce:  
They shall arise and come to shame,  
thy seruant shall reioyce.
- 29 Let them be cloathed all with shame,  
that enemies are to me:  
And with confusion as a cloake,  
eke couered let them be.
- 30 But greatly I will with my mouth  
giue thanks vnto the Lord:  
And I among the multitude  
his prayles will record.
- 31 For he with helpe at his right hand,  
will stand the poore man by,  
To saue him from the man that would  
condemne his soule to die.
- Dixit Dominus. Psal. Cx. N.**
- Dauid prophesieth of the power and euerslasting  
kingdome of Christ, and the Priesthood, which  
should put an end to the Priesthood of Levi.*
- Sing this as the 68 Psalme.*
- T**He Lord did lay vnto my Lord,  
sit thou on my right hand,  
Till I haue made thy foes a stone,  
wheron thy feete shall stand.
- 2 The Lord shall out of Sion send,  
the Scepter of thy might.



Amid thy mortall foes be thou  
the ruler in their sight.

3 And in the day on which thy raigene  
and power they shall see:

Then hereby free-will offerings shall  
the people offer thee.

Yea, with an holy worshipping,  
then shall they offer all:

Thy birth due is the dew that doth  
from wombe of morning fall.

4 The Lord hath sworn, and neuer will  
repent what he doth say:

By th' order of Melchisedech  
thou art a Priest for aye.

5 The Lord thy God, on thy right hand  
that standeth for thy stay:

Shall wound for thee the stately Kings  
vpon his wrathfull day.

6 The heathen he shall iudge, and fill  
the place with bodies dead;

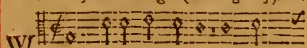
And ouer diuers countries shall  
in sunder smite the head.

7 And he shall drinke out of the brooke  
that runneth in the way:

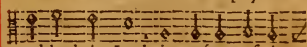
Therefore he shall lift vp on high  
his royall head that day.

# Confitebor tibi. Psal. Cxj. N.

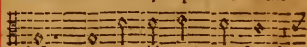
*Hee giueth thanks to the Lord for his mercifull  
workes towar his Church, and declareth where-  
in true wisdom and right knowledge consisteth.*



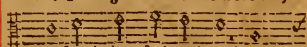
In th heart I doe accord to prayse



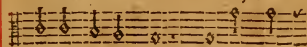
and laud the Lord, in presence of the



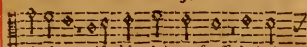
inist: 2 For great his workes are found,



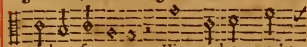
to search them such are bound, as



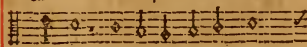
doe him loue and trust. 3. His workes are



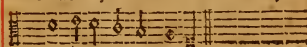
glorious, also his righteousnesse it doth



endure for euer. 4. His wondrous workes



he would, wee still remember should,



His mercy faileth neuer.

5 Such as to him loue beare  
a portion full faire

he hath vp for them laid,

For this they shall well finde,  
He will them haue in minde,  
and keepe them, as he said.

6 For he did not disdaine  
His workes to shew them plaine;  
by lightnings and by thunders;

When he the heathens land  
Did giue into their hand

where they beheld his wonders.

7 Of all his workes euensuch  
both iudgement, right, and trueth,  
whereto his statutes tend:

8 They are decreed sure  
For euer to endure,  
which equitie doth end.

Redemption he gaue,  
His people for to saue:

9 And hath also required  
His promise not to faile,  
But alwaies to preuaile:

his holy name be feared.

10 Who so with heartfull faine  
True wisdom would attaine,  
the Lord feare and obey.

Such as his lawes doe keepe  
Shall knowledge haue full depe,  
his prayse shall last for aye.

Beatus vir. Psal. Cxij. W.K.

*Hee prayseth the felicitie of them that feare God and  
condemneth the cursed estate of the contempters  
of God.*

*Sing this as the Lords Prayer.*

T He man is blest that God doth feare,  
and that his lawes doth loue indeed,

2 His feede on earth God will vpreare:  
And blesse such as from him procede:

3 His house with good hee will fill,  
His righteousness endure shall still.

4 Vnto the righteous doth arise  
In trouble ioy, in darkenes light:

Compassion is in his eyes,  
And mercy alwaies in his sight:

5 Yea, pittie moueth such to lend,  
Hee doth by iudgement things expend.

6 And surely such shall neuer faile,  
For in remembrance had is hee:

7 No tidings ill can make him quaille,  
Who in the Lord sure hope doth see:

8 His heart is firme, his feare is past,  
For hee shall see his foes doone cast.

9 Hee did well for the poore prouide,  
His righteousness shall still remaine,  
And his estate with praise abide,

Though that the wicked man disdaine:

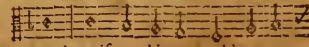
10 Yea, gnath his teeth therat shall hee,  
And so consume his state to see.

# Laudate pueri, Psal. Cxij. W.K.

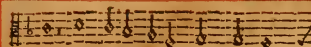
*An exhortation to prayse the Lord for his prouidence,  
in that contrary to the course of nature hee vvor-  
keth in his Church.*



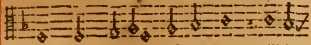
E children which doe serue the



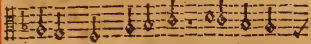
Lord, praise ye his name with one ac-  
cord,



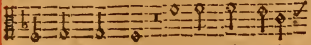
cord, yea, blessed be allwayes his name :



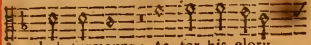
Who from the rising of the Sunne, till it



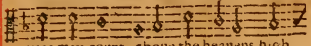
returne where it begunne, is to be pray-



sed with great fame. The Lord all people



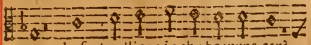
doth surmount : As for his glory



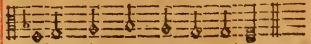
wee may count, about the heavens high



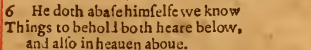
to be. With God the Lord who may com-



pare, whose dwellings in the heavens are :



of such great power and force is hee.



6 He doth abase himselfe we know  
Things to behold both heare below,  
and also in heaven above.

7 The needie out of dust to draw,  
And eke the poore which helpe none saw,  
his onely mercy did him mouue.

8 And so him set in high degree  
With princes of great dignitie,  
that rule his people with great fame.

9 The barren he doth make to beare,  
And with great ioy her fruite to reare :  
therefore prayse ye his holy name.

### In exitu Israël. Psal. Cxiiij. W. W.

*Israels deliuerie out of Egypt, putteth them in remembrance of Gods great mercies towards his children, and of our vnthankfulness for the same.*

*Sing this as the 85 Psalme.*

**W**hen Israel by Gods adresse,  
from Pharaohs land was bent :  
And Iacob house the strangers left,  
And in the same traine went.

2 In Iuda God his glory shew'd  
his holiness most bright :  
So did the Israelites declare  
his kingdome, power, and might.

3 The sea it saw, and sodainly  
as all amaz'd did flie :  
The roaring streames of Iordans flood  
receded backwardly.

4 As rammes affraid the mountaines skip,  
their strength did them forsake :

And as the silly trembling Lambes,  
Their tops did beare and shake.

5 What aild the sea as allamaz'd,  
so sodainly to flee ?

Ye rourling waues of Iordans flood,  
why ranne ye backwardly,

6 VVherfooke ye hills as Rams affraid,  
why did your strength so shake ?

Why did your tops as trembling lambes,  
for feare quier and quake ?

7 O Earth confesse thy soueraigne Lord,  
and dread his mighty hand :

Before the face of Iacobs God,  
feare yee both sea and land,

8 I meane the God which from hard rockes,  
doth cause maine floodes appeare :

And from the stony flint doth make,  
gush out the fountaines cleare,

### Non nobis domine. Psal. Cxv. N.

*The faithfull oppress'd by Idolatrous tyrants, promise that they will not be vnnimfull of so great a benefite, if it would please God to heare their prayer, & deliuer them by his omnipotent power.*

*Sing this as the 68. Psalme.*

**N**ot vnto vs, Lord, not vnto vs,  
but to thy name giue prayse:  
Both for the mercy and the truth,  
that are in the alwayes.

2 Why shall the heathen scorners say,  
where is their God become ?

3 Our God in heaven is, and what  
he will, that hath he done.

4 Their idols siluer are and gold,  
worke of mens hands they be :

5 They haue a mouth and doe not speake  
and eyes and doe not see.

6 And they haue eares ioynd to their heads,  
and doe not heare at all :

And noses eke they formed haue,  
and doe not smell withall.

7 And hands they haue and handle not,  
and feete and doe not goe :

8 A throat they haue, yet through the same,  
they make no found to blow.

Those that make them be like to them,  
and those whose trust they be :

9 O Israel trust in the Lord,  
their helpe and shield is hee.

10 O Aarons house trust in the Lord,  
their helpe and shield is hee :

11 Trust ye the Lord that feare the Lord,  
their helpe and shield is hee.

12 The Lord hath mindefull bene of vs,  
and will blesse vs also :

On Israel and Aarons house  
his blessing hee will show.

13 Them that be featers of the Lord,  
the Lord will blesse them all :

Euen hee will blesse them euery one,  
the great and eke the small.

14 To you (I say) the liuing Lord,  
will multiplie his grace :

To you and to the children that  
shall follow of your race.

15 Ye are the blessed of the Lord,



euen of the Lord I say:

Which both the heauen and the earth  
hath made and set in stay.

16 The heauens, yea, the heauens high  
belong vnto the Lord :

The earth vnto the sonnes of men  
he gaue of free accord.

17 They that be dead doe not with praise  
set fourth the Lords renoune :

Nor any that into the place  
of silence doe goe downe.

18 But we will praise the Lord our God  
from henceforth and for aye:

Sound ye the praises of the Lord,  
praise ye the Lord I say.

**Dilexi quoniam. Psal. Cxvj. N.**

*David being in great danger of Saul in the desert  
of Maon, perceiving the great and inestimable  
love of God towards him, magnifieth such great  
mercies, and protesteth that he will be thankfull  
for the same.*

*Sing this as the 111. Psalme.*

I Love the Lord, because my voyce  
and prayer heard hath he :

2 When in my dayes I cald on him,  
he bowed his eare to me.

3 Euen when the snares of cruell death  
about beset me round :

When paines of hell me caught and when  
I woe and sorrow found.

4 Vpon the name of God the Lord,  
then did I call and say :

Deliuier thou my soule O Lord,  
I doe thee humbly pray.

5 The Lord is very mercifull,  
and iust he is also :

And in our God compassion  
doth plentifully flow.

6 The Lord in safety doth preserve  
all those that simple be :

I was in wofull miserie  
and he relieved me.

7 And now my soule, sith thou art safe  
returne vnto thy rest :

For largely los the Lord to thee  
his bounty hath exprest.

8 Because thou hast deliuered  
my soule from deadly thrall :

My moistened eyes from mournfull teares,  
my sliding feete from fall,

9 Before the Lord I in the land  
of life will walke therefore :

10 I did beleene, therefore I spake,  
for I was troubled sore.

*The second part.*

11 I said in my distresse and feare,  
that all men lyars be :

12 What shall I pay the Lord for all  
his benefites to me ?

13 The wholsome cup of sauing health  
I thankfully will take :

And on the Lords name I will call  
when I my prayer make.

14 I to the Lord will pay the vowes,  
that I haue him behight,

Yea, euen at this present time,  
in all his peoples sight,

15 Right deare and precious in his sight  
the Lord doth aye esteeme  
The death of all his holy ones,  
what euer men do deeme.

16 Thy seruant Lord, thy seruant loe  
I doe my selfe confesse :  
Sonne of thy handmaid, thou hast broke  
the bonds of my distresse.

17 And I will offer vp to thee  
a sacrifice of praise,

And I will call vpon the name  
of God the Lord alwayes.

18 I to the Lord will pay the vowes,  
that I haue him behight :

Yea, euen at this present time,  
in all his peoples sight.

19 Yea, in the courts of Gods owne house,  
and in the midst of thee,

O thou Ierusalem, I say :

wherefore the Lord praise yee.

**Laudate Dom. Psal. Cxvij. N.**

*Hee exhorteth the Gentiles to praise God, because  
he hath accomplished as well to them, as to the  
Iewes, the promise of life euertasting by Iesus  
Christ.*

*Sing this as the 98 Psalme.*

O All ye nations of the world,  
praise ye the Lord alwayes,

And all ye people euery where,  
set forth his noble praise.

2 For great his kindnesse is to vs,  
his trueth endureth for aye:

Wherefore praise ye the Lord our God,  
praise ye the Lord I say.

**Confitemini. Dom. Psal. Cxviii. N.**

*David reiected of Saul and of the people, at the  
time appointed obtained the kingdome, for the  
which he biddeth all them that feare the Lord to  
be thankfull, vnder whose person Christ is liuely  
set forth, who should be of his people reiected.*

*Sing this as the 84 Psalme.*

O Give ye, thanks vnto the Lord,  
for gracious is hee :

Because his mercy doth endure  
for euer towards thee,

2 Let Israel confesse and say,  
his mercy dures for aye,

3 Now let the house of Aaron say :  
his mercie dures for aye.

4 Let all that feare the Lord our God  
euen now confesse and say :

The mercy of the Lord our God,  
endureth still for aye.

5 In trouble and in heauinesse  
vnto the Lord I cride :

Which louingly heard me at large,  
my suite was not denide.

6 The Lord himselfe is on my side :  
I will not stand in doubt,

Nor feare what man can doe to mee,  
when God stands me about.

7 The Lord doth take my part with them  
that help : to succour me :

Therefore I shall see my desire,  
vpon mine enemye.

8 Better it is to trust in God,  
then in mans mortall seede :

Or to put confidence in Kings;  
or princes in our need.  
All nations haue inclosed me,  
and compassed me round,  
10 But in the name of God shall I  
mine enemies confound.  
11 They kept me in on euerie side,  
they kept me in I say:  
But through the Lords most mightie name  
I shall worke their decay.  
12 They came about me all like Bees,  
but yet in the Lords name  
I quench the thornes that were on fire.  
and will destroy the same.

*The second part.*

13 Thou hast with force thrust fore at me  
that I indeed might fall:  
But through the Lord I found such helpe  
that they were vanquish all.  
14 The Lord is my defence and strength,  
my Ioy, my mirth, and song:  
He is become for me indeed  
a Sauour most strong.  
15 The right hand of the Lord our God  
doth bring to passe great things:  
He causeth voyce of Ioy and health  
in righteous mens dwellings.  
16 The right hand of the Lord doth bring  
most mightie things to passe:  
His hand hath the preeminence,  
his force is as it was.

17 I will not die, but euer liue  
to vnder and declare  
The Lord his might and wondrous power  
his workes, and what they are.  
18 The Lord himselfe hath chastened,  
and hath corrected me:  
But hath not given me oner yet  
to death, as yee may see.  
19 Set open vnto me the gates  
of truth and righteounesse:  
That I may enter into them,  
the Lords praise to confesse.  
20 This is the gate euen of the Lord,  
which shall not so be shut,  
But good and righteous men alway  
shall enter into it.

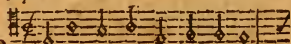
*The third part.*

21 I will giue thanks to thee, O Lord,  
because thou hast heard me;  
And art become most louingly  
a Sauour vnto me.  
22 The stone which ere this time among  
the builders was refused:  
Is now become the corner stone,  
and chiefly to be vsed.  
23 This was the mightie worke of God;  
this was the Lords owne fact:  
And it is marueilous to behold  
with eyes that noble act.  
24 This is the Ioyfull day indeed,  
which God himselfe hath wrought:  
Let vs be glad and Ioy therein,  
in heart, in minde, and thought.  
25 Now helpe vs Lord and prosper vs,  
we wish with one accord:  
26 Blessed be he that comes to vs

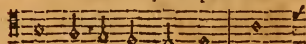
in the name of the Lord.  
27 God is the Lord that sheweth vs light:  
binde ye therefore with cord  
Your sacrifice to the Altar,  
and giue thanks to the Lord.  
28 Thon art my God, I will confesse,  
and render thanks to thee:  
Thou art my God, and I will praise  
thy mercy towards me.  
29 O giue ye thanks vnto the Lord,  
for gracious is hee:  
Because his mercy doth endure  
for euer towards mee.

### Beati immaculati. Ps. Cxix. W.W.

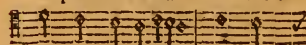
*The Prophet wonderfully commendeth Gods Law, wherein he cannot satisfie himselfe, nor expresse sufficiently his affection, ther vnto adding notable complaints and consolations, meete for the faithfull to haue both in heart and voyce: and in Hebrew euery eight verses beginne with one letter of the Alphabet.*



**B** Lessed are they that perfect are,



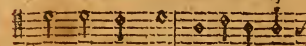
and pure in minde and heart: Whose



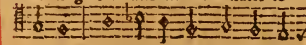
liues and conuersation, from Gods



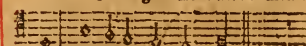
Lawes neuer start. 2. Blessed are they



that giue themselues his statutes to



obserue: Seeking the Lord with all their



heart: and neuer from him swerue.

3 Doubtlesse such men goe not astray,  
nor doe no wicked thing:  
Which stedfastly walke in his pathes  
without any wandring.

4 It is thy will and commandement,  
that with attentiue heede,  
Thy noble and diuine precepts  
we learne and keepe indeede.

5 O would so God it might thee please  
my wayes so to addresse:

That I might both in heart and voyce  
thy lawes keepe and confesse.

6 So should no shame my life attaine;  
whilst I thus set mine eyes:  
And bend my minde alwayes to muse  
on thy sacred decrees.

7 Then will I praise with vpright heart;  
and magnifie thy name,

When I shall learne thy iudgements iust,



and likewise prooue the same.

8 And wholly will I giue my selfe,  
to keepe thy lawes most right :  
For sake me not for euer Lord  
but shew thy grace and might.

*BETH. The second part.*

9 BY what meanes may a yong man best,  
his life learne to amend :

If that he marke and keepe thy word,  
and therein his time spend.

10 Vnfaignedly I haue thee sought,  
and thus seeking abide ;

O neuer suffer me, O Lord,  
from thy precepts to slide.

11 Within my heart and secret thoughts,  
thy words I haue hid still :

That I might not at any time,  
offend thy godly will :

12 We magnifie thy name, O Lord,  
and praise thee euermore :

Thy statutes of most worthy fame,  
O Lord, teach me therefore.

13 My lips haue neuer ceast to preach,  
and publish day and night :

The iudgements all which did procede,  
from thy mouth full of might.

14 Thy testimonies and thy wayes,  
please me no lesse indeed :

Then all the treasures of the earth,  
which worldlings make their meed.

15 Of thy precepts still will I mune,  
and there to frame my talke :

As at a marke so will I aime,  
thy wayes how I may walke.

16 My onely ioy shall be to fixt,  
and on thy lawes so set :

That nothing can me so farre blinde,  
that I thy words forget.

*GIMEL. The third part.*

17 G Rant to thy seruant now such grace,  
as may my life prolong :

Thy holy word then will I keepe,  
both in my heart and tongue.

18 Mine eyes which were dim and shut vp  
so open and make bright :

That of thy law and mariculous workes,  
I may haue the cleare sight.

19 I am a stranger in this earth,  
wandering now here now there :

Thy word therefore to mee disclose,  
my footsteps for to cleare.

20 My soule is rauisht with desire,  
and neuer is at rest :

But seeks to know thy iudgements iust,  
and what may please thee best.

21 The proud men and malicious  
about haue destroyed each one.

And cursed are such as doe not  
thy helpe attend vpon.

22 Lord turne from me rebuke and shame,  
which wicked men conspire :

For I haue kept thy couenants,  
with zeale as hot as fire.

23 The Princes great in counsell sate,  
and did against me speake :

But then thy seruant thought how he

thy statutes might not breake,

24 For why ? thy couenants are my ioy,  
and my hearts great solace :

They serue in stead of counsellours,  
my matters for to passe.

*D ALETH. The fourth part.*

25 I Am alas as brought to grane,  
and almost turn'd to dust ;

Restore therefore my life againe,  
as thy promise is iust.

26 My wayes when I acknowledged,  
with mercy thou didst heare :

Heare now eft-soones and mee instruct,  
thy lawes to loue and feare.

27 Teach me once thoroughly for to know,  
thy precepts and thy lore :

Thy workes then will I meditate,  
and lay them vp in store.

28 My soule I feeble so sore oppress,  
that it melteth for griefe :

According to thy word therefore,  
halt Lord to send reliefe.

29 From lying and deceitfull lips  
let thy grace mee defend :

And that I may learne thee to loue,  
thy holy law me send.

30 The way of truth both straight and sure,  
I haue chosen and found :

I set thy iudgements me before,  
which keepe me safe and sound.

31 Since then, O God, I forc't my selfe,  
thy couenants to embrace :

Let me therefore haue no rebuke,  
nor cheek in any case.

32 Thea vwill I runne vwith ioyfull cheare,  
vwhere thy vvord doth me call,

When thou halt set my heart at large,  
and rid me out of thrall.

*W E. The fift part.*

33 I Nstruct me Lord in the right trade,  
of thy statutes diuine,

And it to keepe euen to the end,  
my heart vwill I incline :

34 Grant me the knowledge of thy law,  
and I shall it obey :

With heart and minde, and all my might,  
I vvill it keepe I say.

35 In the right paths of thy precepts,  
guide me Lord I require :

None other pleasure doe I vvish,  
nor greater thing desire.

36 Incline my heart thy lawes to keepe,  
and couenants to embrace :

And from all filthy auarice,  
Lord shield mee vvith thy grace.

37 From vaine desires and vvorldly lusts  
turne hacke mine eyes and sight,

Giue me the spirit of life and povver,  
to vvake thy vvay : a right ;

38 Confirm thy gracious promise Lord,  
which thou halt made to mee :

Which am thy seruant, and doe loue,  
and feare nothing but thee.

39 Reproach and shame which I so feare,  
from me O Lord expell :

For thou dost vvill vvith equity,

and therein dost excell.  
 40 Behold my hearts desire is bent,  
 thy lawes to keepe for aye:  
 Lord strengthen me so with thy grace,  
 that it performe I may.  
*V. A. V. The vij. part.*  
 41 **T**hy mercies great and manifold,  
 let me obaine (O Lord)  
 Thy saning health let me enioy,  
 according to thy word.  
 42 So shall I stop the slanderous mouthes,  
 of lewd men and vniust:  
 For in thy faithfull promises,  
 stands my comfort and trust.  
 43 The word of truth within my mouth,  
 let euer still be prest:  
 For in thy iudgements wonderfull,  
 my hope doth stand and rest:  
 44 And whilst that breath within my breast  
 doth naturall life preferue:  
 Yea till this world shall be dissolue'd,  
 thy law will I obserue.  
 45 So walke will I as set at large,  
 and made free from all dread:  
 Because I fought how for to keepe,  
 thy precepts and thy read.  
 46 Thy noble acts I will describe,  
 as things of most great fame:  
 Euen before Kings I will them blaze,  
 and shrinke no whit for shame.  
 47 I will reioyce then to obey,  
 thy worthy hefts and will,  
 Which euermore I haue lou'd best,  
 and so will loue them still.  
 48 My handes will I list to thy lawes,  
 which I haue dearly sought:  
 And praise life thy commandments,  
 in will, in deede, in thought.  
*Z. A. I. N. The viij. part.*  
 49 **T**hy promise which thou mad'st to me,  
 thy seruant, Lord remember,  
 For therein hate I put my trust,  
 and confidence for euer.  
 50 It is my comfort and my ioy,  
 when troubles me affaile:  
 For were my life not by thy word,  
 my life would soone me faile.  
 51 The proud and such as God contemne,  
 still made of me a scorne:  
 Yet would I not thy Law forsake,  
 as he that was forlorne.  
 52 But call'd to minde Lord thy great works,  
 shew'd to our fathers old:  
 Whereby I feele my ioyes surmount  
 my grieve as hundred fold.  
 53 But yet alas for feare I quake,  
 seeing how wicked men,  
 Thy law forooke, and did procure  
 thy iudgements, vvhich knoweth when?  
 54 And as for me I frame my songs  
 thy statutes to exalt:  
 When I among the strangers dyvel,  
 and thoughts gan me assault.  
 55 I thought vpon thy name O Lord,  
 by night when others sleepe,  
 As for thy law also I keepe,

and euer will it keepe.  
 56 This grace I did obaine, because  
 thy couenants sweete and deare:  
 I did embrace and also keepe,  
 with reuerence and with feare.  
*H. E. T. H. The viij. part.*  
 57 **O** God, which art my part and lot,  
 my comfort and my stay:  
 I haue decreed and promised,  
 thy law to keepe alway.  
 58 Mine earnest heart doth humbly sue,  
 in presence of thy face:  
 As thou therefore hast promised,  
 Lord grante me of thy grace.  
 59 My life I haue examined,  
 and tride my secret heart:  
 Which to thy statutes caused me  
 my feet straight to conuert.  
 60 I did not stay, nor linger long,  
 as they that sloathfull are:  
 But hastily thy lawes to keepe,  
 I did my selfe prepare.  
 61 The cruell hands of wicked men,  
 haue made of me their pray:  
 Yet would I not thy law forget,  
 nor from thee goe astray.  
 62 Thy righteous iudgements shewed toward  
 so great are and so high. (me)  
 That euen at midnight will I rise,  
 thy name to magnifie.  
 63 Companion am I to all them,  
 which feare thee in their heart:  
 And neither will for feare nor dread,  
 from thy commandments start.  
 64 Thy mercies Lord most plentifully  
 doe all the world fulfill:  
 O teach me how I may obey:  
 thy statutes and thy will.  
*T. E. T. H. The ix. part.*  
 65 **A**ccording to thy promise Lord,  
 so hast thou with me dealt:  
 For of thy grace in sundry sorts,  
 haue I thy seruant felt.  
 66 Teach me alwayes to iudge aright,  
 and giue mee knowledge sure:  
 For certainly beleuee I doe,  
 that thy precepts are pure.  
 67 Ere thou didst touch me with thy rod,  
 I erred and went astray:  
 But now I keepe thy holy word,  
 and make it all my stay.  
 68 Thou art both good and gracious,  
 and giu'st most liberally:  
 Thy ordinances how to keepe,  
 therefore (O Lord) teach mee.  
 69 The proud and wicked men haue forg'd  
 against me many a lie:  
 Yet thy commandments still obserue,  
 with all my heart will I.  
 70 Their hearts are swolne with worldly  
 as greafe so are they fat. (vvealth)  
 But in thy Law doe I delight,  
 and nothing seeke but that.  
 71 O happy time may I well say,  
 when thou didst me correct:



For as a guide to learne thy Lawes,  
thy rols did me direct.

72 So that to me thy word and Law  
is deare & manifold,

Then thousands great of siluer and gold,  
or oughte ear can be told.

10 D. *The x. part.*

73 Seeing thy hands haue made me Lord  
to be thy creature:

Grant knowledge likewise how to learne  
to put thy Lawes in vre,

74 So they that feare thee shall reioyce,  
when euer they mee see:

Because I haue learn'd by thy word,  
to put my trust in thee.

75 When with thy rod the world is plagu'd,  
I know the cause is iust:

So when thou dost correct me, Lord,  
the cause iust needes be must.

76 Now of thy goodnesse I thee pray,  
some comfort to me send:

As thou to me thy seruant heist,  
so from all ill me friend.

77 Thy tender mercies poure on mee,  
and I shall surely liue:

For ioy and consolation both  
thy lawes to me doe giue.

78 Confound the proud: whose false pretence  
is me for to destroy:

But as for me thy helts to know  
I will my selfe employ.

79 Who so with reuerence doe thee feare,  
to me let them retire;

And such as doe thy couenants know,  
and them alone desire.

80 My heart without all waivering  
let on thy lawes be bent:

That no confusion come to mee,  
whereby I should be shent.

CAPH. *The xj. part.*

81 My soule doth faint, and ceaseth not  
thy saving health to craue:

And for thy words sake still I trust  
my heartes desire to haue.

82 Mine eyes doe faile with looking for  
thy word, and thus I say:

Oh when wilt thou my comfort Lord,  
why dost thou thus delay?

83 As a skin bottle in the smoake,  
so am I parcht and dride:

Yet will I not out of my heart  
let thy commandements slide.

84 Alas how long shall I yet liue,  
before I see the houre:

That on my foes vvhich me torment  
thy vengeance thou wilt powre?

85 Presumptuous men haue digged pits,  
thinking to make me sure:

Thus contrary against thy Law  
my hurt they doe procure.

86 But thy commandements are all true,  
and canselesse they me grieve,

To thee therefore I doe complaine,  
that thou mightst me relieue.

87 Almost they had me cleane destroyed,  
and brought me quite to ground:

Yet by thy statute I abode,  
and therein succour found.

88 Restore me Lord againe to life,  
for thy mercies excell:

And so shall I thy couenants keepe,  
till death my life expell.

LAMED. *The xij. part.*

89 In heauen Lord, vvhether thou dost dwell,  
thy vword is stablished sure:

And shall for all eternitie,  
fast grauen th. re endure.

90 From age to age thy trueth abides,  
as doth the earth vvitnesse:

Whose ground-vworke thou hast laid so sure,  
as no tongue can expresse.

91 Euen to this day we may well see,  
how all things perseuere

According to thy ordinance,  
for all things thee reuere.

92 Had it not bene that in thy Law  
my soule had comfort sought:

Long time ere now in my distresse,  
I had bene brought to nought.

93 Therefore vvvill I thy precepts aye,  
in memory keepe fast:

By them thou hast my life restor'd,  
when I vvas at last cast.

94 No vvvights to me can little make,  
for I am onely thine:

Saue me therefore, for to thy Lawes  
mine eares and heart incline.

95 The vvvicked men doe seeke my bane,  
and thereto lye in vvvayne:

But I the vvvhile considered,  
thy noble acts and great.

96 I see nothing in this vvvild vvvorld,  
at length vvvhich hath not end:

But thy commandements and thy Word  
beyond all end extend.

MEM. *The xij. part.*

97 What great desire and seruent long  
doe I beare to thy Law?

All the day long my vvvhole deuise,  
is onely on thy Law.

98 Thy vvvord hath taught me farre to passe  
my foes in policie:

For still I keepe it as a thing  
of most excellencie.

99 My teachers vvvhich did me instruct  
in knowledg, I excell:

Because I doe thy couenants keepe,  
and them to others tell.

100 In wisedome I doe passe also  
the ancient men indeed:

And all because to keepe thy Lawes,  
I held it aye best reede.

101 My feere I haue refrained eke  
from euery euill vvvay:

Because that I continually  
thy vvvord might keepe, I say.

102 I haue not sweru'd from thy iudgements,  
nor yet shrunke any deale:

For vvvhy? thou hast me taught thereby

to liue godly and well.

- 103 O Lord how sweet vnto my taste  
finde I thy words alway :  
Doubtlesse no hony in my mouth  
feele ought so sweet I may.  
104 Thy lawes haue me such wisedome learn'd  
that vnto I hare  
All wicked and vngodly wayes,  
in euery kinde of rate.

NVN. *The xiiij. part.*

- 105 E Ven as a lantern to my feet,  
so doth thy word shine bright :  
And to my paths where ere I goe  
it is a flaming light.  
106 I haue both sworne, and will performe  
most certainly doubtlesse :  
That I will keepe thy iudgements iust,  
and them in life expresse.  
107 Affliction hath me sore oppress,  
and brought me to deahts dore :  
O Lord, as thou hast promised,  
so me to life restore.  
108 The offerings which with heart & voyce  
most frankly I thee giue,  
Accept, and teach me how I may  
after thy iudgements liue,  
109 My soule is aye so in my hand,  
that dangers me assaile :  
Yet doe I not thy Law forget,  
but it to trepe will faile.  
110 Although the wicked laid their nets,  
to catch me at a bay :  
Yet did I not from thy precepts,  
once swerue, or go astray.  
111 Thy Law I haue so claim'd alway,  
as mine owne heritage :  
And why : for therein I delight,  
and let my whole courage.  
112 For euermore I haue bene bent  
thy statutes to fulfill :  
Euen to likewise vnto the end,  
I will continue still.

SAMECH. *The xvj. part.*

- 113 I Doe crafty thoughts & double hearts,  
I doe alwayes detest :  
But as for thy Lawes and precepts  
I lou'd them euer best.  
114 Thou art my hid and secret place,  
my shield and strong defence :  
Therefore I haue thy promises,  
look't for with patience.  
115 Goe to therefore ye wicked men,  
depart from me anone :  
For the Commandments will I keepe  
of God my Lord alone.  
116 As thou hast promis'd, so performe,  
that death me not assaile :  
Nor let my hope abuse me so,  
that through distrust I quaille.  
117 Vphold me, and I shall be safe,  
for ought they doe or say :  
And in thy statutes pleasure take  
will I both night and day.  
118 Thou hast trood such vnder thy feet,  
as doe thy statutes breake :  
For nought auails their subtiltie,

their counsell is but weake.

- 119 Like droffe thou casts the wicked out,  
where ere they goe or dwell :  
Therefore can I as thy statutes,  
loue nothing halfe so well.  
120 My as-h alas is taken with feare,  
as though it were benum'd :  
For when I see thy iudgements straight  
I am as one astun'd.

AIN. *The xvij. part.*

- 121 I Doe the thing that lawfull is,  
and giue to all men right :  
Resigne me not to them that would,  
opresse me with their might.  
122 But for thy seruant surty be  
in that thing that is good :  
That proud men giue me not the scelle,  
which rage as they were wood.  
123 Mine eyes with waiting are now blind,  
thy health so much I craue :  
And eke thy righteous promise Lord,  
whereby thou wilt me saue.  
124 Intreat thy seruant louingly,  
aad fauour to him show :  
Thy statutes of most excellency,  
teach me also to know.  
125 Thy humble seruant Lord I am,  
graunt me to vnderstand :  
How by thy statutes I may know  
best what to take in hand.  
126 It is now time Lord to beginne,  
for trueth is quite decayd :  
Thy Law likewise they haue transgress,  
and none against them faid.  
127 This is the cause wherefore I loue  
thy Lawes better than gold :  
Or leuels fine, which are esteem'd  
must costly to be sold :  
128 I thought thy precepts all most iust,  
and so them laid in store :  
All craftie and malicious vwayes  
I doe abhorre therefore.  
PE. *The xvij. part.*  
129 T Hy covenants are most vnderfull,  
and full of things profound :  
My soule therefore doth keepe them sure,  
vwhen they are tride and found.  
130 When men first enter into thy vword,  
they finde a light most cleare :  
And very Ideots vnderstand,  
vwhen they it reade or heare.  
131 For ioi I haue both gap'd and breath'd  
to know thy commandment :  
That I might guide my life thereby,  
I sought vnat thing it meant.  
132 With mercie and compassion Lord  
behold me from aboue :  
As thou art vnto to behold such  
as thy name feare and loue.  
133 Direct my foot-steps by thy vword,  
that I thy vwill may know :  
And neuer let iniquity  
thy seruant ouerthrow.  
134 From slanderous tongues and deadly hate  
preserue and keepe me sure :



Thy precepts then will I obserue,  
and put them eke in vre.

135 Thy countenance which doth surmount  
the Sunne in his bright heu:

Let shine on me, and by thy Law,  
teach me what to eke shew.

136 Out of mine eyes great floods gush out,  
of drearie reares and teill:

When I behold how wicked men,  
thy lawes keepe neuer a dell.

Z A D E.

The xviii. part.

137 I Ne uery point Lord thou art iust,  
the wicked though they grudge:  
And when thou dost sentence pronounce  
thou art a righteous Iudge.

138 To render right and sie from guile,  
are two chiefe points most hie:

And such as thou hast in thy law,  
commanded vs straily.

139 With zeale and wrath I am confumde,  
and euen pinde away:

To see my foes thy word forget,  
for ought that I doe may.

140 So pure and perfect is thy word,  
as any heart can deeme:

And I thy seruant nothing more,  
doe loue or yet esteeme.

141 And though I be nothing set by,  
as one of base degree:

Yet doe I not thy bestes forget,  
nor shrinke away from thee.

142 Thy righteouesnesse Lord is most iust:  
for euer to endure:

Also thy law is truest it selfe,  
most constant and most pure.

143 Trouble and griefe haue seaz'd on me,  
and brought me wondrous low:

Yet doe I still of thy precepts,  
delight to heare and know.

144 The righteouesnesse of thy iudgments,  
doth last for euermore:

Then teach thou me, for euen in them  
my life lieth vp in store.

K O P H

The xix. part.

145 With fuent heart I call'd and cride,  
now answer me. O Lord:

That thy commandments to obserue,  
I may fully accord.

146 To thee my God I make my suit,  
with most humble regnett:

Saue me therefore, and I will keepe  
thy precepts and thy best.

147 To thee I cry euen in the morne,  
before the day waxe light:

Because that I haue in thy word,  
my confidence wholly plight.

148 Mine eyes preuent the watch by night  
and ere they call I wake:

That by deuising on thy word,  
I might some comfort take.

149 Incline thine eares to heare my voyce,  
and pittie on mee take:

As thou wast wont, so iudge me Lord,  
least life should me forsake.

150 My foes draw neere, and doe procure  
my death maliciously:

Which from thy law are farre gone backe,  
and strayd from it lowly.

151 Therefore O Lord, approach thou neere  
for neede doth so require:

And all thy precepts true they are,  
then helpe I thee desire.

152 But thy commandments I haue learn'd  
not now, but long agoe:

That they remaine for euermore,  
thou hast them groundd so.

R E S H.

The xx. part.

153 My trouble and affliction,  
consider and behold:

Deliu'r me for of thy law,  
I euer take fast hold.

154 Defend my good and righteous cause,  
with speed me succour lend.

From death as thou hast promised,  
Lord keepe me and defend.

155 As for the wicked farre they are,  
for hauing health and grace:

Whereby they might thy statutes know,  
they enter not the trace.

156 Great are thy mercies Lord I graunte  
what tongue can them attaine?

And as thou hast me iudg'd erenow,  
so let me life obtaine.

157 Though many men did trouble me,  
and persecute me sore:

Yet from thy lawes I neuer shrinke,  
nor went away therefore.

158 And truth it is for griefe I die,  
when I these traitors see:

Because they keepe no whit thy word,  
nor yet seeke to know thee.

159 Behold, for I doe loue thy lawes,  
with heart most glad and faine:

As thou art good and gracious Lord,  
restore my life againe.

160 What thy vword doth decree, must be,  
and so it hath beene euer:

Thy righteous iudgements are also,  
most true and decay neuer.

S C H I N.

The xxi. part.

161 Princes haue sought by cruelty,  
causelesse to make me couch,

But all in vaine, for of thy vword,  
the feare did my heart touch.

162 And certainly euen of thy vword,  
I was more merry and glad,

Then he that of rich spoiles and preyes,  
great store and plenty had.

163 And for all lies and falsity,  
I hate most and detest:

For vwhy thy holy lawes doe I,  
about all things loue best.

164 Seuen times a day I praise the Lord,  
singing which heart and voyce:

Thy righteous acts and wonderfull,  
to cause me to reioyce.

165 Great peace and rest shall all such haue  
as doe thy statutes loue:

No danger shall their quiet state  
impaire or once remouue.

166 Mine onely health and comfort Lord,

I looke for at thy hand :  
 And therefore haue I done those things,  
 which thou didst me command.  
 167 Thy lawes haue bene my exercise,  
 which my soule most desired :  
 So much to them my loue was bent,  
 that nought else I required.  
 168 Thy statutes and commandments  
 I keepe, thou knowest aright :  
 For all the things that I haue done,  
 are present in thy sight.

TAV.

The cxxj. part.

169 O Lord, let my complain and cry,  
 before thy face appeare,  
 And as thou hast me promise made,  
 so reach me thee to feare.  
 170 Mine humble supplication  
 toward thee, let kinde access :  
 And grant mee Lord deliverance,  
 for so is thy promise.  
 171 Then shall my iys thy praises speake,  
 after most ample sort :  
 When thou thy statutes hast me taught,  
 wherein standes my comfort.  
 172 My tongue shal sing & preach thy word,  
 and on this wise say shall :  
 Gods famous actes and noble lawes,  
 are iust and perfect all.  
 173 Stretch out thy hand, I thee beseech,  
 and speedily me saue :  
 For thy commandments to obserue,  
 chosen, O Lord, I haue.  
 174 Of thee alone Lord I craue health,  
 for other I know none :  
 And in thy law and nothing else,  
 I doe delight alone.  
 175 Grant me therefore long dayes to liue,  
 thy name to magnifie :  
 And of thy iudgements mercifull,  
 let me thy fauour trie.  
 176 For I was lost and went astray,  
 much like a wandering sheepe:  
 Oh seek: mee, for I haue not fail'd,  
 thy commandments to keepe.

## Ad Dominum. Psal. Cxx. T.S.

David being banished among the barbarous  
 Syrians through false reports of envious flatterers  
 lamenteth his long abode among such infidels,  
 giueth to all kinde of wickednesse and contention.

I N trouble and in thrall, vnto thee  
 Lord I call, and he doth mee comfort:  
 Delin: mee, I say, from lyars lips al-  
 way. and tongues of false report.

4 What vantage or what thing,  
 Gett: thou thus for to sing,  
 thou false and flattering lyer?

5 Thy tongue doth hurt, I weene,  
 No lesse then arrowes keene  
 of hot consuming fire.

6 Alas, too long I flake,  
 Within these tents so blacke;  
 Which Kedars are by name,  
 By whom the flocke elect,  
 And all of Israels sect  
 Are put to open shame.

7 With them that peace did hate,  
 I came a peace to make,  
 and set a quiet life :  
 8 But when my tale was told,  
 Causelesse I was controld,  
 by them that would haue strife:

## Leuau: oculos. Pl. Cxxj. W.W.

The Prophet sheweth by his owne example, that  
 the faithfull ought to looke for all their succour of  
 God alone, vnto vnto gouerne and giue good suc-  
 cesse to all their godly enterprises.

I Lift mine eyes to Sion hill,  
 from whence I doe attend, that succour  
 God me send. The mightie God mee  
 succour will: which heauen and earth  
 framed, and all things therein named.

3 Thy foot from slip he will preserve,  
 And will thee safely keepe :  
 For he will neuer sleepe.

4 Lo, he that doth Israel conserue,  
 No sleepe at all can him catch,  
 But his eyes doe euer watch.

5 The Lord is thy warrant alway,  
 The Lordeke doth thee couer,  
 As at thy right hand euer.

6 The Sunne shall not thee parch by day,  
 Nor the Moone not halfe so bright,  
 Shall with cold thee hurt by night.

7 The Lord will keepe thee from distresse,  
 And will thy life sure saue,  
 And thou also shalt haue.

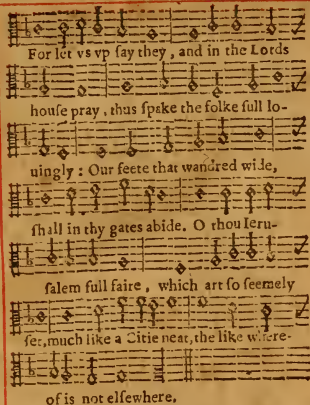
8 In all thy businesse good successe,  
 Where euer thou goest in or out,  
 God will thy things bring about.

## Lætatus sum. Psal. Cxxij. W.K.

David reioyceth that God accomplished his promise,  
 and placed his Arke in Sion, giuing thanks, and  
 praying for the prosperitie of the Church.

I Did in heart reioyce to heare the  
 peoples voyce, in offering so willingly.





For let vs vp say they, and in the Lords  
house pray, thus speke the folke full lo-  
uingly: Our feete that wandred wide,  
shall in thy gates abide, O thou Ieru-  
salem full faire, which art so seemely  
set, much like a Citie neat, the like where-  
of is not elsewhere.

4 The tribes with one accord,  
the tribes of God the Lord,  
are thither bent their way to take:  
So God before did tell,  
That there his Israel,  
their prayers should together make.

5 For there are thrones erect,  
and that for this respect:  
to set forth iustice orderly:  
Which thrones right to maintaine,  
To Davids house pertaine,  
his folke to iudge accordingly.

6 To pray let vs not cease,  
for Ierusalams peace,  
thy friends God prosper mightily:  
7 Peace be thy wals about,  
And prosper thee throughout,  
thy places eke continually.

8 I wish thy prosperous state,  
for my poore brethrens sake:  
that comfort haue by means of thee,  
Gods house doth me allure,  
Thy wealth for to procure:  
So much alwaies as lies in mee.

Ad te Leuau. Psal. Cxxij. T.S.

A prayer of the faithfull, which are afflicted by  
the wicked worldlings, and contemners of God.  
Sing this as the 137. Psalme.

O Lord, that heauen dost possesse,  
I lift mine eyes to thee:

Euen as the seruant listeth his,  
his matters hands to see.  
2 As handmaids watch their mistres hands  
some grace for to achieve:  
So we behold the Lord our God,  
till he doe vs forgieue.

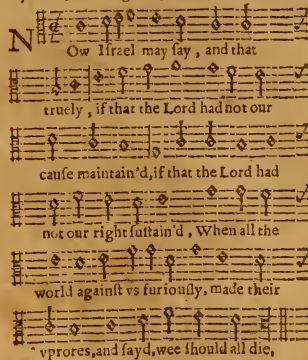
3 Lord grant vs thy compassion,  
and mercy in thy sight:  
For wee are fill'd and overcome  
with hatred and deliight.

4 Our minds be stuff'd with great rebuke,  
the rich and worldly wife

Doe make of vs their mocking stockes  
the proud doe vs despise.

Nisi quia Dom. Pl. Cxxiiij. W.W.

The faithfull deliuered out of great danger, ac-  
knowledge not to haue escaped by their owne  
power, but through the fauour of God.



N Owe Israel may say, and that  
truely, if that the Lord had not our  
cause maintain'd, if that the Lord had  
not our right sustain'd, When all the  
world against vs furiously, made their  
vprores, and sayd, wee should all die,

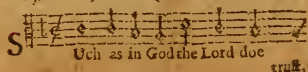
3 Now long agoe,  
th-y had denour'd vs all,  
And swallowed quicke,  
for ought that we could deeme,  
Such was their rage,  
as wee might well esteeme:  
4 And as the floods  
with mightie force do fall:  
So had they now  
our liues euen brought to thrall,

5 The raging streames,  
most proud in roaring noise:  
Had long agoe,  
ouerwhelm'd vs in the deepe.  
6 But loued be God,  
which doth vs safely keepe:  
From bloodie teeth,  
and their most cruell voyce,  
Which es a prey,  
to care vs wvould reioyce.

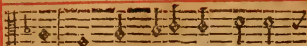
7 Euen as a bird,  
out of the fowlers grin,  
Escapeth away,  
right so it fareth with vs:  
Broke are their nets,  
and we escaped thus,  
8 God that made heauen  
and earth is our helpe then:  
His name hath saned vs,  
euen from these wicked men.

Qui confidunt, Psal. Cxxv. W.K.

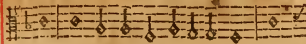
Hee describeth the assurance of the faithfull in their  
afflictions, and desireth their wealth, and the  
destruction of the wicked.



S Uch as in God the Lord doe  
trust,



trust, as mount Sion shall firmly



stand, and be removed at no hand, the



Lord will count them right and iust, so that



they shall be sure, for to endure.

2 As mighty mountaines huge and great,  
Ierusalem about close:

So will the Lord be vnto those,

Who on his godly will doe waite,

Such are to him so deare,

They neuer neede to feare.

3 For though the righteous trie doth he,  
By making wicked men his rod.

Least they through griefe forsake their God,  
It shall not as their lot still be,

4 Giue Lord to those thine light,

Whose hearts are true and right.

5 But as for such as turne aside,

By crooked waies which they out sought:

The Lord will surely bring to nought,

With workes most vile they shall abide,

But peace with Israel

For euermore shall dwell.

### Another of the same by R.W.

*Sing this as the 10. Commandments.*

**T**hose that doe put their confidence

Vpon the Lord our God onely:

And sit to him for their defence,

In all their need and misery.

Their faith is sure firme to endure,

Grounded on Christ the corner stone,

Moued with none ill but standeth still,

Stedfast like to the mount Syon,

And as about Ierusalem,

The mighty hills doe it compass:

So that no enemies come to them,

To hurt that towne in any case,

So God indeed, in every neede,

His faithfull people doth defend:

Standing them by, assuredly,

From this time forth world without end:

Right wise and good is our Lord God,

And will not suffer certainly:

The sinners and vngodlies rod,

To carry vpon his familie,

Least they also from God should goe

Falling to sinne and wickednesse:

O Lord defend world without end.

Thy christian flock through thy goodnes;

O Lord, doe good to Christians all,

That stedfast in thy word abide:

Such as willingly from God fall,

And to false doctrine daily slide,

Such will the Lord scatter abroad,

With hypocrites throwne downe to hell,  
God will them send paines without end,

But Lord grant peace to Israel.

Glory to God the Father of might,

And to his sonne our Saviour,

And to the holy Ghost whose light;

Shine in our hearts and vs succour,

That the right way from day to day,

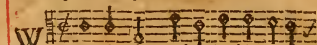
We may walke and him glorifie:

With hearts desire all that are here,

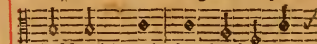
Worship the Lord and say, Amen.

### In conuertendo. Psal. Cxxvj. N.

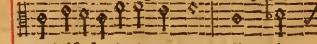
*This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull, after the seuentie yeeres of captiuitie, forespoken by Ieremie 23. 12. and 29. 10.*



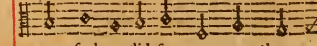
When that the Lord againe his Syon



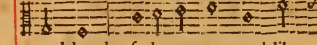
had forth brought, from bondage great



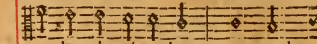
and also seruitude extreme. His worke



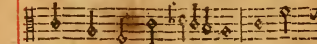
was such as did surmount mans heart



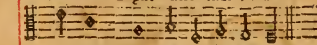
and thought, so that we were much like



to them that vie to dreame: our mouthes



were with laughter filled then, and eke



our tongues did chew vs ioyfull men.

2 The hea hen folke

were forced then this to confesse:

How that the Lord,

for them also great things had done.

3 But much more wee,

and therefore can confesse no lesse:

Wherefore to ioy,

we haue good cause as we begunne:

4 O Lord goe forth,

thou canst our bondage end,

As to Deserts,

the flowing riuers send.

5 Full true it is,

that they which sow in teares indeed,

A time will come

when they shall reape in mirth and ioy.

6 They went and wept,

in bearing of their precious seed:

For that their foes

fulloften times did them annoy:

But their returne



with ioy they shall sure see :  
Their shauers home bring,  
and nor impaired be.

Nisi Dominus. Psa. Cxxvij. W.W.

*It is not man's wit, power, or labour, but the free  
goodnesse of God that giueth riches, preserveth  
townes and countries, granteth nourishment and  
children.*

*Sing this as the Lords prayer.*

**E**Xcept the Lord the house doe build,  
And thereunto doe set his hand :  
What men doe build it cannot stand,  
Likewise in vaine men vndertake  
Cities and holds to watch and ward,  
Except the Lord be their safeguard.

2 Though ye arise early in the morne,  
And so at night goe late to bed,  
Feeding full hardly with browne bread :  
Yet were your labour lost and worne.  
But they whom God doth loue and keepe  
Receiue all things with quiet sleepe.

3 Therefore marke well when euer you see  
That men haue heires to enioy their land,  
It is the gift of Gods owne hand :  
For God himselfe doth multiply  
Of his great liberaltie,  
The blessings of posteritie.

4 And when the children come to age,  
They grow in strength and iactiuenesse,  
In person and in comelinesse :  
So that a thast thor with courage,  
Of one that hath a most strong arme,  
Flies not so swift, nor doth like harme.

5 O w ll is hee that hath his quiner  
Furnished with such artilleary :  
For when in perill he shall be,  
Such one shall neuer shake nor shiner,  
When that he pleadeth before the Iudge  
Against his foes that beare him grudge.

Beat. omnes. Psa. Cxxviij. W.W.

*Here is described the prosperous estate of persons  
married in the feare of God, and the promises of  
Gods blessings to all them that liue in this hono-  
rable estate according to his commandements,*

*Sing this as the 137. Psalme.*

**B**lessed art thou that fearest God,  
and walkest in his way :  
For of thy labour thou shalt eate,  
happy art thou I say.

2 Like fruitfull Vine on thy house side,  
so doth thy wife spring out :  
Thy children stand like Oliue plants  
thy table round about.

3 Thus art thou blest that fearest God,  
and he shall let thee see  
The promised Ierusalem,  
and his felicitie.

4 Thou shalt thy childrens children see;  
to thy great ioyes increase,  
And likewise grace on Israels  
prosperity and peace.

Sape expugnauerut. Pf. Cxxix. N.

*He admonisheth the Church to reioyce though affli-  
cted in all ages, for God will deliuer and sodainly  
destroy the enemies thereof.*

*Sing this as the 137. Psalme.*

**O**ft they now Israel may say,  
me from my youth assailed:  
2 Oft they assailed me from my youth  
yet neuer they preuaill'd.  
3 Vpon my backe the plowes plow'd,  
and furrowes long did cast :  
4 The righteous Lord hath cut the cords  
of wicked foes at last.  
5 They that hate me shalbe asham'd,  
and turned backe also :  
6 And make as grasie vpon the house,  
which withereth ere it grow.  
7 Where of the mower cannot finde  
enough to fill his hand :  
Nor he can fill his lap, that goeth  
to gleane vpon the land.  
8 Nor passers by pray God on them  
to let his blessing fall :  
Nor say we blesse you in the name  
of God the Lord at all.

De profundis. Psa. Cxxx. T.S.

*An effectuall prayer to obtaine mercie and forgie-  
nesse of his sinne, and at length deliuerance from  
all euils.*

**L** Ord to thee I make my mone,  
when dangers me oppresse : I call, I  
sigh, plaine, and groone, trusting to finde  
release. 2. Heare now, O Lord, my re-  
quest, for it is full due time : And let  
thine cares aye be prest vnto this  
prayer mine.

3 O Lord our God if thou weigh  
our sinnes, and them peruse :  
Who shall then escape and say,  
I can my selfe excuse ?  
4 But Lord thou art mercifull,  
and turn't to vs thy grace:

That we with hearts most careful,  
Should feare before thy face.

5 In God I put my whole trust,  
my soule waites on his vwill :  
For his promise is most iust,  
and I hope therein still.

6 My soule to God hath regard,  
wvithing for him alway :  
More then th y that vvarch and vvard  
to see the dawning day.

7 Let Israel th-n boldy  
in the Lord put his trust :  
He is that God of mercy  
that his deliuer must.

8 For be it is that must saue  
Israel from his sinne :  
And all such as surely haue  
their confidence in him.

### Domine non est. Psal. Cxxxj. N.

*Dauid charged wvith ambition, professeth his hum-  
ility before God.*

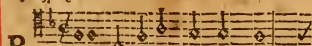
*Sing this as the Lamentation.*  
O Lord, I am not put in minde,  
I haue no scornfull eye :

I doe not exercise my selfe  
in things that be too hie.  
2 But as the childe that vained is,  
euen from his mothers breast :  
So haue I Lord behau'd my selfe  
in silence and in rest.

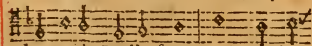
3 O Israel, trust in the Lord,  
let him be all thy stay :  
From this time forth for euermore,  
from age to age for aye.

### Memento Domin. Psa. Cxxxij. N.

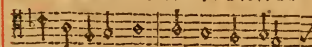
*The faithfull grounded on Gods promise made un-  
to Dauid, desireth that hee wvould establish the  
same, both as touching his posteritie, and the  
building of the Temple, to pray there as vvas  
forespoken.*



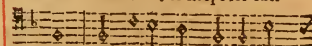
R Emember Dauids troubles Lord,



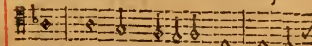
howv to the Lord he fvvore, and vovv'd a



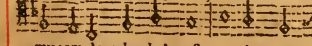
vovv to Jacobs God, to keepe for euer-



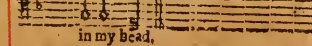
more. I will not come vvinch my



house, nor climbe vp to my bed : Nor let



my temples take their rest, or the eyes



in my bead,

5 Till I haue found out for the Lord,  
a place to sit thereon :  
An house for Jacobs God to be  
an habitation.

6 We heard of it at Euphrata,  
there did vve heare this found :  
And in the fields and forrests there,  
these voyces first were found.

7 We vwill assay and goe in novv  
his tabernacle there :  
Before his foot-stoole to fall dovvn,  
vpon our knees in feare.

8 Arise, O Lord, arise I say,  
into thy resting place :  
Both thou and the Arke of thy strength,  
the presence of thy grace.

9 Let all thy Priests be cloathed Lord  
vwith truth and righteousness :  
Let all thy Saints and holy men  
sing all with ioyfulness.

10 And for thy seruants Dauids sake  
refuse not Lord, I say  
The face of thine annointed Lord,  
nor turne thy face away.

*The second part.*

11 The Lord to Dauid swore in truth,  
and will not shrinke from it :  
Saying, the fruit of thy body  
vpon thy seate shall sit.

12 And if thy sonnes my covenant keepe,  
that I shall learne each one :  
Then shall their sonnes for euer sit  
vpon thy Princely throne.

13 The Lord himselfe hath chose Sion,  
and loues therein to dwell :  
14 Saying, this is my resting place,  
I loue and like it well.

15 And I will blesse with great increase  
her victuals euery where :  
And I will satisfie with bread  
the needy that be there.

16 Yea, I will decke and cloathe her Priests  
with my saluation :  
And all her Sains shall sing for ioy  
of my protection.

17 There will I surely make the horne  
of Dauid for to bud :  
For I haue there ordein'd for mine  
a lanterne bright and good.

18 As for his enemies, I will cloathe  
with shame for euermore :  
But I will cause his crowne to shine  
more fresh then heretofore.

### Ecce quam? Psal. Cxxxij. W. W.

*The commandment of godly and brotherly amitie,  
compared to the most precious oyle mentioned in  
Exod. 30.*

*Sing this as the 127. Psalm.*

O How happy a thing it is,  
and ioyfull for to see  
Brethren together fast to hold  
the band of amitie.

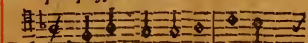
2 It eals to minde the sweete perfume,  
and that costly oynment,  
Which on the Sacrificers head,  
by Gods precept was spent.



- 3 It wet not Aarons head alone,  
but drencht his beard throughout :  
And finally it did runne downe  
his rich attire about :
- 4 And as the lower ground doth drinke  
the dew of Hermon hill :  
And Sion with her silver drops,  
the fields with fruit doth fill.
- 5 Euen so the Lord doth powre on them,  
his blessings manifold :  
Whose hearts and minds without all guile,  
this knot doe keepe and hold.

Ecce nunc, Psal. Cxxiiij. W.K.

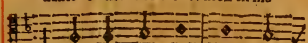
*Hee exhorteth the Levites that watch in the Temple to praye the Lord.*



B Ehold and haue regard, ye ser-



uants of the Lord : Which in his



house by night doe watch, praye him



with one accord.

- 2 Lift vp your hands on high,  
vnto his holy place.  
And giue the Lord his prayes due  
his benefic embrace.

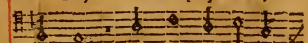
- 3 For why? the Lord who did  
botheareh and heauen frame,  
Doth Sin blesse and will conserue  
for a more the same.

Laudate nomen. Psal. Cxxv. N.

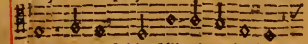
*Hee exhorteth all the faithfull to praye God for his manieous vorkes and graces, vnder which he has declared his Idoleisie, to the confusion of all Idolaters.*



O Prayse the Lord, prayse him,



rayse him, prayse him with one ac-



cord : O prayse him still, all ye that be



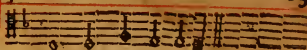
the seruants of the Lord, O prayse him



ye that stand and be in the house of the



Lord : ye of his court and of his house



praye him with one accord.

- 3 Prayse ye the Lord, for he is good,  
sing prayes to his name :  
It is a comely and good thing,  
alwayes to doe the same.
- 4 For why? the Lord hath chose Iacob,  
his very one we see :  
So hath he chosen Israel,  
his treasure for to be.

- 5 For this I know and am right sure,  
the Lord is very great :  
He is indeed about all Gods,  
most easie to intreat.

- 6 For whatsoeuer pleased him,  
all that full well he wrought,  
In heauen, in earth, and in the sea,  
which he hath framde of nought.

- 7 He lifts vp clouds enen from the earth  
he makes lightning and raine :  
He bringeth forth the windes also,  
he made nothing in vaine.

- 8 He smote the first borne of each thing;  
in Egypt that tooke rest,  
He spared there no liuing thing,  
the man nor yet the beast.

- 9 He hath in thee shew'd wonders great,  
O Egypt voide of vaunts,  
On Pharaos why cursed King  
and his seuer seruants.

- 10 He smote then many nations,  
and did great acts and things :  
He slew the great and mightiest,  
and chiefest of their Kings.

- 11 Schon King of the Amories,  
and Og King of Basan :  
He slew also the kingdomes all,  
that were of Canaan.

- 12 And gaue their land to Israel  
and heritage we see :  
To Israel his owne people,  
an heritage to be.

*The second part.*

- 13 Thy name O Lord, shall still endure,  
and thy memoriall  
Throughout all generations,  
that are or euer shall.

- 14 The Lord will surely now auenge  
his people all indeed :  
And to his seruants he will shew  
faour in time of neede.

- 15 The Idoles of the heathen are made;  
in all their coasts and lands :  
Of silver and of gold be they  
the works euen of mens hands.

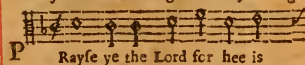
- 16 They haue their mouthes &c cannot speake  
and eyes and haue no sight :  
17 They eke haue eares and heare nothing,  
their mouthes be breathlesse quite.

- 18 Wherefore all they are like to them,  
that doe so set them forth,  
And likewise chose that trust in them,  
or thinke they be ought worth,

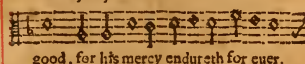
- 19 O all ye house of Israel,  
see that ye praye the Lord:  
And ye that be of Aarons house,  
praye him with one accord.
- 20 And ye that be of Leuites house,  
praye ye likewise the Lord:  
And all that stand in awe of him,  
praye him with one accord.
- 21 And out of Sion found his prayse,  
the great prayse of the Lord,  
Which dwelleth in Ierusalem  
praye him with one accord.

## Confitemini. Psal. Cxxxvj. N.

*A most earnest exhortation to giue thanks vnto  
God for the creation and gouernance of all things.*



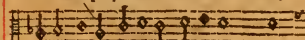
P Rayse ye the Lord for hee is



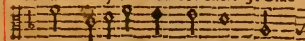
good, for his mercy endureth for euer.



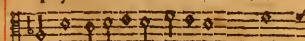
2. Giue prayse vnto the God of Gods,



for his mercy endureth for euer. 3. Giue



prayse vnto the Lord of Lords, for



his mercie endureth for euer. 4. Which



onely doth great wonders worke, for



his mercy endureth for euer.

- 5 Which by his wisdom made the heauens  
for his mercy endureth, &c.
- 6 Which on the waters stretcht the earth,  
for his mercy endureth, &c.
- 7 Which made great lights to shine abroad,  
for his mercy endureth, &c.
- 8 As Sunne to rule the lightsome day,  
for his mercy endureth, &c.
- 9 The Moone and starres to guide the nights  
for his mercy endureth, &c.
- 10 Which smote Egypt with the first borne,  
for his mercy endureth, &c.
- 11 And Israel brought out from them,  
for his mercy endureth, &c.
- 12 With mightie hand and stretched arme,  
for his mercy endureth, &c.
- 13 Which cut the red sea in two parts,  
for his mercy endureth, &c.
- 14 And Israel made passe there through,  
for his mercy endureth, &c.
- 15 And drowned Pharaos and his host,

- for his mercy endureth, &c.
- 16 Through wilderness his people led,  
for his mercy endureth, &c.
- 17 He which did smite great noble Kings,  
for his mercy endureth, &c.
- 18 And which hath slaine the mighty Kings,  
for his mercy endureth, &c.
- 19 As S-hon King of the Ammorites,  
for his mercy endureth, &c.
- 20 And Og the King of Basan land,  
for his mercy endureth, &c.
- 21 And gaue their land for heritage,  
for his mercy endureth, &c.
- 22 Euen to his seruant Israel,  
for his mercy endureth, &c.
- 23 Remembring vs in base estate,  
for his mercy endureth, &c.
- 24 And from oppressors rescued vs,  
for his mercy endureth, &c.
- 25 Which giueth food vnto all flesh,  
for his mercy endureth, &c.
- 26 Prayse ye the Lord of heauen aboue,  
for his mercy endureth, &c.
- 27 Giue thanks vnto the Lord of Lords,  
for his mercy endureth, &c.

## Another of the same by T. C.

*Sing this at the 148. Psalm.*

- O Laud the Lord benigne,  
Whose mercies last for aye:
- 2 Great thanks and prayses ling  
To God of Gods I say,  
For certainly,  
His mercies dure,  
Both firme and sure,  
Eternally:
- 3 The Lord of Lords prayse ye,  
Whose mercies aye doe dure,  
4 Great wonders onely he  
Doth vvorke by his great pouer:  
For certainly,  
His mercies dure,  
Both firme and sure,  
Eternally.
- 5 Which God omnipotent,  
By his great wisdom high:  
The heavenly firmament  
Did frame as vve doe see:  
For certainly,  
His mercies dure,  
Both firme and sure,  
Eternally.
- 6 Yea he the heavy charge  
Of all the earth did stretch,  
And on the vyaters large,  
The same he did out-reach:  
For certainly, &c.
- 7 Great lights he made to vs,  
For vwhy? his loue is aye,  
8 Such as the sunne vve see,  
To rule the lightsome day,  
For certainly, &c.
- 9 And eke the Moone so cleare  
Which shineth in our sight:



And starres that doe appeare,  
To guide the darkeſome night,  
For certainly, &c.

10 With grievous plagues and ſore  
All Egypt ſmore he chan,  
The fiſt borneleſſe and more  
He ſlew of beaſt and man,  
For certainly, &c.

11 And from amidſt their land  
His Iſrael fourth brought:  
12 Which he with mighty hand,  
And ſtretched arme hath wrought.  
For certainly, &c.

13 The ſea he cut in two:  
Which ſtood vp like a wall:  
14 And made through it to goe  
His choſen children all.  
For certainly, &c.

15 But there he whelmed then  
The proud King Pharao,  
With his huge hoſt of men  
And Chariots eke alſo.  
For certainly, &c.

16 Who led through wilderneſſe  
His people ſafe and ſound:  
17 And for his loue endleſſe  
Great Kings he brought to ground:  
For certainly, &c.

18 And ſlew with puiſſant hand,  
Kings mighty and of fame:  
19 As of Amorites land,  
Schon the King by name.  
For certainly, &c.

20 And Oe the Gyan large,  
Of Baſan King alſo:  
21 Whoe land for heritage  
He gaue iſs people tho,  
For certainly, &c.

22 Euen vnto Iſrael,  
His ſervant deare I ſay,  
He gaue the fame to dwell,  
And there abide for aye.  
For certainly, &c.

23 T minde he did vs call  
In ou moſt baſe degree:  
24 And from oppreſſors all  
In ſetty ſet vs free.  
For certainly, &c.

25 All beſh on earth abroad  
Wit food he doth fulfill:  
26 Wherefore of heaven the God  
Toaund he it your will.  
For certainly, &c.

# Sper flumina. Pl. Cxxxvij. W. W.

*T* Iſraelites in their captivity hearing the Chal-  
deans reproach and blaſpheme God and his religion,  
leſſe God to puniſh the Edomites, who prouoked  
the Babylonians againſt them, and prophesied the  
deſtruction of Babylon.

W Hen as we ſate in Babylon the rivers

round about: And in remembrance of  
Sion, the teares for griefe burſt out, 2. We  
hang'd our harpes and instruments the wil-  
low trees vpon: For in that place men  
for their vie had planted many one.

3 Then they to whom we priſoners were,  
ſayd to vs tauntingly:  
Now let vs heare your Hebrue ſongs,  
and pleaſant melodie.

4 Alas, ſayd we, who can once frame,  
his ſorrowfull heart to ſing:  
The prayſes of our louing God,  
thus vnder a ſtrange king?

5 But yet if I Ieruſalem  
out of my heart let ſlide:  
Then let my fingers quite forget  
the warbling harpe to guide.

6 And let my tongue within my mouth  
betyed for euer faſt,  
If that I loy before I ſee  
thy full deliuerance paſt.

7 Therefore O Lord, remember now,  
the curſed noiſe and cry:  
That Edoms ſonnes againſt vs made,  
when they raz'd our Cite.  
Remember Lord, their cruell words,  
when as with one accord:  
They cryed, on, ſacke, and raze their walles  
in deſpight of the Lord.

8 Euen ſo ſhalt thou (O Babylon)  
at length to duſt be brought,  
And happy ſhall that man be cald,  
that our reuenge hath wrought.

9 Yea bleſſed ſhall that man be cald,  
that takes thy children young,  
To daſh their bones againſt hard ſtones  
which lye the ſtreets among.

## Confitebor tibi. Pſal. Cxxxvij. N.

*David prayſeth the goodneſſe of God toward him,  
for which euen ſtraunge Princes ſhall praye the  
Lord together vwith him. And he is aſſured to  
haue like comfort of God hereafter, as heretofore.  
Sing this as the 137. Pſalme.*

**T**hee will I praye with my whole heart,  
my Lord my God alwayes:  
Euen in the preſence of the Gods  
I will aduance thy prayſe.

2 Towards thy holy Temple I  
will looke, and worſhip thee:  
And prayſed in my thankfull mouth,  
thy holy name ſhall be.

3 Euen for thy louing kindeneſſe ſake,  
and for thy truth withall:  
For thou thy name haſt by thy word  
aduanced:

*Samuel Robinson he*

- advanced oner all.
- 4 When I did call thou heardest me,  
and thou hast made also  
The power of encreased strength  
within my soule to grow.
- 5 Yea, all the Kings on earth they shall  
giue praye to thee. O Lord:  
For they of thy most holy mouth  
haue heard the mighty word.
- 6 They of the wayes of God the Lord  
in singing shall intreat:  
Because the glory of the Lord  
it is exceeding great.
- 7 The Lord is he and yet he doth  
behold the lowly spirit:  
But he contemning knows as farre  
the proud and lofty wight.
- 8 Although in midst of trouble I  
doe walke, yet shall I stand:  
Renewed by thee, O my Lord,  
thou wilt stretch forth thy hand.
- 9 Vpon the wrath of all my foes,  
and saved shall I be:  
By thy right hand the Lord God will  
performe his worke to me.
- 10 Thy mercies Lord endures for aye,  
Lord doe me not forsake:  
Forsake me not that am the worke  
which thine owne hand did make.

### Domine probasti. Psal. Cxxxix. N.

*David to cleanse his heart from all hypocrisse, sheweth that nothing is so secret which God seeth not: after declaring his zeale and feare of God, he protesteth to be enemye to all them that condemne God.*

*Sing this as the 95. Psalm.*

- O Lord, thou hast me tride and knowne,  
my sitting thou dost know:  
2 And rising eke, my thoughts as farre,  
thou understandst also.
- 3 My pathes, yea, and my lying downe,  
thou compassest alwayes:  
And by familiar custome art  
acquainted with my wayes.
- 4 No word is in my tongue, O Lord,  
but knowne it is to thee:  
Thou me behinde holdest, and before,  
thou layest thy hands on mee.
- 6 Too wonderfull aboute my reach  
Lord is thy cunning skill:  
It is so high, that I the same  
cannot attaine vntill.
- 7 From sight of thy all-seeing spirit,  
Lord, whither shall I goe?  
Or whither shall I flee away,  
thy presence to scape fro?
- 8 To heauen if I mount aloft,  
loe thou art present there:  
In hel if I lye downe below,  
euen there thou dost appeare.

- 9 Yea, let me take the morning wings,  
and let me goe and hide  
Euen there where are the farthest parts,  
where flowing seas doe slide.
- 10 Yea, euen thither also shall  
thy reaching hand me guide:  
And thy right hand shall hold me fast,  
and make me to abide,

- 11 Yea if I say the darknesse shall  
yerfthrow me from thy sight:  
Loe euen also the darkest night,  
about me shalbe light.
- 12 Yea darknesse hideth not from thee,  
but night doth shine as day:  
To thee the darknesse and the light,  
are both alike alway.

*The second part.*

- 13 For thou possessedst my reines,  
and thou hast couered me:  
When I within my mothers wombe,  
enclosed was by thee:
- 14 Thee will I prayse, made fearefully  
and wondrously I am:  
Thy workes are maruelous right well  
my soule doth know the same.
- 15 My bones they are not hid from thee,  
although in secret place:  
I haue bene made and in the earth,  
beneath I shaped was.
- 16 When I was formelesse, then thine eye,  
saw me, for in thy booke:  
Were written all, nought was before,  
that after fashion tooke.
- 17 The thoughts therefore of thee (O God)  
how deare are they to me?  
And of them all how passing great,  
the endless number be.
- 18 If I should count them, loe their summe,  
more then the sand I see:  
And whensoever I awake,  
yet am I still with thee.
- 19 The wicked and the bloody men,  
oh that thou wouldest slay:  
Euen those O God, to whom depart,  
depart from me I say.
- 20 Euen those of thee, O Lord my God,  
that speake full wickedly:  
Those that are lifted vp in vaine,  
being enemies to thee.
- 21 Hate I not them that hate thee Lord,  
and that in earnest wise?  
Contend I not against them all,  
against thee that arise?
- 22 I hate them with vnfeined hate,  
euen as my very foes:  
23 Try me, O God, and know my heart,  
my thoughts prooue and disclose.
- 24 Consider Lord if wickednesse  
in me there any be:  
And in thy way, O God, my guide,  
for euer lead thou me.

### Eripe me Dom. Psal. Cxl. N.

*David prayeth vnto the Lord against the cruell, fals hood, and iniuries of his enemies, assuring himselfe of his succour, wherefore he prouoketh to iust to prayse the Lord, and to assure themselves of his succour.*

*Sing this as the Lamentation.*

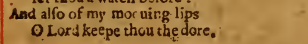
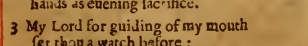
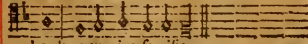
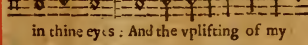
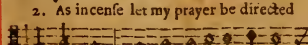
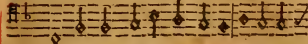
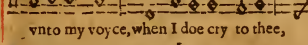
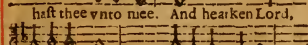
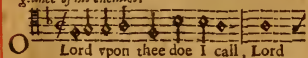
- L Lord saue me from the euill man,  
and from the cruell wights,  
2 Deliuer me, which euill doe  
imagine in their spirites.
- 3 Which make on me continuall warre,  
their tongues loe haue they whet,  
Like Serpents, vnderneath their lips  
is adders poyson set,



- 4 Keepe me O Lord, from wicked hands,  
preferue mee to abide  
Free from the cruell man that meanes  
to caule my iteps to slide.
- 5 The proud haue laid, a snare for men,  
and they haue spread a net  
With cordes in my path wayes, and gins  
for me eke haue they fet.
- 6 Therefore I said vnto the Lord,  
thou art my God alone:  
Heare mee O Lord, O heare the voyce,  
wherewith I pray and mone.
- 7 O Lord my God, thou onely art  
the strength that sueth mee:  
My head in day of battell hath  
beene couered still by thee.
- 8 Let not O Lord the wicked haue  
the end of his desire:  
Performe not his ill thought, least he  
with pride be set on fire.
- 9 Of them that compasse mee about,  
the chiefeest of them all:  
Lord let the mischief of their lips  
vpon themselues befall:
- 10 Let coales fall on them, let him cast  
them in consuming flame:  
And in deepe pits, so as they may  
not rise out of the same.
- 11 For no backbiter shall on earth,  
be set in stable plight:  
And euil to destruction still  
shall haunt the cruell wight.
- 12 I know the Lord th' afflicted will  
reuenge, and iudge the poore:  
The iust shall prayse thy name, iust shall  
dwell with thee euermore.

Domine clamaui, Psal. Cxlj. N.

David being grievously persecuted under Saul, de-  
sireth succour and patience, till God take ven-  
grance of his enemies.



- 4 That I should wicked workes commit,  
incline thou not my heart:  
With ill men of their delicates  
Lord let mee eat no part.
- 5 But let the righteous smite me Lord,  
for that is good for mee,  
Let him reprove me, and the same  
a precious oyle shall be,  
Such smiting shall not breake my head,  
the time shall shortly fall,  
When I shall in their misery  
make prayers for them all.
- 6 Then when in stony places downe  
their Iudges shall be cast:  
Then shall they heare my words, for then  
they haue a pleasant rast.
- 7 Our bones about the graues mouth,  
loes scattered are they found:  
As he that heweth wood or he  
that diggeth vp the ground.
- 8 But O my Lord my God, mine eyes  
doe looke vp vnto thee:  
In thee is all my trust let not  
my soule forsaken be.
- 9 Which they haue laid to catch mee in,  
Lord keepe mee from the snare:  
And from the subtil gins of them  
that wicked workers are.
- 10 The wicked into their owne nets  
together let them fall:  
While I doe by thy helpe escape  
the danger of them all.

Voce mea ad Dom. Psal. Cxlj. N.

David neither for feare nor anger would kill Saul,  
but with a quiet minde prayeth vnto God, vnto  
preserue him.

Sing this as the 141. Psalme.

- B Efore the Lord God with my voyce,  
I did send out my cry:  
And with my strained voyce vnto  
the Lord God prayed I.
- 2 My meditation in his light  
to poure I did not spare:  
And in the presence of the Lord  
my trouble did declare.
- 3 Although perplexed was my spirit,  
my path was knowne to thee:  
In way where I did walke a snare  
they slyly laid for mee.
- 4 I lookt and view'd on my right hand,  
but none there would me know,  
All refuge failed me, and for  
my soule none cared tho:
- 5 Then cryde I Lord to thee, and said,  
my hope thou onely art:  
Thou in the land of liuing art  
my portion and my part.
- 6 Hearke to my cry, for I am brought  
full low, & liue me  
From them that doe me persecute,  
for me too strong they be.
- 7 That I may praise thy name, my soule  
from prison Lord bring out:  
When thou art good to me, the iust  
shall presse me round about.

## Domine exaudi. Psal. Cxliij. N.

An earnest prayer for remission of finnes, acknowledging that the enemies did cruelly persecute him by Gods iust judgement, he desireth to be restored to grace, to be gouerned by his holy Spirit, that hee may spend the rest of his life in the true feare and worship of God.

Sing this as the 141. Psalme.

**L**ord heare my prayer, hearken the plaint,  
that I doe make to thee:

Lord in thy native truth, and in  
thy iustice answer me.

2 In iudgement with thy seruant Lord,  
oh enter not at all:

For iustified be in the sight  
not one that lieth shall.

3 The enemy hath perswade my soule,  
my life to ground hath throwne:  
And laid me in the darke, like them,  
that dead are long ago.

4 Within me in perplexitie  
was mine accumbred spirite:  
And in me was my troubled heart  
amazed and affright.

5 Yet I record time past, in all  
thy workes I meditate:

Yea, in the workes I meditate  
that thy hands haue create.

6 To thee O Lord my God, loe,  
doe stretch my crawing hands:  
My soule desireth after thee  
as doe the thirstie lands.

7 Heare me with speed my spirit doth faile,  
hide not thy face me fro:

Else shall I be like them that downe  
into the pit doe goe.

8 Let me thy louing kindnesse in  
the morning heare: and know:

For in thee is my trust, shew me  
the way that I shall goe.

9 For I lift vp my soule to thee,  
O Lord deliuer me

From all mine enemies: for I  
haue hidden me with thee.

10 Teach me to doe thy will for thou,  
thou art my God I say:

Let thy good spirit into the land  
of mercie me conuay.

11 For thy names sake with quickning grace  
alike doe thou me make:

And out of trouble bring my soule,  
euens for thy iustice sake.

12 And for thy mercy slay my foes,  
O Lord destroy them all

That doe oppresse my soule, for I  
thy seruant am and shall.

## Benedictus Dom. Psal. Cxliij. N.

Dauid praifeth the Lord for his victories and kingdom restored, yet calling for the destruction of the wicked, he declareth wherein the felicity of any people consisteth.

Sing this as the 141. Psalme.

**B**lessed be the Lord my strength, that doth  
in trust my hands so fight:

The Lord that doth my fingers frame  
to battell by his might.

2 He is my goodnesse, fort and tower,  
deliuerer and shield:

In him I trust, my people he  
subdues to me to yeeld.

3 O Lord, what thing is man, that him  
thou holdest so in price?

Or sonne of man, that vpon him  
thou thinkest in this wise?

4 Man is but like to vanitie,  
so passe his dayes to end.

5 As fleeting shade, bowe downe, O Lord,  
the heavens and descend.

6 The mountains touch, and they shall smoake  
cast forth thy lightning flame,

And scatter them: thine arrowes thorow,  
consume them with the same.

7 Send downe thy hand euen from aboue,  
O Lord, deliuer me:

Take me from waters great, from hand  
of strangers make me free.

8 Whose subtile mouth of vanitie  
and fondnesse doth inreare:

And thir right hand is a right hand  
of fall hood and deceit.

9 A new song will I sing O God,  
and singing will I be

On Viol and on Instrumēt  
ten stringed vnto thee.

10 Euen he it is that onely giues  
deliuerance to kings:

Vnto his seruant Dauid help  
from hurttull sword he bring.

11 From strangers hand me face and shield,  
whose mouthes talke vanitie:

And their right hand is a right hand  
of guile and subtiltie.

12 That our sonnes may be as the plants,  
whom growing youth doth reare:

Our daughters as caru'd corner stones,  
like to a Palace faire.

13 Our garners full and plenty may  
with lundry forts be found:

Our sheepe bring thousands, in our streets  
ten thousands may abound.

14 Our Oxen be to labour strong,  
that none doe vs inuade:

There be no going out, no cries  
within our streetes be made.

15 The people blessed are that with  
such blessings are so stor'd:

Yea blessed all the people are,  
whose God is God the Lord.

## Exaltabo te. Psal. Clxv. N.

Dauid describeth the wondersfull prouidence of God in gouerning and in preserving all the other creatures. He praifeth God for his iustice, mercy and speciall louing kindnesse towards those that call vpon him that feare him and loue him.

**T** Hee will I laud my God and  
king, and blesse thy name for aye. 2. For  
euer will I praise thy name, and blesse thee



thee day by day. 3. Great is the Lord  
most worthy praise, his greatnesse none  
can reach. 4. From race to race they  
shall thy workes praise, and thy pow-  
er preach.

- 5 I of thy glorious Maiestie,  
the beautie will record :  
And meditate vpon thy workes,  
most wonderfull O Lord,
- 6 And they shall of thy power and of  
thy fearefull acts declare :  
And I to publish all abroad,  
thy greatnesse will not spare.
- 7 And they into the mention shall  
breake of thy goodnesse great :  
And I aloud thy righteousnesse,  
in singing shall repeat.
- 8 The Lord our God is gracious,  
and mercifull also:  
Of great abounding mercy, and  
to anger he is slow.
- 9 Yea good to all, and all his workes  
his mercy doth exceede :
- 10 Loe all thy workes doe praise thee Lord,  
and doe thy honour spread,
- 11 Thy Saints doe blesse thee, and they doe  
thy Kingdomes glory shew :
- 12 And blase thy power to cause the sonnes  
of men thy power to know.

*The second part.*

- 13 And of his mightie Kingdome eke,  
to spread the glorious praise :  
Thy Kingdome Lord a Kingdome is,  
that doth endure alwayes.
- 14 And thy dominion through each age,  
endures without decay :  
The Lord vpholdeth them that fall,  
their sinking he doth stay.
- 15 The eyes of all doe waite on thee,  
thou dost them all relieue :  
And thou to each successeing foode,  
in season due dost giue.
- 16 Thou openest thy plenteous hand,  
and bounteously dost fill :  
All things whatsoever doelive,  
with gifts of thy good will.
- 17 The Lord is iust in all his wayes,  
his workes are holy all :  
18 Neere all he is that call on him,  
in truth that on him call.
- 19 He the desires which they require,  
that feare him will fulfill :  
And he will heare them when they crie,  
and saue them all he will.
- 20 The Lord preferres all those, to him

that beare a louing heart:  
But he them all that wicked are,  
will vterly subuert.  
21 My thankfull mouth shall gladly speake  
the praises of the Lord :  
All Rest to praise his holy name,  
for euer shall accord,

**Lauda anima mea. Ps. Cxlvj. I. H.**

*David teacheth that none should put their trust in  
m.n, but in God alone, who is almighty, and deli-  
uereth the afflicted, nourisheth the poore, setteth  
prisoners at liberty, comforteth the fatherlesse,  
vuidoues, strangers, and is king for euer.*

*Sing this as the 147. Psalme.*

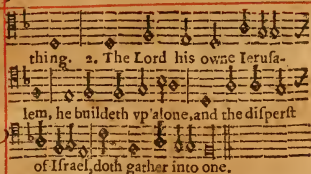
- M**y soule praise thou the Lord alwayes,  
my God I will confesse :
- 2 While breath and life prolong my dayes,  
my tongue no time shall cease.
  - 3 Trust not in worldly princes then,  
though they abound in wealth :  
Nor in the sonnes of mortall men,  
in whom there is no health,
  - 4 For why: their breath doth soone depart  
to earth anon they fall,  
And then the counsels of their hearts  
decay and perish all.
  - 5 O happy is that man I say,  
whom Iacobs God doth aide :  
And he whole hope doth not decay,  
but on the Lord is staid.
  - 6 Which made the earth and waters deepe,  
the heauens high withall:  
Which doth his word and promise keepe,  
in truth and euer shall.
- With right alwayes he doth proceede,  
for such as suffer wrong :  
The poore and hungrie he doth feede,  
and lose the fetters strong.
- 7 The Lord doth fend the blinde their sight  
the lame to limmes restore :
- The Lord I say doth loue the right  
and iust man euermore.
- 8 He doth defend the fatherlesse,  
and strangers sad in heart,  
And quit the widow from distresse,  
and all mans wayes subuert
  - 9 Thy Lord and God eternally,  
O Zion, still shall raigne :
- In time of all posterity,  
for euer to remaine.

**Laudate Dom. Psal. Cxlvij. N.**

*The Prophet prayeth the bounty, vniuersall, of  
iustice and prouidence of God vpon all creatures,  
but specially vpon his Church, vvhich he gathered  
together after their desperation, declaring his word  
and iudgement so toward them, as he hath done  
to no other people.*

**P**raise ye the Lord, for it is good  
vnto our God to sing : For it is plea-  
sant, and to praise it is a comely thing.

*Schoole*



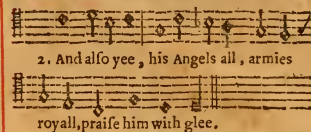
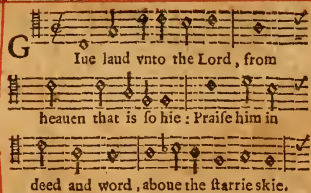
- 3 He heales the broken in their heart,  
their forces he doth vp binde :
- 4 He counteth the number of the ftarres,  
and names them in their kinde :
- 5 Great is the Lord, great is his power,  
his wifedome infinite :
- 6 The Lord relieues the meeke, and throwes  
to ground the wicked wight.
- 7 Sing vnto God the Lord with praife,  
vnto the Lord reioyce :
- And to our God vpon the harpe,  
aduaunce your finging voyce.
- 8 He coners heauen with clouds, and for  
the earth preparerh raine :
- And on the mountaines he doth make  
the graffe to grow amaine.
- 9 He giues to beafts their food, and to  
young Rauens when they crie :
- 10 His pleafure not in ftrengh of horfe,  
nor in mans legs doth lie.
- 11 But in all thole that feare the Lord,  
the Lord hath his delight :
- And fuch as doe attend vpon  
his mercies fhining light.

*The fecond part.*

- 12 O prayfe the Lord Ierufalem,  
thy God, O Sion prayfe :
- 13 For he the bars hath forged ftrong,  
wherewith thy gates he ftayes.
- 14 Thy children he hath bleft in thee,  
and in thy borders he  
doth fettle peace, and with the flower  
of wheate he filleth thee.
- 15 And his commandement vpon  
the earth he fendeth out :
- And eke his word with speedie courfe,  
doth twiftly runne about.
- 16 He giueth fnow like woll, hoare-froft  
like afhes he doth fpread :
- 17 Like morfels caft his ice thereof  
the cold who can abide?
- 18 He fendeth forth his mightie word,  
and melteth them againe :
- His wind he makes to blow, and then  
the waters flow amaine.
- 19 The doctrine of his holy word,  
to Iacob he doth flow,  
His ftatutes and his iudgements, he  
giues Israel to know.
- 20 With euery nation he hath not  
fo dealt, nor they haue knowne  
His fecret iudgements, ye therefore  
praife yee the Lord alone.

**Laudate Dom. Pſal. Cxlviij. I. H.**

*He promoueth all creatures to praife the Lord, in  
Heauen and in all places, eſpecially for the power  
that he hath giuen to his people Iſrael.*



- 3 Praife him both Moone and Sunne,  
Which are ſo cleare and bright :  
The ſame of you be done,  
Ye glittering ftarres of light.
- 4 And eke no leſſe,  
Ye heauens faire,  
And clouds of the aire,  
His laud expreſſe.

- 5 For at his word they vvere  
All formed as we ſee :  
At his voyce did appeare  
All things in their degree :
- 6 Which he ſet faſt :  
To them he made,  
A layn and trade,  
for aye to laſt.

- 7 Extoll and laud Gods name,  
On earth ye dragons ſell :  
All deepes doe ye the ſame.  
For it becommeth you vwell,
- 8 Him magnifie,  
Fire, haile, ice, ſnow,  
And ſtormes that blow,  
at his decree.

- 9 The hills and mountaines all,  
And trees that fruitful are :  
The Cedars great and tall,  
His vworthy praife declare,
- 10 Beaſts and cattell,  
Ye birds flying,  
And vvormes creeping,  
that on earth dwell,

- 11 All kings both more and leſſe,  
With all their pompous traine :  
Princes and all Iudges,  
Thar in the world remaine.

- 12 Exalt his name,  
Yong men and maides,  
Old men and babes  
Doe ye the ſame.

- 13 For his name ſhall we prooue,  
To be moſt excellent:  
Whoſe praife is farre aboute  
The earth and firmament,
- 14 For ſure he ſhall,  
Exalt with bliſſe,  
The horne of his,  
And helpe them all:



17 His Saints all shall forth tell  
His praise and worthinesse.  
The children of Israel;  
Each one both more and lesse:  
16 And also they  
That with good will  
His words fulfill  
and them obey.

**Cantate Domino. Psal. Cxlix. N.**

*An exhortation to the Church, to praise the Lord for  
his victory and conquest that he giueth his Saints  
against all mans powver.*

*Sing this as the 145. Psalme.*

- S**inge ye vnto the Lord our God  
a new reioycing song:  
And let the praise of him be heard  
his holy Saines among.  
2 Let Israel reioyce in him  
that made him of nothing.  
And let the feede of Sion eke  
be ioyfull in their King.  
3 Let them found praise with voyce of sure  
vnto his holy name:  
And with the Timbrell and the Harpe,  
sing praises of the fame.  
4 For why: the Lord his pleasure all  
hath in his people set:  
And by deliuerance he will raise  
the mecke to glory great.  
5 With glory and with honour both  
let all the Saines reioyce:  
And now aloud vpon their beds  
aduaunce their singing voyce.  
6 And in their mouthes let be the acts  
of God the mighty Lord:  
And in their hands eke let them beare  
a double edged sword.  
7 To plague the heathen, and correct  
the people with their hands:  
8 To binde their itately kings in chaines,  
their Lords in yron bands.  
9 To execute on them the doome  
that written is before:  
This honour all his Saints shall haue,  
praise ye the Lord therefore.

**•Laudate Dom. Psal. CL. N.**

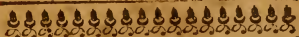
*An exhortation to praise the Lord without ceasing  
by all manner of wayes, for all his mighty and  
vnderfull workes.*

*Sing this as the 147. Psalme.*

- V**eild vnto God the mighty Lord,  
praise in his Sanctuarie:  
And praise him in the firmament,  
that sheweth his power on hie.  
2 Aduaunce his name and praise him in  
his mighty actes alwayes:  
According to his excellency  
of greatnesse giue him praise.  
3 His praises with the Princely noyse  
offounding Trumpers blow:  
Praise him vpon the Violl, and  
vpon the Harpe also.  
4 Praise him with Timbrell, and with Flute,  
Organs and Virginals:  
5 With founding Cimbals praise ye him,  
praise him with loud Cymbals,

- 6 What euer hath the benefit  
of breathing praise the Lord:  
To praise the name of God the Lord  
agree with one accord.

*The end of the Psalmes of Dauid.*



**An Exhortation vnto the praise of  
God, to be sung before Morning prayer, T.B.**

*Sing this as the 100. Psalme.*

- P**raise the Lord, O ye Gentiles all,  
which hath brought you into his light:  
O praise him all people mortall,  
as it is most worthy and right.  
For he is full determined  
on vs to poure out his mercy,  
And the Lords truth be ye assur'd,  
abideth perpetually.

*Glory be to God the Father,  
and to Iesua Christ his true Sonne,  
With the holy Ghost in like maner,  
now and at euery season.*

**An Exhortation vnto the praise of  
God to be sung before Evening prayer, T.B.**

*Sing this as the 100. Psalme.*

- B**ehold now giue heede such as be  
the Lores seruants faithfull and true,  
Come praise the Lord euery degree,  
with such songs as to him are due.  
O ye that stand in the Lords house,  
euen in our owne Gods mansions:  
Praise ye the Lord so bounteous,  
which worketh our saluation.  
Lift vp your hands in his holy place,  
yea, and that in the time of night:  
Praise ye the Lord which giueth all grace,  
for he is a Lord of great might.

Then shall the Lord out of Sion,  
which made heauen & earth by his power,  
Giue to you and your nation,  
his blessing mercy, and fauour.  
*Glory be to the Father, &c.*

**Audi Israel. Exod. xx. W. W.**

**A**

Trend my people and giue eare  
of forty things I will thee tell: See  
that my words in minde thou beare,  
and to my precepts listen well.

G 3

*anne  
anne*

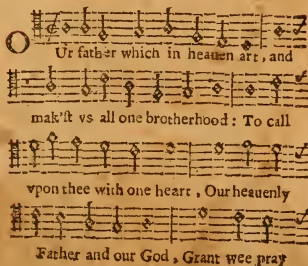
## The Lords prayer.

- 1 I am thy foueraigne Lord and God,  
Which haue thee brought from carefull thrall,  
And eke reclaim'd from Pharohs rod,  
Make thee no gods on them co call.
- 2 Nor fashioned forme of any thing,  
In heauen or earth to worship it:  
For I thy God by reuenging,  
With grieuous plagues this linne will smite.
- 3 Take not in vaine Gods holy name,  
Abuse it not after thy will:  
For so thou might'st soone purchase blame,  
And in his wrath he would thee spill.
- 4 The Lord from work the seuenth day ceast,  
And brought all things to perfect end:  
Cease and thine that day take rest,  
That to Gods hefts ye may attend.
- 5 Vnto thy parents honour giue,  
As Gods commandments doe pretend,  
That thou long dayes and good maist liue  
In earth where God a place doth lend.
- 6 Beware of murther and cruell hate,  
7 All filthy fornication feare,  
8 See thou steale not in any rate,  
9 False witness against no man beare.
- 10 Thy neighbours house with not to haue,  
His wife nor ought that he calls mine:  
His field, his Oxe, his Ass, his slaue,  
Or any thing that is not thine.

### A Prayer.

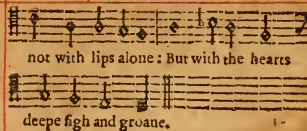
**T**He Spirit of grace grant vs (O Lord)  
To keepe these Lawes our hearts restore;  
And caule vs all with one accord  
To magnifie thy name therefore.  
For of our selues no strength we haue  
To keepe these lawes after thy will:  
Thy might therefore (O Christ) we craue;  
That wee in thee may them fulfill.  
Lord, for thy names sake graunt this,  
Thou art our strength, O Saviour Christ:  
Of thee to speed how should we misse,  
In whom our treasure doth consist;  
To thee for enermore be praise,  
With thee Father in each resp: d:  
And with the holy Spirit alwayes,  
The comforter of thine elect,

## The Lords Prayer.



Our father which in heauen art, and  
mak't vs all one brotherhood: To call  
vpon thee with one heart, Our heauenly  
Father and our God, Grant wee pray

## The Creed.



not with lips alone: But with the hearts  
deepe sigh and groane.

Thy blessed name be sanctified,  
Thy holy word might vs inflame,  
In holy life for to abide,  
To magnifie thy holy name:  
From all errors defend and keepe  
The little flocke of thy poore sheepe.  
Thy kingdome come euen at this houre,  
And henceforth euerlastingly:  
Thine holy Ghost into vs poure,  
With all his gifts most plentifully.  
From Satans rage and filthy band  
Defend vs with thy mighty hand.  
Thy will be done with diligence,  
Like as in heauen in earth also:  
In trouble grant vs patience,  
Thee to obey in wealth and woe,  
Let not flesh, blood, or any ill  
Prouaile against thy holy will.

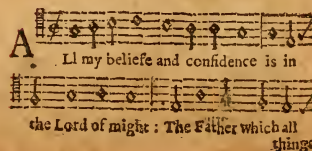
Giue vs this day our dayly bread,  
And all other good gifts of thine:  
Keepe vs from warre, and from blood-shed,  
Also from sicknes, dearth, and pine:  
That we may liue in quietnesse,  
Without all greedy carefulnesse,  
Forgiue vs our offences all,  
Reliue our carefull conscience:  
As we forgiue both great and small  
Which vnto vs haue done offence:  
Prepare vs Lord for to serue thee  
In perfect loue and vnitie.

O Lord into temptation  
Leade vs not when the fiend doth rage:  
To withstand his insuasion,  
Giue power and strength to euery age.  
Arme and make strong thy feeble host,  
With faith and with the holy Ghost.

O Lord from euill deliner vs,  
The dayes and times are dangerous,  
From euerlasting death saue vs,  
And in our last neede comfort vs:  
A blessed end to vs bequeath,  
Into thy hands our soules receiue,

For thou O Lord art king of kings  
And thou hast power ouer all:  
Thy glory shineth in all things,  
In the wide world vniuersall  
amen, Let it be done, O Lord,  
That wee haue pray'd with one accord.

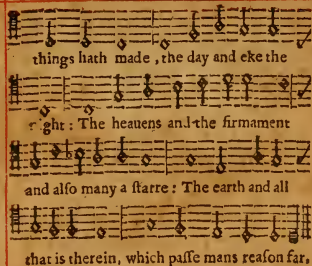
## The Creed.



A L my beliefe and confidence is in  
the Lord of might: The Father which all  
things



## The Creede.



And in like maner I beleue,  
In Chritt our Lord his Sonne:  
Conquill with the Deitie,  
And a man in flesh and bone:  
Conceiued by the holy Ghost,  
His word doth me assure:  
And of his mother Mary borne,  
Yet the a Virgin pure.

Because mankind to Satan was,  
For sinne in bond and thrall,  
He came and offered vp himselfe,  
To deaht to saue vs all.

And suffering most grievous paine  
Then Pilate being Iudge,  
Was crucified on the Crosse,  
And thereat did not grudge.

And so he died in the flesh,  
But quickened in the spirit,  
His body then was buried,  
As is our vse and right.

His Soule did after this descend  
Into the lower parts:  
To them that long in darkenesse were,  
The true light of their hearts.

And in the third day of his death,  
He rose to life againe:  
To the end he might be glorified,  
Out of all griefe and paine.

Ascending to the heauens high,  
To sit in glory still:  
On Gods right hand his father deare,  
According to his will.

Vntill the day of iudgement come,  
When he shall come againe,  
With Angels power, yet of that day  
We all be vncertaine.

To iudge all people righteously,  
Whom he hath dearely bought:  
The liuing and the dead also,  
Which he hath made of nought.

And in the holy Spirit of God,  
My faith to satisfie,  
The third person in Trinitie:  
Beleue I stedfastly.

In the holy and Catholike Church,  
That Gods will I doth maintaine  
And holy scriptures doth allow,  
Which Satan doth disdain,

## A prayer to the holy Ghost.

And also I doe trust to haue,  
By Iesus Chritt his death:  
Release and pardon for my sinnes:  
And that onely by faith.

What time all flesh shall rise againe,  
Before the Lord of might:  
And see him with their bodily eyes,  
Which now doe giue them light.

And then shall Chritt our Sauiour  
The sheepe and goates diuide:  
And giue life euerlastingly,  
To those whom he hath tride.

Within his Realme celestiall;  
In glory for to rest:  
With all the holy company,  
Of Saints and Angels blest.

Which serue the Lord omnipotent,  
Obediently each houre:  
To whom be all dominion,  
And I praise for euermore.

## A prayer to the holy Ghost, to be sung before the Sermon.

*Sing this as the 119. Psalme.*

Come holy Spirit, the God of might,  
comforter of vs all:  
Teach vs to know thy word a right,  
that we doe neuer fall.  
O Holy Ghost visit our coast,  
defend vs with thy shield:  
Against all sinne and wickednesse,  
Lord helpe vs winne the field.

Lord keepe our King and his counsell,  
and giue them will and might,  
To perseuere in thy Gospell,  
which can put sinne to flight.  
O Lord that giuest thy holy word,  
send Preachers plentifully:  
That in the same we way accord,  
and therein liue and die.

O holy spirit direct a right,  
the Preachers of thy word,  
That thou by them mayst cut downe sinne,  
as it were with a sword:  
Depart not from those Pastors pure,  
but aide them at all neede:  
Which breake to vs the bread of life,  
whereon our soules doe feede.

O blessed spirit of trueth keepe vs,  
in peace and vniue:  
Keepe vs from sects and errors all,  
and from all Papiſtrie.  
Conuert all those that be our foes,  
and bring them to thy light:  
That they and wee may well agree,  
and praise thee day & night.

O Lord increase our faith in vs,  
and loue so to abound:  
That man and wife be void of strife,  
and neighbours about vs round.  
In our time giue thy peace, O Lord,  
to nations farre and nie:

## Da pacem Domine.

## The Lamentation.

## A thanksgiuing.

And teach them all thy holy word,  
that we may sing to thee.

All glory to the Trinitie,  
that is of mightier most,  
The liuing Father and the Sonne,  
and eke the holy Ghost.

As it hath bene in all the time,  
that hath bene heretofore:  
As it is now, and so shall be,  
henceforth for euermore.

## Da pacem Domine. E. G.

**G**ive peace in these our dayes, O Lord,  
great dangers are now a hand, thine ene-  
mies with one accord, Christs name in eu-  
ry land seeke to deface: roore out: and race  
thy true right worship indeed: be thou our  
stay, Lord we thee pray, thou helpest alone  
in all neede.

Giue vs that peace which we doe lacke,  
Through miseliefe: and ill life:  
Thy word to offer thou dost not slack,  
Which we vnkindly gaine stricke.

With fire and sword,  
This healthfull word,  
Some persecute and oppresse:  
Some with the mouth  
Confesse th' truth  
Without sincere godlinesse.

Giue peace, and vs thy spirit downe send,  
With grise and repentance true,  
Doe pierce our hearts our liues to amend,  
And by faith Chrill renue:  
That feare and dread,  
Warre and bloodshed,  
Through thy sweet mercy and grace,  
May from vs slide,  
That thy truth may bide,  
And soine in every place.

## The Lamentation.

Through perfect repentance the sinner hath a sure  
trust in God: that his finnes shall be washed  
away in Christs blood.

**P**ace (on thee is all my trust, giue

**C**are unto my wofull cry: Refuse me not

that am vniust, but bowing downe thine

heavenly eye, behold how I doe still la-

ment my finnes wherein I doe offend: O

Lord for them shall I be shent, sith thee

to please I doe intend.

No, no, not so, thy will is bent,  
to deale with sinners in thine ire:  
But when in heart they shall repent,  
Thou grant'st with sp'd their iust desire,  
To thee therefore still shall I cry,  
to wash away my sinfull crime:  
Thy blood O Lord is not yet dry,  
but that it may helpe me in time,

Mast thou O Lord, hast thee I say,  
to powr: on me the gifts of grace:  
That when this life shall sit away,  
in heauen with thee I may haue place.  
Where thou dost raigne eternally,  
with God which once did downe thee send  
Where Angels sing continually,  
to thee be praise world without end.

A thanksgiuing after the re-  
ceiuing of the Lords Supper.

*Sing this at the 137 Psalm.*  
**T**he Lord be thank'd for his gifts,  
and mercies euermore:  
That he doth shew vnto his Saines,  
to him be laud therefore.  
Our tongues cannot so praise the Lord,  
as he doth right deserue:  
Our hearts cannot of him so thinke,  
as he doth vs preferue.  
His benefite they be so great,  
to vs that be but sinne:  
That at our hart's for recompence,  
their is no hope to winne.  
O sinfull flesh that thou shouldst haue  
such mercies of the Lord:  
Thou dost deserue more worthily,  
of him to be abhord.

Nought else but sinne and wretchednesse,  
doth rest within our hearts:  
And stubbornly against the Lord,  
we dayly play our parts.  
The sunne about the firmament  
which it to vs a light:  
Doth shew it selfe more cleare and pure,  
than we be in his sight.

me  
According to an act of parliament  
Dear Mary Queen of Scots  
me and so





